

Present-Day Apostolic Ministry

Compiled by

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*(Based on *Apostolic Strategies Affecting Nations* by Jonathan David)*

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MIN461

Syllabus

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Textbook

David, Jonathan (1991). *Apostolic Strategies Affecting Nations*

Requirements for Course

- 1) Attendance (correspondence students view all the videos)
- 2) Read the Text.
- 3) Final Exam

LESSON ONE

Emerging Leadership Paradigms

Welcome to the World of Change

- 1) All kinds of changes: economic, social, cultural, technological, political, religious.
- 2) Need clear apostolic strategies to help build for the future.
 - a) Instead of resisting changes in thought paradigms, the new leaders welcome and seek harmony with it.
 - b) Release spirit's creativity and revelations of heavenly blueprints to pave the way and work for them.
 - c) They embrace apostolic wisdom to build and to bless.
 - d) They seek for cooperation and not competition.
 - e) Will get what they want by helping those in covenant to get what they want.
 - f) Interdependence, networking, and wholesome relationships are slowly replacing independence and the high degree of individualism among the ministerial levels today.

Changes in Leadership Paradigms

- 1) Need leaders that cannot be dominated and fashioned by the environment.
- 2) Must not be products of environment but vessels made and fashioned by God's grace and power.
- 3) Style of leadership anointing centers on the prophetic, apostolic and pastoral.
 - a) Prophetic in perspective and in purpose.
 - b) Apostolic in teaching, function, and in church government.
 - c) Pastoral in dealings with needs of men and compassion for souls.
 - d) Evangelistic in passion for souls.

Reasons for Paradigm Shifts in Leadership

- 1) We haven't been this way before—need Jesus to lead us.
- 2) The heat of the battle is intensifying—we need to be guided in the battle.
- 3) Wave of deception, manipulation, and witchcraft has invaded church life and government—we need the power of discernment.
- 4) God is bringing a cleansing to his house—we need to stand up to righteousness.
- 5) A new wave of supernatural power is soon going to be seen in the church—we need to prepare for God invasion.
- 6) The leadership must have the character to handle success, fame and power that will be released.

Leaders Who See the Future

- 1) We need to embrace the best of the past and allow its relevance to be seen in the present.
- 2) Keeping the church focused on purpose.
 - a) The new emerging leadership must be clearly prophetic in foresight and revelation while being apostolic in wisdom, authority, and strategy.
- 3) Need apostolic wisdom to restructure ministries and churches until they become relevant to the times we are in.
 - a) Must find apostolic strategies to employ God's divine principles to reach a dying world without Christ.
 - b) Need apostolic strategies that will help us keep biblical principles intact while we change our society.

Different Types of Leadership Anointing

The revivalist anointing of Samuel

- 1) Before Samuel, the prophetic was patriarchal which could only be transferred through the natural sonship and lineage.
- 2) Miracles of healing, signs and wonders—manifesting God in human bodies.
- 3) Threefold anointing.

i) Prophet.

“Thus Samuel grew and the Lord was with him and let none of his words fail. And all Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the Lord.”

b) Priest.

i) Samuel ministered in the house of the Lord at Shiloh.

ii) He continually offered sacrifices on behalf of God’s people.

c) Judge.

i) He ruled in both the natural and the spiritual realm.

ii) The people returned to serve the Lord during his rulership.

4) Samuel anointed two kings.

a) Saul was anointed with a flask of oil.

b) David was anointed with a horn of oil.

i) This anointing was poured out of the horn which was prophetic in that the anointing could only be poured out after the death of an animal had taken place.

ii) Saul was man’s choice, but David was God’s choice.

iii) Saul represented the flesh; David represented the Spirit realm.

c) David went on into the fullness of the three-fold anointing: prophet, priest, and king.

5) Samuel’s anointing was a governing force over the spiritual climate of Israel.

a) As he prayed, the heavens opened and God intervened in the lives of His people.

b) Samuel’s anointing was also a governing force over the natural realm of Israel.

i) He gave no spiritual ground for the satanic forces to hold God’s people in bondage.

ii) This governmental anointing operated on Charles Finney and Sam Jones.

Apostolic Succession

1) Samuel was a spiritual father and mentor to David.

2) Today's generation is a Fatherless Generation.

- a) The "prophetic" must fulfill its purpose of joining the hearts of the fathers to the sons and the hearts of the sons towards the fathers in order to have a spiritual succession and continuance of God's eternal purpose.
- b) We are building upon the Truths and Spiritual Dimensions of past generations.
 - i) We are to take that which has been restored in earlier generations and bring it to a greater level of excellence.
 - ii) The new move is a continuation of the old order.
- c) It is important for us to be blessed by what others have gained in their generation, but we need to know what we are to do to serve our own generation.

"For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay."

- i) We need to bring to excellence what God has entrusted to our generation.
 - ii) We need the spirit of wisdom, understanding, and knowledge to perform the work God has called us to.
- d) We are a generation where the past and the future are held together.
- i) We need to cherish and nurture all our forefathers achieved and gained.
 - ii) We need to press earnestly forward towards the finishing line.
 - iii) The fulfillment of past generations is in our achievements and in our spiritual breakthroughs.
 - (1) Our forefathers laid a solid foundation for us to run and win this race.
 - (2) Their unfulfilled dreams find reality in us.

Spiritual Fathering is a Divine Strategy to Reform Society

Malachi 4:5 - 6 (NKJV) ⁵ Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. ⁶ And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."

- 1) The older generation of ministers must begin to consciously father this generation to provide continuance to their ministry, life, and dreams.

- 2) Spiritual fathering starts with the spiritual fathers identifying who their children are.
 - a) Then they need to work with them and train them to grow up in the ways of the Lord.
 - b) The initiative of spiritual fathering is with the mature fathers.
 - c) They must turn from being preachers and teachers to become spiritual fathers.
- 3) God comes into our society through covenant relationships that begins with fathers and sons in order to influence the surrounding community.
- 4) Sons now duplicate the call and ministry and multiply the effectiveness of the original spiritual ministry.

Thrust of the Move of God

- 1) God is repositioning men and women in the spiritual realm to rule over every circumstance and situation through the anointing that leads to victory and spiritual destiny.
- 2) God is revealing His Manifested Presence and not just His Omnipresence.
- 3) The rule and the government of God is going to be established in the church.
 - a) Governmental structure and kingdom rule will be felt in and through the Church.
 - b) The Lord will stretch out His scepter in Zion to rule the kingdoms of this world until they become the kingdom of His Christ.

Revelation 11:15 (NKJV) 15Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"

- 4) God is releasing the heavenly pattern for establishing His church
 - a) The Church will be filled with all of God's fullness.
 - b) It will become His Temple and His dwelling place.
 - c) IT will become the greatest demonstration of His Kingdom rule and authority.
 - d) She will advance God's Kingdom by declaring the gospel of the Kingdom.

Five Options to Determine Our Future Destiny

- 1) We must choose to move on in the present move.

- 2) We must choose not to resist this move.
 - a) Remember to bless that which God is blessing and not curse or criticize it.
 - b) Every move has its excesses because it flows through immature and imperfect people, but immaturity is not wickedness.
- 3) We must have foresight when we are to leave the “spiritual scene.”
 - a) It may be our time to go when we have fought a good fight.
 - b) Others may be taken because they have be held up as “idols” in the hearts of their congregations.
- 4) We must consciously impart into the next generation.
- 5) We must mature into spiritual fatherhood. God is raising up apostolic fathers to father ministries and whole churches.

LESSON TWO

Apostolic Governing

The Restoration of the Church and Its Ministries

- 1) The last 500 years have seen four major restorational movements.
 - a) The Protestant.
 - b) The Holiness/Evangelical.
 - c) The Classical Pentecostal.
 - d) The Latter Rain/Charismatic movement.

Hebrews 6:1 - 2 (NKJV) Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

- 2) The Protestant Movement which began in the 1500s brought a restoration of the doctrine of repentance from dead works.
 - a) Proper application of the doctrine of repentance.
 - b) The message of justification by faith awakened the church out of the Dark Ages.
- 3) The Holiness/Evangelical Movement which began in the 1700s brought the restoration of the doctrine of faith towards God.
 - a) Brought back water baptism by immersion.
 - b) Sanctification.
 - c) The power of God for divine healing into the church.
- 4) The Pentecostal Movement in the 1900s restored the doctrine of Baptisms.
 - a) The death and resurrection of Christ became a reality through the baptisms.
 - b) The message of the Holy Spirit evidenced by speaking in tongues was brought back to the church.

- 5) The Latter Rain (1950s)/Charismatic Movement (mid 1960s) brought the restoration of the doctrine of the laying on of hands.
 - a) Laying on of hands for healing, for the baptism of the Holy Spirit, and activation of the gifts of the Holy Spirit began to sweep the earth.
 - b) Within a short period of time these Latter Rain truths moved into the denominational churches and the movement became known as the Charismatic movement.

The Restoration of Ministries

- 1) With each restoration, the nature and the type of people in the restored church, the emphasis of its message, the style of presentation and the type of anointing flow, all took drastic changes.
- 2) In the 50s, the evangelist was restored.
 - a) Mass evangelism and tent meetings.
 - b) People being healed, saved and added into the church.
 - c) The Great Commission was re-emphasized.
- 3) In the 60s, God restored the Pastors.
 - a) Not only to look after the masses who have been saved, but also to correct the excesses of the evangelist.
 - b) Restorational teaching of divine order for the local church and the understanding of the local church being self-governing and indigenous.
 - c) Many denominational pastors were refreshed by the Charismatic movement.
- 4) In the 70s, the teachers became more prominent.
 - a) The Charismatic movement brought the need to explain restorational truth to mainline denominational churches.
 - b) Many books and materials were made available for the Body of Christ.
 - c) Unfortunately, many came into excess of just teaching knowledge and information instead of preaching to evoke a response.
- 5) In the 80s, the prophet began to bring the revealed word of the Lord.

- a) The rhema, word in contrast to the logos, were brought into the life stream of the church.
 - b) The vocal and revelation gifts magnified the ministry of the prophets.
- 6) In the 90s, the prophets became instrumental in identifying the apostolic mantle upon men.
- a) It was a prophet who pointed to the Apostle of our Salvation.
 - i) It was a prophet who spoke through the Holy Spirit to set aside Paul and Barnabus.
 - ii) It will be a clear commissioning on prophets to identify, recognize, accept and magnify the apostles in our days.
 - b) The last-day ministries of the apostle and prophet will set into motion the last restorational move that will restore the doctrines of the resurrection of the dead and eternal judgment and propel the church into perfection.
- 7) In the Book of Acts, after the churches were doctrinally founded and structured into proper churches with a pastor, elders and deacons, the evangelists were sent out from the local church.
- a) The evangelists also went to churches to encourage the saints and to keep them renewed in Christ's final commission on world evangelism and making disciples of all nations.
 - b) *Acts 8:5 (NKJV) 5Then Philip went down to the city of Samaria and preached Christ to them.*
 - c) *Acts 21:8 (NKJV) 8On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.*

A Governing Territorial Church

- 1) Definition of a governing church.

“A governing territorial church is a local church with a global mentality establishing herself as an epicenter and hub of divine activity in that region. She carries a spiritual prevailing point of stature that enhances kingdom influence by exercising dominion over the spirit real, keeping the heavens open and making the atmosphere conducive for the Holy Spirit's Movement in and around that region and beyond.” (p. 69)

- a) A church with a global mentality.

- i) It has no walls to limit it and it has no boundaries to prevent it from advancing into the city.
 - ii) It has built the necessary infrastructure to connect with the city and make accurate interfaces with the community.
 - b) An epicenter designed to plan and implement strategies.
 - i) A governing church is the epicenter where every active member comes to be retrained, empowered and adequately equipped for the mission of the church to influence the city.
 - ii) It is a place of the beginnings of its vision and the place of execution and implementation of its strategies.
 - c) The hub of divine activity and God invasion.
 - i) A governing church is also the hub of divine activity and God invasion into that society.
 - ii) It will be a church that will serve as a doorway or entrance point of heaven.
 - d) A governing church exercises dominion in her territory policing the heavens and keeping it spiritually conducive for the Holy Spirit's movement in and around the region.
 - i) Their business men have a cutting-edge over others in the city.
 - ii) Their youth makes a dynamic difference in the schools they represent.
- 2) Development of the governing church.
 - a) Growing from the pioneering stage.
 - i) The church understands its mandate in the city; people volunteer freely to fulfill God's purpose and destiny for their life.
 - ii) There is both strong church health as well as strong church growth.
 - b) Growing into a resource center.
 - i) Church is not fighting for its existence, but is now ready to play a major role in blessing the community as well as other churches.
 - ii) Her songs, message, ministries and technology and skills are being sent to bless the region.

- iii) Trust will come through being gracious to lend help and resources to whatever kingdom course.
 - c) Growing into an apostolic church.
 - i) The local church becomes an apostolic church when its Senior Minister is reproducing his life, ministry and truth in the life of other churches around the region.
 - ii) He imparts his life and wisdom into other churches who now trust him to provide what he does best for his own church.
 - iii) The apostolic church becomes “Gate Keepers” of the city.
- 3) Characteristics of a governing church.
 - a) A governing church rises into the Spiritual Realm and dislodges the powers of hell over that region and positions herself to rule and to reign.
 - b) A governing church repositions herself spiritually to become the “stronger man” over the strongman of the city.
 - i) She plunders the household of the principal demonic forces and overrules the activities of the enemy.
 - ii) She exercises a new spiritual position as the “territorial spirit” in that region.
 - c) The governing church exercises this territorial control and influence over that entire region and becomes the gateway for God and His angelic host to reach into that city and region.
 - d) The governing church keeps the spiritual climate over that region conducive for God to move.
 - i) Responsible for keeping the heavens open.
 - ii) Has learned to create a holy habitation for God in that region.
 - iii) Brings not only God’s omnipresence but God’s manifested presence into that region.
 - e) Governing churches are not measured by numerical figures but by their spiritual position, supernatural strength and power invested in them.
 - f) Governing churches carry a clear message of the gospel of the kingdom

- g) Governing churches become God's battle-axe to reform the very nature and foundation of that society she lives in.
 - i) In the last 50 years of restoration of the 5-fold ministries has caused the church to come alive, becoming equipped to do the work of the ministry.
 - ii) She is rising in the knowledge of the Son which He possessed in His relationship with the Father.
 - iii) The members are moving from being saints to becoming sons, who are being brought up to partake in their inheritance and not just of their blessings.
- 4) The prophet to whom God chooses to reveal His secret counsel is basically responsible to initiate God's Will and plans on the earth.
- 5) The teacher provides the necessary detailed knowledge of God's principles so that the revealed will of God is properly executed on this earth.
 - a) He explains and brings a sense of undergirding to the truth that has been spoken.
 - b) The spoken word helps to establish the people in their spirits while the explanation of it through the teachers puts a sense of certainty in their minds.
- 6) Essential principles in building.
 - a) Leadership must build according to the present day divine patterns.

Exodus 25:9 (NKJV) According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.

Exodus 25:40 (NKJV) And see to it that you make them according to the pattern which was shown you on the mountain.

- b) The pattern that was previously shown to Moses changed as the result of the Finished Work of Jesus Christ.

Hebrews 9:2 - 4 (NKJV) 2For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; 3and behind the second veil, the part of the tabernacle which is called the Holiest of All, 4which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

Hebrews 9:8 (NKJV) 8the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

- c) Leadership must build with the future in view.
 - i) The church must be able to meet not only its present needs but the needs of the new generation that will arise.
 - ii) A church built with the future in its perspective will stay relevant to the ensuing generations.
- d) Leadership must be spiritually positioned to build.
 - i) Pastors need to become men and women of the Spirit.
 - ii) These builders must be prophetically tuned to the voice of the Holy Spirit so as to know what He is saying to the churches.
- e) Leadership must gather the necessary resources to build.
 - i) Many spiritual concepts are caught and not necessarily taught.
 - ii) These builders must be in places where they can catch the flow of Spirit life and anointing for the work they are in.
 - iii) They need to gather men who are of the same spirit to help build according to the God-given vision.
- f) Leadership must develop apostolic wisdom to manage and organize what has been built.
 - i) Must have established apostolic structure to maintain, contain and propagate the revival and the move of God within a church.
 - ii) The builder's ability to provide apostolic management will cause the leaders and members to become functional rather than positional.
 - iii) It was after the temple of Solomon was properly organized that the glory of God descended on it.

2 Chronicles 5:11 - 14 (NKJV) 11And it came to pass when the priests came out of the Most Holy Place (for all the priests who were present had sanctified themselves, without keeping to their divisions), 12and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets— 13indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the

Lord, saying: “For He is good, For His mercy endures forever,” £ that the house, the house of the Lord, was filled with a cloud, 14so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of God.

LESSON THREE

Concepts of Church Building—the Jerusalem Concept

Three Major Concepts of Building Churches

- 1) Concepts influence our actions.
 - a) A concept is the governing thought pattern that overrides all other opinions and provides the underlying structure for all our actions and behavioral patterns.
 - i) A principle often finds its boundaries of application within the concept.
 - (1) It provides the outworking expertise of the truths already formulated and streamlined by the concepts of our mind.
 - (2) They are fundamental to the application aspects of truth already believed in the mind and heart.
 - ii) When the concepts of the human mind are wrong, the people will apply and live by wrong principles all their lives.
 - (1) Basically, concepts govern the belief system whereas principles govern the behavioral systems of human lifestyle, work and destiny.
 - (2) A concept is a “paradigm.”
 - b) Definition of paradigm.
 - i) Joel Arthur Barker. “A paradigm is a set of rules and regulations (written or unwritten) that establishes and defines our boundaries and instructs us to behave well within these perimeters in order to be successful” (p. 84).
 - ii) Willis Harmon (An Incomplete Guide to the Future): “A paradigm is the basic way of perceiving, thinking, valuing and doing associated with a particular vision of a future reality” (p. 84).
 - c) Paradigms are a framework of thoughts and they are seldom if ever stated explicitly, yet they exist in our subconscious, unquestioned and undeclared affecting all that we do.

- i) Paradigms become transmitted through our culture, our lifestyle, our message to each succeeding generation through direct experience and impartation rather than formal classroom teachings.
 - ii) Our concept of building church will be greatly influenced if we follow the patterns and models of the apostles in the book of Acts.
- 2) Three basic concepts of building churches.
 - a) The Jerusalem Concept.
 - i) Church is built as a little kingdom of its own.
 - ii) Built like a fortified city reaching unto heaven.
 - b) The Antioch Concept.
 - i) The church is built as a base of operation for strategic spiritual maneuvering and advancement.
 - ii) It is a tactical headquarters coordinating regional, national, and international operations of the Holy Spirit.
 - c) The Ephesians Concept.
 - i) The existing church is restructured and remodeled until it become effective in reaching its own city and region.
 - ii) Its nature, concepts of ministry and leadership go through dramatic changes until it becomes a church that influences the city and takes the nation for Christ.

The Jerusalem Concept of Building Churches

- 1) The beginning of the church at Jerusalem was supernatural that started big and quickly.
 - a) The church was born during the feast of Pentecost with thousands of visitors joining them immediately after the outpouring of the Holy Spirit.
 - b) Those added to the church totaled tens of thousands according to church history.
 - c) In the early stages of its beginnings, the apostles did most of the work, and the miracles were restricted to their hands only.
 - d) These twelve men were born and bred within a 50 mile range of Jerusalem.

- i) They knew the language, customs, and administrations of the city.
 - ii) The apostles were actively handling all financial decisions and the administration of all matters relating to the community living of the saints.
- e) The structural base of leadership did not increase until the crisis of the Hellenistic Jews rose up in Acts 6.
- i) The circumstances demanded a new set of leaders to emerge.
 - ii) Though the church was in the thousands, yet there was no mention of elders, evangelists, or prophets in the early years of the church at Jerusalem.
 - iii) Even the expansion from Jerusalem to Samaria happened within the context of persecution rather than obedience to the divine commissioning.

Acts 8:1 (NKJV) I Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

- f) After many years of slow development at the church at Jerusalem, the church at Jerusalem had elders.
- 2) The apostles had stayed back at Jerusalem in order to hold the home base and coordinate the ever-growing revival.
- a) Although the apostles itinerated among the preaching points no apostolic church planting was being done.
 - b) Most of the work was mission oriented rather than apostolic in nature.
- 3) The apostolic structural base of leadership and administration at Jerusalem was not effective in providing the apostolic covering required by the churches.
- a) It was the apostle Paul who established the concept of apostolic covering and accountability with the churches that he helped to establish.
 - b) The Networking of Churches resulted through the release and proper functioning of the apostolic teams.
 - c) It was Pauline apostolic strategy to provide strong oversight to local churches. This did not come from Jerusalem.

Dangers of the Jerusalem Concept

- 1) It is an ethnic and single culture centered church.
 - a) A church of Jews only at the exclusion of other cultures and nationalities.
 - i) To exalt one culture against the other is to become offensive.
 - ii) Arrogance and ethnic disharmony will result at the grass-root levels of the church.
 - iii) Churches need to be built on that which is God's and not only that which is good.
 - (1) A Jerusalem concept church is irrelevant to any other people group.
 - (2) Must not attempt to export more culture than Christ.
 - b) Most cosmopolitan cities are multicultural and multiracial.
 - c) The sooner the paradigms shift from cultural interpretations to scriptural interpretations the greater the scope of outreach will be.
 - d) The Jerusalem church got deeper and deeper into its cultural and religious upbringing until the Gospel became second to its cultural and religious emphasis and beliefs.
 - i) The circumcision, the law of Moses, the Sabbath, the observance of days, and abstinence of food soon became a major issue in the Jerusalem church concept.
 - ii) The conference at Jerusalem (Acts 15) had to decide on these issues and formulate doctrines that were scriptural and not biased toward Jewish culture.
 - e) Paul's letter to the Galatians denounced the Jews who were trying to add their cultural beliefs and customs as requirements for salvation.

Galatians 2:21 (NKJV) 21I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

- 2) It is a personality platform-centered church.
 - a) This type of church exists on the strength of the ministry of an individual whose platform style keeps the church together.
 - i) The minister works from a blessing model type of ministry where the people are blessed and helped by his gifting.

- ii) Many of these churches have a clear pyramid style of leadership where the leader is a charismatic figure and all decisions and initiatives come from him.
 - iii) The people are basically followers with little influence on the future destiny of the church.
 - b) When a personality type leadership exists, it forms the basis for disunity and factions: “I am of Apollos; I am of Cephas; and I am of Paul.”
 - c) The concept of plurality is most times absent from the minds of the Jerusalem concept churches.
 - d) A good movement should not be centered on an individual alone but it should be shouldered eventually by a team of apostolic men.
- 3) It has a central form of government.
- a) In the central form of government all new initiatives and different views are rejected.
 - b) Those in authority are quick to solicit help and support to do what their vision requires.
 - c) Denominations which work heavily on a central form of government raise up a franchise and not a movement of autonomous self-governing churches. (McChurch movement).
- 4) It operates on crisis management.
- a) Running the full course of meeting the needs of the people is not New Testament pastoring.
 - i) Instead of doing everything for everybody, the pastor needs to draw people to the Word and teach them to become responsible for their own lives.
 - ii) In the Jerusalem concept church preventive medicine is not the priority. It only puts the bush fires out if they appear.
 - b) Problem-solving skills are predominantly in the reactive mode.
 - i) When a real problem occurs, then we muster all our strength to solve it.
 - ii) Good managers need to participate and become involved in “problem avoidance” and opportunity identification.
 - iii) We need to anticipate potential problems before they happen and keep them from occurring in the first place.

- c) We need to move our churches out of the comfort zone of needs and move them in the purposes of God's vision for the church.
- 5) It lacks apostolic structure.
- a) The lack of capable men caused Peter and John to take the responsibility of an apostolic oversight over the work in Samaria.
 - i) It was after at least ten years of intense itinerant ministry that the apostles could entrust the work in Caesarea to Philip and Antioch to Barnabas.
 - ii) The Jerusalem apostles also lacked the Pauline apostolic strategies of church government and mission.
 - b) We need to realize that we need structures that will help contain the move of God, maintain its momentum and help propagate the purposes of God and growth for the church.
 - c) No strategy for reproducing leaders.
 - i) These pastors are involved from the spiritual to the administrative functions in the church even though they have capable men among them.
 - ii) Apostolic structure is the only channel through which we can provide apostolic covering and oversight.
- 6) It has a very slow development to world mission.
- a) Their vision doesn't arise above the four walls of the church.
 - b) Maintenance and not mission becomes their goal.
 - c) A lot of activities keep the people in motion but very little apostolic productivity results.
- 7) It has a strong local church emphasis without a kingdom perspective to its lifestyle.
- a) Jerusalem churches are self-sufficient churches and they can live independently of others in their neighborhood.
 - b) What is happening within the four walls of that church is all there is to "their kingdom" life.
 - c) Jerusalem churches are often built around their own activities and their own programs.

LESSON FOUR

Concepts of Church Building—the Antioch Concept

The Antioch Concept of Building Churches

- 1) It takes apostolic wisdom to plant and raise up an apostolic church that resembles Antioch in its nature, structure, ongoing lifestyle and ministry.
- 2) With the restoration of the prophetic and apostolic ministries we can start to build by design and with proper strategies.
 - a) A strategy is the proper approach in achieving the desired targeted purpose by the proper management of resources, skills and talents of the people available for the task.
 - b) It also involves the careful selection of the right personnel, techniques and methods that can be tailored to achieve the targeted purpose.
- 3) There are two major strategies in raising up Antioch churches.
 - a) The first is to build around the raising up of “breakthrough believers.”
 - b) The other is established around the development of the ministry of the Senior Pastor who is the backbone of the whole church.
- 4) Supernatural favor came upon the breakthrough believers in Antioch when they followed the leadings of the Holy Spirit.
 - a) They broke the cultural and fear barriers and started to minister to the Gentiles.
 - b) The Antioch concept of building churches is a unique concept which is relevant to the Gentile community.
 - c) We must realize that it is not Jerusalem, but Antioch, that is the model or pattern for the New Testament Church.

Characteristics of the Antioch Concept of Church Building

- 1) Breakthrough Believers
 - a) The Antioch concept of building churches rests upon the fact that it was breakthrough believers who were the life source and pioneers of that church.

- i) This church was initiated by the believers who had moved with the Holy Spirit's leading to break limitations of culture and the fear of men.
 - ii) They took responsibility to allow the move of God among themselves.
 - iii) They not only continued in what they had learned in the past in Jerusalem, but were also able to move on into progressive truths and all that God was doing at that time.
 - b) These believers made it happen because they were sensitive to what the Holy Spirit was saying and doing at that present time.
- 2) Multiracial and Multicultural Congregation.
- a) Antioch was a church that accommodates both Jews and Gentiles without compromising the message of the full gospel of Christ.
 - b) The Antioch church broke down cultural and racial barriers because they responded to the revelations of the Holy Spirit.
 - i) Human traditions, culture and customs can become limitations to the move of God unless the paradigms of our thoughts are elevated above this human realm to the revelatory realm.
 - ii) Many root thought patterns, concepts, habits and lifestyles are deeply seated in a culture which itself could be imbedded in religious and spiritual beliefs contrary to the gospel truths.
 - iii) The Antioch church not only broke the multiracial and multicultural barrier but also allowed different nationalities to be in its structural leadership. Lucius was from Cyrene which was north of Libya.
- 3) It has a plurality of leadership.
- a) Antioch churches develop a team of leaders as part of their governmental structure.
 - i) There was a variety of people who made up the leadership team.
 - (1) There were professionals, dignitaries, and strong ministry gifts in their leadership team.
 - (2) Barnabas was an ex-Levitical priest whereas Saul was trained and highly educated in the ways of Judaism.
 - (3) Manaen was brought up in the courts of Herod the tetrarch.

- ii) This unique combination of anointing had the power to birth the apostolic move at Antioch.
 - (1) Antioch was a strong team working together to fulfill a common prophetic vision and destiny.
 - (2) In Antioch, each ministry gift functioned without any fear or limitation.
- b) Churches would certainly mature if they set apart their Senior pastors for a greater work than just local church pastoring.
 - i) There is a divine call across the earth to grow and mature the senior pastors until they can take on apostolic roles in and through their churches.
 - ii) It does not mean every senior pastor is going to become an apostle but it does mean in this apostolic hour that there will be a redefining of what New Testament pastoring is in the local church.
 - iii) The Senior Pastor can mature to provide apostolic function to his own local church and other churches that are looking for his oversight.
- 4) The Antioch Church has operational autonomy.
 - a) The Antioch church was an apostolic mission base.
 - i) Each church that was planted through the apostolic endeavor of the Antioch church grew into an operational base.
 - ii) These churches were only related to Antioch by virtue of Paul's apostolic ministry and covenant relationship.
 - (1) They were not "daughter churches" but autonomous churches which were self-governing, self-supporting, and self-propagating.
 - (2) Paul never brought them under a centralized form of government.
 - b) Paul allowed each church to fulfill its destiny and be networked together on the grounds of apostolic covering, oversight, vision and covenant relationship.
 - c) The churches were under the apostolic responsibilities of Paul but were not interrelated administratively or denominationally to the Antioch church.
 - d) Paul raised up men in the local bases to be elders so that each church had self-government and autonomy.

5) The Antioch church developed local ministries.

a) Ministry gifts are for people management.

i) They equip the saints for the work of the ministry.

ii) Antioch churches take time to build people rather than running around doing external activities or programs.

b) There were prophets and teachers at Antioch.

Acts 13:1 (NKJV) 1Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

Acts 15:32 (NKJV) 32Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.

Acts 15:34 (NKJV) 34However, it seemed good to Silas to remain there.

Acts 15:40 (NKJV) 40but Paul chose Silas and departed, being commended by the brethren to the grace of God.

i) The prophets brought the prophetic word.

ii) The teacher brought proper action and procedures to the revealed word.

c) It was Paul's pattern to raise up proper ministries in each place at the appropriate time.

d) Sometimes, he left someone there from his apostolic team until local men could rise and take over.

6) The Antioch church has leadership structure to grow.

a) The church grew under the leadership of the breakthrough believers.

b) The church grew when Barnabas became the resident pastor in Antioch.

c) The church grew further when Saul came and a team of leadership was formed at Antioch.

d) The church grew when Paul and Barnabas allowed fresh input of the prophetic into the church.

e) The church grew when mature prophets and teachers started to rise and build the church.

7) The Antioch church developed a vision for world evangelism.

Galatians 2:7 - 10 (NKJV) 7But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter 8(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), 9and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. 10They desired only that we should remember the poor, the very thing which I also was eager to do.

- a) Antioch became an apostolic center that provided many apostolic initiatives across the various regions.
 - i) The church at Antioch gladly gave up two of its best men for apostolic work.
 - ii) The leaders in the home base pastored the work.
 - iii) The local leadership kept maturing and developing leaders for the growth of the church at Antioch.

Acts 14:26 - 28 (NKJV) 26From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed. 27Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. 28So they stayed there a long time with the disciples.

Acts 15:35 - 36 (NKJV) 35Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also. 36Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing."

- b) The apostolic mandate came in Acts 13 when Paul and Barnabus were set aside for apostolic work.
 - i) The church was involved with fasting and prayer to set them apart for this call.
 - ii) This was the beginning of an apostolic thrust at the church at Antioch.
- c) With the rising of the apostolic, the other ministries find their place and definition.
- d) In order for a church to impact and influence a society we need the church to come under an apostolic anointing.

8) The Antioch church has a strong kingdom perspective

- a) The church is the greatest manifestation of kingdom authority and power.
 - i) The presence of the King and the authority of His rule must flow out of the church into the streets.
 - ii) So many who are sitting in churches without a kingdom vision, life, and purpose.
 - iii) All they possess is church life and religion.

Matthew 16:13 - 19 (NKJV) 13When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" 14So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." 15He said to them, "But who do you say that I am?" 16Simon Peter answered and said, "You are the Christ, the Son of the living God." 17Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. 18And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. 19And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

- b) Matthew 16:13-19 reveals the concept of the true meaning of Church for us.
 - i) Our revelation of who Jesus is sets the first qualification for being part of His glorious church (vv. 13-16).
 - ii) Secondly, the access to revelation flows from the Father is the second criterion for being part of His church (v. 17).
 - iii) Thirdly, a changed nature that has sonship qualities and lifestyle is required for church life (v. 18).
 - iv) Fourthly, the Lord Himself will build the church and all we need to do is yield ourselves to become part of His building.
 - (1) The builder and maker of the Church is God (v. 18).
 - (2) We have to stop building the church without Jesus.
 - v) Fifthly, it is an advancing church where the gates of hell cannot prevail over it. The church exercises kingdom authority and aggressively advances into the territory of the enemy (v. 18b).

- vi) Sixthly, God will give the keys of the kingdom to the church so that the church will become responsible to patrol and police the heavenlies. It is a church that rules in the spiritual realm (v. 19).
- vii) Lastly, the church influences and impacts the city, region and the earth. God uses His church to change the nations of the earth (v. 19).

LESSON FIVE

Concepts of Church Building—the Ephesus Concept

- 1) This Type of Church Was Not Been Built on Apostolic Foundations
 - a) The Ephesus concept applies to the already existing church that has not been built upon proper apostolic and prophetic foundations.
 - b) When churches have been raised up under the teaching, pastoral, or evangelistic anointings, they need to look for prophetic and apostolic input so that the nature of the church can change to become apostolic.
- 2) Churches Are Shaped by Leadership Anointing and Not Divine Pattern.
 - a) The people will become a by-product of the type of anointing they come under.
 - i) Churches plateau off to the dimensions of the dominant input.
 - ii) The church will grow to the measure of the man's anointing.
 - iii) It will stay on that course unless the pastor is wise enough to take alongside him another minister or leader with a different ministry anointing that will help to increase the capacity of the work.
 - b) Generally, the house will take upon itself the nature of the dominant anointing.
- 3) Churches Have Started On the Wrong Footing and Reasons.
 - a) Started out with a blessing model concept of raising churches.
 - b) Unfortunately, many have continued to remain as a “God bless me club.”
- 4) These Types of Churches Overemphasizes the Maintaining Mode of Operation.
 - a) In order to maintain the life of the church, they often fail to give heed to the “new moves” that God wants His church to enter into.
 - b) Questions to be asked if we are doing apostolic work and providing apostolic input into various churches under our care.
 - i) How do we turn the present state of the existing church around until we can raise it up into a functioning apostolic church?

- ii) How do we change the nature of these churches with major emphases that range from pastoral to teaching into becoming apostolic in training, function, and lifestyle?

5) Churches Cannot Go Higher Than Their Leader

- a) Apollos and the Church at Ephesus.
 - i) Aquila and Priscilla imparted fresh apostolic revelations to Apollos concerning all that Paul himself had taught them.
 - ii) Apollos released to go to Corinth.
 - iii) While Apollos was at Corinth, Paul came to Ephesus and met up with the disciples of Apollos.
- b) Paul re-laid apostolic foundations in the disciples and continued to upgrade them with present-day restored truths.
 - i) Took Ephesus disciples to minister in the synagogue for about three months.
 - ii) Soon, the enemy hindered the work; Paul and the disciples withdrew from the synagogue.
- c) He established the disciples by daily meeting in the School of Tyrannus (Acts 19:9).
 - i) Here, we see the importance of apostolic training not just pastoral feeding.
 - ii) He trained the disciples for two years, and the result was that “all who lived in Asia heard the word of the Lord” (Acts 19:10).
- d) Not only did evangelism take place, but extraordinary miracles, deliverance and spiritual influence came into the city of Ephesus.
- e) Paul took the work of Apollos which was basically evangelical in its orientation into a place of apostolic power, impact, and influence.
 - i) In a short period of time, the church at Ephesus influenced the spiritual, economic, and religious positions of the region.
 - ii) They became a strong governing church with a strong apostolic team of men who travelled with Paul while the local church had its own pastoral elders (Acts 20:4, 7).

6) Churches Need to Be Sending People and Reproducing Churches.

- a) While Paul stayed in Ephesus for about three years establishing the work, he had sent many different teams into the regions.
 - i) He sent Timothy and Erastus into Macedonia (Acts 19:22).
 - ii) Titus to Corinth (2 Corinthians 2:12-13).
- b) The Ephesus Concept reveals the workings and functions of an apostle within the context of a local church as well as the operational aspects of apostolic teams and how they help in impacting entire regions.
- c) All emerging apostles must understand the Ephesus Concept to become effective in their apostolic roles.

Different Types of Followers in Jesus' Days

- 1) Those who saw the signs.
 - a) These are those who want to be in a church that has the best of everything.
 - b) They want to be seen in the crowd that is part of a successful church.
- 2) Those who ate His food.
 - a) They had their physical needs met and were continually looking for physical sustenance for their own lives.
 - b) They followed Jesus only because they enjoyed the care and concern He took over them.
 - c) They wanted to be blessed.
 - d) They will get all they want and can without paying the price of commitment.
 - e) Their philosophy says that the church is there for them to be blessed and that's what matters most for them.
- 3) Those who wanted strong leadership from Jesus to pursue their own course against the oppression of the Romans.
 - a) They needed Him for their personal agenda.
 - b) They saw the popularity, the fame and the drawing capacity of Jesus' ministry, and they wanted to make Him King over the Jews.

- c) Here we see believers who use church politics to gain positions and control in church government and ministries.
 - d) These are operating under the spirit of witchcraft and sorcery to manipulate the church for personal gain.
- 4) Those who sought a fulfillment for their spiritual lives but refused to acknowledge Jesus as their source of strength, hope, and future.
- a) So many today do not acknowledge Jesus as their source of joy, peace, and health.
 - b) Their jobs, careers, family and pleasure have taken the place of Jesus in bringing fulfillment to their lives.
- 5) Those who were there because they wanted to test and trap Him in His ways and in His answers to them.
- a) They were always there in range to seek a clarification, test His reactions or frustrate His movements and plans.
 - i) Many of these followers dwelt in doubts and sowed discord and unbelief among the brethren.
 - ii) They provoked the people continually to doubt and reject Him.
 - b) These are found in churches today, blocking everything the pastor wants to do.
 - i) They want to question every move and decision made by the pastor or the leadership.
 - ii) They operate under a spirit of intimidation and are seen to move to provoke the spirits of the people to utter frustration and discouragement.
- 6) Those who followed Jesus with inner struggles and fears.
- a) They abandoned all they had to follow Jesus but were unsure of their personal destiny.
 - b) They are found in our churches with a heavy spirit of fear and anxiety.
 - c) They do not feel complete in Christ.
 - d) They feel there must be something more that needs to be added to their faith in order for Jesus to be able to fulfill His word.
 - e) They undermine and intimidate their own faith and lifestyle by constantly living in doubts and worry.

- 7) There were those who followed Jesus because they truly knew who He was.
 - a) There is no substitute to knowing God on a very personal note.
 - b) There is no meaning to our faith if we do not have clear relational knowledge of Jesus, and all that He has done for us and is doing today.

Next lesson, we will be looking at a new breed of believers—Breakthrough Believers.

LESSON SIX

Break-through Believers Are the Reason for Breakthrough Churches

Break-through Believers

1) Definition of Breakthrough Believers.

A Breakthrough Believer is an extraordinary par-excellence believer with a prevailing kingdom mentality and a Christ-likeness in expression of character rising progressively to his God-given potential and calling who is now being used to create influence and impact on those around him for the purpose of kingdom advancement and for the fulfillment of corporate destiny (p. 139).

2) Breakthrough Believers' contribution and function affects the destiny of the whole church.

Revelation 12:1 - 6 (NKJV) 1Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. 2Then being with child, she cried out in labor and in pain to give birth. 3And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. 4His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. 5She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. 6Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

3) Spiritual interpretation of this passage illustrates the truth concerning a new generation that is rising in our days that will affect the destiny of the nations.

- a) Verse 1: The glory of God, represented by the sun, is being released upon the church through its passionate worship of the Father.
- b) In the last days, the moon which is the symbol of Jesus will be turned into blood which is the sign and seal of Jesus' completed work at Calvary as a sacrificial lamb.
- c) The woman stands secure upon Jesus' finished work.
- d) The twelve stars represent the fullness of the Holy Spirit and the restoration of the ministry gifts of Christ to His Church (governmental order).

4) God has sent forth his messengers with the sound of the trumpet to gather His elect from the earth.

- a) There is a separation from the earth and a coming together into His Body.
 - b) There is a great gathering together of the eagles around the Body (Matt. 24:28).
- 5) The restored and perfected Church is coming into a place of union with the Head.
- a) The Living Head is being joined to the Living Church.
 - b) This joining of Jesus to the church will result in the demonstration of the kingdom Gospel as it was preached and manifested in power by Christ and His apostles
- 6) The church will be fully restored to her pristine power and glory before the actual Second Coming of Jesus.

Malachi 3:1 (NKJV) 1 “Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming,” Says the Lord of hosts.

- a) This is the “secret” coming of Jesus into His Church.
 - b) This is the Invisible Manifested Coming of His Presence when none but the true saints will be able to see Him.
 - c) The Ten Virgins
 - i) Those who were not ready, but went out to buy oil, were separated from the Bridegroom when He came to His Temple.
 - ii) For those who were ready, it was a time of deep communion and intimacy, which is the Marriage of the Lamb (Matt. 22:2-14; Rev. 19:7-10).
- 7) When Zion travails, she brought forth (Is. 66:7-9).
- a) The woman with child is in deep travail to bring forth the fruit of her union with Christ (Rev. 12:2).
 - b) “The spirit of prayer and intercession has come upon our churches to help us break forth into the natural what has been conceived in the spiritual womb of the church. We can only bring forth that which had already been conceived in the womb. The intensity of prayer and intercession has an incredible impact upon the spirit realm. It causes that which has been built in the spirit realm to materialize in the natural environment. Our ability to build in the Spirit with the weapons of prayer and intercession is crucial for the manifestation of this new breed” (pp. 135-136).

- c) Travail brings outward manifestation of that conceived in the spirit—brings the invisible into the visible.

Characteristics of Breakthrough Believers

- 1) Breakthrough believers are an extraordinary breed of believers who possess a spirit of excellence, passionate in reaching their full capacity and achieve peak performances.
 - a) They desire to rise to their full potential and give their best to please God with their lives.
 - b) The distinguishing feature of Christlikeness of character keeps them from being ambitious or conceited.
 - c) They are graced to govern and have the power to influence all those around them for active and accurate involvement in kingdom purposes and corporate destiny.
 - d) God uses them to motivate and inspire the integration of all those around them for momentum in the process of kingdom advancement.
 - e) They are able to make things happen and create people movements.
 - f) They are purpose driven and not program driven.
 - g) They operate on a kingdom advancement paradigm of thought pattern, rather than a survival maintenance mode of thinking.
 - h) They release life and excitement in others creating a spirit of faith and adventure in the atmosphere.
- 2) Breakthrough Believers are pioneers in the new move of God.
 - a) They break into new territories and move to affect and influence cities wherever they went.
 - b) These pioneers move ahead to open up new territories for God to touch and deliver the lost.
 - c) They have no role models because they are the first. Many times pioneers also face the existing religious systems that stand against any new thing God wants to do and establish.
- 3) Breakthrough Believers can function under intense pressure.
 - a) The pressure of persecution produces a greater quality in these believers.

- b) Church members must be trained to push against their own fears and limitations and realize their own potential in God.
 - i) Need to move away from the standards of the majority and carve out their own marks of achievement.
 - ii) Crowd pressure can prevent us from becoming high achievers.
 - iii) March to the beat of a different drum.
- 4) Breakthrough Believers move without compromise
 - a) They retain the standards of truth they have learned.
 - b) They are practicing-truth believers rather than hearers only.
 - c) They stay true to their convictions despite the contrary winds and pressure that come upon them.
- 5) Breakthrough Believers are able to move into present day truths and progressive revelations because they are sensitive to the leading of the Holy Spirit.
 - a) They are able to be led by the Holy Spirit in order to break their own limitations.
 - i) They are taught by God to hear His voice and move in the Spirit.
 - ii) This ability helps them to move into what God is saying today.
 - b) They are able to hear, identify and wholly respond to God's voice as it flows through any human vessel.
- 6) Breakthrough Believers are able to move forward under delegated authority.
 - a) An ability to yield to God's appointed and delegated leadership speaks of being yielded and teachable.
 - b) The Antioch believers yielded to mature leadership sent from Jerusalem (Barnabus) even though they themselves were the ones who pioneered the Antioch church.
 - c) For Breakthrough Believers, the work and function is more important than position.
 - i) They continue to work towards the growth of the church, willing to submit themselves to others.

- ii) They understand the concepts of coming under authority and the importance of leadership covering.
- 7) Breakthrough Believers desire to impact the city and influence the nations.
 - a) Breakthrough believers broke their personal fears, cultural limitations and prejudices in order to reach the Gentiles in the city of Antioch.
 - b) God used their lives to leave a permanent mark upon the future destiny of the church at Antioch.
 - 8) God is raising up a new breed of believers who will be instrumental in turning the hearts of the unbelievers to Christ.
 - a) They are not going to be “fear-instilling preachers” but transformed lives changing others.
 - b) It takes one life to change another and breakthrough believers are determined to impact the city and influence their nations.

Principles that Affect Our Following the Lord Jesus

- 1) We need to know revelation of who He is.
- 2) We need to choose the type of relationship we want with Him—a relationship of intimacy and deep affection.
- 3) We need to covenant ourselves in an ongoing fashion, being consistent in our hearts, and keeping it free from distractions and temptations of the world.
- 4) We need to carry the burden of the Lord and passionately choose to do His will.
- 5) We need to yield ourselves to the Holy Spirit’s work of sanctification.
 - a) When we are prepared to let go of “lawful” things (our rights) and choose what is profitable for the kingdom, we will see a greater opening of the heavenly realm.
 - b) Our death to the earthly things opens the veil into the throne room of grace.
- 6) We need to understand truth in its context and how it is meant to be applied in our daily lives in order to clearly see what He is saying.
- 7) We need to honor and consider Him worthy above all things and all men—give to the Lord what is due Him.

LESSON SEVEN

Bringing the Senior Pastor into Apostolic Function

An Apostolic Mandate

- 1) Many senior pastors getting mandate from God to change from the pastoral anointing and function to embrace apostolic call and function.
- 2) Whenever the type of the dominant anointing over a church is changed, there will be other specific developments that will take place within the church.
- 3) Distinctive developments of dominant anointing.
 - a) The Nature. The nature of the restored church will take the dimension of the dominant anointing flowing into it.
 - b) The People.
 - i) The people will embrace this dimension of the anointing through impartation and the indwelling of the Holy Spirit within them.
 - ii) They are changed as they live under this charged atmosphere and anointing.
 - c) The Message.
 - i) The contents of the messages in the church will take the flavor of the dominant anointing.
 - ii) The message will become more and more prophetic if the dominant anointing covering the church is prophetic in nature.
 - d) The Emphasis. The emphasis of its programs and events will pursue the purposes that have been established by the dimensions of the dominant anointing.
 - e) The Strategies.
 - i) The strategies employed will also reflect the type of anointing that is prevailing.
 - ii) Each type of anointing chooses its own strategy for its outworking and its fulfillment.
 - f) The Impact and Influence.

- i) Impact on congregation differs.
- ii) The dominant anointing will lay a foundation for change within the spirit dimension of the church.
- g) The Experiences and Manifestations.
 - i) Spiritual manifestations and experiences will differ in each of the different anointing.
 - ii) Experiences will be shaped and enriched by the dominant anointing that is now flowing into the congregation.

Why Senior Pastors Are Reluctant to Change

- 1) Spiritual ignorance.
 - a. Do not know how to shift gears and are uninformed of the restoration work of the Holy Spirit in raising pastors into new dimensions of the anointing.
- 2) Church Structures Not Allowing Change.
 - a. When pastor is functioning in a pyramid structure of church government, he is shutting out other gifts and ministries from taking over his role.
 - b. Undershepherds not trained to assume pastoral responsibilities.
- 3) Traditional Mindsets Concerning Pastoring.
 - a. Must catch glimpse of a bigger view of the church's ministry.
 - b. They do not demonstrate wise leadership if they provide all the ministry themselves.
 - c. Need to shift from this pastoring paradigm to seeing to it that people get cared for by developing and managing a system of care giving that will include as many lay leaders as possible.
 - d. Need to allow the Senior Pastor to accomplish the work through others.
 - e. The Senior Pastor should be careful to surround himself with gifted, responsible work-oriented lay persons who function well.
- 4) Familiarity with the Pastoral Anointing and Function.
 - a. Pastors become familiar with the pastoral anointing and function that may inhibit change.

- b. Senior pastor has to grow into a higher spiritual position and anointing in order to embrace this apostolic role.
- c. Advantages of pastoral anointing:
 - i. Because of personal touch, the pastor can surround himself with people who can encourage, love and appreciate him
 - ii. They have a great mutual respect and honor for pastors.
 - iii. Give the pastor the feeling of emotional wholeness when he is loved and appreciated.

5) Lack of Leadership Team with Pastoral Anointing.

- a. Other pastoral staff are not able to provide wholesome pastoral care for the church.
- b. The senior pastor must have the ability to train his pastoral staff to embrace the full pastoral responsibilities while he himself moves forward into Apostolic function.

6) Sense of Indispensability.

- a. Sense of indispensability can stop the senior pastor from moving on forward into an apostolic role.
- b. Lack of trust can prevent the transfer from taking place.
 - i. Trust releases pastoral staff to function freely and wholeheartedly.
 - ii. Though sometimes a senior pastor can perform better by virtue of his spiritual maturity and the years of experience he has had, yet it is important to allow the pastoral staff to grow up to the position and role vacated for them.

Difference between Pastoral Concepts Today and the New Testament Apostolic Functions

- 1) Centered on needs rather than God's call and purposes.
 - a. The apostolic anointing meets the needs of the people indirectly by exhorting them to pursue God's call and purposes.
 - b. Allows them to create a spiritual momentum inside the believers to overcome their own needs by their faith in God.
 - c. This emphasis draws the believers away from self to kingdom lifestyles and priorities.

2) Feeding people rather than training them.

- a. The Apostolic anointing challenges the people to live out their full potential and realize God's will for their lives.
- b. It deals with the people by admonishing each man to become mature and by training every man in all wisdom until every man would be able to be presented complete in Christ (Col. 1:28-29).

Colossians 1:28 - 29 (NKJV) 28Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 29To this end I also labor, striving according to His working which works in me mightily.

3) Performs services rather than demanding performance.

- a. The Apostolic issues a challenge to the people to take responsibility over their own lives and needs.
- b. People choose their own destinies by making decisions to obey God's word.
- c. The Apostolic anointing gets people to do things for themselves.
- d. Saints learn to rise to provide services for the Kingdom of God so that they become functional members.

4) Equips to meet needs rather than equipping for ministry work.

- a. The Apostolic anointing allows new seeds to be implanted into yielded lives to provide the avenue for skills, talents and abilities to be transferred to others who do not have them.
- b. The Apostolic mantle allows a greater flow of revelation, making people capable to do what God desires for them.

5) Maintenance as goal rather than maturity in its focus.

- a. Paul's desire was to present the saints mature and complete in Christ.
- b. The apostolic anointing has permanence in its view rather than a quick fix for lethargic saints.

6) Assures positional worth in Christ rather than establishing the reality of Christ.

- a. Apostolic emphasis is to provide the emphasis that God wants to move us from being a saint to being a son.
 - b. The apostolic desire is to make the positional truths of the Bible workable until they become an experiential reality in the lives of the people.
- 7) Brings comfort and relief rather than fulfillment and identity.
- a. Pastoral role meets the external needs bringing comfort and a sense of relief to the believers.
 - b. The apostolic meets the internal needs by bringing deep fulfillment and a great sense of identity.
 - c. The apostolic goes beyond the felt needs of men.
 - d. The apostolic brings the people to a greater sense of fulfillment and identity as they watch the Lord answer their faith and work the miraculous before their eyes.
- 8) Emphasizes behavioral systems rather than belief systems.
- a. The apostolic anointing deals with the concepts and belief systems of the saints so that their minds are renewed and their lives are transformed.
 - b. Minds renewed by the flow of revelation knowledge.

Apostolic Concepts of Pastoring

- 1) Carry the burden of the Lord and not that of the people.
- a. Carry the Lord's message and fulfill His purposes through our lives.
 - b. We are called to reveal God's burden, love and passion to the people of God.
 - c. We are to represent God fully to the people.
 - d. Pastors have become drained out mentally and spiritually in meeting the continual needs of their own people.
 - i. When the enemy gains a foothold in the lives of those believers who are immature and careless in their ways of living, those believers burn to the pastor for counsel, comfort and deliverance.
 - ii. These same saints were not whole-heartedly following the Lord or obeying the pastor when they were well.

2) Meet root needs and not just felt needs.

- a. The New Testament pastor is meeting the root needs and not just the felt needs.
 - i. A pastor should have eternity in view not just the immediate focus.
 - ii. Most felt needs can be met or solved as the person matures and advances in his spiritual quest.
 - 1. Felt needs only reveal a symptom and not a cause.
 - 2. Felt needs are what a person perceives as his need and what he wants us to see as being his immediate need.
- b. If we counsel others with the information they give to us, we will be easily deceived; must receive His revelation so that we can give to others what we received of the Lord.

3) Help people do what they can do for themselves.

- a. The pastor's ministry is to equip the saints for the work of service.
 - i. We can instruct them to become accountable for their own lives, choices and destiny.
 - ii. We can help the saints multiply their talents, gifts and ministry and bring them into a place of greater effectiveness and excellence.
- b. Many saints walk in ignorance of how to get what they do not have and also how to develop what they already have in God.
 - i. The pastor teaches the saints to grow up and to feed themselves.
 - ii. We must lift them up to live their maximum potentials rather than let them die in it.
- c. We need to build them up to become builders and not keep constructing buildings for them.

4) People management rather than crisis management.

- a. The Apostolic has the ability to nurture and nourish the resources and inner gifting of the people to their full potential.
 - i. They lead God's people beyond their own fears and limitations.

- ii. They teach their people how to rise and break those natural limitations until the believers become high achievers with a winning attitude.
 - b. Godly leadership management skills move pastors out of crisis management into apostolic people management.
 - i. Some pastors rush from one person to another in counseling sessions or house visitations putting down bush fires.
 - ii. This only makes them “good firemen” but poor pastors.
 - c. Need to build people until they rise in self-government, being able to rule their own lives and households well.
- 5) Affects every area of lifestyle not just religious aspects.
 - a. Pastoring is not restricted to the four walls of the church but also includes everything on “their turf.”
 - b. Pastoral responsibilities do not stop at the preaching of sermons.
 - i. It involves “training up the child in the way he needs to go...”
 - ii. It involves every area of living until righteousness prevails in it.
- 6) Helps believers come into fulfillment of the revealed word.
 - a. Pastoral ministries ought to help the believers fulfill the conditions, obey the commands and follow the instructions in the revealed word of God.
 - b. Need to find ways of helping people live by the Word.

LESSON EIGHT

Apostolic Function Stages

Paul's Address to Ephesians Church

1) **Pastoral input**—He challenged the elders to pursue the concept of kingdom living (Acts 20:18, 19, 25)

- a) He exhorted them to serve and to suffer for the sake of reaching out to others)

Acts 20:18 - 19 (NKJV) 18And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you, 19serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;

Acts 20:25 (NKJV) 25“And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

2) **In his teaching input**—Paul taught them publicly and from house to house.

- a) He held back nothing that was profitable from the church at Ephesus.
- b) He taught without compromise and the fear of men (Acts 20:20).

Acts 20:20 (NKJV) 20how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,

3) **In his prophetic input**—he revealed to them the directions and his destiny as the Spirit was leading him.

- a) He spoke of his desire to continue to pursue what he felt was his progressive direction in his life (Acts 20:22-25).
- b) He knew that he would not see them again personally but he forewarned of events that would happen after his departure (Acts 20:25, 29, 30).
- c) He challenged them to be alert to these warnings and fulfill God's purposes for their lives (Acts 20:28).

- 4) **In his apostolic capacity**—he brought impartation of God’s grace and divine enablement through apostolic teaching.
 - a) This impartation of the word of grace and the counsels of God built another dimension of divine enablement into the elders (Acts 20:20, 27, 31, 32).
 - b) He also implanted new seeds of revelation that would keep them vigilant and alert.
 - c) It would build them up into fruitfulness and success.
 - d) He spoke of his apostolic mentoring and fathering that is going to put them on line to an inheritance with the saints (Acts 20:31-32).

Acts 20:31 - 32 (NKJV) 31Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. 32“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

- 5) Paul gave them an apostolic model and standard so that in the future years they would come to test and try the apostles by this standard and found some to be false (Rev. 2:2).

Revelation 2:1 (NKJV) 1“To the angel of the church of Ephesus write, ‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:

Revelation 2:2 (NKJV) 2“I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars;

- 6) Apostolic succession at Ephesus.
 - a) Paul.
 - b) Timothy.
 - c) John, after he was released from the island of Patmos.
- 7) The apostolic input which the senior pastor should provide will be in these three major areas:
 - a) Re-Laying Apostolic Foundations.
 - b) Establishing Apostolic Doctrines.
 - c) Building Apostolic Structure.

Re-laying Apostolic Foundations

- 1) Re-lay new foundations for a fresh move of God and church growth.
 - a) In re-laying apostolic foundations we need to deal with the “old foundations” laid earlier on in the work or by someone else.
 - b) The existing church must embrace a greater dimension of apostolic ministry and input to add new dimensions to the foundations.
 - c) This apostolic input will enlarge the spiritual capacity and spirit anointing over the work.
- 2) In re-laying foundations the Senior Pastor has to deal with the area of truths.
 - a) The truths that were taught by Apollos were not present truths.
 - b) No church fervently following behind a man of God can grow beyond his spiritual dimensions and position especially if he himself is progressively moving on with God.
 - c) The Senior Pastor needs to bring into the existing church revelation truths that will help them be updated with what God is saying presently.
 - i) What God is saying presently can throw light on what we have heard before.
 - ii) The present truth brings relevance to God’s word because it will speak to us in its context and in the season with what is happening in our lives.
 - d) The forefathers of every movement fought to restore truths at the expense of their own lives and reputations.
 - i) Unless the hearts of children are restored to their forefathers there will never be a proper Apostolic Succession of Ministry.
 - ii) We need to believe God to raise up forefathers who will bring the fullness of what was restored to them into the next generation of fathers, who will in turn impart it to faithful sons and continue the process of apostolic succession.
- 3) The local church must allow the ministries to lead their church into the present-day revival experiences.
 - a) Need builders who will be able to impart into the people the dimensions of the Spirit that are needed for spiritual breakthroughs and advancement.

- b) The Senior Pastor needs to impart through the laying on of hands and move his people into higher dimensions of the Holy Spirit's anointing (Acts 19:5-6).

Acts 19:5 - 6 (NKJV) 5When they heard this, they were baptized in the name of the Lord Jesus. 6And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

- 4) In re-laying foundations the Senior Pastor needs to deal with the core leadership of his local church.
 - a) The Senior Pastor needs to provide Apostolic fathering and mentoring to his own leadership so that they may be continually relevant in leadership and ministry.
 - b) When the leadership receives apostolic input through mentoring and fathering, they receive impartation of new seeds of revelation, love, and faith.
 - c) The gifts and specific anointings which will equip these leaders are supernaturally transferred through the process of fathering.
- 5) In relaying apostolic foundations the Senior Pastor needs to deal with the spiritual roots of his people.
 - a) Not where we have been, but where we are today will determine present position of authority and ministry grace.
 - b) The pastor does not have the flock if their roots are not in his ground.
 - c) To practically be "rooted and grounded in our soil:"
 - i) They must be committed to the local church in every aspect of support and involvement.
 - ii) They must be giving their lives and not just their gifts and talents into that work.
 - iii) They must be deriving the sources of fulfillment and acceptance in that local body.
 - iv) This local church is their spiritual home and they must identify with all its believers as being part of their lives.
 - v) No attempt at compromise is made to return to the onions of Egypt but a total surrender to build the church they are presently in.
 - d) Spiritual roots are inbedded in the root thought patterns of men.

- i) Spiritual roots are the life stream that affects people's perspectives of today's present truth.
 - ii) Spiritual roots tie us down to the ground we have grown in and it would affect our lifestyles and values.
 - iii) Our spiritual roots should be in what God is saying and doing today.
 - (1) Faith in the historic move is insufficient to live a victorious life today.
 - (2) We need to experience His resurrected power and life today to meet the challenges of today.
- 6) Focus on the objectives of re-laying foundations.
- a) Increase and growth.
 - i) The church is not obligated to maintain and preserve the distinctives of a past move of God but she has to stay on God's purpose for that move and pursue to catch a fresh wave of God's glory in her present generation.
 - ii) God is the source of every revival, and it is God that gives the increase and growth.
 - b) The Church needs to tap into new strategies for breakthrough.
 - c) The senior pastor should receive new blueprints and patterns from the Holy Spirit concerning structures and concepts of the local church's government and growth.
 - d) When proper apostolic foundations are laid, the church's spiritual atmosphere and position will change.
 - i) Will possess the ability to break into new realms of the spirit instead of going in cycles of reliving the past and following a recurrence of the past cycles of defeat.
 - ii) The church's corporate anointing will have been greatly increased and its spiritual anointing will give it a new cutting edge to penetrate into the spirit realm over that city.
 - iii) He can anticipate the greater dimensions of miracles, signs and wonders manifested in his local church.
 - e) There will be no birthing of apostolic ministries if there is no spiritual womb of apostolic churches to birth them in these last days.

Establishing Apostolic Doctrines

- 1) The Apostolic doctrines are based upon the teachings of the Lord Jesus before His crucifixion.
 - a) These apostolic doctrines were authoritative because they were delivered as the teachings of the Lord Jesus and His apostles.
 - b) The apostolic doctrines were also based upon the life, the death, the resurrection and the ascension of Jesus who became both Lord and Christ (Acts 2:36).
 - c) When Jesus rose again, He clarified and explained all that He had taught before His crucifixion (Acts 1:3)
 - d) The forty days of the resurrected Christ encounters amplified and illuminated Christ's earlier announcements of His own deity.
 - i) Clarified His complete work and His plans to build the eternal Church.
 - ii) Made clear to the apostles the bearing of His crucifixion and the resurrection on the preaching and message of the kingdom of God.
 - iii) These 40 days and nights brought direct revelation into the spirits of the apostles concerning the kingdom of God and the church of the Lord Jesus Christ.
 - iv) The apostles received God's wisdom, strategy and plans on how to use the keys of the kingdom and how to activate the plans to build His church.
 - v) These 40 days set the proper perspectives for the apostles.
 - (1) It was no longer the nation of Israel which was the centrality of the outreach.
 - (2) It was now the church and the kingdom of God.
- 2) The apostolic doctrines would have certainly included and covered truths regarding:
 - a) The birth, the life, the death, and the resurrection of the Lord Jesus Christ.
 - b) His finished work at Calvary.
 - c) His unseen work in Sheol.
 - d) His ongoing work at the Throne.
 - e) His final work through His Church.

- f) The full redemption of the Man in Christ and the revealing of Christ in us.
 - g) The revelation of the Glorious Church being His Body.
 - h) The revelation of the fullness of God's kingdom.
 - i) The redemption of Israel.
 - j) The revelation of the final days and the beginnings of the new heavens and earth.
- 3) It takes men with apostolic anointings to tap upon these revelation truths and return the truths in their depth and dimensions to today's generation.
- 4) The apostles of today must be able to have this personal encounter of not only "seeing Christ," but also to be taught by Him in the Spirit.
- a) This personal access to Christ allows the present day apostles to move in the authority of establishing doctrines in the Body of Christ.
 - i) The establishing of apostolic doctrines will clear out much of the confusion in the teachings and beliefs of the church today.
 - ii) The establishing of apostolic doctrines brings the restoration of apostolic truths that will ground the church.
 - (1) No longer children tossed to and fro by every wind of doctrine.
 - (2) The church will be released into the kingdom lifestyle and will glorify God.
- 5) Doctrines for Transformation
- a) Apostolic teachers are interested in the formation of a whole person.
 - i) They are concerned about the belief systems of people's concepts and paradigms.
 - ii) They build upon the revealed word of the prophets rather than being satisfied with the superficial interpretation and explanation of the revealed word.
 - b) Apostolic concept of knowledge and transformation (1 Cor 2:4-16).
 - c) Paul called this "wisdom transference."
 - i) Paul speaks concerning the wisdom of God which results in the building up of the lives of his hearers in the demonstration of the Spirit and of power (v. 4-5).
 - ii) This wisdom is communicated to those who are mature.

- iii) Paul speaks of God's wisdom as a mystery that demonic powers have no access to.
 - (1) They cannot understand the purposes of God.
 - (2) His will and His plans which God had predestined before the foundation of the world.
- iv) This flow of wisdom comes from above and it is revealed to us by the Holy Spirit.
- v) These words of life and wisdom will unveil the depths of God and the thoughts of God.
- vi) The spiritual Paul defines as those whose eyes, ears, and hearts have been opened by the Holy Spirit to understand all that God has prepared for those who love Him.
 - (1) The "spiritual" are those who have accepted the things of the Spirit.
 - (2) Those who have chosen to live by its convictions and understanding.
- vii) Paul says that we have the mind of Christ that will help us to start the process of renewing our minds and transforming our lives.

LESSON NINE

Understanding the Apostolic Ministry

Introduction

- 1) The apostle could function effectively in all the other ministries, but he has a unique function himself as an apostle.
 - a) The apostolic ministry has the ability to hold the other ministry gifts together for a common purpose.
 - b) The apostle is often spent and poured out for the growth and spiritual development of the Church.
- 2) God has set the apostle in the Body so that the work of the Holy Spirit can be effectively continued in these last days.

The Purpose of Apostles Today

Ephesians 4:8 (KJV) 8Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Ephesians 4:11 (KJV) 11And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

- 1) Ministry gifts given for the perfecting or maturing of the saints until:
 - a) We all come into the Unity of the Faith.
 - b) We all come into the Knowledge of the Son of God.
 - c) We rise into Mature Manhood and Spiritual Maturity.
- 2) The perfecting of the saints involves bringing all believers into the fullness of the truth and experiences as God intended them to have.

- a) Involves bringing all believers into the relationship level that the Lord Jesus had with the Father while on earth that enabled Him to act, talk, and walk like a Son.
- b) Involves bringing all believers into a perfect manhood and spiritual maturity of character.

Ephesians 4:15 (KJV) 15But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

- 3) When these ministry gifts are in full operation, the perfected mature saints will do the work of the ministry resulting in the edification and the building up of the Body of Christ.
 - a) Church members no longer tossed to and fro by every wind of doctrine.
 - b) Church members will speak the truth in love to one another.
 - c) Church members will be rightfully joined to the Head because it is rightfully joined to the Body.
- 4) The church will always need the ministry gifts until the above purposes for the ministry gifts are fulfilled and the spiritual state of the church “attains to the measure of the stature of which belongs to the fullness of Christ.

Distinctive Features of Apostolic Ministry

- 1) Apostolic paradigms or perspectives.
- 2) Apostolic signs.
- 3) Apostolic burden and passion.
- 4) Apostolic foundation.
- 5) Apostolic doctrines and teaching.
- 6) Apostolic relationships.
- 7) Apostolic boundaries and spheres.
- 8) Apostolic impact on other ministry gifts.
- 9) Apostolic teams and missions.
- 10) Apostolic networks.

11) Apostolic networking with other networks.

Apostolic Paradigms and Perspectives

1) Apostolic mind thinks differently from the other gift ministries.

2) His framework of thought patterns is preoccupied around the church and its destiny.

a. An apostle thinks according to the written word.

1 Timothy 2:7 (KJV) 7Whereunto 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.

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

b. The apostles are called into apostolic function after they have faithfully served in other types of ministries.

Acts 11:25 - 26 (KJV) 25Then departed Barnabas to Tarsus, for to seek Saul: 26And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

c. From here, Paul was released for apostolic function through the confirmation of the call of God.

3) An apostle thinks in terms of permanence

a. Desires to build an enduring work that will last the test of time by putting strong foundations into each work.

b. Desires to build with strength by bringing spiritual order to leadership with the work; bring stability by establishing the leadership structure in that church.

c. Do follow-up on each of the churches to raise the churches to another level from their previous work.

4) An apostle thinks extensively.

a. He proclaims the whole counsel of God so that every need could be met and every aspect of a believer's life touched.

b. Lay a foundation for every aspect of the believer's life.

- c. Promotes Christ as the firm foundation for life.
- 5) An apostle thinks architecturally.
- a. Would not consider building except by heavenly pattern.
 - b. Paul was a wise architect and master builder (1 Cor. 3:10).

Apostolic Signs

These are not the functions of an apostle but rather the signs that reveal his authenticity as an apostle. These signs reveal the nature of the man and his personal life more than the external flow of his giftings and ministry. These signs are the inherent qualities of the man that point to the man and not just his ministry. The signs of the apostle are not just signs and wonders and miracles but the fact that he was supernaturally called and entrusted with the revelation of the full gospel directly from the resurrected Christ.

Six identifiable signs of an apostle:

2 Corinthians 12:12 (KJV) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

- 1) The call and the Commissioning of an apostle.
 - a) The “apostolic call” is a very personal revelation and a supernatural God encounter.
 - i) The call comes strongly through a Christ encounter and not just an ordinary conviction of our own spirit.
 - ii) The confirmation by others only identifies the timing and often the grace bestowed upon the man who has been called.
 - iii) For Paul, his call, his message, and his ministerial authority were all one.
 - b) There is no apostolic authority to any apostolic ministry apart from the call and its message that has been directly given by the resurrected Christ.
- 2) The Character of Christlikeness of an apostle.
 - a) Apostleship is primarily a matter bringing forth the likeness of Christ rather than miracles or the “size of the ministry.”
 - b) The apostle’s passion to know and be found in Christ is clearly heard expressed from his heart.

- i) Recognizing that it is “Christ in you—the hope of glory.”
- ii) Recognizing that our mortal bodies would fully “house” the Holy Spirit until the fullness of Christ’s resurrection power would quicken his mortal body and cause it to be redeemed.

3) The Apostolic Grace to Suffer for Kingdom Advancement.

a) Acts 9:15-16

Acts 9:15 - 16 (KJV) 15But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16For I will show him how great things he must suffer for my name’s sake.

b) 2 Corinthians 6:4-5

2 Corinthians 6:4 - 5 (KJV) 4But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

- c) Paul viewed suffering as a must so that we may comfort others in the future with the comfort we personally received in our times of suffering.

2 Corinthians 1:4 - 7 (KJV) 4Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. 7And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

4) The Access to Apostolic Revelation in His Generation.

- a) A sign of an apostle is that he has free access to apostolic revelation and the unfolding of mysteries.

Galatians 1:11 - 12 (KJV) 11But I certify you, brethren, that the gospel which was preached of me is not after man. 12For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

- b) The apostles moved with prophetic anointings in that they were able to bring the understanding of Old Testament Scriptures and interpreted them to “today’s” relevance.
 - i) The apostle Peter stood up on the day of Pentecost and brought relevance, understanding, and revelation on Joel’s prophecy.

Acts 2:14 - 18 (KJV) 14But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16But this is that which was spoken by the prophet Joel; 17And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

- ii) The apostle James stood up at the Council of Jerusalem and expounded on the prophet Amos’ revelation of God restoring the Tabernacle of David and the Gentiles to Himself.

Acts 15:16 - 18 (KJV) 16After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18Known unto God are all his works from the beginning of the world.

- iii) The apostles and prophets are the spiritual office holders who receive the knowledge concerning the hidden mysteries of God.

5) Apostolic Influence over People, Cities, and Demons.

- a) Paul affected whole communities and cities; he affected the spirit world—demons knew his influence, impact, and authority as the servant of God.

Acts 19:15 (KJV) 15And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

- b) Paul affected the spirit world to such an extent that those who practiced magic through books were willing to repent and burn those books.

Acts 19:18 - 19 (KJV) 18And many that believed came, and confessed, and showed their deeds. 19Many of them also which used curious arts brought their books together, and

burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

- c) The apostle is God's answer to the strongman of the cities of the world.
 - d) The apostles will be given keys of the kingdom to open the flood gates of harvest and revival across the nations.
- 6) The Power and Maturity for Apostolic Impartation.
- a) Today many budding ministers are looking for mentoring and fathering to be effectively given by the older generation of ministers.
 - i) Many of these budding ministries have received pre-ministry training but need mentoring to deal with the everyday issues of ministry.
 - ii) One of the distinctive signs in the apostle is his ability to attract sons he can reproduce himself in through apostolic impartation.
 - b) Impartation is the ability to plant what we possess in our lives, call, and ministry as a seed form into the spirit of others.

2 Timothy 2:2 (KJV) 2And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

- i) Impartation releases a supernatural quickening on that planted seed to mature into full harvest.
 - ii) The quickening spirit is also released to speed up the time of maturity and fullness.
- c) Apostolic training by impartation is effective and it multiples the results.
 - d) Apostolic impartation cannot take place through superficial contact or by a casual touch.
 - e) Apostolic impartation requires intense passionate hearts.

Romans 1:11 (KJV) 11For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

LESSON TEN

Apostolic Grace as Wise Master Builders

- 1) Apostolic grace is not “saving grace” but it is a divine enabling of the Holy Spirit with supernatural wisdom to raise the church of the Lord Jesus above all of hell’s attacks and propel it forward to reap the kingdom harvest.
 - a) The apostle is grace to build wisely a church that will stand the test of time and evil.
 - b) The apostle has the grace to assemble wholesome lives and build them to become the dwelling place of God.
- 2) The apostolic grace opened up for Paul an abundance of revelations from God

2 Corinthians 12:7 (KJV) 7And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

 - a) Paul was used to bring order, structure, and procedures into the local church.
 - b) Paul received revelations concerning the various gifts and ministry callings and how they were to function effectively.
 - c) His revelations helped bring stability in the times when so many false teachers and apostles were floating around.
- 3) The apostolic grace enabled Paul to be sustained in the midst of trials and tribulations.
 - a) He was also enabled to deal with all demonic attacks hurled against him.
 - b) This enabling fashioned the man into a man of strength and courage.
 - c) This enabling enlarged his passion and burden for the local churches under his care as well as intensified his longings to preach in every place where the gospel had not been preached.
- 4) Without apostolic grace, the burden of apostolic ministry can become very overwhelming and emotionally draining.

Apostolic Foundations

Ephesians 2:19 - 22 (KJV) 19Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22In whom ye also are builded together for an habitation of God through the Spirit.

1 Corinthians 3:10 - 12 (KJV) 10According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11For other foundation can no man lay than that is laid, which is Jesus Christ. 12Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

- 1) The Lord Jesus Christ is the Firm Foundation and the Chief Cornerstone.
 - a) No one can build the Church without His finished work at Calvary and the ongoing work of Christ today.
 - b) We cannot lay “another foundation” for salvation or for the church.
- 2) Christ alone is the foundation, but the apostles and prophets in the New Testament were used by God to place this Firm Foundation that is Christ into the heart of the believers.
- 3) God gave the apostles and prophets an anointing to lay Christ into the spirits of men as “foundations and fountains” for the believers’ lives.
- 4) If we sum up apostolic doctrine it will be this: “It is the message which lays Christ into believers as their firm foundation, removing self from their expression of kingdom life while releasing divine authority in daily living.”

Apostolic Doctrines and Teaching

- 1) The apostle’s ability to receive the apostolic doctrines by revelation directly from God is a distinctive feature of an apostle.
 - a) In contrast to the prophets, the apostles’ revelations are related to the establishing of the church.
 - b) The apostolic mantle gives them strategies pertaining to the church; how to build it and how to use the church as the base of operation to affect the nations.

- 2) The apostolic mantle provides the apostle with the ability to teach and preach present truths by the revelation of the Holy Spirit.
 - a) The burden of the apostles is that the church is free from spiritual coldness, doctrinal errors and incorrect practices.
 - b) Apostolic doctrines and teachings help churches become aware of their shortcoming, faults and errors and challenge them to press on to achieve their highest potentials.
- 3) Apostolic doctrines help us to measure up to New Testament standards and dimensions of truth.
- 4) The apostolic ministry is a desperately needed ministry that will bring truth into its New Testament perspective as well as remove confusion, fear and doubts from those who have believed.
 - a) We need to know when we will stop waging spiritual warfare and start ruling and reigning.
 - b) The more we turn away from the full gospel truth, the more likely we are to serve “another Jesus.”
- 5) “Once we abandon our scriptural foundations and no longer build theologically, we are left with subjectivity and relativism” (Francis Schaeffer, p. 414).
 - a) When apostolic revelation truth teaching is lacking in the church, there will be ignorance, instability and immaturity.
 - b) Deceptions will multiply.
- 6) We need to build strongly on the Word so that the believers are well rooted and grounded in His word.

Colossians 3:16 (KJV) 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
- 7) As we await the Great Outpourings in these last days we desperately need apostolic doctrines taught, explained and clarified so that the church can move on to full maturity.
- 8) The five-fold ministry gifts are bringing the “fragmented” Body of Christ together until she becomes the “whole” Body of Christ.

Apostolic Relationships

The apostle forms covenant relationships with people who have been joined to him by the Spirit—could be individual men or whole churches.

1) Apostles and Individuals

- a) Paves the way for apostolic succession and transference of the mantle and ministry giftings.
 - i) Father-son relationship type—Paul and Timothy or Paul and Titus.
 - ii) Covenant team relationship of Paul and Silas; Paul and Barnabas
- b) Covenant relationship forge strong bonds of unity.
- c) Covenant relationships release corporate anointing.
- d) The “three fold cord” of the apostle, his covenanted friend or team and the Lord Jesus Christ all working together provide the greatest checks and balances in any godly relationship
- e) Importance of spiritual fathering.

1 Corinthians 4:15 (KJV) 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

- i) Spiritual fathering is an apostolic function to reproduce himself in sons.
- ii) Spiritual fathering is the extension of the Fatherhood of God in a tangible way to reproduce the spirit of sonship in the saints.
 - (1) All spiritual fathering is born out the revelation of the Fatherhood of God.
 - (2) Difference between “begotten” and “being created.”
 - (a) To be begotten is to be part of a seed or a genealogy or a lineage.
 - (b) To be created is to be brought into existence by the desire of God.
- iii) Spiritual fathering is a divine strategy to reform society.
 - (1) The initiative for spiritual fathering begins with mature father.
 - (a) They identify those who are their children.

- (b) They then work and train them to grow up in the ways of the Lord.
 - (2) Must be a turning from just being preachers and teachers to become spiritual fathers.
 - iv) Spiritual fathering requires motivating sons' potential and giftings to full maturity.
 - (1) "A good father speaks to his sons' potentials but a bad father reacts to his own faults in his sons."
 - (2) There is a thin balance between reproducing ourselves in others without destroying their own unique personality and producing clones who do not possess an identity of their own.
 - v) Spiritual fathering is to establish self-government in sons.
 - (1) Taught how to police their own lives.
 - (2) Taught how to stand up for their own convictions and rights.
 - (3) Taught how to fight for their own spiritual bread and butter.
 - (4) Taught to fight their own battles in life so not to be dependent on fathers.
 - vi) Spiritual fathering reproduces sons as successors who will surpass us in ministry.
 - (1) All true fathers are never threatened by their sons' achievements.
 - (a) Spiritual fathers desire their children to excel and surpass them in every way of prosperity and blessings.
 - (b) They want their sons to be worthy successors that provide continuance to what they have achieved.
- 2) Apostles and Churches
- a) The apostle's unique relationship with churches is based on genuine love, trust, and friendship.
 - i) Genuine relationships will be able to endure the test of time and offences.
 - ii) Since an apostle's authority is spiritual rather than official or legal, it can only function voluntarily as the churches recognize his apostleship over them.

- b) The apostles maintain covenant relationships so as to provide apostolic oversight into the local church.
- c) The apostles also maintain good relationships with churches so that they can use the local churches to reach that region.

Apostolic Boundaries and Spheres

- 1) The regional sphere of responsibility clearly defines the apostolic boundaries and his ministry focus.
 - a) This allows the apostle to consolidate all his works within this region sphere so that he does not overspread and thin himself over the various regions.
 - b) An apostle needs to know the regions God allows him to work in an apostolic manner and where He does not.
 - c) These regions define his ministerial boundaries and where the bulk of his churches are located and his apostolic works are confined.
- 2) Two reasons an apostle leaves his “measure of rule.”
 - a) Rejection of his authority and counsel.
 - b) Completion of his task and work.

LESSON ELEVEN

Apostolic Impact on Other Ministry Gifts

Introduction

- 1) The full restoration of the apostolic ministry helps us to redefine the proper functions of each of the other four ministry gifts.
 - a) This will bring a proper balanced outworking of all the ministry gifts in view of their corporate functions rather than their individual emphasis.
 - b) Apostolic foundations must replace the previous single monopolization of each gift.
- 2) The apostle must lead them and each of the other four ministry gifts must be structured and streamlined to function in total harmony with the apostle and with one another.

The Apostle and the Prophet

- 1) Apostles establish foundations, prophets establish direction.
 - a) The apostles are constructive and establish foundations for church lifestyle, while the prophets are predictive and establish directions for kingdom living.
 - b) The apostles build the believer's mindset with church life in view, while the prophets are predictive and establish directions for kingdom living.
- 2) Apostles position the believer for function, prophets speak to their potentials.
 - a) The apostles know what needs to take place and who needs to fill this role.
 - b) The prophet knows what God's purpose is at that season and knows the revealed Rhema word.
- 3) Apostles are builders of houses; prophets are inspirers of hope.
 - a) The apostles build each individual life so that the proper working of each individual part can cause the growth of the whole body.
 - b) The prophets bring joy, excitement, and inspiration that refresh and motivate the believers and the ministries to build God's house.

- 4) Apostles are workers and trainers; prophets are proclaimers and motivators.
 - a) The apostles are interested in training and equipping the believers.
 - i) They desire to raise each member to his full potential in Christ.
 - ii) They want every leader to be able to fulfill God's call in their own lives and fulfill the vision within the context of that local church.
 - b) The prophets use the revelation of God's word to motivate the believers.
 - i) Their desire is to see each leader arise to the challenge of the vision.
 - ii) They are expecting each believer to fulfill the vision in context of the kingdom of God.
 - iii) They put the believers in touch with what the Spirit is saying to all the churches.
 - iv) They are able to put believers in touch with God's eternal plans in the city and nation.
- 5) Apostles establish apostolic structure, while prophets establish God's revealed word.
- 6) Apostles minister to those in relationship with Him; the prophets to those in relationship with God.
 - a) The apostle cannot function in his apostolic call and ministry if the people do not receive him in that capacity.
 - b) The prophets can function even if they are not accepted or honored; they do not need human response for them to function effectively as a ministry.
- 7) Apostles establish doctrines; prophets bring the seed of truth
 - a) The apostles establish and guard doctrines entrusted by the Holy Spirit whereas prophets bring the revelation of the seed of the truth that later becomes apostolic doctrines.
 - i) The prophets see the seed of truth and proclaim them; the apostles build upon that seed of revelation and bring relevance and clarification to the prophetic seed truth.
 - ii) The apostles have a very powerful word ministry, whereas the prophets communicate the "spirit" of the Word.
 - b) The Word ministry and the Spirit ministry establish solid foundations in the lives of the church.

- 8) The apostles minister counsel and practicality; the prophets revelation and spirituality.
 - a) Paul did not prophesy to the Corinthian church when he knew of the problems within but spoke the divine counsel of God and taught them the practical ways of dealing with the issues involved.
 - b) The prophets confront by divine revelation, yet after responding to the received revelation, we still need a workable strategy of practical action plans to solve the issue.
- 9) Apostles establish the works to endure; prophets establish the present for impact.

The Prophet and the Teacher

Introduction

- 1) These two ministries have always been in conflict.
 - a) The prophets accuse the teacher of being over cautious.
 - b) The teachers accuse the prophets of throwing caution to the wind.
- 2) The combination of the prophetic and the teaching mantle establishes the church into apostolic position and authority.

Contrasting functions of the prophet and the teacher

- 1) Prophets reveal the full spectrum of progressive truths; teachers the specifics.
 - a) The prophets are inclined to provide the borders and boundaries of God's purposes and revealed will.
 - i) They reveal how far the word of God allows our movements and where our limits are.
 - ii) Our potentials and our maximums are measured through the prophetic.
 - b) The teacher reveals the specifics of God's purposes; they help us understand each purpose in clarity and in depth.
- 2) The prophets reveal the rhema word; teacher the principles to establish the rhema word.
 - a) The prophets bring the specific word for the specific time for the specific person under the specific circumstances.
 - b) The teacher gives us the principles to bring the rhema into practice and fulfillment.

- c) The prophets who bring the word of the season need the teachers' principles of application in order to bring the spoken word to become the living word made flesh in the believers.
- 3) Prophets possess foresight; teachers possess insight.
 - a) The prophets see far into the future through foresight; the teachers dig deep into the word and bring insight.
 - b) The prophets see into the future to help us chart the course without fear; the teacher's ability to dig deep into the Word helps us chart the course without carelessness and ignorance.
 - 4) Prophets inspire the spirit; teachers explain to the mind.
 - a) The prophets bring inspiration, motivation, and strength into our spirit; the teachers bring understanding, clarity, and confidence into our mind.
 - b) The ability to inspire the spirit and renew the mind with the combination of these two giftings causes fruitfulness and success.
 - 5) Prophets communicate what God is saying (bringing fresh revelation from His Throne); teachers what He has said (bringing fresh understanding from His Word).

The Apostles and the Evangelist

Acts 8:6 (KJV) 6And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

Acts 8:14 (KJV) 14Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Introduction

- 1) Philip penetrated Samaria with the evangelistic anointing and with the power of the gospel.
- 2) The apostles came later to consolidate the work.
 - a) The apostles came to impart into the believers so that they could build them up as a church.
- 3) They did what was necessary so that a church could be formed to contain and propagate the revival.

Difference of the Mindset between the Apostles and the Evangelists

- 1) Apostles raise believers to maturity; evangelists “give birth to babies.”
 - a) Apostles are focused on raising up disciples whereas the evangelist is set to draw in new converts.
 - b) The apostles bring believers from position of a saint washed and purchased by the blood to become a son; the evangelist is interested in bringing unbelievers to the sound of the gospel so that sinners are challenged to become saints.
- 2) Apostles are burdened to establish the Church; evangelists for lost souls.
 - a) The apostle organizes the people to become a living organism called the church; the evangelist organizes the meeting so that the people can come and be blessed.
 - b) The apostle works from a building concept; the evangelist from the blessing concept.
- 3) Apostles break new ground to establish new churches; evangelists for opportunities to preach the gospel.
 - a) The apostle stays longer with the saints so that God can use his life, his character, and ministry to open the hearts of the people towards himself and towards God.
 - b) The evangelist uses the power of preaching and the demonstration of the Holy Spirit in order to open the hearts of the people to Jesus.
- 4) Apostles structure for ongoing influence; the evangelist for immediate impact.
- 5) Apostles use miracles for impacting the region; the evangelist to open greater doors for ministry.
 - a) The apostolic ministries carry a greater measure of the Holy Spirit’s presence that affects all aspects of society and not just the spiritual aspects like that of an evangelist.
 - b) The apostle Paul affected the spiritual, the religious, the social and even the business realms of the city of Ephesus.
 - c) The greater measure of the Holy Spirit presence results in long lasting fruits and impact unlike the evangelists whose impact is while he is present in the city.
 - d) Unless the evangelistic ministries work with apostolic teams much of the new ground won and the harvest reaped will ultimately be lost.

The Apostles and the Teachers

Introduction

- 1) The apostles as well as the teachers are required to function in the gift of teaching.
- 2) “Good sound teaching provides knowledge (the possession of the facts of truth), understanding (the interpretation of truth) and wisdom (the application of truth)” (Kevin Conner, p. 450)
- 3) A good teacher’s aim is for the application of the Word into the lifestyles of every person until they become the living epistles; the word made flesh (2 Cor. 3:2-3, John 1:14)

2 Corinthians 3:2 - 3 (KJV) 2Ye are our epistle written in our hearts, known and read of all men: 3Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

John 1:14 (KJV) 14And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Apostles Function Very Effectively in Teaching Doctrines and Truths

- 1) Apostles lay the foundation; teachers build on it
 - a) The teacher’s teaching is built upon the foundation of Christ and the foundation of truths laid by the apostles and prophets.
 - b) The teachers bring illumination and understanding to the minds of the believers concerning the apostles’ doctrines which have been laid into the spirits of believer.
 - c) Paul was an apostle teacher in ministry giftings:

1 Timothy 2:7 (KJV) 7Whereunto 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.

Colossians 1:28 (KJV) 28Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

- d) The seeds of sound teaching come from the apostles and prophets and the teachers are responsible to build logically and practically around it.

- e) We need to build all ministries on the strength and foundation of God’s unchanging Word.
- 2) Apostles think on building lives; teachers on teaching Truth
 - a) The apostles have an ability to raise a believer into his spirit potentials.
 - b) The teacher could only bring information of how that can be done.
 - 3) Apostles draw from his life patterns; teachers form the Word.
 - a) The apostles impart what they are and have in their lives.
 - b) We can teach anything under the sun but we can only impart what we are and have.
 - c) The apostles bring impartation and spirit transfer to impact and influence lives of the believers.
 - 4) Apostles reproduce sons in succession; teachers disciples.
 - a) The apostle comes as one who is sent and has been commissioned whereas a teacher is functional because of a need or an opportunity given for sound teaching.
 - b) Apostles will address doctrinal errors in our generation.
 - c) Teachers can take a legalistic, religious, or diplomatic stand concerning many doctrinal errors we know are in the Body of Christ.

The Apostles and the Pastors

- 1) The objective of apostolic oversight to churches is not to provide “pastoral care” to the members of the church which are under the direct authority of the local eldership.
- 2) The primary purpose of the apostle is to promote the right kind of support, wisdom, and constructive counsels to help the local eldership oversee and grow their church more effectively and efficiently.
- 3) The apostle must not become caught in the task of maintenance of the local church but only and strictly oversight.
- 4) The apostle has to ensure that each local church under his oversight is led by a secure leadership team of pastoral eldership who enjoy the full recognition of the membership.
- 5) The apostle needs to create a wholesome church structure of healthy leaders who will carry his burden and vision to fulfillment.

- 6) The ongoing relationship between the apostle and the local eldership provides the freedom to enable apostolic work, function, and spiritual oversight to take place.

LESSON TWELVE

Apostolic Teams and Networks

The Apostolic Teams

Introduction

- 1) The apostle “pastors” the pastors and has oversight of his own churches regionally.
- 2) The intensity of his burden for these churches, the restriction of time, and insufficient resources leads apostle into forming teams who will cover for him in his absence and in his limitations.

The Purpose of an Apostolic Team

- 1) For strategic attacks on strategic places where God is moving.
 - a) Apostolic teams are God’s instruments to confront and destroy the demonic kingdom in a given locality.
 - i) God uses the apostolic team to invade the spirit realm of that city and pull down the strongholds and principalities.
 - ii) By dislodging the powers of the air in that place, the apostles keep the heavens open for God’s continued blessings.
 - b) A genuine spirit experience needs to be established upon clear scriptural foundations so that the person can be built up and edified.
- 2) For cross pollination of seeds.
 - a) The exchange of ministry gifts added greater dimensions into the local churches who were receiving these apostolic teams.
 - b) The prophets who came from Jerusalem to Antioch added a dimension which previously was not in manifestation in the Antioch church.
 - i) Could have imparted a new seed.
 - ii) Could have germinated and help release the prophetic seeds which were lying dormant in the lives of those in the congregation at Antioch.

- 3) For lifting local churches to higher dimensions.
 - a) The apostle and his team should not duplicate the work of the local eldership.
 - b) The apostolic team is to put strong input into the local eldership and leadership so that the local leadership can rise to greater heights, taking the church higher in God.
 - c) The apostolic teams can help open new areas in the spirit dimensions for prayer, warfare, worship or the operation of gifts.
 - d) The apostolic team can release new revelations of truths, prophetic insights and the operations of the gifts for miracles and healings.
 - e) The apostolic team refreshes, revitalizes, and repositions the local churches for more effective ministry.
- 4) The apostolic team identifies ministry gifts in local churches.
 - a) The apostolic team can set apart these budding ministries that are functioning within the local churches where the apostles have oversight responsibilities.
 - b) The apostolic team is to train the local churches to become autonomous, self-governing, self-supporting, and self-propagating.
- 5) The apostolic team is for mentoring and fathering
 - a) Teams should include many of the different types of ministry gifts.
 - i) Different dimensions of strength, skills, and expertise to complement and supplement each other effectively.
 - ii) Different types of ministry gifts will attract different types of crowd.
 - b) Apostolic team allows a mature ministry to be available on site to the local pastors and ministers.

Differences between Apostolic and Mission Teams

- 1) Difference in their leading and purpose.
 - a) The apostolic team is a group of mature five-fold ministries who are led by an apostle to build apostolically into a region or nation through the network of the apostolic churches.
 - b) The mission team is led by a mission leader who wants to be a blessing to the people he is going to.

- 2) Difference in their linking together.
 - a) The apostolic team is linked together by the Holy Spirit and these team members are in covenant bonds with one another.
 - b) The mission teams are a company of volunteers who have come together for the purpose of mission exposure.
- 3) Difference is what they aim to accomplish.
 - a) The apostolic team does what the local eldership is not able to do skillfully.
 - b) The mission team does what the local eldership asks and requests of them.
- 4) Difference in their levels of contribution.
 - a) The apostolic team goes into a region to put in an impartation of spiritual revelations of truth and gifts.
 - b) The mission team goes into these regions basically for exposure to missionary work and for cross-cultural experiences.
- 5) The apostolic team is God's Stronger Man to meet the challenges of the demonic principalities in each region.
- 6) The apostolic teams are bridging the nations through their extensive travels.
 - a) Many apostles are relating to each other in mutual submission and are forming strategies for greater penetration into common regions.
 - b) This networking will see the birthing of a global vision into the local churches across the nations of the earth.
 - c) We are about to see denominational, religious, and cultural walls collapsing, paving the way for a Borderless Church called the Universal Body of Christ.

Apostolic Networking

- 1) What is an apostolic network?
 - a) An apostolic network is a network of churches and individual ministries that have voluntarily united in an organized structure.

- b) Apostolic networks are different from most denominations because in networks “relationships” (not policies and rules) are the main source of organizational strength. Only minimal legal and financial controls are imposed.
- 2) What holds the apostolic networks together?
- a) Apostolic networks are held together through covenant relationships.
 - i) Need to relate to the network in a spirit of humility, cooperation, and mutual fellowship.
 - ii) In a network, we should value each other’s call, gifting, and ministry.
 - iii) Networks must be relationally strong in order to accomplish God’s purposes through them.
 - b) Apostolic networks are held together because of purpose.
 - i) Purpose is to build churches as strong resources churches in their city and region.
 - ii) Apostolic networks should not be bogged down on pastoral maintenance but continually provide prophetic and apostolic input to stay in focus until each one of the churches in the network rises to “impact their city and influence their nation.”
 - c) Apostolic networks are held together because of apostolic truths that are being restored in their midst.
 - i) No network can stay together if they are doctrinally apart.
 - ii) It is suicidal to enter into covenant relationship and believe in the exact opposites.
 - d) Apostolic networks are held together because of the supernatural experiences they have had together.
 - e) An apostolic network is held together by an apostolic father.
 - i) It is the responsibility of the father to bring his sons together into an intimate relationship among themselves.
 - ii) The apostolic father’s reassuring words and presence can bring peace in moments of rash behaviors and violent tempers in the brotherhood.
 - f) An apostolic network should be held together by minimal and only necessary organization.

- i) The basic organization is primarily for the purpose of quality connections of the network of churches.

Ephesians 4:16 (KJV) 16From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

- ii) These organizational lines are for communication, coordination, and consolidation.
- iii) These organizational lines also help to resource the networks with apostolic teaching materials for all levels of leadership within the network churches.
 - (1) All available resources necessary for teaching, training, activating, and maturing the local leadership must be offered to the network churches.
 - (2) Long range objectives should be to establish a strong word-centered leadership who are capable to teach these sound doctrines to other faithful men.

3) Apostolic networking with other networks.

- a) A distinctive feature of the apostolic ministry is the apostles' ability to merge different streams that are under different apostles until it becomes a mighty River of God.
 - i) The longing of an apostle is not just for his team or his own network of churches but for the whole Body of Christ.
 - ii) This is not the day of streams but the river of God.
 - (1) It becomes a blend of the major streams to become an ever-engulfing river of God.
 - (2) The networking of networks is a proof of our commitment to the unity of the faith and of the spirit.
 - iii) The networking of networks brings wholeness to the whole Bod of Christ by ministry, gift, and resource sharing.
- b) The networking of networks releases a greater place of accountability for the apostles.
 - i) First, the apostle needs to be accountable to the Lord Jesus Christ and His revealed Will as contained in the Scriptures.
 - ii) Second, the apostle needs to be accountable to their own category of apostles.

- iii) Third, the apostles need to be accountable to their team or peer leaders.
- iv) Fourth, they need to be accountable to the covering churches that have sent them out.
- v) Fifth, the apostle needs to be accountable to the churches that receive him as an apostle.