



Embracing The Five-Fold Ministry

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Introduction

Over the past few years a subject has repeatedly pushed its way to the forefront of many ministerial conversations. That subject has to do with whether or not our movement has fully embraced the five-fold ministry. The questions are many and complicated, the feelings are intense, and the sincere and re-occurring quest for answers demands our attention.

As Apostolics we have often stressed that the strength of our doctrine is that we are sourced in Scripture rather than in traditions or the creeds. We who baptize in Jesus' name are puzzled that most of the church world reads stories of Jesus' name baptism in Acts but continues to ignore the obvious. They avoid these doctrines because they are hidden in the land of forbidden topics. We often apply 2 Timothy 3:5 ("Having a form of godliness, but denying the power thereof: from such turn away.") to churches that deny the need for speaking in tongues or healing. We point out that for centuries speaking in tongues was shrouded in mystery and even considered demonic, until people started talking about it.

We have long embraced three of the five ministries mentioned in Ephesians 4. However, we are still hesitant to embrace the idea of modern day prophets or apostles. Ironically, those ministries are mentioned more often in the Bible than the ministries of evangelist and pastor put together. It would seem to be in keeping with our other doctrines to more fully define and embrace these God-given gifts.

This project is not designed to be an exhaustive study on the five-fold ministry, but a catalyst for dialogue concerning this important topic. I have purposely refrained from sharing some of my personal conclusions, since I am eager for more discussion on the matter.

We seem to be in a season of unity that might provide the opportune time for us to move past fears and controversy and fully embrace ministries that have not been at the forefront like they were in the first century church.

I was born and raised in the UPCI. I love and appreciate our movement. I have seen the church grow and self-correct and become more powerful and more mature. I appreciate the leaders among us who have been willing to approach this subject without rushing to judgment or knee-jerk



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reactions. Our current Superintendent, David K. Bernard has written a great piece that deals with this subject as it relates to church government. I would recommend it as a starting place for anyone broaching this subject. It is titled "A Call to Build: Doing Church in the Twenty-First Century" and can be found at:
<http://www.upci.org/resources/instructional-devotional-leadership/55-a-call-to-build>.

I do not claim to be a scholar, nor do I claim to have thoroughly studied every aspect of this discussion. I do, however, believe that God is prompting us to be proactive with this dialogue so that the enemy cannot cause harm by bringing confusion concerning spiritual gifts and spiritual authority. Please prayerfully consider the idea that we may be closer than we think to unity in these matters and that just a little communication could take God's church to greater authority so we might be better equipped to participate in God's unprecedented, world-wide, end-time harvest.



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Chapter 1

Why the Fuss?

“What’s wrong Bro? You seem a little somber for having just delivered such a powerful word to this awesome conference.”

“You know Sean,” Hector explained while scooping more chicken onto his fajita wrap, “I appreciated what God did, and everyone seemed to receive it. But, to be honest, I was a little uncomfortable at the way they introduced me. I mean, when Bro Grayson said let’s welcome this prophet to the podium there was a lot of squirming and mumbling going on.”

“But you are a prophet honey,” defended Julianne. “God has told you that, many other people have commented on your giftings, and look how many times God has publicly confirmed the prophetic words you’ve given.”

“That may be true, but we don’t really talk much about prophets in our movement, and I don’t want people to think I feel superior to other ministers.”

“But we should talk about prophets -- and apostles too,” Sean contended. “They are mentioned more times in the New Testament than the rest of the five fold-ministry put together. The primitive church used that terminology. Why are we so afraid to use those terms?”

“Well, I’m just a preachers wife,” said Cindy, “but I think it’s an authority issue. So many people are running scared of those terms because some men have self-appointed themselves to be prophets or apostles and then used their new titles to justify doing their own thing – kind of a power play.”

“Oh, I totally agree” blurted Julianne, perhaps a little too exuberantly. “It seems like some people are too eager to grab titles that give them power, and others are too eager to ignore titles for fear of losing power. I don’t know how we’re going to get past that logjam, but that’s why most people just don’t talk about it.”



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After some thoughtful silence Hector looked at his wife and trusted friends and ventured another confession. “What bugs me is that I feel like God has called me to the ministry of a prophet, but I’m not sure where I fit. Do I have a gifting? Do I have an office? Should I just call myself an evangelist?”

“Well don’t you think that is why we need to talk more about this? We’re not all on the same page. And as much as I hate to admit it, I think our wives are right. We can’t talk about it until people can be reassured that the whole authority structure is not going to collapse.” Sean was on a roll now. “I don’t think everybody who believes in apostles and prophets thinks you can just claim a ministry and then start acting like you run the place. I’m sure there are a few, but that doesn’t really fit the rest of scripture.”

Hector’s eyes brightened. “Yeah. When you zoom out and look at the bigger picture there is a pretty clear pattern. God appointed judges, kings and prophets. Whenever earth agreed with heaven, God’s kingdom was furthered and His people were blessed. For example, when God chose David as King, Samuel signified God’s choice with a public anointing. Similarly, when God called Moses He then instructed him as to how he should return to the elders and seek their approval by doing a demonstration of the miraculous.”

“You’re right honey, even Jesus wept over Jerusalem because although He was anointed by heaven, the Jewish leaders wouldn’t accept His ministry, so He had to find others who would.”

Cindy took a sip of her Dr. Pepper and added. “I’ve heard that concept preached all my life. Although God is sovereign He interacts with mankind through various means in hopes that man will acknowledge His sovereignty and Lordship. He woos. He draws. His love leads to repentance. God doesn’t make people go to heaven. He doesn’t force mankind to obey.”

“So what we’re saying here,” clarifies Hector, “is that whether five-fold ministries are giftings or offices there is still a two-fold empowerment. God gifts or calls and the church recognizes those giftings or callings by giving them authority. For example, that’s true of a pastor; God calls him and the local church acknowledges that call by voting him in. Same with



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those who have the gift of administration and are then voted in to an organizational office.”

Getting into the spirit of the conversation Julianne lifted her finger and spoke philosophically, “So, heaven appoints and earth ratifies. That is God’s check and balance.”

“You’re so brilliant sweetheart,” quips Hector. “That all fits. Divine gifting and appointment is most important, but the church must recognize that anointing before someone can have authority to operate in that gift or office. So, for example, if a man is an apostle he will probably plant many churches and others will recognize that he is an apostle. If the church will recognize his calling and give him room to operate in that calling, then everybody wins. But he can’t just declare himself top dog.”

“Sure.” Sean chimed in. “That’s the case in the secular world. A person can graduate with a law degree and even pass the bar, but that does not give him the right to go to court on someone’s behalf -- he must be hired. Or a person may graduate from a police academy, but that does not automatically authorize him to make arrests.”

Hector was feeling better now and he wanted to make sure he was understanding their consensus. “So you’re saying that God may give a man the gifting of a pastor, but that does not authorize him to go speak into just anybody’s life -- he can only pastor those people who allow him to pastor them. A man may be an apostle, but until a group of people recognizes that gifting or office he cannot operate among them in that office or gifting. But when heaven appoints and earth ratifies, everything works.”

“I know our organizational structure isn’t perfect, but isn’t that already how we operate?” asked Cindy. “God calls men to ministry and district boards recognize their calling and grant them a license expressing their confidence in that calling. My point is that self-appointment is not an option. If the church chooses to begin using first century terminology, the motive must not be so that people can claim titles so they can redistribute authority.”

Hector just couldn’t resist the last word. “So, if we can agree that heaven appoints and earth ratifies, then perhaps we can explore better ways to acknowledge gifting or offices -- without fear of chaos. That would make these introductions a whole lot more tolerable.”



Chapter 2

Heaven Appoints, Earth Ratifies

Several ministers squirmed in their seats as they exchanged skeptical expressions. The conference speaker had just been introduced as a prophet. The reaction would have been similar had he been introduced as an apostle. Why the discomfort? Both terms were clearly utilized in the primitive church. Although there is some debate as to whether these and the rest of the five-fold ministry are gifts or offices, that question in itself does not merit the level of discomfort generated by this topic. Could the reluctance to embrace these titles have more to do with the issue of control and self-aggrandizement than with theological ambivalence? If so, maybe the path to the proper use of these terms should begin with an acknowledgment that no matter what someone calls themselves, every Apostolic ministry must be appointed by heaven and ratified by earth.

Let's zoom out and look at the bigger picture. How has it been for God's ministers since the beginning? A clear pattern is evident. God appointed judges, kings and prophets. Whenever earth agreed with heaven, God's kingdom was furthered and His people were blessed. For example, when God chose David as King, Samuel ratified God's choice with a public anointing. Similarly, when God called Moses He then instructed him as to how he should return to the elders and seek their ratification by doing a demonstration of the miraculous.

Jesus acknowledged the need for this dynamic when He lamented, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!" (Luke 13:34). After He returns for His bride, His methods will change and He will rule with a "rod of iron" (see Revelation 19:15). But until then God offers and mankind accepts; heaven appoints and earth ratifies. It's not that man is giving God permission, but that man is acknowledging God's will by cooperating with His appointments.

God has always presented Himself in this manner. He is almighty, but He interacts with mankind through various means in hopes that man will acknowledge His sovereignty and Lordship. He woos. He draws. His



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love leads to repentance. God does not make people go to heaven. He does not force mankind to obey.

Whether five-fold ministries are giftings or offices there is still a two-fold empowerment. God gifts or calls and the church recognizes their authority. This is true of the local pastor; God calls him and the local church acknowledges that call by voting for him. This is true of those who have the gift of administration and are asked to serve in an organizational office.

Divine gifting and appointment is most important, but it will be other men and women who recognize and embrace that anointing thereby giving authority. A person can graduate with a law degree and even pass the bar, but that does not give him the right to go to court on someone's behalf -- he must be hired. A person may graduate from a police academy, but that does not automatically authorize him to make arrests. God may give a man the gifting of a pastor, but that does not authorize him to go speak into just anybody's life -- he can only pastor those people who allow him to pastor them. A man may be an apostle, but until a group of people recognize that gifting or office, he cannot operate in that office or gifting. This is a check and balance that may not be perfect, but it is God's accountability program.

Our organizational structure is not perfect, but the concept by which we operate is that God calls men to ministry and district boards recognize their calling and grant them a license expressing their confidence in that calling. If the body recognizes other giftings they may also vote them into some type of overseeing office. The point being that self-appointment is not an option. If the church chooses to begin using first century terminology, the motive must not be so that men can claim titles thereby redistributing authority. If we can agree that heaven appoints and earth ratifies, then perhaps we can explore these giftings or offices without fear of chaos. Everyone involved must be directed by heaven but also submitted to the management structure we have chosen.



Chapter 3

Demystify and Empower

The "five-fold ministry" is most often discussed using the following scripture references.

Ephesians 4:11 -12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

1 Corinthians 12:27-31 Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

While there are some who may argue whether or not apostles, prophets, evangelist, pastors and teachers are still all viable ministries in the church, it is clear that they were present in the first century church. If these ministries are meant to be an integral part of the church, how should they be included? If that question is not addressed by the body as a whole, the subject becomes shrouded in mystery and the benefits those ministries might provide are largely wasted. So, there are many advantages to discussing and defining the five-fold ministry. Two benefits that will be briefly mentioned here are that the discussion will demystify and empower.

Demystifying

To leave this topic unexplored is to leave a vacuum -- spiritually as well as in the practical operation of the organized body of Christ. Without a consensus as to the existence of and the parameters of a ministry it is difficult to hold one another accountable. To not have a job description is to invite trouble into any organization.

While the roles of evangelist, pastor and teacher have been widely discussed and defined, the roles of prophets and apostles have not. As a result of uncertainty and a lack of definition, some well-meaning men



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have attempted to fill these roles only to offend many. Others have had less than pure motives, and, because there were no rules, they invented their own parameters; this has often resulted in confusing and unethical situations. The end result is that what could have been very constructive became destructive.

A physical analogy might be that of fire. Most houses have fire in them, but that fire is contained and managed. It is with fire that we heat our living space and our baths. If we pretended the fire was not there and had no safety standards, we would have many more tragic house fires.

Perhaps it is time to demystify the five-fold ministries; to recognize these giftings and provide legitimate opportunities for them to operate in submission to and for the edification of the body.

Empowering

A primary reason for not approaching this topic is that we fear "loose cannons" or people who are on ego trips. Because some ministries have been out of order or misunderstood, we hesitate to release one another to minister, especially in ministries that deal with prophecy, judgment and authority. However, the benefits to empowering such ministries will outweigh the risks, if they were indeed given to the church by God.

The book of Acts indicates that the early church struggled with that as well. Paul, who was not one of the 12 Apostles referred to himself as an apostle thirteen times in his letters. He even spent some time defending his Apostleship in I Corinthians 9, appealing to his readers to respect his function in the body. He writes about some brethren that objected to his claims, accusing him of having ego issues. But Paul submitted to Apostles and elders who gave him their blessing. The church, in turn, empowered Paul and he became one of the greatest missionaries who ever lived.

Many of us have witnessed good, gifted, God-fearing, fasting, praying men clash with our structure in hopes of changing it. It may be that some of these men needed an attitude adjustment, but it may also be that we, as a movement, need a common philosophy. Maybe God anointed them to minister in ways for which we would not make room. Some may have had direction from God but our system was not giving them clarity as to how their ministry should be carried out.



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For example, someone with prophetic giftings may have discerned problems in a church or in the life of a saint, but since they were not sure how to employ their knowledge they either became frustrated or else overstepped undefined boundaries thereby causing trouble for a local pastor. Again, a physical analogy might be that of a veterinarian. As a skilled expert he may see a problem with a sheep in his neighbor's field. If his neighbor asked for his help it could be a winning combination for everyone. If the neighbor is too intimidated by the veterinarian to ask for help but the veterinarian trespasses and treats the animal without permission, his good intentions may cause a great deal of trouble including a lawsuit.

If we have someone who is qualified to be a sheriff in town, we should give him a badge and let others know. If someone claims to be sheriff but has not been authorized, he should be stopped. But if we have five different ideas of what qualifies a sheriff and what his roles are, we can neither empower nor discipline someone with fairness. If we, as a movement, better understood what we might expect from a prophet and apostle, and if the prophets and apostles better understood their roles and boundaries, much good might be loosed in the kingdom.

Perhaps it is time for increased dialogue in an effort to change our ministry environment. Bro. Lee Stoneking expressed the need for such a shift like this:

"Within the church in this hour we have apostles, prophets, evangelists, pastors and teachers. The fact that they exist is without question and contradiction. Because of the environment, which has been created with fears, blurred vision, and muddled understanding, these men at best, will become pastors. A few will become evangelists, and some teachers in our Bible Schools. This accepted thinking is predominant because of the environment of thought and understanding does not afford any higher position within the church structure established in this hour.

This alone gives way to the understanding of how men whom we have known to be pastors can go to foreign soil and do great apostolic exploits. We stagger at their success compared to what they accomplished in our midst and next door to us, so to speak.



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Generally speaking, some find it most difficult to accept or even believe the reports.

Why can these men do such exploits on foreign soil? Because they are apostles and prophets in offices of His calling and in that foreign environment, they can step forth and do what thus saith the Lord. The environment is right! At home they do nothing more than what we have known them to do because our environment is wrong. This environment of our own making has forged them into a mod of imprisonment."

--Lee Stoneking, Five-fold Ministry and Spiritual insights (MBM Publishing), 44-45.



Chapter 4

Giftling or Office?

One question of much discussion is: "Are apostles, prophets, evangelists, pastors and teachers offices, giftlings or both?" While there is not room to adequately discuss this question here, we will take a quick look at the same scriptures introduced in chapter 3 as they appear in several other Bible translations, and draw a few simplistic conclusions.

Ephesians 4:11-12 (NLT) Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ.

1 Corinthians 12:27 (AMP) Now you [collectively] are Christ's body and [individually] you are members of it, each part severally and distinct [each with his own place and function]. 28So God has appointed some in the church [[a]for His own use]: first apostles (special messengers); second prophets (inspired preachers and expounders); third teachers; then wonder-workers; then those with ability to heal the sick; helpers; administrators; [speakers in] different (unknown) tongues.

In both of the above translations the five-fold ministries seem to be equated with giftlings. Note that in 1 Corinthians pastors are not mentioned but some other giftlings are mentioned. Since Paul's lists are not identical, one could deduct that God gives many giftlings and anointings. On the other hand, some argue that these ministries were viewed as offices or positions.

One way to solve this question of giftling or office is to consider that they might be both. The issue may be more about function than about names, offices or positions. Paul referred to himself as having multiple gifts or roles:

2 Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.



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With this line of reasoning we might say that God anoints and when a minister is given authority to operate in a particular vein of ministry they can let their gift flow. For example, if a man has a prophetic gifting and a pastor invites him to speak, as a prophet to his congregation, he is then functioning as a prophet. That same man may return to a congregation he leads and function as a pastor.

It has been noted that some pastors have prophetic giftings. Some evangelists serve prophetically in assemblies that embrace those giftings; other congregations, because of their posture, can only receive their ministry as an encouraging speaker.

Some men who are gifted encouragers travel amongst us and are called evangelists. Others who travel amongst us as evangelists are gifted soul winners.

This concept need not be weird or confusing -- it happens all of the time in the business world. A man can be a marksman, but if he doesn't have a badge he can't just start shooting at criminals. Marksmanship is the gift; policeman or sniper is the office.

There are many men who are gifted electricians but are also good with people and they become foremen. We don't know them by their giftings as much as we know them by their function or their office. In short, people can have multiple giftings or callings, but usually operate in a primary office.

In the business world someone may have a specific gifting or skill set that is often referred to as a "calling." (e.g. engineer, artist, teacher, manager) However, persons' giftings do not automatically give them authority or a place to practice -- that only comes with an office or a position. An engineer might be hired as a draftsman, an advisor, a supervisor, a clinician... A teacher might serve as a principal or as a researcher. Some positions might require multiple giftings. There will sometimes be people who have gifts, but no office. There may be times when someone is given a position, although they do not have the necessary gifting. It is best when giftings are recognized and the office or authority is given accordingly.

Many missionaries spend more time teaching in Bible schools, so are they teachers, pastors, evangelists or apostles? Other missionaries start churches. Some missionaries pastor a "headquarters church."



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Some would call those men apostles, but they may also act as a pastor. The point is they may have multiple gifts or at least are called upon to operate in those giftings, but even if they are apostles, they must work with the structure and submit to the larger body. All ministries are codependent.

Our challenge is to inspire men to maximize their giftings by providing a structure that makes room for those giftings. Since we have no scripture for how the five-fold ministries are supposed to interact with one another, we have chosen a model. We have defined the parameters of teachers, pastors and evangelists but have not defined the role of apostles or prophets, using those specific terms.

In practical terms we may have gifted people who don't know where they fit in our Apostolic structure. We might be wise to talk more about the giftings and better define how those giftings might be executed.



Chapter 5

Definitions

A vast amount of information is available on the five-fold ministry. In this chapter the author will present a compilation of definitions and observations that seemed to most concisely state the consensus of the sources he has explored. The bold text indicates portions the author found especially relevant to our movement.

The reader may notice all of these terms were borrowed from secular sources. A study of the etymology of these words reveals that the first church was not given holy terms or offices to fill. Rather, they recognized giftings or functions that men were operating in and used secular terms to define them.

Apostles

1. "The things that mark an apostle--signs, wonders and miracles--were done among you with great perseverance" (2 Corinthians 12:12). "For it seems to me that **God has put us apostles on display at the end of the procession**, like men condemned to die in the arena."(1 Corinthians 4:9). He then goes on to list the hardships and indignities apostles suffer for Christ's sake (1 Corinthians 4:10-13).

2. "Over one hundred years ago, J.B. Lightfoot reopened the debate by arguing that neither Scripture or the early Christian writings indicate that apostleship was limited to the Twelve.¹⁹ The New Testament writers apply **the term "apostle" to a variety**

of individuals other than the Twelve. They include, Paul and Barnabas (Acts 14:4,14), James, Jesus' brother (Galatians 1:19), Apollos (1 Corinthians 4:9) and Silas (1 Thessalonians 2:7), Andronicus and Junias (Romans 16:7).²⁰"

--J.B. Lightfoot, *The Epistle of St. Paul to the Galatians* (Grand Rapids: Zondervan, 1957), 95).

3. "Originally, the Greek word for apostle, *apostolos*, was used as an adjective.^[3] **Initially it denoted the *dispatch* of a "fleet (or army) on a military expedition."**^[4] Later, it came to be applied to "the fleet itself and acquired the meaning of a naval expedition."^[5] Finally, it referred to a "group of men sent out for a particular purpose, e.g., an army . . . [or a] band of colonists."^[6] In Cynic-Stoic philosophy, it is a "technical term for





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commissioning and authorizing by a deity.”^[7] **And in Greek culture, an apostle was known as “the champion of one religion”-- missionaries for “religious propaganda.”**^[8] When looking at Jewish literature, the term *apostolos* was “not widely used. . . [and] the term appears only twice in Josephus.”^[9]

The broader word group of which *apostolos* is associated, includes the verb *apostello*. “The frequency of *apostello* reflects the importance of being commissioned.”^[10] “The noun *apostole* derives its meaning from *apostello*, and it describes the office of an apostle (apostolate), or the act of sending rather than the thing sent. In secular usage it was a noun of action used for the sending of ships, the shooting of a missile, and the sending of a mummy. It also described the sending of an expedition.”^[11]

Therefore, when the N.T. refers to the “Gift of Apostolos”- it *seems to refer* to the time after the initial establishment of churches had taken place (by the twelve, Paul, Barnabas, etc.), and the need for missionaries to be sent out *from them* was needed. Apostles have been needed in all ages and in all times since the apostolate closed in the first century. **“Apostles are the first in a sequence of persons who build the church. . . [and] there is every indication that the gift was intended to be on-going.”**^[87] **“Apostles lay the foundation of the church. Their ministry focuses on the initial stage of church planting. This work can be strenuous and ‘dirty’ and often forgotten by those who come in later stages, but the apostle is critical in establishing the strong base and general pattern for the church within a specific geographic or ethno-linguistic boundary.”**^[88] “Paul makes a careful distinction between their function as apostles and the calling as apostles of Christ to plant churches among the nations, by adding the modifier- ‘apostles OF CHRIST,’ ‘apostles OF THE CHURCHES’ or ‘apostles BEFORE ME.’”^[89]

The debate regarding the ongoing role of apostles centers around whether Paul was teaching that missionary apostles are an on-going gift (1 Cor. 12:28 and Eph. 4:11), or whether he meant the unique ministries of eyewitnesses and specifically commissioned apostles. “The context of each passage seems to imply an on-going gift. The gift list in 1 Cor. 12 is in a chapter that emphasizes the diversity of gifts; the Body of Christ is not complete without all of them. If Paul assumed that apostles were not an on-going gift to the church, it seems incongruent with the basic



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argument of the chapter.”^[90] The gifts mentioned in Ephesians 4:11 are given for the purpose of “equipping the saints to build up the church until we all attain to the fullness of Christ.”^[91]

New Testament scholar Harold Hoehner has stated, “apostle [in Eph. 4:11, 1 Cor. 12:28] refers to . . . the gift of apostle. There were people in addition to the original twelve who had not been with Jesus in His ministry and did not witness His resurrection but who are listed as apostles. . . It seems the main function of an apostle is to establish churches in areas that have not been reached by others.”^[92] Ephesians 4:11 teaches that the gift of Apostle is given until the Second Coming.^[93]

Apostles are the first gift, though we should understand this as a priority of sequence rather than of status. In practical terms, the other gifts are on hold until the apostle has planted the new church. As a “Gift of the Spirit”--“the church does not ‘raise up’ its apostles, but responds to the apostolic witness.”^[94] Scholar David Garland notes: “Apostles appear first as the founders of the church communities.”^[95]”

--<http://advindicate.com/articles/2584#sthash.hPTkmV56.dpuf>”

4. "The word *apostolos* in the Greek carries the meaning of one who is an envoy or ambassador. Before its usage in the New Testament the word had a history in the Hellenistic culture. The term *apostle* in Hellenistic culture was used to describe the dispatching of transport ships or an army. It later came to mean any group of men sent out for a special purpose. **The *apostle* is not only a messenger, but also a delegate of the one who has sent him and is entrusted with special powers to fulfill that role.**"

-- Karl Heinrich Rengstorf. "Apostleship," in the Theological Dictionary of the New Testament.

5. "In the synagogue, an important official was the *sheliach* (in Hebrew, *seliah* in Aramaic, or *apostello* in Greek - *apo*, off; *stello*, send), meaning "to be sent." These *sheliach* carried the collections taken up in Babylonia and Jewish colonies of the Roman empire to Jerusalem for the support of the Temple. Every Jew was obliged to give every year for the expenses incurred by the Temple and its sacrifices.¹ **The Temple priests were sent each year apostles from Jerusalem to the different synagogues of the world to bring greetings from their**



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brethren in Judea, and to see that the synagogue worship was rightly observed in these distant lands.²

1. *How Christ Said the First Mass* quoting Migne, *Cursus Comp. S. Scripture 2.* 1328.
2. *How Christ Said the First Mass*, quoting Migne, *Cursus Comp. S. Scripture 3.* 828, 829.

6. "If apostleship denotes missionary service, and if its reality, as Paul suggests, is to be measured by its seals, it would be difficult to maintain that Matthias was an apostle par excellence, while Barnabas was not. Paul sets Barnabas as an apostle side by side with himself (1 Corinthians 9:5 f; Galatians 2:9; compare Acts 13:2 f; 14:4,14); he speaks of Andronicus and Junias as "of note among the apostles" (Romans 16:7); he appears to include Apollos along with himself among the apostles who are made a spectacle unto the world and to angels and to men (1 Corinthians 4:6,9); the natural inference from a comparison of 1 Thessalonians 1:1 with 2:6 is that he describes Silvanus and Timothy as "apostles of Christ"; to the Philippians he mentions Epaphroditus as "your apostle" (Philippians 2:25 the Revised Version, margin), and to the Corinthians commends certain unknown brethren as "the apostles of the churches" and "the glory of Christ" (2 Corinthians 8:23 the Revised Version, margin). **And the very fact that he found it necessary to denounce certain persons as "false apostles, deceitful workers, fashioning themselves into apostles of Christ" (11:13) shows that there was no thought in the primitive church of restricting the apostleship to a body of 12 or 13 men.** "Had the number been definitely restricted, the claims of these interlopers would have been self-condemned"

--Lightfoot, *Galatians*, 97.

7. **"For Paul, apostleship was not an office he filled but a calling and commission from God to which he had to be faithful. The authority was not extrinsic, based in the office but was intrinsic, based on the call and continuing work of the Holy Spirit in Paul's own life. For Paul, apostleship and continuing faithfulness were inseparable."**



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--Snyder, *Community of the King*, 199, n.22.

8. "If Paul is not establishing a hierarchy of values by placing apostle first of all, what point is he making? Paul is simply acknowledging the fact that the apostle as a pioneering church planter is the one upon whom others build their ministries. The apostle lays the foundation upon which other ministries are established. **It is not that one is more important than the other.** It is not necessarily an order of authority. What Paul is saying is that the gift of apostle has precedence over the other gifts in the founding and building up of the local assembly."

--<http://www.movements.net/wp-content/uploads/2011/06/ApostolicMinistry-SteveAddison.pdf>

9. **"In order to bring Greek or Roman rule to alien cultures, apostles would be authorized by the state and sent on an expedition with a fleet of ships filled with colonists. These colonists would then set up a model city or colony with a model culture in the newly conquered lands (see Acts 16:12). These colonies became regional centers from which Greek or Roman culture would be spread to the smaller cities and regions round about. In this way, those nations that had been physically conquered militarily could be conquered ideologically and culturally as well... an apostle was always acting on behalf of the sender... The apostle is a clearly commissioned and authorized agent of a higher power who is fully accountable to that power for the results of the mission that originates from that power. An apostle later came to be an official ambassador or an emissary for a higher authority. As such, he was to be the embodiment and true representation of the sender. The sent one was to be absolutely faithful to the purposes and intentions of the sender."**

-- Bill Scheidler , *Apostles The Fathering Servant* (City Bible Publishing)
p 14

Citing Gerhart Kittel, *Theological Dictionary of the new Testament*, Vol.1,
(Grand Rapids: Eerdmans, 1964), 398-446.



Prophets

1. "NT:4396 "one who, moved by the Spirit of God and hence, his organ or spokesman, solemnly declares to men what he has received by inspiration."

--Thayer's Greek Lexicon

2. "Prophecy= In the Christian congregation the office of prophecy is again found, differing from the proclamation of the gospel by the apostles, evangelists, and teachers. In the New Testament the terms prophetes propheteia propheteuo , **signify speaking under the extraordinary influence of the Holy Ghost.** Thus in Acts 11:27 f (prophecy of a famine by Agabus); 21:10 f (prediction of the sufferings of Paul); 13:1 f (exhortation to mission work); 21:9 ff (prophetic gift of the daughters of Philip). Paul himself also had this gift (Acts 16:6 ff; 18:9; 22:17 ff; 27:23 f). In the public services of the church, prophecy occupied a prominent position (see especially 1 Corinthians 14). A prophetic book in a special sense is the Apocalypse of John. The gift of prophecy was claimed by many also in later times. But this gift ceased more and more, as the Christian church more and more developed on the historical basis of revelation as completed in Christ. Especially in spiritually aroused eras in the history of the church, prophecy again puts in its appearance. It has never ceased altogether, but **on account of its frequent misuse the gift has become discredited. Jesus Himself warned against false prophets, and during the apostolic times it was often found necessary to urge the importance of trying spirits** (1 John 4:1; 1 Corinthians 12:10; 14:29).

--International Standard Bible Encyclopaedia

3. "Prophets were men in the church who spoke under the direct impulse of the Holy Spirit and whose main motivation and concern were the spiritual life and purity of the church... The prophets function- Spirit-filled proclaimer and interpreter of the Word of God, called to warn, exhort, comfort and edify. He was to exercise the give of prophecy. **He was at times a seer. It was the N.T. Prophet's task... to expose sin,**



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proclaim righteousness, warn of judgment to come, and combat worldliness and lukewarmness among God's people...The prophet's message is not to be regarded as infallible. His messages are subject to the evaluation of the church, other prophets and the Word of God...Prophets continue to be essential."

--The Full Life Study Bible p 1852

4. New Testament Examples of prophets

1. Acts 11:27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

2. Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

3. Acts 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

4. Ephesians 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

5. "In New Testament times the prophetic office was continued. Our Lord is frequently spoken of as a prophet (Luke 13:33; Luke 24:19). He was and is the great Prophet of the Church. There was also in the Church a distinct order of prophets (1Co 12:28; Eph 2:20; Eph 3:5), who made new revelations from God. They differed from the "teacher," whose office it was to impart truths already revealed."

-- Illustrated Bible Dictionary.



6. "Note that the prophets spoke to Paul, but he did not do what they suggested, because he understood the prophecy as a revelation rather than a warning. For Paul, authority does not reside in an office or in a position but only within a "concrete act of ministry as it occurs."

--Ernst Kasemann, *Essays on New Testament Themes* (London: SCM, 1964), 83; quoted in Dunn, 272.

Evangelists

1. The singular and plural of this word is used only 3 times in the KJV New Testament, and two of those verses are referring to specific people. Philip was a deacon and an evangelist. Timothy was told to do the work of an evangelist.

2. "NT:2099 euaggelistes; from NT:2097; a preacher of the gospel"

--Biblesoft's New Exhaustive Strong's Numbers and Concordance

3. "Paul left Timothy there to superintend the church temporarily as the apostle's locum tenens or vicar apostolic (1 Timothy 1:3), while he himself went to Macedonia and Philippi, instead of sending Timothy as he had intended (Philippians 2:19,23-24). The office at Ephesus and Crete (Titus 1:5) became permanent on the removal of the apostles by death; "angel" (Revelation 1:20) was the transition stage between "apostle" and our "bishop." The last notice of Timothy is Paul's request (2 Timothy 4:13,21) that he should "do his diligence to come before winter" and should "bring the cloak" left with Carpus at Troas, which in the winter Paul would so much need in his dungeon: about A.D. 67 (Alford)...Eusebius (Eccl. Hist. iii. 43) makes him first bishop of Ephesus."

--Fausset's Bible Dictionary



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4. "A "publisher of glad tidings;" a missionary preacher of the gospel (Eph 4:11). This title is applied to Philip (Acts 21:8), who appears to have gone from city to city preaching the word (Acts 8:4, 40). Judging from the case of Philip, **evangelists had neither the authority of an apostle, nor the gift of prophecy, nor the responsibility of pastoral supervision over a portion of the flock. They were itinerant preachers, having it as their special function to carry the gospel to places where it was previously unknown. The writers of the four Gospels are known as the Evangelists.**"

--Illustrated Bible Dictionary.

5. "Evangelist (publisher of glad tidings). In the New Testament the "evangelists" appear on the one hand after the "apostles" and "prophets;" on the other before the "pastors" and "teachers." They probably stood between the two. Acts 21:8; Ephe 4:11 **The work of the evangelist is the proclamation of the glad tidings to those who have not known them**, rather than the instruction and pastoral care of those who have believed and been baptized. It follows also that the name denotes a work rather than an order. Its use is nearly like our word missionary. **The evangelist might or might not be a bishop-elder or a deacon. The apostles, so far as they evangelized, Acts 8:25; 14:7; 1 Cor 1:17 might claim the title, though there were many evangelists who were not apostles.** If the gospel were a written book, and the office of the evangelists was to read or distribute it, then the writers of such books were pre-eminently THE evangelists. In later liturgical language the word was applied to the reader of the gospel for the day."

--Smith's Bible Dictionary.

Pastors

1. There is no use of the singular form of this word in the KJV New Testament and the plural form is **only used 1 time in the KJV New Testament** (i.e. Ephesians 4:11).



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2. "NT:4166 poimen means shepherd/pastor. Is used 13 times in the NT, but **every time it is used in reference to Jesus Christ or in a general sense.**" --Thayers

3. "literally, a helper, or feeder of the sheep (the King James Version Jeremiah 2:8; 3:15; 10:21; 12:10; 17:16; 22:22; 23:1-2, and in Ephesians 4:11, the King James Version and the Revised Version (British and American)): Besides the literal sense the word has now a figurative meaning and refers to the minister appointed over a congregation. This latter meaning is recognized in the translation of the King James Version."

--International Standard Bible Encyclopaedia

4. "his pastoral relation passes naturally into what we have scriptural authority for calling the spiritual government of the church. Its ministers are called rulers (Grk. Hegoumenoi) or presidents (Grk. proestotes), and all its members are bidden to obey them that have the rule. The design of the Lord's gift of pastors and teachers, as supplementary to that of apostles and evangelists, is "the equipping of the saints for the work of service, to the building up of the body of Christ" (Ephesians 4:12)."

--The New Unger's Bible Dictionary

5. "Arguably from the earliest centuries of Christian history, the church had three orders which were considered divinely ordained: bishops, priests and deacons. Each was only considered authoritative and able to administer the sacraments if one had valid apostolic succession (i.e., traceable lineage of ordinations back to the original bishops, the Apostles themselves). However, **Protestant communities since the Reformation generally disregard this practice, or dispute the existence of apostolic succession....**

The use of the term pastor to refer to the common Protestant title of modern times dates to the days of John Calvin and Huldrych Zwingli. Both men, and other **Reformers seem to have revived the term to replace the Catholic priest in the minds of their followers**, although the Pastor was still considered separate from the board of presbyters.



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Few Protestant groups today still view the pastor, bishop, and elder as synonymous terms or offices;"

--Wikipedia

6. "In Latin, the word for shepherd is "pastor". In English, "pastor" is generally used to mean a clergyman or preacher. However in the scriptures it refers exclusively to the shepherds (elders) of a congregation, not the preachers or evangelists.

--<http://members.datafast.net.au/sgram/f769.htm>

Teachers

1. "Teaching = The act of instructing students or imparting knowledge and information. As used in the New Testament, the concept of teaching usually means instruction in the faith. Thus, teaching is to be distinguished from preaching, or the proclamation of the gospel to the non-Christian world. **Teaching in the Christian faith was validated by Jesus, who was called "teacher" more than anything else...** Since sound instruction in the faith is essential to the spiritual growth of Christians and to the development of the church, the Bible contains numerous passages which deal with teaching (Matthew 4:23; Luke 4:14; Acts 13:1-3; Romans 12:6-8; Galatians 6:6)....Special attention is directed to the danger of false teachings. Christians are warned to test those who pervert the true gospel (2 Timothy 3:1-7; 1 Peter 2:1-3).

--Nelson's Illustrated Bible Dictionary.

2. "διδάσκω, didáskō, "to teach": The usual word for "teach" in the New Testament signifies either to hold a discourse with others in order to instruct them, or to deliver a didactic discourse where there may not be direct personal and verbal participation. In the former sense it describes the interlocutory method, the interplay of the ideas and words between pupils and teachers, and in the latter use it refers to the more formal monologues designed especially to give information (Matthew 4:23; Matthew 5-7; Matthew 13:36f; John 6:59; 1 Cor. 4:17; 1 Tim. 2:12). A teacher is one who performs the function or fills the office of instruction.



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Ability and fitness for the work are required (Romans 2:20; Hebrews 5:12). The title refers to Jewish teachers (John 1:38), to John the Baptist (Luke 3:12), to Jesus (John 3:2; John 8:4, and often), to Paul (1 Tim. 2:7; 2 Tim. 1:11), and to instructors in the early church (Acts 13:1; Romans 12:7; 1 Cor. 12:28). **Teaching, like preaching, was an integral part of the work of an apostle** (Matthew 28:19; Mark 16:15; Ephes. 4:1)."

--The International Standard Bible Encyclopedia.

3. "Just like all the other gifts, teachers have been in the church, just not with their name distinctions so focused upon. Most ministers have been taught by gifted anointed teachers. They may not have had the title bestowed as a five-fold minister, but they were there none the less. **Most true five-fold ministers don't even want the attention or publicity of their gift, they just want to do it.**

It's not wrong to state your gift, Paul the apostle did frequently in his letters to the Church, and some, like me, were visited with the distinctive words from the Lord. It's needed for understanding. It is not wrong to reveal your gift, it's just how you do it. Is it done to help equip others and their faith, or is it done for selfish reasons and pride? Some are falsely accused, but persecution does go with the territory. God will vindicate the true because He is not ashamed of His ways or Plan.

A great revival is coming and even is at the door. As long as the focus is on Jesus, the anointing will come pouring in. But as it does and the lost and backsliders are drawn in, there will be a great need for the teacher.

One of the things that needs to be lovingly and anointedly taught is how to fit into the work and plan and order of the church. **The temptation is great for people to become "experts" and know "better than others" how they are to be fit in and controlled. When you get that spirit, Watch out!!!**

There will be friction but the Spirit focused will win out in love and blessing. Teachers will help explain the plan of God according to Scripture and this will be another beautiful fold in the five-fold ministry. Right now there is still way too much competition and petty jealousy for



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attention for being right. Anointed teaching will make you see what is right, how it works and make you understand it when it happens and you will rejoice in the Plan of God (not man). We need anointed teachers!!!"

--<http://www.prophetic.net/teachers.htm>



Chapter 6

The Franchise Model

Spiritual vs Practical

When Jesus commissioned His disciples to "go into all the world", He did not give a whole lot of practical advice as to how they were to organize themselves. So, presumably, the disciples did what they did as a continuation of the path that Jesus put them on. Jesus demonstrated ministry to be the connecting of two worlds. He prayed and heard from the Father, but then He did some very "human" things to meet people's needs. He borrowed heavily from the culture in which He lived. The very idea of rabbis, a small group of disciples and itinerant ministry was borrowed from the Jewish culture.

When it came to ministry Jesus did miracles like multiplying the loaves and fishes, but He also organized the disciples to disperse the food. He didn't miraculously distribute the food; neither did He miraculously put it into the bodies of His audience. He was able to find money in a fish's mouth, but that is not how He usually raised money. In the same way we hear from God, receive divine direction, experience the ministry of God and angels, but still shovel our own sidewalks and decide how to organize our districts.

How wonderful it would have been if Jesus had left a manual on church structure, but even the Bible does not fill in all of the gaps. Evidently He left some decisions up to the church. The disciples borrowed the idea of Bishops and Apostles from Greek and Roman military paradigms. They appointed elders like their Jewish brethren. At first the Apostles acted as deacons, until they realized the need to change. There doesn't seem to have been tongues and interpretations on the matter. No prophets are said to have given that direction. Some things just seemed good to them and the Holy Ghost.

This combination of spirit and flesh can be demonstrated in the life of Paul. He was an apostle born out of due season who was sent out by some prophets and elders in Antioch. He did many miracles and was taught of God, yet he was supported by donations and submitted to headquarters on key matters. In other words, even though he got his doctrine and direction from God concerning the Gentiles he submitted his ideas to the body



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We do our best to continue in the tradition of the first century church. Here are some familiar gifts and offices the primitive church used which we still use today:

- A Jerusalem Council (key apostles at headquarters) .
- Bishops and key regional churches such as Antioch (where notable prophets ministered).
- Missionaries (Apostles and evangelists) that evangelized regions and established churches.
- Elders (pastors and teachers) that managed churches, including house churches.

Embraced but not Declared

While our movement has not overtly discussed and defined ministries like prophets and apostles, it can be argued that we have embraced them in practice but have called them by other names. This can be best understood using the franchise model explained below and then illustrated in the flow chart that follows.

Of late, while attempting to reach our world and start new works we have likened our structure to that of a franchise such as Starbucks or Dunkin' Donuts. A franchise business requires counter people, trainers, quality control people, advertizing executives, mid-management people, store managers, regional managers, CEOs and CFOs. But in order to be productive, these positions need to be properly trained and aligned with the company policies and flow chart.

A submission to the company structure is of paramount importance for the talented and untalented alike. If fact, submission might be more important than structure. If someone operates out of their place the results are negative -- this even applies to the people who lead the company. For example if the CEO of Starbucks walked onto the floor of a local franchise and started barking orders, he would only cause confusion. He has the authority, but if he leaps over the store manager, he will create chaos. It would also create chaos if a company trainer put all the clerks on his mailing list and tried to tell them how they ought to run the registers without involving the store manager.



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On the next page you will find a typical flow chart for a franchise company. The uppermost line in each box is the title they use in the business world. The second line lists the positions that serve in that capacity. The bottom one or two lines show how our organization parallels the franchise model. Take a minute to study the chart, before noting the observations that follow. Notice the five-fold ministry mentioned in the observations are in bold print.



Some observations

1. Like a franchise company, our organization is led by Superintendents and Department Heads.

- Some of these men fulfill roles similar to those **apostles** and gifted administrators who sat on the Jerusalem council.
- In our movement we elect these men, but we also pray for guidance, trusting that God will help us ratify men who have the giftings equal to the office.

2. The second tier of boxes shows entities that are created to aid the entire franchise.

- Bible Schools, PPH and other entities exist for the benefit of the whole church, but, just like business franchise, our progress is most easily measured by the success of local franchises and by the number of new franchises that are started.
- **Teachers** hold an important place in franchises as well as in our movement, even though they don't usually run a local franchise.
- **Prophets** can be likened to quality control personnel; they are called into local franchises to trouble shoot.
- **Evangelists** can be likened to the franchise promotional team; they go to a local franchise and help them reach out to the community more effectively.
- **NOTICE:** When these people go to help a local franchise (local church), they submit themselves to the franchise owner. They are paid for their services. When they leave, they do not call back to store clerks and give them personal advice.

3. Regional franchise offices serve the same purpose as our district and regional offices.

4. An apostle, whether a missionary or a career church planter, or a leader of leaders, goes into an area and plants multiple works.

- As in a franchise chain, the apostle starts works, but then often has someone manage the work under his oversight.

5. The local franchise represents the local church.

- This is where the rubber meets the road.



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- This is led by a **pastor/teacher**. He manages.
- This is where most of the money is received.
- This is not the most important aspect of the franchise but it can seem that way since it represents the company and the product.
- Mother church could be compared to a major outlet
- A daughter work is like the employee who is sent out on the street corner to sell coffee, thereby testing the area and the operator.
 - All expenses are covered by the major outlet
 - All major decisions are made by the store manager
 - The coffee stand has the weight of the store's advertizing, training, expertise and financing behind it
- If the stand does well they might rent a kiosk in a mall and eventually become a full-fledged new location.

Conclusion

When our organization is viewed in this light these things become evident:

- We are not a just a pastor oriented organization; that is just where most people interact with the movement.
- There are people in our movement that function as prophets but we usually refer to them as evangelists.
- There are people in our movement that function as apostles but we usually refer to them as missionaries or carrier church planters.

It should also be noted that the franchise model is just one analogy and all analogies are imperfect. The analogy of the family is also a useful one, especially in light of the fathering role of an apostle.



Chapter 7

True Success is Neither an Office Nor A Gifting

Admittedly I was jealous of his giftings. Everybody knew he was a bloodsucking jerk yet it appeared that God had specifically equipped him to get away with it. Try as I may I could never do what he did. According to the data, without professional training he routinely outperformed any human being in recorded history. Due to his incredible athletic abilities his lodging was free and he dined liberally wherever he went -- without paying one red cent. This all seemed incredibly unfair for several reasons. I personally knew that he had never attended college. His people skills were non-existent and he had very few real accomplishments. He didn't work as hard as I did, yet he drastically outperformed me. Who was my rival? His name was Ctenocephalides. What was his gifting? He could jump 200 times his body length. If I were to beat him in the long jump, I would need to jump 1,200 feet. Should I choose to compare myself, I could become very discouraged, because I am routinely out-performed by a flea.

The Biblical solution to performance anxiety is clear:

- Job recommends making peace with who God made us to be: “*Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in dust, And forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; Because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider*” (Job 39:13-18).
- Paul warns against comparison. “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Corinthians 10:12). “Let us not become vainglorious *and* self-conceited, competitive *and* challenging *and* provoking *and* irritating to one another, envying *and* being jealous of one another” (Galatians 5:26 AMP).



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This is easier said than done, especially when it comes to matters of the heart. Let's face it, it is hard to understand how nearly 10,000 Spirit-filled, holiness-preaching, miracle-working ministers struggle to fill a 15,000 seat stadium once a year when there are some less-than-Apostolic, personality-based, American ministries that put on many such conferences every year. Such realities can give place to the enemy's unrelenting accusations that we are not successful. How often have you given your best in ministry only to feel inadequate when reviewing the measurable results? A poorly attended meeting... a saint who wanders into sin in spite of counseling... a financial crisis in spite of diligent prayer and courageous acts of faith... all nagging evidences of failure to the natural mind.

But, we are not successful when crowds are big or when our brethren nod their approval. Success is more attainable than that! **Success is ministering God's distinctive message to those who will receive.** How does one internalize this more accurate measure of success? "But let every person carefully scrutinize *and* examine *and* test his own conduct *and* his own work. He can then have the personal satisfaction *and* joy of doing something commendable [in itself alone] without [resorting to] boastful comparison with his neighbor" (Galatians 6:4 AMP).

While seeking to satisfy the God-given craving for significance, it is imperative that one let God teach their heart to give more credence and weight to His Word and His voice than to feelings, circumstances and peer pressure. In order to "teach the heart" about true success, God may orchestrate therapy. His therapy consists of life experiences that teach our hearts to rest in His adequacy rather than our own. We can witness this process in Moses at the Red Sea, Gideon in the middle of the night and David as he stood before Goliath. All three were called. All three obeyed God. Then they stood still and watched God transform their feeble efforts into spectacles that the world would talk about for millenniums to come. All three looked ridiculous and weak. All three were powerful agents of change -- world class leaders. Then there was our supreme example, Jesus Christ, who appeared weak before the Sanhedrin, Pilate, Herod and the public, even as He was accomplishing the most powerful feat ever accomplished.



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As we seek to discover and employ our giftings, we would be wise not to seek titles or positions in order to meet our need to feel successful. As a movement we do not need to rush toward recognition or power. Neither should our shame or our trust issues restrain us from being who God calls us to be. God is the source of our gifts and callings, but He never intended our gifts and calling to be the source of our identity.

Maybe God allows life to expose feelings of inadequacy in hopes that we will exchange our default feelings for a Biblical view -- a view that says, "I don't have to be successful in myself, I simply need to be faithful and rest in His success. I need not compare because I am not a flea."



Afterword Next Steps

I hope the content of this project has been thought provoking and inspirational at the same time. For me it has been more of a beginning than a conclusion of the matter. As I said in the introduction, the purpose of this project is not to establish hard and fast solutions, but to encourage dialogue as to how we might make more room for some of these giftings.

So, in hopes that I will not be considered presumptuous, I would like to propose a varied list of suggested next steps as we attempt to be as apostolic in our definitions and practices as possible. These suggestions are simply fodder for discussion, not fully developed constructs. None of these suggestions would require drastic organizational changes. For example, it is doubtful that new licenses need to be invented since the titles have to do more with giftings than positions.

1. Pastors might begin acknowledging the role of apostles and prophets in the local church, like they acknowledge the role of evangelists and teachers.
2. More dialogue could encourage us to give one another a little more room to use the biblical terms of apostle and prophet. For example, we should be unafraid to call a missionary or church planter who has actually established multiple works an apostle.
3. Our Bible schools might consider exploring this topic more thoroughly.
4. Articles and seminars discussing ethical boundaries and biblical parameters of the 5-fold ministry would be in order.
5. Forums and round table discussions on this topic would help change our ministry environment.
6. Scholarly papers with more extensive definitions and suggested accountability constructs would be helpful.
7. More research and dialogue could also be done in regards to the offices of bishop, elder and deacon and how they mesh with the 5-fold ministry.



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Suggested Resources

The article referenced in the introduction “A Call to Build” is also available as chapter 2 of Bro Bernard's book *The Apostolic Church in the Twenty-first Century* (2014). He also briefly defines the fivefold ministry in chapter 1 of his book *Spiritual Gifts* (1997).

Recommended Articles

"A Call to Build: Doing Church in the Twenty-First Century"

by David K. Bernard

<http://www.upci.org/resources/instructional-devotional-leadership/55-a-call-to-build>.

"Apostles Today?"

by Skye Jethani

<http://www.christianitytoday.com/le/2008/spring/15.37.html>

"The Ministry of Apostles"

by Steve Atkerson

http://www.ntrf.org/articles/article_detail.php?PRKey=1

"Are Apostles for Today?"

by Dell Young

<http://www.cornerstoneministry.com/Stylesheets/Are%20Apostles%20for%20Today%20Web.htm>



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Recommended Books

Bill Scheidler, *Apostles, The Fathering Servant* (City Bible Publishing 2001).

Lee Stoneking, *Five-fold Ministry and Spiritual Insight* (MBM Publishing, 2003).

Chester M. Wright, *Right Hand of God* (Antioch Publishes the Word).
available at <http://www.myapw.com/category.sc?categoryId=24>

EBook Published By <http://www.powerupmentoring.com>