

LIBERTY UNIVERSITY  
JOHN W. RAWLINGS SCHOOL OF DIVINITY

**Apostolic and Prophetic Leadership in the Contemporary Church:  
Applied Study of the Early Church Model**

A Thesis Project Submitted to  
the Faculty of Liberty University School of Divinity  
in Candidacy for the Degree of Doctor of Ministry,  
Theology and Apologetics Cognate

by

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The research addresses the application of apostolic and prophetic governance in church plants. Research methods include surveying and interviewing pastors from Every Nation, the researcher's local church senior and senior associate pastors, and church plant lead pastors. Every Nation is a "global movement dedicated to church-planting churches, reaching the next generation on the campus, and preaching the gospel to every nation."<sup>1</sup> The sample size is thirteen pastors. The setting was in person and/or via video call. The research includes current, historical, and scholarly literary resources, the Bible, and the local church's planting materials. The idea of what it means to apostolically and prophetically plant churches could potentially impact church plants' architecture as they plan for these resources. Apostolic, Prophetic, Leadership, Discipleship, Church Planting.

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<sup>1</sup> Every Nation. Last accessed, April 11, 2021; [www.everynation.org](http://www.everynation.org).

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## **CHAPTER 1: INTRODUCTION**

This thesis research project demonstrates the ongoing viability, impetus, and growth of the apostolic and prophetic model of leadership as outlined in the New Testament church, which provides effective biblical principles for the contemporary church model. The research examines three primary approaches to apostolic and prophetic leadership specifically as it applies to church planting. These three groups are: 1) Every Nation, an apostolic family of churches dedicated to establishing church-planting churches, 2) the researcher's local church, and 3) the church plants sent out by the local church that intentionally work to produce Kingdom churches. A Kingdom church encompasses a multiethnic and multicultural body of believers equipped and sent out on a mission. The research explores the theology and apologetics as modeled by the Apostle Paul in the early church. The conclusions yield the continued call for implementing this church model's principles, the necessity for continued growth in terms of church plants, and the effectiveness of operating in this model.

Interviewing the pastors from these three groups, the researcher gleaned information about the equipping, training, and sending of pastors to plant reproducing missional churches. Lead pastors shared their experience of the process of being sent by Every Nation and the local church. The reception of the ongoing training and oversight of the sending church's apostle and prophet, with the inherent strengths and weaknesses of the process, are then examined for how they helped the new churches get established and grow. Church planting materials and data were also provided by Every Nation and the researcher's local church.

The equipping of the pastors extends beyond traditional teaching methods that seek to instill a specific skill set. Instead, the equipping imparted into the pastors encompasses character

development, identifying and honing natural and spiritual gifts, and empowering leaders to walk in their respective calls. The equipping and training are accomplished relationally and through observation. Every Nation and the researcher's local church offer additional, more formal training.

The research could contribute to training, establishing the current and future church plant's architecture, and planning for adequate resources. This could potentially affect how church plants and current churches navigate moving forward from the local church ministry. The research could impact other church plants emerging from Every Nation, which serves as the local church and church plants covering. Other church planting organizations, churches, and academia could potentially benefit from this study.

### **Primary Research Question Presented**

The primary research question posed to the participants was based on the principles of the apostolic and prophetic governance as presented in the New Testament church. The Apostle Paul exemplified this model along with the apostles, such as James, Peter, and those who worked closely with Paul, who planted, sent, and established missional churches. These New Testament principles were examined in the context of the contemporary church today where the archetypal New Testament church pattern has fallen into disuse. Cessationists maintain that the Office of the Apostle and the Office of the Prophet existed only during the establishment of the ancient church. Contending these offices has ceased in modern times. The primary theme of this research examines the ongoing sustainability of the apostolic and prophetic when they are actively deployed in the contemporary church. The research examines pastors' theological and apologetic teaching in their respective ministries. The data assesses the practical application of these New

Testament principles in the contemporary church. The pastors intentionally train and equip future generations of leaders to extend the Great Commission.

Kenneth Berding writes that these governmental roles do not ordinarily function as a necessary component in the contemporary church. They are merely viewed in the modern context as ministry assignments.<sup>2</sup> Norbert Greinacher and Jon Mark Ruthven argue for the continuation of the apostolic and prophetic gifts until the final advent. The researcher's local church and Every Nation actively operate naturally in the fivefold ministry leading with apostles and prophets, working alongside the evangelists, pastors, and teachers, as outlined in Ephesians 4:11-13.<sup>3</sup> "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers," effectively "for the equipping of the Saints for the work of service, to the building up the body of Christ; until we attain to the unity of the faith, and the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ" (Eph 4:11-13).<sup>4</sup>

Neil Cole enjoins the biblical call of the fivefold ministry to the church's Kingdom mandate in extending the Kingdom of Heaven (Matt 28:16-20).<sup>5</sup> Cole extolls that the stature of Ephesians 4:13 has "yet to be met by the church, and thus we are still in need of all five gifts."<sup>6</sup> The Great Commission calls believers to reach all nations and "to the end of the age" amplifies

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<sup>2</sup> Kenneth Berding, "Gifts and Ministries in the Apostolic Fathers," *Westminster Theological Journal* 78 (Spring 2016): 140-146; Gary Gromacki, "The Foundational Gifts of Apostle and Prophet in Ephesians," *The Journal of Ministry and Theology* 17, no 2 (Fall 2013): 5-6.

<sup>3</sup> Norbert Greinacher, "On the Foundation of Apostles and Prophets," *Theology Digest* 38 (1991): 241-3; Gromacki, "The Foundational Gifts," 16-17; Grant R. Osborne, *Ephesians Verse by Verse* (Oak Harbor: Lexham Press, 2017).

<sup>4</sup> Unless otherwise noted, all biblical passages referenced are in the New American Standard Bible (Anaheim: Lockman Foundation, 1998).

<sup>5</sup> Neil Cole, *Primal Fire: Reigniting the Church with the Five Gifts of Jesus* (Bonita Springs: Tyndale Momentum, 2014), 61-63.

<sup>6</sup> Cole, *Primal Fire*, 61.

the ongoing need for apostolic foundations to complete this work.<sup>7</sup> The church on mission deploys disciples to share the gospel as prescribed by the Great Commission. Table 1 provides a summary of key scriptures pertinent to this research.

2 Samuel 12 – David and Nathan	Isaiah 1:1 – Isaiah served under 5 Kings
Daniel 2:21	Matthew 9:38
Matthew 28:19-20	Luke 9:57-10:23
John 10:14	Acts 2 – Pentecost
Acts 11:19-30	Acts 13:1-4
1 Corinthians 3:6	1 Corinthians 12:4-11
1 Corinthians 12:27-28	Ephesians 2:20
Ephesians 3:5	Ephesians 4:11-13
Ephesians 4:16	1 Peter 4:10-11

Table 1.1. *Key Verses*

The viability of these governmental offices of the fivefold ministry actively functioning in the contemporary church is assessed in examining the scriptures. In examining the scriptures, the research assesses the viability of these governmental offices of the fivefold ministry in the contemporary church. This applies specifically to the role of the apostolic and prophetic in church planting. The *ecclesia*, the church, was built on the foundation of the apostles and prophets, with Jesus as the cornerstone (Eph 2:20). These offices encompass the impetus of the Holy Spirit and the centrality of the Lordship of Jesus Christ. Robertson, Hirsch and Ferguson

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<sup>7</sup> Cole, *Primal Fire*, 61.

both state that apostles and prophets, their planting teams, and the churches' establishment are central to missiology.<sup>8</sup> Alan Hirsch and Dave Ferguson both state that when the church, the bride of Christ, is organized on mission and deployed through a community of disciples, it brings catalytic growth. Church growth fulfills the Kingdom mandate to go and make disciples of all nations.<sup>9</sup>

### Ministry Context

Leadership architecture intentionally underpin the principles modeled in the researcher's local church example. The goal is the success of church plants established, discipled, and supported by the apostolic and prophetic church leadership of the sending church, led by a Senior Pastor, holding the Office of the Apostle, and Senior Associate Pastor, holding the Office of the Prophet. The research contributes to accomplishing the goal by understanding the theology and practical implications of what it means to apostolically and prophetically plant churches. The results could potentially impact church plants' architecture by planning and anticipating these resources, such as finances, people, and training.

Investigating these aspects of Every Nation, the researcher's local church, and church plant's church-planting methodologies, the project should yield rich data on the viability of these offices and gifts. These churches share training resources and foundational core values, yet each plant church is unique. While methods and models for these organizations may differ, the

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<sup>8</sup> A. Ewen Robertson, "The Distinctive Missiology of the New Churches: An Analysis and Evaluation," *Journal of the European Pentecostal Theological Association* 35:2 (2015): 144-5, <https://doi.org/10.1179/1812446115Z.00000000016>; Alan Hirsch and Dave Ferguson, *On the Verge: A Journey into the Apostolic Future of the Church* (Grand Rapids: Zondervan, 2012), 132-5.

<sup>9</sup> Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21<sup>st</sup> Century Church* (Somerset: John Wiley & Sons, 2012), xxxv, 206-10; Cole, *Primal Fire*, 139-44; Bruce Cook, *Aligning with the Apostolic: An Anthology of Apostleship* (Lakebay: Kingdom House Publishing, 2012), 162-5.

underlying motive remains to share the Good News to all nations and participate in the Great Commission.

In applying the five-fold ministry construct, as set forth by the early church, apostolic leaders accommodate all the gifts of those serving in the house, set the tone, and create an order for the church or church plants. Much like the Pauline example, apostles serve as pioneers and nurturers of the churches. Equipping ministers, apostles plant churches and continue to oversee these churches as they plant in new locations. Working in tandem with the apostle, the prophet calls forth the vision and direction established by the apostolic. The prophet brings life and encouragement to the church, leaders, the body, and those who will come to the church in the future.<sup>10</sup> The senior pastor and senior associate pastor's oversight from the sending local church provides covering and direction for the geographically diverse church plants. These churches, sent out by the local church, are led by pastors with diverse gifts and talents. These lead pastors benefit from apostolic and prophetic insight of leaders from Every Nation and the researcher's local church.

Cummings, Greinacher, and Robertson present Paul's church planting efforts founded on the apostles and prophets in the New Testament as evidenced in Ephesians 2:20, "...having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone."<sup>11</sup> Acts 13 provides insight into the church of Antioch. The church demonstrated the foundational role of the apostolic and prophetic church plants in the New Testament and the modern-day church plants model. Paul, an apostle, paired with Silas or Barnabus, prophets, were sent out from the church in Antioch on mission, proclaiming the gospel and establishing

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<sup>10</sup> Robertson, "The Distinctive Missiology," 150-1.

<sup>11</sup> Duane Cummings, "A Foundation of Apostles and Prophets," *Mid-Stream* 35, no. 3 (July 1996): 275; Greinacher, "On the Foundation," 241; Robertson, "The Distinctive Missiology," 150.



churches. Sanders maintains that Paul and Silas took what was in Antioch and replicated this diversity in the early church. Paul's own prophetic commission (Acts 9) follows the pattern outlined in 1 Corinthians 9:1-2 and 1 Corinthians 15:8, in which Paul's Damascus Road encounter with the risen Christ gave him the eyes for the prophet-like apostolate vocation to reach the nations.<sup>12</sup> Pratt and Winter observe that Paul shared the Good News with the Jews and the Gentiles in the broader community embracing the diversity of the church in Antioch. These churches reflect the Kingdom of God in reaching all cultures, races, and ethnicities (Romans 1:16).<sup>13</sup>

Arriving in Antioch, Paul was enlightened by the community's culture, especially the diversity he experienced. Here Paul saw the vision and his experience of diversity and Holy Spirit led church in Antioch. The cities Paul planted were located in the centers of influence of Roman administration, Greek civilization, and Jewish influence. Pratt explains that the intent was to establish these churches in areas in which their light shined the brightest (Acts 19:10).<sup>14</sup> Paul then took this model and replicated it in future church plants. In reaching indigenous churches, Hirsch, Catchim, Vanderwerf, and Hawthorne all contend that Paul's goal was to train and equip those church leaders, leaving them to accomplish the ministry's work in their local construct.<sup>15</sup>

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<sup>12</sup> Karl Olav Sanders, "Prophet-like Apostle: A Note on the 'Radical New Perspective' in Pauline Studies," *Biblica* 96, no. 4 (2015): 553-4.

<sup>13</sup> Richard L. Pratt, Jr., "Missionary Methods," *Third Millennium Ministries*, [www.thirdmill.org/paul/missionary\\_methods.asp](http://www.thirdmill.org/paul/missionary_methods.asp); Ralph D. Winter and James Emery, "Issues in the New Testament," *Foundations of the World Christian Movement: A Larger Perspective, Course Reader*, Revised ed. (Pasadena: Institute of International Studies, 2009), 145.

<sup>14</sup> Ibid.

<sup>15</sup> Hirsch and Catchim, *The Permanent Revolution*, 232-238; Mark Vanderwerf, "The 'Two Structures' of God's Mission," *Contemporary Practice* (April 2011): 1, 11-12, [www.GlobalMissiology.org](http://www.GlobalMissiology.org); Steven C. Hawthorne, ed., *Perspectives on the World Christian Movement: A Reader*, 3<sup>rd</sup> ed. (Pasadena: William Carey Library, 1999), 244-245.

This project examines architectural patterns for planting churches with an established design of apostolic and prophetic leadership. As the local church is intentional to apostolically and prophetically plant, the conclusions demonstrate that apostles and prophets paired together cause the church to grow since they are on mission both internally within the local church and externally on mission to plant other churches with this pattern. The local church leadership is intentional in building relationships and developing the DNA of Every Nation and local house. The DNA encompasses planting and establishing Christ-centered, spirit-empowered, and socially responsible churches.

Common value systems are formed and in part accomplished by establishing relationships with pastors over time before they are sent to plant churches. There is a symbiosis of the apostle and prophet working together. The pastors from the researcher's local church, who serve in these capacities, visit the church plants twice a year, continue to build relationships, train, pour into church plant leadership, and speak life into the church community. The only exception is the difficult to reach church plant overseas. Due to geographic location, this particular church plant may only receive one visit per year rather than two per year.

### **Problem Presented**

In the past twenty years or so, the researcher's local church has sent approximately a dozen church plants. In the past three years, three church plants have been sent out by the local church, with two sent simultaneously. These church plants produce fruit that equips the body of Christ to be on mission to share the gospel, make disciples, train leaders, and prepare the next generation of leaders. Pastors develop the next-generation leaders to internally disciple Christ's body in the local church and plant churches outwardly to reach new communities. The need for

equipping, training, discipling, and understanding apostolic and prophetic authority extends to the researcher's local church and church plants.

There is an increased demand in the researcher's local church to train up leaders for ministry and plant churches at an increased rate. These leaders should possess a similar foundational blueprint, value systems, mission systems, discipleship, and relationship with Every Nation and the researcher's local church. The research could potentially contribute to the local church in its continued efforts and call to plant churches at an increased rate. A potential product of this research could be a prospective supplement of a church governance section to the local church's current church planting manual. The governance section could potentially address the apostolic and prophetic church leadership model of the local church and the church plants as they reproduce and grow. The intention is for this potential addition to the local church's planting manual is to support the researcher's local church and church plants' future church planting efforts.

### **Purpose Statement**

This study aims to research and understand the apostolic and prophetic church planting model as it applies to the contemporary church. In analyzing Every Nation, the researcher's local church, and church plant models sent out by the researcher's local church, the research is anticipated to reveal this leadership model's effective architecture and ongoing sustainability. The benefits of researching this New Testament church planting methodology could help plan, plant, sustain, and grow the church in applying the principles and strategies employed by Paul and the early church. As the researcher's local church continues to plan to send additional church plants at an increased rate, understanding the theology and apologetics of the governance of the apostolic and prophetic church model provides a firm foundation for future church plants.

Paul planted churches. The principles, values, and shared mission systems he modeled were replicated in these faith communities. He remained relational, speaking into the churches' lives as they were established, and sending letters when he could not be physically present with them. Here Paul embodied Renewal theology, or orthopathy, providing an onramp for believers to mature in their personal relationship with Jesus. Paul taught the importance of the life of the believer and the life of the church as being interrelated. Lear maintains that the role of a believer and healthy functioning of the body of Christ offer an outward manifestation or witness of the work of The Holy Spirit in members.<sup>16</sup> Paas writes that the churches Paul established were not subservient to the church in Antioch. They were independent churches, often viewed as interdependent, that remained connected and relational to Paul even after being established into their own communities.<sup>17</sup>

The apostolically and prophetically led local church also possesses a similar fingerprint as Paul and the Antioch church. In comparison, the local church in this research project intentionally reaches and sends church plants to geographically diverse areas. Bringing together a community of an ethnically and socio-economically diverse individuals that walk together, church plant leaders share the gospel, disciple believers as iron sharpens iron, and encourage one another in their unique gifts (Pro 27:17; 1 Thess 5:11). Wright points out that the fivefold ministry enables the body of Christ to come together in unity and maturity to extend the Kingdom of God (Eph 4:14-16).<sup>18</sup> Lear states that missional approach is demonstrated by the

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<sup>16</sup> Heather Heinzman Lear, "Making Disciples: Obstacles and Opportunities in Urban Congregations," *International Review of Mission* 105, no. 1 (July 2016): 11.

<sup>17</sup> Stefan Paas, "Church Renewal by Church Planting: The Significance of Church Planting for the Future of Christianity in Europe," *Theology Today* 68, no. 4 (January 2012): 471, <https://doi.org/10.1177/0040573611424326>.

<sup>18</sup> Nicholas T. Wright, *Challenge of Jesus* (Downers Grove: InterVarsity Press, 1999), 108, 110-11.

body of Christ as an extension of the Kingdom of Heaven in their daily Christian walk through the world.<sup>19</sup>

The church plants are independent from the sending church, yet interdependent as they remain relationally connected to the sending church and network of churches, both domestically and internationally. The apostle and prophet cast and call the vision of spreading the gospel. They also send church plants, remain relationally connected to the church plant pastors, and continue to speak life into the church plants after they are established. The pattern of the Pauline or New Testament church echoes in the local contemporary church model in many aspects. Church plants embody the Great Commission. Keller explains that the goal is to extend the gospel to new generations, new residents, the unchurched, and new people groups, often in their language.<sup>20</sup>

The ecclesiological motive of planting churches on mission and the practical-theological motive of seeing the far-reaching influence of congregations both small and large extending the Kingdom remains at the heart of the New Testament church. While churches implementing these New Testament principles are being planted in today's current post-Christian society, they are not intended to be replications of the New Testament era. Paas writes that the theoretical and apologetical construct's blueprint provides a foundational architecture. When combined with innovation, appropriate adaptation, and inspiration, there is an opportunity for revitalization of the contemporary apostolic and prophetic church planting that emerges.<sup>21</sup>

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<sup>19</sup> Lear, "Making Disciples," 11.

<sup>20</sup> Timothy Keller, "Why Plant Churches?" *Redeemer City to City* (2009), 2-3, [www.gospelinlife.com](http://www.gospelinlife.com).

<sup>21</sup> Paas, "Church Renewal by Church Planting," 474-5.

### Basic Assumptions

The basic assumptions are the underlying presupposition that the churches led by apostles and prophets are atypical in the contemporary church of today, both domestically and internationally. Historically, as the church advanced from the fourth century; the church relinquished the apostolic Pauline church model from the early church, settling primarily into the ecclesiastical traditions lead by bishops or pastors evident in present times. Hirsch and Ferguson state that the church's blueprint is getting back to the apostolic and prophetic church, embracing all aspects of the fivefold ministry. This could facilitate the return of the foundational practices of the bride of Christ to embrace these New Testament principles in her original design in this era.<sup>22</sup>

The apostolic and prophetic church model uniquely empowers the church as the vision is cast, established, and called forth. As the Great Commission is the foundation to every believer's call, there is a unique spiritual and natural "basket of gifts" each saint possesses (Ex 31:1-11; 1 Cor 12:4-11). These gifts continue to mature in the life of the believer, alongside their character, as evidenced by the fruit of the Spirit in each individual's life. These natural and spiritual gifts uniquely allow the church to witness to the truth and the goodness of Jesus as Lord (Gal 5:22-23). Lotter and Van Aarde affirm the result that all the saints are equipped for the work of ministry. This occurs within the four walls of the church, the marketplace, and the community in which they are uniquely placed (Eph 4:12; 1 Pet 4:10-11).<sup>23</sup>

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<sup>22</sup> Hirsch and Ferguson, *On the Verge*, 40-41.

<sup>23</sup> George Lotter and Timothy Van Aarde, "A Rediscovery of the Priesthood of Believers in Ephesians 4:1-16 and its Relevance for the Missio Dei and a Biblical Missional Ecumenism," *Die Skriflig* 51, no. 2 (2017): 1, <https://search-proquest-com.ezproxy.liberty.edu/docview/1939095407?pq-origsite=summon>.

## Definitions

Working Definitions that are important to this project include: apostles, offices versus giftings of apostles, foundational apostles, functional apostles, apostolate, prophets, *Didache*, and offices versus giftings of prophets. Examples include Paul and Barnabas (Acts 14:14), Apollos (Cor 4:6-9), Peter, Silas, and Timothy (1 Thess 1:1, 2:6), Epaphroditus (Phil 2:25), Andronicus and Junia (Rom 16:7), prophets and teachers (Acts 11-13), and Jesus (Heb 3:1).<sup>24</sup>

Apostle, or *Apostolos*, means sent one. According to Strong's number 652, apostle simply means one sent as a messenger, a representative or an administrative designation for an envoy.<sup>25</sup> The Anchor Bible presents apostles as missionaries, preachers of the gospel or "envoys appointed and sent out by the churches to represent them."<sup>26</sup>

Holding the office of an apostle is distinct from receiving the apostolic gift. Scott offers a working definition of an apostle as "Spirit-empowered/reliant pioneering ministers whose vocation and ministry have their origin in God. This charismatic 'gift'/'ministry'/'office' of the apostle is not, in popular Evangelical/Charismatic conceptions, synonymous with ordained ministry."<sup>27</sup> Holding a title does not necessitate a person's call, and ministry can fall within the ordained minister's confines. Some titles or official church positions that may coincide with this position include bishop, priest, deacon, elder, superintendent, and others. Although an apostle may possess a title or ordination within the church, this does not require the call or indicate

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<sup>24</sup> B. Mark Anderson, "How Many Apostles in the New Testament – 12 or 25?" (May 20, 2013), <https://bmarkanderson.com/how-many-apostles-in-the-new-testament-12-or-25/>.

<sup>25</sup> Bill Mounce, *Bill Mounce Greek Dictionary*, Accessed April 12, 2021, <https://www.billmounce.com/greek-dictionary/apostolos>.

<sup>26</sup> David Noel Freedman, *The Anchor Bible Dictionary*, 1<sup>st</sup> ed., Vol. 1: A-C (Yale University Press, June 1, 1992), 309.

<sup>27</sup> Benjamin G. McNair Scott, *Apostles Today: Making Sense of Contemporary Charismatic Apostolates: A Historical and Theological Approach* (Eugene: Pickwick Publications, 2014), xi.

evidence of an apostle. Just because a person has one of these titles, this does not provide evidence that they have received the gift.<sup>28</sup>

The foundational apostles were the original twelve who walked with Jesus. They have the nonrepeatable gift of Christ. This allowed them to write or participate with Christ spreading the Good News in the New Testament. Functional apostles, including Paul, Barnabas, James, Andronicus, and Junias, mentioned in the New Testament, are those appointed beyond the original twelve, and who possess similar anointing and power for ministry. Echoing the gifting of foundational apostles, these leaders laid strong foundations for ministry. They initiated faith in virgin territories which aided these new regions to open up and receive the gospel. They built on the historical faith of the New Testament apostolic ministry.<sup>29</sup>

The term apostolate, according to Ahern and Scott, is often used in the contemporary church to encompass all of the Apostle Paul's activities, often coinciding with office or church positions.<sup>30</sup> Recognizing the contemporary church may not necessarily advocate using the term or designating someone as an apostle, the apostle's practical function is nevertheless in evidence today. In Ahern's view, the apostles' work, engaging in mission, is encompassed by the term apostolate.<sup>31</sup> Although not officially or unofficially recognized or affirmed, an apostle's function can be seen at work throughout numerous denominations. As Ferguson and Scott point out, the

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<sup>28</sup> Scott, *Apostles Today*, xi.

<sup>29</sup> Anderson, "How Many Apostles in the New Testament," 1-3; Hamon, *Apostles and Prophets*, 4-5; Scott, *Apostles Today*, 12, 79.

<sup>30</sup> Barnabas M. Ahern, "Ambassadors for Christ: Pauline Principles for Apostolic Renewal," *The Way*, Suppl. 13 (Sum, 1971): 15; Scott, *Apostles Today*, 221-2.

<sup>31</sup> Ahern, "Ambassadors for Christ," 14-15.



roles often fall under the term bishop, elder, deacon, or even the pastor or teacher that leads the congregation.<sup>32</sup>

A prophet, or *prophētēs*, according to Strong's number 4396, is an individual who speaks inspired utterances, as in the Old Testament writings. Bill Mounce provides the New Testament understanding as a "divinely commissioned and inspired person, (Matt 14:5; Lk 7:16, 39; Jn 9:17); a prophet in the Christian church, a person gifted for the exposition of divine truth (1 Cor 12:28, 29)."<sup>33</sup>

The *Didache* is a first or early second-century handbook on morals and church practices. McKay demonstrates the church's high esteem for the ministry and authority of prophets in early post-apostolic times as illustrated in the *Didache*. In examining these texts, the itinerant prophets are to be received much like other missionaries, 'as Christ,' though not without caution for false prophets. True prophets who settle down in the church are to be supported by the church and have "the status that the chief of priest held in Jewish society."<sup>34</sup> McKay maintains that Chapter 15 of the *Didache* expounds on this function of the prophet. The church prescribes "some kind of presidential and pastoral role, for it likens [the prophet's] function to that of bishops and deacons."<sup>35</sup>

As with the Office of the Apostle and the gifts of apostleship, a similar distinction can be made between the prophet and the Office of Prophet. McKay provides insight into the fact that

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<sup>32</sup> Everett Ferguson, "The Appeal to Apostolic Authority in Early Centuries," *Restoration Quarterly* 50, no. 1 (2008): 51-52; <https://search-ehost-com.ezproxy.liberty.edu/login.aspx?direct=true&db=Isdar&AN=ATLA0001632672&site=ehost-live&scope=site>; Scott, *Apostles Today*, 12-31, 219-22.

<sup>33</sup> Mounce, *Greek Dictionary*, Accessed April 12, 2021, <https://www.billmounce.com/greek-dictionary/prophetes>.

<sup>34</sup> John McKay, *Movements of the Spirit: A History of the Prophetic Church* (UK: CPI William Clowes, 2010), 91.

<sup>35</sup> McKay, *Movements of the Spirit*, 91.

not every first-century church had its own prophet. Paul ranked prophets next to apostles in the church (Eph. 2:20; 1 Cor. 12:26-28; Eph. 4:11-13). Acts 13:1 paints a portrait of the leadership of prophets and teachers in the New Testament Church.<sup>36</sup> The thesis project approaches apostles and prophets' roles as outlined in the early church to the functional execution of these same roles in the contemporary church.

Office of the Prophet versus prophetic gifting highlights the fact that individuals may possess prophetic revelation or giftings; however, they may not necessarily possess government consistent with the Office of the Prophet. In examining the Scriptures, the same characteristics and attributes of prophets can be used for identification, training, and generational reproduction of prophets, as well as those walking in these giftings in the modern-day church.

Additional working definitions to be addressed in this project include *Missio Dei*, Antioch church model, Pauline church model, early church, New Testament church, church fathers, reproduction church plants, church planting, and spiritual mapping.

*Missio Dei*, or “mission of God,” is the church being sent out on mission into the world. Hirsch states that missional theology applies beyond the church-based work of missions, encompassing the life of every believer. Every disciple is called “to be an agent of the kingdom of God” carrying “the mission of God into every sphere of life.”<sup>37</sup>

The Antioch Church Model is a multicultural and “multiethnic church with intentional missions and church planting as its model.”<sup>38</sup> Cole states that in Antioch a team of prophets and

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<sup>36</sup> McKay, *Movements of the Spirit*, 92.

<sup>37</sup> Neil Cole, *Church 3.0: Upgrades for the Future of the Church*. (San Francisco: Jossey-Bass, 2010), 47.

<sup>38</sup> Cole, *Church 3.0*, 106.

teachers were equipping and training the church (Acts 13:1). Paul and Barnabas, some of the very best leaders, were sent ones, sent out to uncharted territory on mission.<sup>39</sup>

The Pauline church planting model implements the principles of church planting found in the book of Acts and the New Testament. Tim Keller shares rather than a “fixed rule book for church planting in all times, places, and contexts. It is best to look for general principles rather than rules or detailed practices.”<sup>40</sup> Keller organizes the normal ministerial practices of Paul into three phases seen in Acts 14. The first phase is evangelism, when the city is *euangelizō*-ed or “gospelled,” (Acts 14:21). Paul then incorporates converts into community to strengthen, *epistērizō*, and encourage, *parakaleō*, (Acts 14:22). Leadership development of the converts created a plurality of leaders, including elders, teaching, and shepherding leading churches (Acts 14:23).<sup>41</sup>

Early church, or New Testament churches, according to Neil Cole, encompasses the first-century Jerusalem church, the Antiochene Church, the Galatian churches, and the churches that set out Paul and Barnabas on their first missionary journey. They also included the churches Paul governed or his governance extended to either through direct or indirect influence. Other churches covered by this definition include the church at Corinth and the Ephesian church.<sup>42</sup> These churches went on for approximately two centuries of church life, and were “kept simple and organic by oppression and persecution from ten Roman emperors.”<sup>43</sup> Many scholars refer to the timeframe after the original Twelve and the Apostle Paul as the ancient church, and with the

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<sup>39</sup> Cole, *Church 3.0*, 106.

<sup>40</sup> Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 355.

<sup>41</sup> Keller, *Center Church*, 355-6.

<sup>42</sup> Cole, *Church 3.0*, 5-6.

<sup>43</sup> *Ibid.*, 6.

advent of Constantine and the institutionalism of the church in 313 A.D the period of the early church.<sup>44</sup>

The era of the church fathers begins with the second century and extends through the eighth century. Gear, Hall, Pierce, Heidler, and Scott include Irenaeus in the second century, who attested to the continuation of the gifts of the Holy Spirit in his refuting Gnosticism in *Against Heresies*.<sup>45</sup> Scott states that Tertullian, also second century, appeals to the apostolic succession of the apostles and apostolic men to the bishops, who continued steadfast in the apostles being entrusted with the apostolic seed. Another second-century father, Polycarp, recognized the original Twelve Apostles and possibly the seventy; however, he did not envision apostles functioning in the modern church. Eusebius and Chrysostom acknowledged the apostles beyond the original Twelve to extend to the seventy. However, both held the view that the holy apostles ended with Paul. Ambrosiaster similarly sees Paul as the last of the apostles.<sup>46</sup>

Origen, in the third century, enumerated the activity of the gifts in bringing Greeks and barbarians to come to believe in Jesus.<sup>47</sup> Hall states that Augustine, who emerged in the fourth century, initially believed the gifts were for the past. In *The City of God*, Augustine reversed his position arguing for the continuation of the gifts.<sup>48</sup> Jerome, in the fifth century, supported and

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<sup>44</sup> Cole, *Church 3.0*, 6.

<sup>45</sup> Spencer D. Gear, "Cessationist Through Church History," *Truth Challenge* (May 22, 2020) <https://truthchallenge.one/blog/2010/06/20/cessationism-through-history/>; Dale Hall, "The Church and The Holy Spirit – A Very Brief History," *Anglican Compass* (February 16, 2017) <https://anglicancompass.com/the-church-and-the-holy-spirit-a-very-brief-history/>; Chuck D. Pierce and Robert Heidler, *The Apostolic Church Arising: God's People Gathering and Contending for the Glory Today* (Denton: Glory of Zion International Ministries, Inc., 2015), 162; Scott, *Apostles Today*, 98-99, 104.

<sup>46</sup> Scott, *Apostles Today*, 98-99, 100.

<sup>47</sup> Pierce and Heidler, *The Apostolic Church Arising*, 162.

<sup>48</sup> Hall, "The Church and The Holy Spirit."

affirmed the charismatic gifts were tied to the office; however, he did not tie these to the bishop.<sup>49</sup>

Reproduction church plants are birthed out of the parent church's DNA, replicating the DNA, the heart of the community, and diversity modeled in Antioch. Reproduction in church plants is much like those established in the New Testament.

Church planting is an intentional endeavor to reach the unsaved and bring them to the salvific knowledge of Jesus Christ. Church planting is the effort to bring these individuals into a community of fellowship. These believers come together, grow in their walk through discipleship and mature via the process of sanctification. Church planting extends the Kingdom of God as it actively participates in the Great Commission. Asha states that this can be accomplished through starting local congregations, enhanced by growth, as well as promoting "geographical and people group expansion."<sup>50</sup>

Spiritual mapping is a prayer tool deployed alongside the gift of discernment, and historical research on a community. This produces intelligence for understanding what a church plant will encounter and can be used to propel the church toward the Great Commission's fulfillment. This term was coined in 1971 by George Otis, Jr., president of the research agency, Sentinel Group. Moore states that spiritual mapping is "nothing more ethereal than creating a spiritual profile of a community based on careful research."<sup>51</sup> Meador contends that spiritual

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<sup>49</sup> Scott, *Apostles Today*, 102.

<sup>50</sup> Joseph O. Asha, "Apostle Paul's Church Planting Method: A Model for Contemporary Church Planters." *Practical Theology* 5 (2012): 230-1.

<sup>51</sup> Art Moore, "Spiritual Mapping Gains Credibility Among Leaders," *Christianity Today* (January 12, 1998), [www.christianitytoday.com/ct/1998/january12/8t1055.html](http://www.christianitytoday.com/ct/1998/january12/8t1055.html).

mapping helps provide strategic level spiritual warfare and falls into the dominion of the prophetic.<sup>52</sup>

### **Limitations and Delimitations**

The limitations of this thesis project applicable to the findings are the interrelatedness of the groups interviewed. Thirteen total pastors participated in the study: two from Every Nation, two from the researcher's local church, and nine church plant lead pastors. Originally, the target was to interview fifteen church plant pastors. Two of the church plant lead pastors were unavailable, limiting an already finite number of pastors who meet the qualifications to participate in the research. The potential for the participants in the study to give inaccurate information exists. Due to the known tendency to overinflate numbers related to self-reporting data, such as the numbers for church plant growth, the number of leaders serving, and current church membership, the self-reporting information may be unintentionally skewed.

Another limitation is the lack of data on the amount of unchurched people impacted by Every Nation, the researcher's local church, and church plants. The research primarily looked into the terms and application of the apostles and prophets and the apostolic and prophetic in church planting. The investigation did not deal with the numbers of unchurched individuals. The data did not address the fruit of reaching the unchurched versus transplants in the new church plants.

Data and current materials provided for existing church plants and anticipated upcoming church plants were received from Every Nation and the researcher's local church for examination and inclusion in this study. The amount of data and type, beyond those made

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<sup>52</sup> Kevin Meador, "Spiritual Mapping," *Prayerwalking: Taking Your Faith into the Real World* 2, no. 3 (2009): 3, [www.prayerclosetministries.org](http://www.prayerclosetministries.org).

available, is unknown. In requesting access to leaders outside the local church ministry context, access to Every Nation's planting training team and leadership was limited due to schedules, logistics, and reliance on third parties to make those introductions. The circular nature of the study participants being within the same movement provides a potential for an insider's point of view. The benefit is the narrowness of the study which can then pinpoint the strengths and weaknesses of this church planting model operating within a successful church-planting movement.

### **Thesis Statement**

The apostolic and prophetic New Testament Church model furnishes a theological and apologetic blueprint for the contemporary church to implement principles inherent in the original design, providing architecture patterns to plant reproducing missional churches.

## CHAPTER 2: CONCEPTUAL FRAMEWORK

### Literature Review

#### Apostles and The Apostolate

Having examined Benjamin McNair Scott's text, *Apostles Today: Making Sense of Contemporary Charismatic Apostolates: A Historical and Theological Appraisal*, church history, contemporary scholarship, the weight of the theology of apostleship suggests the presence of apostolic activity beyond the New Testament period. Scott presents a theological examination of apostolicity and potential application in modern-day ecclesiology in mainstream Christianity, including various branches of Protestantism and Roman Catholicism. Ephesians 4:11-13 presents the apostle as a gift to the body of Christ given to the church for maturity and mission, imparting the theological basis of the apostle. Studying this passage through Paul's reasoning in Romans 11, the argument is that Paul charged the Jews to receive the work God was doing amongst the Gentiles. The Old Testament promises were fulfilled and available to both Jew and Gentile in the New Testament. In contemporary times, the church's directive remains largely the same. Christ's body continues on mission extending the gospel to all cultures and people groups, being directed by the Holy Spirit, and embracing the New Testament principles.<sup>53</sup>

Scott's *Apostles Today* provides an assessment of current-day perceptions of the apostolate. Readers are challenged to embrace the modern-day church's view of the apostle as a reflection of the modern Pentecostal movement's impact. Apostles are presented as a gift of the Spirit in the body of Christ. The apostle's and prophet's governmental roles in the body of Christ are to create cultural and theological shifts. These shifts impact missiology and apostolicity.

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<sup>53</sup> Scott, *Apostles Today*, vii-viii, xii.



Presenting New Testament scholarship and Scriptural legitimacy, including the basis of 1 Corinthians 12:27-28, Ephesians 4:11-12, Ephesians 2:20, Ephesians 3:5, Revelations 21:14, Romans 16:7, John 13:16, and 2 Corinthians 8:23, the foundational role of the apostle and prophet in the church is clear. Scott brings the argument full circle, presenting potential avenues for future research in this realm and a challenge to the contemporary church to apply the historical and theological appraisal of the apostolate within the body of Christ.<sup>54</sup> Ahern affirms that apostolate's contemporary context encompasses all the activities referenced by Paul in the early Christian community.<sup>55</sup>

Statistics demonstrate the need for a shift in the church. As reported by a 2017 Pew Research study, the worldwide statistics estimate that by 2035 children born to Muslim families will outnumber children born to Christian families.<sup>56</sup> The absolute number of global Christians is expected to decline and affect all regions by 2050, except for Asia and the Pacific.<sup>57</sup> Pierce and Heidler consider the statistics presented for the American Church. According to Gideon's International, approximately 200 million people, or two out of every three Americans, are unsaved. These same statistics present China and India leading the world for unsaved populations, with America third. The church's need to effectively reach the lost in the United States is highlighted by the fact that Campus Crusade for Christ report for every person won for Christ, nearly one thousand laymen and six full-time pastors were deployed in reaching that

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<sup>54</sup> Scott, *Apostles Today*, xvii, 147-55.

<sup>55</sup> Ahern, "Ambassadors for Christ," 15.

<sup>56</sup> PEW Research Center's Religion and Public Life, Templeton-PEW. "The Changing Global Religious Landscape," April (2017), <https://www.pewforum.org/2017/04/05/the-changing-global-religious-landscape/>.

<sup>57</sup> PEW Research Center's Religion and Public Life, Templeton-PW, "Christians," The Future of World Religions: Population Growth Projections, 2010-2050 (April 2, 2015), <https://www.pewforum.org/2015/04/02/christians/>.

individual. Retention rates of disciplining new believers yield only five percent of those won to Christ remain in a church a year later.<sup>58</sup>

With churches decreasing in size, the average church size in America had seventy-five members in 2012. Since 1991, church attendance has slipped, with nearly ninety-two percent of Americans not attending church.<sup>59</sup> The church's ability to impact society has continued to diminish. The result extends to church leadership, with nearly eighty percent of pastors discouraged and struggling in ministry.<sup>60</sup> Malphurs and Penfold also recognize that church growth is diminishing society-wide in America, as non-Christian groups, such as Islam, Buddhism, and Wicca, are on the rise.<sup>61</sup> A 2019 Pew Research Center study revealed that the number of American adults who identified themselves as Christians had decreased by twelve percent over the past decade. Those identifying as non-Christians, including agnostics, grew by three percent, and "nothing in particular" had grown five percent over the past decade.<sup>62</sup>

Addison, Ferguson, Pierce, and Heidler encourage a fresh vision of the Church through the lens of the early church that began in Acts 2 at Pentecost. The impact of the church in both evangelism and economics can be seen in Ephesus, the fourth largest city during Paul's time (Acts 19:10).<sup>63</sup> Pierce and Heidler connect the biblical design and ordained administration of the fivefold ministry of the New Testament church to the contemporary church. Ephesians 4:8-13

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<sup>58</sup> Pierce and Heidler, *The Apostolic Church Arising*, 33-34.

<sup>59</sup> Ibid., 34.

<sup>60</sup> Ibid., 35.

<sup>61</sup> Aubrey Malphurs and Gordon E. Penfold, *Re: Vision: The Key to Transforming your Church* (Grand Rapids: Baker Books, 2014), 23-24.

<sup>62</sup> PEW Research Center's Religion and Public Life, Templeton-PEW. "In U.S., Decline of Christianity Continues at Rapid Pace: An Update on America's Changing Religious Landscape," (October 17, 2019), <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.

<sup>63</sup> Steve Addison and Dave Ferguson, *Pioneering Movements: Leadership that Multiplies Disciples and Churches* (Westmont: InterVarsity Press, 2015), 154-7; Pierce and Heidler, *The Apostolic Church Arising*, 37-38.

presents a blueprint for the operation of the church that is applicable today. Hyatt, Pierce, and Heider support the administration of the five-fold ministry, empowered by the Holy Spirit, with a common goal of equipping the people of God for the work of ministry, resulting in the priesthood of all believers. This builds the body of Christ, walking in the unity of faith, growing in the knowledge of Jesus, maturing as believers, and continuing to flourish in the sanctification process (Eph 4:12-16).<sup>64</sup>

Hirsch and Ferguson undertake the apostolic mission of the church and the decline of Christianity in the West. In response to the church's call to produce different results, the church is called to a different type of life that reproduces based on the apostolic. *On the Verge: A Journey into the Apostolic* presents a contemporary church vision based on the ancient church as new. A biblical worldview drives the apostolic ministry that witnesses the church as a missional movement presented in the New Testament. The text provides leaders a guide rich with theology, theory, and best practices on how to embrace the church's apostolic vision on mission and insights on practical steps for any church on how to launch a new apostolic movement based on the biblical forerunners.

Hirsch, Ferguson, and Johnson affirm, from a theological and practical standpoint, that apostolic movements are empowered by the work of the Spirit of God. While a man is called to partner with the Holy Spirit's work, the church exists by God's grace, presence, and power. There is a deliberate intention not to rely solely on the human endeavor.<sup>65</sup> Providing a unique comparison, Hirsch and Ferguson examine the technology of movement that brings about the

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<sup>64</sup> Eddie L. Hyatt, *2000 Years of Charismatic History* (Lake Mary: Charisma House, 2002), 80-81; Pierce and Heidler, *The Apostolic Church Arising*, 50-51, 56.

<sup>65</sup> Hirsch and Ferguson, *On the Verge*, 21; Wayne Johnson, "The Fulton Street Revival," *Leben Magazine* (January 2017): 1, <https://leben.us/fulton-street-revival/>.

organic, more fluid, and more interpersonal people-oriented systems. This is compared in a similar orientation to the priesthood of believers' ordination movement of ordinary people of the New Testament church. The advent of the digital era enables people to broaden their spiritual influences beyond receiving ministry primarily from traditional centralized institutions. The opportunity technology introduces is a unique development in church history. The increased emergence of new means of technology could cause a recalibration and potentially allow the implementation of the apostolic movement principles to the contemporary church.<sup>66</sup>

Hirsch and Ferguson embrace a mix and match approach, rather than an either/or choice, in embracing the new paradigm or the apostolic moments. The convergence presents three church functions, including church-growth theory, exponential thinking, and incarnational theology. All three of these aspects converge and intersect at multiple points. This allows for the efficiency of the best practices for mission, church leadership, and organization. The result of the church operating from an exponential posture, as new sciences and ideas impact ecclesiology, will enable it to inform church-growth, reframe the missional-incarnational theology, and potentially produce an opportunity to reverse the long-term decline of the church.<sup>67</sup> These have “stimulated church planting efforts over the last decade or two.”<sup>68</sup>

Restoring many of these New Testament principles and rediscovering the early church's roots, Hirsch and Ferguson uphold that the missional church is comprised of all generations. The call for the body of Christ encompasses ‘to be sent,’ and ‘sending,’ and influences cross-culturally implementing patterns of Paul and his missionary team. While highlighting both theory and practice on the apostolic and prophetic future in church planting, Hirsch and Ferguson

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<sup>66</sup> Hirsch and Ferguson, *On the Verge*, 31-32.

<sup>67</sup> Ibid., 42-43.

<sup>68</sup> Ibid., 42.

encapsulate the Kingdom perspective being led by the Holy Spirit that underscores these practices.<sup>69</sup>

The goal of implementing the apostolic and prophetic ministries, however, is not to replicate the modality structure of the early church. Hirsch, Ferguson, Winter, and Hawthorne maintain that the contemporary church's intention is to be led by the Holy Spirit both in theory and in practice. This can be achieved by incorporating the architecture and biblical structure of apostolically and prophetically planted churches which establish the Gospel (Isa 61:1-6).<sup>70</sup>

Hirsch and Catchim, in the *Permanent Revolution: Apostolic Imagination and Practice in the 21<sup>st</sup> Century Church*, examine biblical studies, theology, organizational history, leadership concepts, and the social sciences of apostolic ministry. The research contends that apostolic ministry facilitates the missional movement, especially providing innovation and entrepreneurship. Investigating the nature of organization through the vantage point of the apostolic ministry and a biblical worldview, the apostolic movement's characteristics are outlined, and guidelines are offered for restructuring the church to line up with these biblical perspectives.

Presenting the *ecclesia* as an apostolic movement, Hirsch and Catchim's underlying narrative examines the church's current paradigms to reveal the challenges of the church through the lens of its God-designed mission to the world. This paradigm is the apostolic movement. This is not new but an ancient way to describe the fluid and dynamic spiritual phenomenon evident throughout the New Testament. The apostolic movement embraces the heart of the call of the

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<sup>69</sup> Hirsch and Ferguson, *On the Verge*, 21, 31.

<sup>70</sup> Hirsch and Ferguson, *On the Verge*, 21; Ralph D. Winter, "The Two Structures of God's Redemptive Mission," in *Perspectives on the World Christian Movement: A Reader*, ed. Steven C. Hawthorne, 3<sup>rd</sup> ed. (Pasadena: William Carey Library, 1999), 253.

church in all ages. The church's mandate empowers all believers to be on mission, led by the Holy Spirit, organized on the foundations of the fivefold ministry, and centered upon the lordship of Jesus Christ.<sup>71</sup>

Neil Cole's *Primal Fire: Reigniting the Church with the Five Gifts of Jesus* furthers the argument for the restoration of the biblical balance of a church model that implements the apostolic and prophetic leadership model's principles. Cole presents readers with the meaning, call, character, and responsibilities of an apostle in the New Testament. Paul often defended his apostleship and revealed the role of an apostle in the Epistles.<sup>72</sup> Cole and Cook state that, at its root, the term comes from the Greek word *apostolos*, meaning "a sent one," as well as from from *apostellō* "to commission, send forth" about someone being sent on authority.<sup>73</sup> "Apostles are sent with a specific God-given assignment to lay a foundation for the expansion of the church, and...to equip others to do the same."<sup>74</sup> Cook contends that they possess God-given authority to establish the church's foundational governmental order and develop the Saints to maturity.<sup>75</sup>

According to Cole, the foundational role is listed before other roles in 1 Corinthians 12:28, Ephesians 2:20, and Ephesians 4:11. He explains that the apostle is listed first, not because of importance over other roles, but because the apostolic gift serves as a solid foundation for the church requisite for a building to be erected. Much as Paul laid the foundation for Gentiles and Peter for the Jews (Gal 2:7-8; Eph 2:19-22), apostles today have a missional call to a region and a group of people, including a community, city, nation, or nations. The apostle

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<sup>71</sup> Hirsch and Catchim, *The Permanent Revolution*, xxxv.

<sup>72</sup> Cole, *Primal Fire*, 139; Bill Hamon, *Apostles and Prophets and the Coming Moves of God: God's End-Time Plans for His Church and Planet Earth* (Shippensburg: Destiny Image Publishers, Inc., 1997), 23.

<sup>73</sup> Cole, *Primal Fire*, 139; Cook, *Aligning with the Apostolic*, 158.

<sup>74</sup> Cole, *Primal Fire*, 139.

<sup>75</sup> *Ibid.*, 162.

serves a foundational role as an architect in multiplication movements. Paul describes his role by stating: “According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it” (1 Cor 3:10).<sup>76</sup> Scripture states that God gave the license to build up the church to the apostles (2 Cor 10:8).<sup>77</sup> Cole writes that the term architect richly expresses the apostles’ function and gift, including designer, innovator, and strategic craftsman to create ministry environments. As a result of the apostles foundation building, the prophets, evangelists, pastors, and teachers flourish in their respective gifts, and the body is edified.<sup>78</sup>

### Partnership of Apostles and Prophets

Much as Scott traces historical evidence for the foundations of the apostle in the church, John McKay examines the historical evidence for the prophet throughout church history. McKay compiles theological and Scriptural evidence for apostles and prophets. Providing both Old Testament and New Testament foundations, the biblical truths of the apostles’ and prophets’ function and call are presented as central tenants in the Old Testament and of Jesus and the Apostles.<sup>79</sup> Taking the reader from the Old Testament time to the modern-day era, *The Movements of the Spirit: A History of the Prophetic Church* demonstrates how God spoke through the prophets and the continued call for the function of the office of the prophet in the contemporary church. McKay argues for the continuation of the office of the prophet in the contemporary church.

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<sup>76</sup> Cole, *Primal Fire*, 142-3.

<sup>77</sup> Cook, *Aligning with the Apostolic*, 162.

<sup>78</sup> Cole, *Primal Fire*, 142-3.

<sup>79</sup> McKay, *Movements of the Spirit*, 14.

McKay traces the movements of the prophets and the Holy Spirit empowerment of His people through the vantage point of church history. The text traces the activity of the Old Testament prophets, the prophetic in the New Testament church, and ongoing work of the Holy Spirit through the movements in church history. The primary purpose is to demonstrate that “God never left himself without a prophetic witness in the Church.”<sup>80</sup> The text emphasizes Christians today are heirs of Israel, ancient prophets, and called to have faith to experience the same today.

In examining Jesus and the prophetic church, McKay describes Jesus’s disciples becoming prophets. Acts reminds believers that Jesus was preparing the Twelve to receive “what the Father has promised” and “you will be baptized with the Holy Spirit” (Acts 1:1-5).<sup>81</sup> It was through this power, the infilling of the Holy Spirit, that Christ’s disciples would become his witnesses. The moment at Pentecost “when God visited them amid wind and fire, not unlike Moses and Elijah on Mount Sinai/Horeb (Exod 19:16-20; 1 Kings 19:11f),” and received the infilling of the Holy Spirit (Acts 2:1-4) was the fulfillment of the latter-day prophecy foretold by Joel (Acts 2:14-21).<sup>82</sup> This outpouring of the Spirit resulted in a transformation of those present as witnessed most dramatically by the Apostle Peter.

At Pentecost, Peter announced the new proclamation of Christ, standing on the promises that “all the prophets from Samuel on” and his hearers would be “heirs of the prophets” (Acts 3:24).<sup>83</sup> Prophetic leadership in the early church is evident throughout the New Testament. McKay provides a few examples of prophetic leaders in the early church in addition to the

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<sup>80</sup> McKay, *Movements of the Spirit*, 19.

<sup>81</sup> Ibid., 54.

<sup>82</sup> Ibid., 54, 55.

<sup>83</sup> Ibid., 55.



original Twelve Apostles, Paul, Barnabas, Judas, Silas, Agabus, and the four prophet-daughters in Caesarea, to name a few (Acts 13:1, 15:22-32, 11:27-30, 21:10f). The prophetic Spirit was not intended only for a few leaders. Instead, the promise was for all his people (Acts 2:39).<sup>84</sup>

Prophetic gifting governs leadership structures in apostolically and prophetically led modern-day churches. Administering the function of these governmental offices, the five-fold ministry of the early church, interlaced with the governmental system of overseers, elders, and deacons, took different forms from one church to another in the establishment of the early church. One could see these systems and governmental structures in place in the church of Antioch, Corinth, and Ephesus. As Paul transplanted Antioch's DNA to the different churches, the reproduction may not have been identical, but the prophetic authority took only second place to that of the apostles. McKay's more historical text is useful for the glimpse it provides into the prophetic nature of early Christianity.<sup>85</sup>

Unlike others that focus on Paul and the early church, Addison and Ferguson focus on Jesus himself as model. They set forth the context for the church's call to be on mission and the need for leaders to step into God's missional movement. In *Pioneering Movements: Leadership that Multiplies Disciples and Churches*, Jesus is presented as the ultimate example who pioneered a movement on mission to reach the world as outlined in the Great Commission. The church is called to follow the example of Jesus, who made disciples that made disciples. The authors reveal the apostolic qualities that Jesus possesses are the same necessary apostolic behaviors and qualities for leaders in the modern-day church.<sup>86</sup>

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<sup>84</sup> McKay, *Movements of the Spirit*, 56-57.

<sup>85</sup> Ibid., 57-58.

<sup>86</sup> Addison and Ferguson, *Pioneering Movements*, 15-18.

*Spirit-Empowered Theology*, by Charles Carrin, presents a comprehensive volume of practical theology that applies the Holy Spirit's outworking in the lives of believers and the church. The biblical basis of the call for all believers in Christ to walk in spiritual freedom and the power and authority of Jesus resides in the saints (John 8:36; Acts 1:5, 8). The text empowers disciples of Christ to walk in this freedom and power, and to "come to the unity of faith and the knowledge of the Son of God" (Eph 4:13).<sup>87</sup> Embodying the biblical command of 2 Timothy 2:15 for Christ's disciples to present themselves to be workers approved by God, rightly dividing the Word, Carrin presents a theological basis for the five-fold ministry gifts and the respective offices of apostle and prophet within the Church. Jesus imparted these gifts to the disciples, who were the church, at his ascension. Following Jesus's instructions, the disciples waited for the Holy Spirit to come and release the activity of these gifts at Pentecost (Acts 2). The intention was for them to be used for the future Church.<sup>88</sup>

In investigating the continuation of spiritual gifts there are no New Testament verses that indicate the termination of spiritual gifts ending with the passing of the New Testament apostles or the after the canonization. The Apostle Paul addresses the *charismati* or spiritual gifts that should be embraced and will endure in the church as she waits for Christ's return (1 Cor. 1:6-7). Jesus commanded all believers to be "sent out" to participate in the Great Commission. The men and women called to the office of an apostle advise, pioneer, and strengthen new churches.<sup>89</sup> These leaders serve in a similar capacity for established churches in their respective spheres of influence. Similarly, the prophet's impact extends beyond giving prophetic words to the individual in the local church context. The office of the prophet extends beyond the local church

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<sup>87</sup> Charles Carrin, *Spirit-Empowered Theology* (Minneapolis: Chosen, 2017), 21-22.

<sup>88</sup> Ibid., 21-22, 124.

<sup>89</sup> Ibid., 127.

to other churches and communities. These gifts empower the church, ministry, and the preaching of the Word.<sup>90</sup>

Norbert Greinacher, in the article “On the Foundation of Apostles and Prophets,” in *Theology Digest*, also affirms the foundational nature of the church built upon the partnership of the apostles and prophets in the early church as outlined in Ephesians 2:20. Much as in the early church, the apostles and prophets in the contemporary church are called to work together, forming the church’s foundation.<sup>91</sup> The church has a dual mission, being both inward-directed in building up the body of Christ and outward-directed in the mission to reach the lost for Jesus. Apostles were sent out on mission alongside the prophets on God’s mission to awaken the church. Much as the Old Testament prophets, Cummings shares that the New Testament prophets spoke as inspired by the Spirit to testify to the message of human life and conduct.<sup>92</sup>

Graham Cooke, in his text *Approaching the Heart of Prophecy*, provides practical insight into the application of the gifts of prophecy in the modern-day church. Cooke and Storms list a few purposes of prophecy such as edification, encouragement, and comfort to the body of Christ; correction and warning; direction and clarity of vision; revelation on the teaching of the Word and confirmation of preaching; breakthroughs in evangelism; and setting an agenda for prayer. The Apostle Paul, in 1 Corinthians 14:3, presents prophets as the foundation for the community of believers to be upbuilding in the Word, strengthening in their call, and improving the ties

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<sup>90</sup> Carrin, *Spirit-Empowered Theology*, 126-30, 148-9.

<sup>91</sup> Greinacher, “On the Foundation,” 241; C. Peter Wagner, *Apostles and Prophets: The Foundation of the Church* (Minneapolis: Chosen Books, 2000), 6.

<sup>92</sup> Cummings, “A Foundation of Apostles and Prophets,” 275-6; Greinacher, “On the Foundation,” 241.

between God and His people.<sup>93</sup> In partnering with an apostle, the prophet can provide direction and enhance vision (Prov 29:18).<sup>94</sup>

Cooke goes on to point out that prophecy offers practical means or tactics by which to live in the Spirit. 2 Chronicles 20 provides an example of the implementation of a word of prophecy and the powerful results of a nation obedient to the Lord's direction, victorious as they follow in obedience and faith. The role of prophecy can lead the church into new doctrine or practices that are biblically aligned. Often these are for the benefit of reaching a new or particular body of people, extending to planting churches in indigenous communities (Acts 10).<sup>95</sup>

Sam Storms, in *Practicing the Power: Welcoming the Gifts of the Holy Spirit in Your Life*, presents practical, biblically grounded steps of understanding and exercising the spiritual gifts while remaining centered in the Gospel in the contemporary church. The perspective of the importance, functionality, and foundational elements of operating in the spiritual gifts are presented. This text enables pastors and church leaders to explore potential changes that can be implemented in the church to see the Holy Spirit's movement alive and active in the church today in a more significant measure. The text encourages the reader to shift from the theoretical detachment of the prophecy to the daily function in the believer's life (Acts 21).<sup>96</sup>

Storms moves beyond the theoretical and historical application of prophecy in the church to the context of the proper functioning of prophecy in today's local church. Examining 1 Corinthians 14, Storms presents Paul's exhortation on the church's practical implementation and

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<sup>93</sup> Graham Cooke, *Approaching the Heart of Prophecy: A Journey into Encouragement, Blessing, and Prophetic Gifting* (Winston-Salem: Punch Press, 2006), 186; Sam Storms, *Practicing the Power: Welcoming the Gifts of the Holy Spirit in Your Life* (Grand Rapids: Zondervan, 2017), 83, 123.

<sup>94</sup> Cooke, *Approaching the Heart of Prophecy*, 195.

<sup>95</sup> Ibid., 196, 200-1.

<sup>96</sup> Storms, *Practicing the Power*, 111-19.

execution of prophecy. Paul provides instructions for receiving, delivering, testing, and confirming prophecy. The Scriptures serve as the highest authority, and all prophecy should line up and be confirmed by the Word of God.<sup>97</sup>

### Apostolic and Prophetic Church Planting

A. Ewen Robertson in the article “The Distinctive Missiology of the New Churches: An Analysis and Evaluation,” looks at the local context of the New Churches based on apostolic teams. The research sought to demonstrate the execution of the missional values, global mission, and eschatological belief in the restoration of the modern-day church that will be fully realized at Christ’s return. The conviction empowers members of the body of Christ to be deployed on the Great Commission when they are supported by apostles and other ministries (Eph 4:7-16). Robinson seeks to demonstrate that churches can be planted when strong relationships are developed with established leaders in the targeted communities, especially overseas.<sup>98</sup>

Robinson’s doctoral research dissertation demonstrates that the ecclesiology of the New Churches’ global mission’s works from the conviction of Ephesians 4:7-16. The apostles and prophets and their planting teams are both the means and the end of planting and establishing churches. The apostles, empowered by the Holy Spirit and following the Acts pattern for missionary societies, revealed how the Great Commission can be reached through apostolic networks of missionary societies. The goal of building solid relationships with indigenous churches abroad and raising these churches enables them to deploy their missionary strategy to witness the nations successfully. This modern-day apostolic network works with both denominational and interdenominational missionary societies. The apostolic activities are

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<sup>97</sup> Storms, *Practicing the Power*, 123-46.

<sup>98</sup> Robertson, “The Distinctive Missiology,” 144-5.

primarily targeted at building congregations. Missions are directed by prophetic words, having been prayed over, evaluated, and confirmed.<sup>99</sup>

Along the same lines, Lotter and Van Aarde maintain that the role of the laity and their impact on mission to witness to the Gospel News is increasingly vital in the post-Christian environment. When believers reach out in their communities, the marketplace, and their unique places of influence beyond the church's four walls can give witness daily in their Christ-like walk. Leadership in the local church is charged with equipping, empowering, training, and releasing the laity to be effective workmen on the mission of God. The global south, Africa, Asia, and South America have embraced *missio Dei* and experienced remarkable growth.<sup>100</sup> These strategic leadership gifts, evidenced in Acts, explicitly entail the role of the Office of the Apostle as missional and directive, and the role of the Office of the Prophet as mission. The functions of the evangelist, pastor, and teacher are defined as service oriented ministering to individuals both inside and outside the church.<sup>101</sup>

In Mark Vanderwerf's article, "The 'Two Structures of God's Mission in Contemporary Practice,'" and Ralph D. Winter's, "The Two Structures of God's Mission," the existence of two structures as an application of *Missio Dei* or sending activity of God are represented in the Christian church local today and the missional society as historically present across the centuries. Whether these structures take a Western or Asian form, they are legitimate, necessary, and serve as a function of "God's People, the Church."<sup>102</sup> Winter espouses the implementation of both of

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<sup>99</sup> Robertson, "The Distinctive Missiology," 144-5.

<sup>100</sup> Lotter and Van Aarde, "A Rediscovery," 2.

<sup>101</sup> Lotter and Van Aarde, "A Rediscovery," 4.

<sup>102</sup> Vanderwerf, "The 'Two Structures' of God's Mission," 1-3, Winter, "The 'Two Structures' of God's Redemptive Mission," 244.

these structures or functional aspects of church planting in reaching new communities, allowing for contextualization of personalities and culture. The church on mission should be synonymous with being fully involved and supporting one another, no matter what region of the world the ministry context.<sup>103</sup> Vanderwerf focuses on the church's authority and responsibility as God's primary agent of mission. He examines the local churches' crucial role in spreading the Gospel alongside the practical methods to deploy believers and effective practices to apply these methods in the contemporary church.<sup>104</sup>

Winter presents Paul and his team, who were sent from the church in Antioch to implement the sending church's blueprint in their missionary efforts, as a fulfillment and extension of the Old Testament promises. Paul and his missionary team converted *ecclesias*, the term fellowships rooted in the Old Testament, and established new churches.<sup>105</sup> Applying his experience at Antioch, Paul sought to establish churches rich in diversity. He assimilated aspects of the varied cultures into the newly planted church. Winter and Wright maintain that the framework served as an underpinning for the New Testament churches. This prototype of two missionary structures operated naturally in the New Testament Church and her fellowship of believers extending to the people and local community. A significant symbiosis existed between Paul's missionary band, comprised of experienced workers, and indigenous leaders.<sup>106</sup>

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<sup>103</sup> Ralph D. Winter. "The Growth of the Church in Judea and Samaria: Acts 3-12," *Foundations of the World Christian Movement: A Larger Perspective, Course Reader*, Revised ed. (Pasadena: Institute of International Studies, 2009), 120; Winter, "The 'Two Structures' of God's Redemptive Mission," 244-245.

<sup>104</sup> Vanderwerf, "The 'Two Structures' of God's Mission," 1-3.

<sup>105</sup> Ralph D. Winter and James Emery. "Issues in the New Testament Church." *Foundations of the World Christian Movement: A Larger Perspective, Course Reader*, Revised Edition. (Pasadena: Institute of International Studies, 2009). 145-147.

<sup>106</sup> Winter, "The Two Structures," 244-246, 248; Wright, *Challenge of Jesus*, 113.

Whether they are interdenominational or denominational boards, the nineteenth-century church missions primarily stemmed from “initiatives independent of ecclesiastical structures.” The result, according to Winter, has been that the church increasingly operates as “two separate structural traditions.”<sup>107</sup> Winter contends that the church’s restoration should be modeled after the principles of the missional New Testament church. The intention is not to replicate the modality structure of the New Testament churches, but to reach out on cross-cultural mission following Paul’s historical patterns and the apostolic missionary team. This enables leaders to benefit from the established blueprint of the apostolic and prophetic churches, incorporating the DNA, diversity, character of local churches, and structures.<sup>108</sup>

Vanderwerf points out that modern-day missiologists often miss making the connection in apostolic succession from the original eleven disciples and Paul to the “later generations of believers.” George Peters’ *A Biblical Theology of Missions* presents a theologically grounded discussion of “the centrality of the church in the New Testament” and “the ‘apostolic succession’ of the church in the New Testament.”<sup>109</sup> The church continues to sustain sending authority to deploy the priesthood of all believers on mission, as aspect frequently overlooked in the contemporary church. The roles of Paul and the missionary team in apostolic ministry included: bearing witness to the Gospel, laying the foundation of Jesus among the Jews, “prayer and ministry of the word” (Acts 6:2, 4), being “equipped and sent to preach the Gospel” (Acts 12), “set apart for the Gospel” (Rom 1:1), and appointed as preacher and teacher of the Gospel (1 Tim 2:7; 2 Tim 1:11).<sup>110</sup> Sent, called, and given the vision by the Holy Spirit, Vanderwerf, Winter,

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<sup>107</sup> Winter, “The Two Structures,” 251.

<sup>108</sup> Winter, “The Two Structures,” 252-253.

<sup>109</sup> Vanderwerf, “The ‘Two Structures’ of God’s Mission,” 8-9.

<sup>110</sup> Vanderwerf, “The ‘Two Structures’ of God’s Mission,” 8-9, 10-11.



and Wright all maintain that the work of Paul's team was accomplished in partnership with the local church and missionary teams.<sup>111</sup>

As churches are planted and established, the theological and apologetical issues and obstacles of making disciples in the church development process are addressed in Heather Heinzman Lear's article, "Making Disciples: Obstacles and Opportunities in Urban Congregations." Discipleship is foundational in equipping the body of Christ. Often there are obstacles in the local church to effectively disciple both new and existing believers. Lear's research uncovers specifically the barriers in the local churches' discipleship-making process.<sup>112</sup> Offering solutions to the potential challenges, McIntosh relates that Jesus's call to discipleship is to be a learner, enroll others in the school, and assist others in learning. "Take My yoke upon you and learn from me" (Matt 11:29).<sup>113</sup> As disciples are won for Christ, Lear, McIntosh, and Wright state that the local church, living out on mission and motivated by the love of Christ, come together. Each part of the body supplies for others using their unique gifts and talents, operating as a living organism, to come alongside new believers and existing disciples to foster maturation (Eph 4:16).<sup>114</sup>

In the article, "Church Renewal by Church Planting: The Significance of Church Planting for the Future of Christianity in Europe", Stefan Paas researches the secularization of European churches. The article emphasizes the challenges of poor contextualization and lack of credibility. The writer cites planting new churches as a road to innovation that could lead to rapid church

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<sup>111</sup> Vanderwerf, "The 'Two Structures' of God's Mission," 11-12; See also, Winter (2009), 117; Wright, *Challenge of Jesus*, 115.

<sup>112</sup> Lear, "Making Disciples," 5.

<sup>113</sup> Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids: Baker Books, 2003), 65.

<sup>114</sup> Lear, "Making Disciples," 10; McIntosh, *Biblical Church Growth*, 68-72; N.T. Wright, *Simply Good News: Why the Gospel is News and What Makes it Good* (New York: HarperOne, 2015), 43-46.

growth. Church plants are portrayed as ecclesial laboratories ripe for missiological experiments. The thesis examines innovation theory, historical precedents, and the contemporary emergence of some promising examples of successful church planting in Europe.

Paas's research approaches church planting first from a theological basis rather than driven by previous methodologies driven by church growth concepts. The new community formation is propelled by the ecclesiological motive of "church planting brings mission into the heart of the Church."<sup>115</sup> The church's posture shifts from externally conforming with culture and internally with tradition to restoring biblical tradition. A practical-theological motive in church planting emerges as believers lives primarily reflect the communal life in the New Testament church.<sup>116</sup> Interpreting Matthew 8:22, Hellerman describes this strong-group cultural orientation of the first-century church of truth of the loyalty, identity, and daily life that emerged when receiving Jesus and becoming a part of the Kingdom family.<sup>117</sup>

Tim Keller, in "Why Plant Churches," similarly presents the need for planting churches to "continually renew the whole body of Christ."<sup>118</sup> Keller affirms that new churches, receiving an influx of new groups, generations, and residents, bring new ideas and innovation to the church. Much as apostles and prophets are called to train up and equip leaders, new churches provide an excelling breeding group to identify strong, creative leaders for the local church and the body of Christ. New churches challenge other existing churches to define their vision and identity.<sup>119</sup>

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<sup>115</sup> Paas, "Church Renewal by Church Planting," 474.

<sup>116</sup> Ibid.

<sup>117</sup> Joseph H. Hellerman, *When the Church was a Family: Recapturing Jesus' Vision for Authentic Christian Community* (Nashville: B & H Academic, 2009), 71.

<sup>118</sup> Keller, "Why Plant Churches?," 4.

<sup>119</sup> Keller, "Why Plant Churches?," 4.

Often there is an “innovation paradox” in which good ideas or things are created. They are never used due to a lack of knowledge. This emphasizes the need for apostles and prophets to father and transfer knowledge as they come alongside the next generation. These apostles and prophets establish, build, and nurture these trusted, personal relationships, providing oversight while offering a certain distance, and can act as mid-wives as innovation is birthed in a new missionary age.<sup>120</sup>

### **Theological Foundations**

Lotter and Van Aarde write that the purposes of growing up the body of Christ are enumerated as an impetus for the perfecting of the Saints, coming together in unity (what may be termed *missional ecumenism*), enabling the body to come to the fullness of spiritual maturity, and being equipped for service in Christ Jesus.<sup>121</sup> The Apostle Paul stated in Ephesians 4:7, “But unto us is given grace according to the gift of Christ.” Each person in the body of Christ has been given a spiritual capacity and grace to contribute, serve, and grow the body of Christ. Coupled with this scripture is 1 Corinthians 12:28, where God is said to place apostles and prophets in the body of Christ and impart diverse spiritual gifts to believers. Osborne further develops this concept contending that “Gifted leaders are not just hired or appointed but sovereignly bestowed...as a gift from God.”<sup>122</sup>

Scott pairs 1 Corinthians 13:8 alongside Ephesians 4:11-13 regarding the demand of continued apostleship in the contemporary church.<sup>123</sup> Paul’s ministry as an apostle is described in 1 Corinthians 3:10. Paul describes his primary function as an apostle as “a master builder and

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<sup>120</sup> Paas, “Church Renewal by Church Planting,” 474-5.

<sup>121</sup> Lotter and Van Aarde, “A Rediscovery,” 9.

<sup>122</sup> Osborne, *Ephesians Verse by Verse*, 86.

<sup>123</sup> Scott, *Apostles Today*, 112-3.

foundation layer.” He goes on to declare that his stewardship is from God. John Calvin’s commentary on 1 Corinthians 15:7 contends that he could “conceive of apostles still being given to the church” and those who Christ has assigned to the office of the preaching of the Gospel.<sup>124</sup>

The impartation of the five-fold function comes from Jesus. The expression of this function identifiably comes from the Holy Spirit and is manifested in the life and the ministry of the believer (John 15:16; Acts 2:22, 43; 5:12). Carrin maintains that Jesus offered the biblical example, operating in all five of these ministries.<sup>125</sup>

Bruce, Vanderwerf, Winter, and Wright present this missional aspect of local churches’ responsibility to send out missionaries to fulfill the Great Commission both to their communities and the nations, and the church herself being missional in its outreach. Acts 1:8 demonstrates that “...you shall be my witnesses in both Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” God’s plan to reach all the nations is already present in the Old Testament call for Israel to be a people who serve Him, live “among the nations,” be a holy nation, and “to be to me a kingdom of priests” on mission to reach the people and community and impact nations (Exodus 1:9).<sup>126</sup> Wright states that in the New Testament, the Lord continues to be on mission with the revelation of the arrival of the Messiah in Jesus Christ, the Son of God, the Kingdom of God as the rule of heaven revealed through Jesus on earth as the fulfillment of the Old Testament covenant and promises.<sup>127</sup>

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<sup>124</sup> Scott, *Apostles Today*, 106.

<sup>125</sup> Carrin, *Spirit-Empowered Theology*, 125.

<sup>126</sup> F.F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: William B. Eerdmans Publishing Company, 1977), 333; Vanderwerf, “The ‘Two Structures’ of God’s Mission,” 3; Winter (2009), 117; Wright, *Challenge of Jesus*, 107, 112; N.T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 237.

<sup>127</sup> Wright, *Challenge of Jesus*, 107-8, 114.

Lotter and Van Aarde affirm the role of Ephesians 4:1-16 in the missional mandate for the ordinary believer or the role of the laity in the *Missio Dei*. The priesthood of all believers is a reformational perspective that Martin Luther rediscovered. Later, the reformed tradition rediscovered the laity of mission, now primarily used by the Baptist Church for their missional mandate. ‘*Apostolicam Actuositatem*’ is a decree of the Catholic Church that recognized apostolicity in the laity. The Charismatics acknowledge the role of the laity in missions through spiritual gifts in every believer. In examining these different traditions, the commonality of the widely accepted concept of the priesthood of believers stems from biblical precedent and foundations, including 1 Peter 2:5, 9 and Ephesians 4:1-16. The priesthood of believers dictates the biblical, missional, and ecumenical vantage point.<sup>128</sup>

By exploring Paul’s church planting method, the contemporary church can use this early church model as a blueprint to help cast a biblical vision and guide in planting churches today. Asha, Lagos, and Bruce have heralded Paul as an apostle, evangelist, and missionary who extended the Kingdom of God as he planted churches for believers in Jesus. The term church, referring to a gathering of people who worship the triune God, comes from the Hebrew perspective, *qahal*, and the Greek perspective, *ekklesia*. The New Testament presents the church as a body of believers of Jesus Christ united under one ecclesiastical authority and influence.<sup>129</sup>

Asha points out that a large part of the New Testament church was comprised of both Jew and Gentile. This same diversity in the modern-day church planting brings men and women of different ages, races, cultural, and socio-economic backgrounds together to faith in Jesus Christ.

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<sup>128</sup> Lotter and Van Aarde, “A Rediscovery,” 1.

<sup>129</sup> Asha, “Apostle Paul’s Church Planting Method,” 230; F.F. Bruce, *The Spreading Flame: The Rise and Progress of Christianity from its First Beginnings to the Conversion of the English* (Grand Rapids: William B. Eerdmans, 1958), 71.

The fruit is the reproduction of Christian fellowships. Paul's same model in the New Testament churches similarly provides a biblical model to the modern-day church (Phil 3:17-19).<sup>130</sup> Asha and Wright claim that Paul's theological underpinnings for church planting was founded on "his theology of God, the Cross, the Church, the Holy Spirit and Prayer," all of which were foundational to New Testament Churches.<sup>131</sup> Asha, Bosch, Packer, and Wright all state that the New Testament church offered as biblical examples stood the test of time. Having been commissioned and sent on mission by God, Paul and his missionary team founded The New Testament Church on the biblical theology of the apostles, the revelation of Jesus through the power of the Holy Spirit, and the knowledge passed down by the elders (Gal 1:11-12; 1 Cor 15:3-8; 1 Thess 1:3-6).<sup>132</sup>

### **Theoretical Foundations**

In applying the theology and apologetic of the modern-day church's return to the order as established in the early church, this research project seeks to determine the modern-day relevance of this notion to the church plants that have been sent out in the local church ministry context. As this study aims to establish the validity of this theoretical construct, the benefits of implementing the early church model that allows for the apostolic leader to cast the vision and make room for the gifts for the members of the body of Christ will be demonstrated. Apostolic leaders in the researcher's local church set the tone and create an order for the church or church plants. Partnering with apostolic vision, the prophetic leader calls forth the vision as leadership,

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<sup>130</sup> Asha, "Apostle Paul's Church Planting Method," 230-1, 234.

<sup>131</sup> Ibid., 232; See also Wright, *Surprised by Hope*, 271, 276; Wright, *Simply Good News*, 153.

<sup>132</sup> Asha, "Apostle Paul's Church Planting Method," 232, 235; David J Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 2011), 134-5; J.I. Packer, *Concise Theology: A Guide to Historical Christian Beliefs* (Orlando: Tyndale Momentum, 1993), 103, 150; Wright, *Surprised by Hope*, 207.

the church body, and those who will later join the church family is provided with encouragement and edification.

Douglas Dorman's research returns to foundational Kingdom-church planting methodologies in "The Formation and Function of Mobile Apostolic Training Teams," a dissertation on the apostolic planting and training teams outlines the training provided by Paul and Barnabas. They taught for two years in Tyrannus (Acts 15:36-41). The generational equipping and training fruit was that the Gospel was spread to Asia (Acts 19:9-10). Teams were formed and functioned together, with the younger generation working alongside, the more experienced generation in Paul's church planting efforts. This model provides Kingdom perspective to focus on multiplying churches cross-culturally was evident in the early church.<sup>133</sup>

*Sola Scriptura and the Revelatory Gifts: How Should Christians Deal with Present Day Prophecy?* by Don Codling studies the continuing activity of the body of Christ's spiritual gifts in the modern-day Church. The text offers scriptural, theological, and theoretical insight into the historical debate of whether the gifts existed beyond the early church and the closing of the canon. Codling debunks cessationism based upon an examination of the scriptures, historical writings, and theologians over the ages. Studying and applying the Old and New Testament Scriptures, the author concludes that special revelation continues into the modern-day church.<sup>134</sup> The purpose of the revelatory gifts is to edify the body of Christ and attest to the apostolic message (Luke 16:19-31; 2 Tim 3:14-17). In reference to the purposes and the necessity of the gifts to the body of Christ, the Bible points to their edification for the body of Christ in Paul's

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<sup>133</sup> Lloyd Douglas Dorman, "The Formation and Function of Mobile Apostolic Training Teams in Multiplying Churches," (PhD diss., Biola University, 2019), 23.

<sup>134</sup> Don Codling, *Sola Scriptura and the Revelatory Gifts: How Should Present Christians Deal with Present Day Prophecy?* (Rice: Sentinel Press, 2005), 17-21, 66-68, 71.

day and the continued revelation that the “church suffers impoverishment because it has the Word of God but lacks the gifts and manifestations.”<sup>135</sup>

While the cessationist argument has largely been debunked, a portion of the church continues to maintain this stance. Gary Gromacki and Kenneth Berding’s articles represent the multi-faceted stance of different veins of the cessationist theory. The biblical role of the Office of Apostle and the Office of the Prophet were given by God for the church. These roles were laid upon the foundation of Jesus according to Ephesians 2:20-22 and 1 Corinthians 3:10-11. In the article, “The Foundational Gifts of the Apostle and Prophet in Ephesians,” Gromacki, a self-proclaimed cessationist, presents the biblical foundation of the apostle and the prophets; yet he concludes these gifts are no longer active or available for the modern-day church.<sup>136</sup>

Berding also offers a cessationist argument. The article, “‘Gifts’ and Ministries in the Apostolic Fathers,” presents a repackaged cessationist argument for the ministry’s gifts being considered “ministry assignments rather than special abilities.”<sup>137</sup> By contrast, theologian Jon Mark Ruthven advocates for the ongoing viability of the foundations of the apostolic and prophetically inspired confession. Ruthven argues the foundation of the pattern of apostles and prophets with Christ as the cornerstone (Eph. 2:20) is to be replicated, “not a generation frozen in time.”<sup>138</sup> Further attesting to the continuationist perspective, Ruthven contends cessationists confuse the death of the early apostles and prophets with the death of the gifts. In another counter-proposal, Gromacki contends Ruthven wrongly highlights the replicable pattern, the foundation of Christ confession of the apostolic and prophetic, the New Testament apostle as a

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<sup>135</sup> Codling, *Sola Scriptura and the Revelatory Gifts*, 73.

<sup>136</sup> Gromacki, “The Foundational Gifts,” 5-32.

<sup>137</sup> Berding, “Gifts and Ministries,” 135.

<sup>138</sup> Gromacki, “The Foundational Gifts,” 17.



pope rather than a ministry function within the church, wrongly associating the death of the apostles and prophets with the death of their gifts, and the capstone of Christ holding up and interconnecting these functions.<sup>139</sup>

Also in opposition to cessationism, Greinacher and Wagner both find that, according to the teaching of the apostles, the continuation of the prophetic gift until the final advent is foundational; otherwise, the result would be a spiritless organization. The theology of revelation, the power and revelation of the Holy Spirit, are to be expressed in the New Testament eschatological church.<sup>140</sup> Cummings likewise points out that modern-day apostles and prophets often work together, challenging the world's norms, convictions, and patterns. All the while they bring a new perspective, new insights, and new vision that align with the will of God, usher in justice and hope, and bring order to the contemporary community.<sup>141</sup>

Kim Mass's dissertation, "Building the Prophetic Community in the Local Church: A Comparative Analysis of the Experience and Practices of Leading Prophets," defends an ongoing operation of the Spirit of Prophecy, which is the Spirit of Jesus, and extolls for a Prophethood of all Believers. Proposing that while all may not be prophets or even prophetic, all believers are called to prophesy. The ongoing gifts of prophecy have never ceased and are intended to empower God's people to do this work, fulfilling Isaiah 61:1-3. The gifts, specifically the gift of prophecy, have never ceased to manifest themselves in history, empowering and encouraging the church through the prophets. Based on the biblical foundations of the church's birth in Acts 2,

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<sup>139</sup> Gromacki, "The Foundational Gifts," 17-18.

<sup>140</sup> Greinacher, "On the Foundation," 241-3; Wagner, *Apostles and Prophets*, 8.

<sup>141</sup> Cummings, "A Foundation of Apostles and Prophets," 276.

the research emphasizes God's desire that all should desire to prophesy, as the church becomes a community of eschatological prophets. (Acts 2:14-39; Is 59:19-21; 1 Cor 14:1-5; Num 11:29).<sup>142</sup>

### Spiritual Mapping

One of the practical prophetic tools used for church planting is the practice of prayer in spiritual mapping. Art Moore's article, "Spiritual Mapping Gains Credibility Among Leaders," demystifies the term spiritual mapping, provides a language to help understanding, and demonstrates its accessibility. Moore defines spiritual mapping as "creating a spiritual profile of a community based on careful research."<sup>143</sup> In Meador's article, "Prayerwalking: Taking Your Faith into the Real World," prayer mapping is a means by which one can find out about neighbors and the community to pray for them to be impacted by Jesus.<sup>144</sup>

Moore and Wright believe that spiritual mapping provides a tool for intelligent prayer to open "spiritually blind eyes to the gospel" and guides the church in how to pray for ones' community. It also lays the groundwork for the community to respond to the invitation of Jesus.<sup>145</sup> Stetzer, Fries, and Im's study on church planting affirms that new churches using this tool to prepare for their launch later reached thirty-eight percent of the unchurched. As opposed to those churches that did not use prayer walking before their launch, they reached thirty-three percent unchurched.<sup>146</sup>

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<sup>142</sup> Kim M. Mass, "Building Prophetic Community in the Local Church: A Comparative Analysis of the Experience and Practices of Leading Prophets," (DMIN diss., United Theological Seminary, 2013), 75-77; Storms, *Practicing the Power*, 92-93.

<sup>143</sup> Moore, "Spiritual Mapping."

<sup>144</sup> Kevin Meador, "Spiritual Mapping," 1.

<sup>145</sup> Moore, "Spiritual Mapping,"; Wright, *Simply Good News*, 168-71.

<sup>146</sup> Ed Stetzer, Micah Fries, and Daniel Im, *The State of Church Planting in the U.S.* (Nashville: Lifeway Research and New Churches.com, 2015), 16.

Meador posits that the biblical precedent for prayer mapping stems from Jesus's command to be watchful in prayer and the reality of spiritual warfare (Matt 9:36; Mark 6:34; Col 4:2; Eph 6:10-12).<sup>147</sup> In *Visioneering*, Andy Stanley describes Nehemiah's journey to rebuild the wall. When Nehemiah heard of Jerusalem's condition, he could do nothing for four months other than pray and plan (Neh1:11). Praying is a critical step in developing God's vision, an opportunity to share the vision with those in places of influence, and the way to ensure that God would grant them success.<sup>148</sup>

In Ferguson's view, the apostles govern the church, teach the church, and are called to reach the nations (Eph 2:20). On Pentecost, the Holy Spirit filled the Apostles, imparted the Spirit to tens of thousands, and continues to live and dwell in the saints (Acts 15:23; 28-29).<sup>149</sup> The New Testament church provides biblical principles available to the modern-day church. Applying the principles from the early church, this study examines apostolic and prophetic leadership in the contemporary church. The impact of implementing the apostolic and prophetic principles is researched as they pertain to the church plants sent out by the researcher's local church and apostolically covered by Every Nation. These biblical principles could serve as a lattice for the new church plants to build upon without being an identical replication of the researcher's local church or Every Nation.

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<sup>147</sup> Meador, "Spiritual Mapping," 1-3.

<sup>148</sup> Andy Stanley, *Visioneering: Your Guide for Discovering and Maintaining Personal Vision* (New York: Multnomah, 2016), 32-37; Packer, *Concise Theology*, 103.

<sup>149</sup> Ferguson, "The Appeal to Apostolic Authority," 50.

## **CHAPTER 3: METHODOLOGY**

### **Statement of the Problem**

The researcher's local church is planting new churches at an increased rate. There is a demand for equipping the body of Christ, including the laity and leaders, for being on mission both in the local church context and outwardly planting churches. This project researches the theology and apologetic for the contemporary church to examine apostolic and prophetic principles in church governance in church planting based upon the early church model and New Testament principles. The precedent and prescription for the apostolic and prophetic are scripturally based. These scriptures include Ephesians 4:11-13; 1 Corinthians 12:27-28; Ephesians 2:20; Ephesians 3:5; Revelations 21:14; Romans 16:7; John 13:16; and 2 Corinthians 8:23.

### **Ministry Context**

The researcher's local church continues to send out church plants regularly. This trend is expected to increase moving forward. The goal is the generational reproduction of church plants' success, being established, discipled, and supported by the apostolic and prophetic church leadership of Every Nation and the sending local church. Every Nation, the researcher's local church, and the church plants are intentional to produce Kingdom churches. A Kingdom church encompasses a multiethnic and multicultural body of believers equipped and sent out on mission.

### **Problem Addressed**

Research will examine the theological and apologetical teaching on apostolic and prophetic leadership in the contemporary church. The study will apply these New Testament principles evidenced in the early church model. The application of these principles will be

investigated as they apply to church planting. The research will examine the church plants sent out from the researcher's local church and apostolically covered by Every Nation.

### **Intervention Design**

This thesis project's methodology is structured on a blended qualitative and quantitative research design to present the theology and apologetic of the New Testament principles and patterns of the apostolic and prophetic model. The exploratory qualitative research primarily focuses on discovering the underlying reasons, motivations, and viewpoints of the pastors regarding their perception and understanding of the roles of the Office of the Apostle and Office of the Prophet in the modern-day church. Quantitative research has also been conducted and integrated into the research design. The numerical data yields insight into the research results.

### **Triangularization Design**

The study has a triangularization design that encompasses three primary groups: Every Nation, a global church planting movement, the researcher's local church, and the church plants sent out by the researcher's local church. Thirteen pastors participated in the research from these three groups. Two pastors from Every Nation were interviewed, one serving in the Office of the Prophet and one heading the Church Planting Initiative. Two pastors from the researcher's local church participated in the research, one serving in the Office of the Apostle and serving on Every Nation's Apostolic Counsel, and one serving in the Office of the Prophet. Nine lead pastors from the church plants sent out by the researcher's local church participated in the research.

### **Participants Researched**

The specific criteria for the participants being considered for the study are experience, knowledge, understanding of apostolic and prophetic leadership, experience or understanding of Every Nation, the researcher's local church, and understanding of the church planting process.

This specific group of participants provided information on the sending and equipping of church plants, and the experience of being a church plant leader. Many participants interviewed possess the statistical and practical information on past church plants and training or guidelines for future church plants.

### Data Collected

Data was collected through three primary means: interviews, online surveys, and collection of archival data. All thirteen pastors were interviewed either in person or via video conference call. All interviews were either audio and/or video recorded for accuracy for the project's analysis and conclusions. The recording equipment included the researcher's smartphone and/or video conference recording application. All interviewees were requested to sign a consent document to participate in the interview and record the interview. During the interview process, the researcher verbally asked for permission to record and notified the interviewee when the recording was beginning.

Electronic surveys were sent to the nine lead church plant pastors only. These surveys were designed to assess the church plants growth and leaders deployed. The data was sought to gain insight into the church planting generational reproduction of disciple making and intentionality to send future church plants. The surveys also provided a purview of the church plant's impact on their respective communities and the vision of each church plant pastor. Archival data was collected from Every Nation and the researcher's local church. The data received from these groups includes church planting manuals, church governance, and organizational structures.

### Data Analysis

The researcher transcribed all of the interviews. Coding was applied to the interview transcripts. The coding specifically sought to identify apostolic and prophetic leadership in church planting. The coding vetted out common characteristics, functions, and traits of apostles, the apostolic, prophets, and prophetic leader's roles in church planting. Broader themes, underlying attitudes, and the strengths and weaknesses on the topic were observed.

Quotes are culled from the interviews, current, historical, scholastic, and contemporary literature, and the Bible. Tables and graphics present the data and the results of the research. The responses and the data were analyzed for their understanding and application in the pastors' respective ministries. Apostolic and prophetic literature, as well as divergent literature were examined. Key scriptures are noted and highlighted throughout the research.

### Themes of Questions and Research

Three general themes were examined and identified throughout the research process. 1) The pastors' theological and apologetical teaching as it applies to the apostolic and prophetic in their respective ministries. 2) The application of the apostolic and prophetic New Testament principles to the contemporary church. 3) The identification and ongoing efforts of training and equipping current and future generations.

Other themes were identified by comparing and contrasting the responses, and highlighting commonalities in answers, such as discipleship and Lordship. There were slippages or silences in data in which participants did not mention a particular area. These slippages included finances, local church governance, prayer, and training future leaders beyond the second generation. The age and size of the churches were taken into consideration. The more established churches emphasize areas including impact on the community, training, and leading

leaders, and replicating the church via church planting. The newly established churches emphasized different areas including evangelism, volunteers, building a team, and brick and mortar needs. This could provide additional insight into each church and the unique impact that apostolic and prophetic leadership could have in a particular season of growth.

### Strengths and Weaknesses of Methodology

The researcher strove to be impartial throughout the research process. Tim Sensing states, “all researchers (qualitative and quantitative; consciously or not) assume different identity models based on the research setting, participants involved, and the researcher’s feelings about the observation.”<sup>150</sup> Sensing recommends that, in order to avoid a path of over-identification, the researcher acknowledges their feelings, respective roles, and being an insider.<sup>151</sup> The researcher recognizes oneself as an insider who belongs to the groups that participated. Other insiders who have successfully conducted unbiased research in their respective dissertations are Kim M. Mass, “Building Prophetic Community in the Local Church: A Comparative Analysis of the Experience and Practices of Leading Prophets,” Llyod Douglas Dorman, “The Formation and Function of Mobile Apostolic Training Teams,” Jeffrey Alan Beck, “Towards Expeditious Church Planting: A Small Church Case Study,” Joseph S. Girdler, “The Superintendent Leader-Shift from Pastoral to Apostolic Function: Awareness and Training in Leadership Development for the District Superintendents in the Assemblies of God USA,” and Lynn C. Foster, “Servant Leadership and Its Role in Preparation of Clergy: A Phenomenological Study of Apostolic Pentecostal Leadership.”<sup>152</sup>

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<sup>150</sup> Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Thesis* (Eugene: Wipf & Stock, 2011), 45.

<sup>151</sup> Ibid.

<sup>152</sup> Jeffrey Alan Beck, “Towards Expeditious Church Planting: A Small Church Case Study,” (DMIN thesis project, Gordon-Conwell Theological Seminary, 2015); Dorman, “The Formation and Function of Mobile Apostolic Training Teams,”; Lynn C. Foster, “Servant Leadership and its Role in Preparation of Clergy: A Phenomenological



The researcher deployed three primary methods to maintain impartiality. The researcher wrote questions that did not lead to predetermined responses. The survey questions were online and answered separate from the researcher's presence. Directions were uniformly provided to each of the participants.

The interrelatedness of the groups participating in the research introduced a circular nature to the methodology. This presented the potential for an insider's viewpoint only from Every Nation, the researcher's local church, and the church plant's surveyed. The benefit is the narrowly focused research provides details, strengths, and weaknesses of the three groups. The research provides a focused perspective on the effectiveness and challenges of the church planting model examined.

#### Topic of Apostolic and Prophetic Leadership in Church Planting

The researcher and the participants have a predisposition to a continuationist perspective on the offices and the gifts examined in the research. The participants directly acknowledge and address the contrary perspectives in the interview process. Research and literature are examined on divergent perspectives, including cessationism and dispensationalism. The amount of literature on the topic is finite. The literature available on the topic tends to be more recent. Two recommended texts on the topic are Alan Hirsch and Dave Ferguson, *On the Verge: A Journey Into the Apostolic*, and Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21<sup>st</sup> Century*.<sup>153</sup>

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Study of Apostolic Pentecostal Leadership," (PhD diss., Capella University, 2014); Joseph S. Girdler, "The Superintendent Leader-Shift from Pastoral to Apostolic Function: Awareness and Training in Leadership Development for the District Superintendents in the Assemblies of God USA," (DMIN diss., Assemblies of God Theological Seminary, 2018); Kim M. Maas, "Building Prophetic Community in the Local Church: A Comparative Analysis of the Experience and Practices of Leading Prophets," (DMIN diss., United Theological Seminary, 2013).

<sup>153</sup> Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21<sup>st</sup> Century Church* (Somerset: John Wiley & Sons, 2012); Alan Hirsch and Dave Ferguson, *On the Verge: A Journey into the Apostolic Future of the Church* (Grand Rapids: Zondervan, 2012).

Additional strengths and weaknesses were the limited timeframe, August 2020 through December 2020, of the research. The reliance of third parties for recommendations, to make introductions, and to receive data.

### **Implementation of the Intervention Design**

#### **Participation Achieved**

The researcher first began the research process by meeting with the Senior Pastor of the researcher's local church. In meeting with the Senior Pastor, background was provided about the Doctorate of Ministry degree and subsequent practical research requirements. Sharing with the Senior Pastor the topic, purpose, area of study, and intended project for the local church, the Senior Pastor provided direction, encouragement, impartation on the topic, scriptural understanding, helped refine the target and granted permission to interview all those identified for the research project. The researcher's Senior Pastor shared with the local church's appropriate leadership the project, and permission was given to move forward with the research.

The researcher's Senior Pastor recommended the researcher to the Senior Associate Pastor of the local church and two other pastors from Every Nation. The Senior Pastor's administrator sent these recommendations to Every Nation leaders via email. This introduction enabled the researcher to gain access and permission to interview these individuals and those in their purview. The researcher reached out to the local church's Chief Operating Officer (COO) to request names, emails, and any contact information for the church plants' lead pastors. The COO emailed these church plants' lead pastors, providing them the researcher's name, brief background, and context, letting them know they would be receiving an invitation to participate in the research project. The COO provided the researcher with the lead church plant pastors' contact information and the authorization to contact and request an interview. The COO followed

up and provided a redacted copy of the local church's planting manual to help enable the research project's successful completion.

### Research Methods

The researcher sent an email to the pastors with a letter explaining the study's purpose and requesting the individual to participate. A consent form and survey were attached in the email with instructions for requested completion. The interview was requested to take place either in person or via video conference, as appropriate. A follow-up email was sent two weeks later to any potential participant who did not respond to the researcher's initial inquiry. A follow-up letter was sent via USPS with a pre-stamped and addressed envelope seven to fourteen days after the follow-up email for those who did not respond to the initial email requests. The letter included the consent document and a hard copy of the survey attached for those participants who prefer not to use the electronic SurveyMonkey link.

Information on the participants is confidential to the researcher, the researcher's mentor, and any required Liberty University faculty and staff. All information is kept on a password-protected computer and locked filing cabinet. The researcher assigned numbers and classification of the type of interviewee or letter code to the transcripts to protect confidentiality. For example, these categories would be delineated accordingly: if the person being interviewed is pastor from Every Nation, the local church, or lead pastor of a church plant. The list or codebook is stored in writing in a locked filing cabinet and stored on a separate file on a password-protected computer.

### Triangulation

Triangulation, enabling cross-checking of data, allowed the researcher to use firsthand observations, outsiders' observations, and insider observations from within the local church purview. The researcher's observations were recorded in notes taken throughout the interviewing

process, surveys completed by the lead church plant pastors, and recording/transcribing the interviews for accuracy in the research's analysis and conclusions. The participants were assigned numbers and codes to identify them in the analysis of the data. The codes assigned are SLP1-4 and LP 5-13. The researcher assigned pseudonyms to each participant for readability. A key for the pseudonyms has been included in Appendix B.

### Potential Results

The results presented are fruit, wisdom, and knowledge of the practitioners who labor in this ministry. Participants displayed a desire, discipline, and intentionality to see hearts and lives changed. Communities, cities, and nations are won for Christ Jesus. These leaders are expanding The Kingdom of God and fulfilling the scriptural mandate to go and share the Good News as Jesus instructed his disciples to go, making disciples as outlined in the Great Commission.

## CHAPTER 4: RESULTS

The research questions posed to the participants are intended to examine the principles of apostolic and prophetic leadership as presented in the New Testament church. An investigation was made into the application and ongoing relevance of these principles in the contemporary church. The role and functions of apostles and prophets were specifically delineated through the church planting that emerged from the researcher's local church and apostolically covered by Every Nation, a "global movement dedicated to church-planting churches, reaching the next generation on the campus, and preaching the gospel to every nation."<sup>154</sup> Every Nation, the researcher's local church, and the church plants researched are intentional to produce Kingdom churches. A Kingdom church encompasses a multiethnic and multicultural body of believers equipped and sent out on mission.

The questions presented to interviewees generally fell into three subcategories. These subcategories were as follows:

- 1) Pastors Theological and Apologetical Construct as it Applies to the Apostolic and Prophetic
- 2) Application of Apostolic and Prophetic New Testament Principles in the Contemporary Church
- 3) Apostolically and Prophetically Planting Churches: Training and Equipping Current and Future Generations

In examining these subcategories, the research vets out the historical accounts of the apostolic and prophetic in the New Testament Church, affirms the prescription for apostolic and prophetic

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<sup>154</sup> Every Nation. Last accessed, April 11, 2021; [www.everynation.org](http://www.everynation.org).

governance in the contemporary church today, and provides practical application of these roles in modern-day church planting. The effectiveness and the necessity of these offices working together bear fruit that endures as the Kingdom of Heaven is expanded. The missional church advances to fulfill the Great Commission's scriptural mandate to go and make disciples of all nations (Matt 28:16-20).

### **Theological and Apologetical Construct as it Applies to the Apostolic and Prophetic**

The research questions seek to understand and establish the foundational teaching, practices, and application of theology of the apologetic and prophetic in the pastors' respective ministries. Two research questions were explored in this category. The broader question queried the role of Office of the Apostle and the Office of the Prophet in the church and church models. The follow-up question particularized the foundational question of the pastors' theological and apologetical teaching and practices in their leadership purviews.

### **Office of the Apostle**

#### **Apostle as Authority**

Ninety-two percent of the participants interviewed independently introduced the definition of an apostle as a visionary being sent on authority, and a prophet as possessing revelation. Cole and Cook reveal the term apostle derived from the Greek word *Apostolos*, which translates to "a sent one" from *apostéllō* meaning "to commission, send forth," in terms of one in being sent on authority from God empowered by the Holy Spirit (Rom 1:1; 1 Cor 1:1; Gal 1:1).<sup>155</sup> Pastor Chris, senior pastor of the researcher's local church who serves on the apostolic counsel of Every Nation, states simply, "Apostle means sent."<sup>156</sup> Cook, Hardgrove, and Packer

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<sup>155</sup> Cole, *Primal Fire*, 139; Cook, *Aligning with the Apostolic*, 11, 158, 161.

<sup>156</sup> SLP1, interview.

portray this authority being conferred by the Holy Spirit, affirmed by the Gospels, and inferred by those the apostle leads (1 Cor 10:8, 12-13).<sup>157</sup> Both live research and literature reveal a duality of an apostle's role, emphasizing the authoritative aspect of the leadership of an Apostle.

### Apostle as Servant

Sixty-nine percent of the pastors interviewed identify an apostle as a servant-leader, possessing the “*diakonia*, readiness to serve.” Ahern presents the Servant of Yahweh as a description of this servant leader posture. As described by the prophet Isaiah, this is a servant on commission or sent to do salvific work, to preach, instruct, flow with the love of Christ, and do the work of the Holy Spirit as a servant of the Lord (Lk. 22:24).<sup>158</sup>

Pastor Chris shares his role as an apostle from a servant leadership perspective, stating:

“If we are going to let the local churches really be the inspirations behind the vision for planting and take the responsibility to do so, they have got to develop their own vision. We can't tell them. We can apprise them. We can suggest, but we can't tell them. What my role in the apostolic then has become to encourage churches as long as they are within our mission and vision of reaching campuses and the general population in the community, then I am going to support them however they want to plant, whatever they want to plant. And that means that they get all of my leadership as much as possible in support of what they are doing.”<sup>159</sup>

### Apostle as Starter or Birther

Pastor Daniel, a senior associate pastor and sending pastor of the researcher's local church, expands this understanding of an apostle stating, “At its most granular level, they are those that God has uniquely appointed or gifted to start, to build.” An apostle “is gifted, anointed,

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<sup>157</sup> Cook, *Aligning with the Apostolic*, 162-4; M.E. Hardgrove, “The Concept of Apostleship in the Undisputed Epistles of Paul as it Relate to Paul's Self-Concept and Leadership Paradigm,” (DMIN diss., Regent University, 2010), 23-26; Packer, *Concise Theology*, 196.

<sup>158</sup> Ahern, “Ambassadors for Christ,” 17, 21, 23-24; Cook, *Aligning with the Apostolic*, 162.

<sup>159</sup> SLP1, interview.

and called of God to be able to start and to be able to build churches.”<sup>160</sup> Pastor Alex, a lead church plant pastor, expounds on this sharing, “The apostle is one in charge of establishing churches. But is also the person in charge of building and forming ministers to send to other churches.”<sup>161</sup> Research results affirm this representation, with eighty-five percent of participants independently describing an apostle as a starter or birther.

### Apostles as Builder

Sixty-nine percent of pastors interviewed portray an apostle as a builder. Pastor Charlie, a lead church plant pastor and a sending church plant pastor, describes an apostle “as a pioneer that goes into uncharted territory and establishes the Kingdom. And that could be in a nation, in a city, among a people group, amongst some version of the unchurched.”<sup>162</sup> Pastor Cameron, a lead church plant pastor, adds insight into the apostolic Kingdom’s focus and generational equipping, stating, “the apostolic builds in such a way that it builds people to build the Kingdom of God.”<sup>163</sup>

Pastor Daniel, Pastor Rick, and Pastor Anthony reveal there are two perspectives of the apostolic in church planting: starters and builders. The pastors share that they are two distinct skill sets and governmental functions necessary for church planting.<sup>164</sup> Pastor Daniel shares that generally an individual will be weighed toward one more than the other. Ostensibly, there is a hybrid of apostles effectively functioning as both starters and builders. Pastor Daniel continues, sharing that the majority of the time, there will be people more heavily involved in the process of

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<sup>160</sup> SLP2, interview.

<sup>161</sup> LP11, interview.

<sup>162</sup> LP5, interview.

<sup>163</sup> LP7, interview.

<sup>164</sup> SLP2, interview; LP9, interview; LP12, interview.



conception. Others are more invested in bringing the church to a place of health and maturity. This maturity enables the church to reproduce other churches successfully.<sup>165</sup>

### Identification of an Apostle versus Apostolic Gifting

Literature affirmed the information imparted by the pastors interviewed. Scott and Ferguson both state that the definition of apostle or apostolic varies from one organization or denomination to the next. An apostle's roles often can be described as a pioneer, cross-cultural bridge, and builder.<sup>166</sup> Cook, E. Ferguson, Hirsch, and Catchim assert that the term may or may not be official, but the role is necessary for any growing church movement. The important issues are the common characteristics.<sup>167</sup> Figure 1 provides additional traits or characteristics commonly identified by interviews throughout the research process.

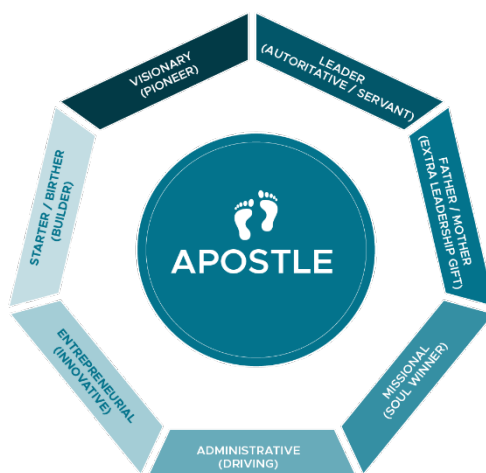


Figure 4.1. *Characteristics Identified with an Apostle or as Apostolic*

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<sup>165</sup> SLP2, interview.

<sup>166</sup> Ferguson, "The Appeal to Apostolic Authority," 51-52; Scott, *Apostles Today*, xi, 12-31, 219-22.

<sup>167</sup> Cook, *Aligning with the Apostolic*, 9; Ferguson; 49-50; Hirsch and Catchim, *The Permanent Revolution*,

Those who are apostolic also possess many of the same characteristics and traits identified in Figure 1. Unlike an apostle, individuals who have apostolic gifting have no government. Hirsch, Catchim, and Scott contrast the apostolic leader as gifted with an extra measure of leadership to cast and communicate vision, nurture the local church, send churches to be planted, oversee and strengthen churches, impart and develop leaders, make disciples, win souls, ordain ministries, supervise and maintain ministries, and set things in order that impact churches over which they have spiritual authority<sup>168</sup> While research offers a largely conceptual understanding of the specifics on the delineation of apostles and those possessing the apostolic gift, conversely research is evident in the differential between the Office of the Prophet and those having a prophetic gift.

### **Office of the Prophet**

Ninety-two percent of participants identified a prophet as one who possesses revelation. In defining a prophet, Pastor Daniel provides, “the New Testament understanding is very similar to the Old Testament understanding. It is a person that is an oracle for God. That hears from heaven and delivers it in a contemporary setting.”<sup>169</sup> Sam Storms defines prophecy as “the human report of divine revelation.”<sup>170</sup> Prophets are anointed, with different measures of the gift, to perceive and proclaim a Word to individuals, the corporate church, geographical regions, cities, and nations.

Affirming the information conveyed by the pastors interviewed, Cooke, Hamon, Laffoon, and Storms all profess that prophets have unique purposes including direction and clarity of vision, imparting strategy and encouragement, providing direction and revelation on the Word,

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<sup>168</sup> Hirsch and Catchim, *The Permanent Revolution*, 106; Scott, *Apostles Today*, 27-28.

<sup>169</sup> SLP2, interview.

<sup>170</sup> Sam Storms, *Practicing the Power*, 92.

confirming preaching, recognizing gifts and callings in individuals, and imparting prophetic gifts (1 Cor 12:10; 1 Cor 14:3-4).<sup>171</sup> Hamon delineates the Office of the Prophet as not only having the function of prophecy but also governance. The Office of the Prophet possesses the administrative authority to prophetically preach and minister to the body of Christ, much in the same way a pastor preaches and counsels in the local church.<sup>172</sup> In understanding the prophet's role and functional operation, two concepts will be addressed: proper identification of a prophet and the operation of a prophet.

### Identification of a Prophet versus Prophetic Gifting

Ninety-two percent of the pastors interviewed responded that a prophetic person may be very gifted in providing accurate revelation and be effective in their gifting but not necessarily a prophet. A person can be prophetic, who possesses the gift of prophecy, yet they may not be a prophet. There is a distinction between a person who has revelation speaking a prophetic word and someone who has the five-fold ministry of a prophet. Charles Carrin asserts that according to 1 Corinthians 12:10 any Spirit-filled believer can receive the spiritual gift of prophecy.<sup>173</sup>

Five out of thirteen pastors agreed that a prophetic person does not necessarily have any governmental position or authority in the local church. Six out of thirteen pastors responded that a prophetic individual's sphere, or scope of ministry, is primarily to the individual. One hundred percent of pastors interviewed recognized an individual who operates in the Office of the Prophet as ministering to individuals and the church corporately. Pastor Daniel and Pastor Michael, a

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<sup>171</sup> Cooke, *Approaching the Heart of Prophecy*, 186; Bill Hamon, *Prophets and Personal Prophecy: God's Prophetic Voice Today* (Shippensburg: Destiny Image Publishers, Inc., 1987), 72; Jim Laffoon, *A Divine Alliance: How to Build Effective Relationships Between Apostles and Prophets* (Colorado Springs: Wagner Publications, 2001), 21-26; Storms, *Practicing the Power*, 83.

<sup>172</sup> Hamon, *Prophets and Personal Prophecy*, 72.

<sup>173</sup> Carrin, *Spirit-Empowered Theology*, 129.

pastor and leader in Every Nation, further highlight that a prophet's revelation is directed toward the church, the city, or the geographic area the church is located.<sup>174</sup> Figure 2 compares these similarities and the differences between individuals operating in the Office of the Prophet versus those who have prophetic gifting.

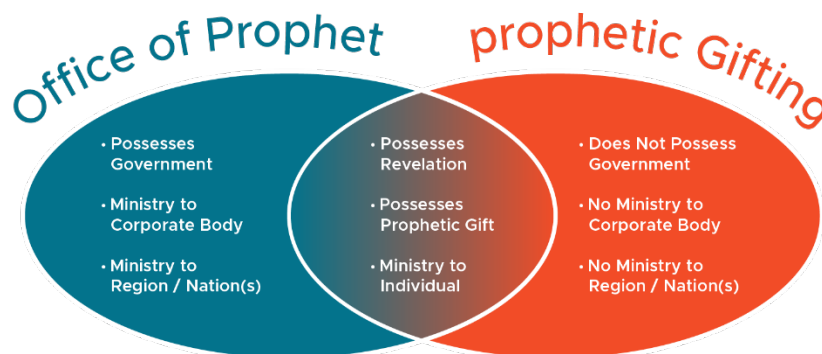


Figure 4.2. *Office of Prophet Versus Prophetic Gifting*

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Affirming the pastors' interview responses, Carrin maintains that the difference between the Office of the Prophet and the prophetic is inscripturated in the book of Acts. In Acts 11:27-28, Paul identifies Agabus as a prophet who forewarned the church of a great famine, proving true. In response, the brothers in the Church of Antioch provided for their brothers and sisters living in Judea, as they were able. Later in Acts 21:8-9, Paul identifies the four unmarried daughters of Philip who prophesied. The daughters in this account functioned in a prophetic gift. They did not hold the Office of a Prophet.<sup>175</sup>

### Operation of a Prophet

Eighty-five percent of the pastors defined a prophet's operation as providing direction for the church and church planting. Pastor Daniel posed several questions underlying the operation

<sup>174</sup> SLP2, interview; SLP3, interview.

<sup>175</sup> Carrin, *Spirit-Empowered Theology*, 129.

of a prophet in the governance of the church. “How do those prophets function in the context of our governance? Do they at all? Or are they just blessing conduits for individuals? Or are we really looking to those individuals to work alongside the apostle, help to, setting the direction in the course of the church and church planting and so forth.”<sup>176</sup>

### Apostles and Prophets Partner in Church Planting

Pastor Michael relates that, “Prophets are all about conceptions. Apostles are all about birth.”<sup>177</sup> Pastor Chris and Pastor Michael state that when the apostolic and prophetic come together, they conceive and birth things.<sup>178</sup> Surveying the research results affirmed the assessment of prophets’ and apostles’ operating in these respective roles. Sixty-two percent of the pastors describe prophets as uniquely gifted to conceive. Eighty-five percent of the participants relate apostles’ ability to birth. This pairing of apostles and prophets is relevant to planting and growing churches to reach the unchurched.

Pastor Alex described the two roles in this way:

“The duty of the apostle and the prophet is to put a foundation in the church. Obviously, it is a foundation placed over Christ. The apostle is the one in charge of establishing churches...The prophet brings counseling and support to the church and shows God’s design. The apostle and the prophet working together. They are going to make the church to be big. Like Silas when he walked with Paul. This is why they had the possibility to go to different cities to establish churches. This should be a unity between apostle and prophet to establish churches.”<sup>179</sup>

Affirming this posture presented by the pastors interviewed, Cummins addresses how to build the church to become a dwelling place for God. Drawing from Ephesians 2:20, the pairing

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<sup>176</sup> SLP2, interview.

<sup>177</sup> SLP3, interview.

<sup>178</sup> SLP1, interview; SLP3 interview.

<sup>179</sup> LP11, interview.

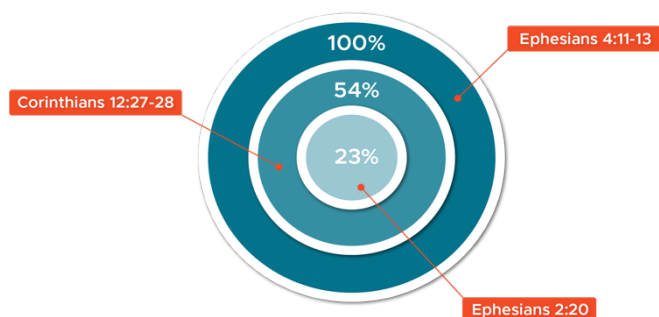
of apostles and prophets with Christ as the cornerstone, the church is simultaneously inward and outward directed in mission. George Lotter and Timothy Van Aarde offer insight into the inward-directed mission led by pastors and teachers to prepare the laity to send out to their respective communities to be on mission for God. The outward-directed mission by “apostles sent by God into the world and prophets sent by God to awaken the church.”<sup>180</sup>

### Foundational Role of Apostles and Prophets

One hundred percent of the pastors interviewed identified Ephesians 4:11-13 as a scripture that identified apostles’ and prophets’ foundational role in the church. Fifty-four percent of pastors substantiated the foundational role of the apostle and prophets giftings list enumerated in 1 Corinthians 12:28. Pastor Michael states, “He basically lists the gifts in their priority. And it is sequential there in the beginning. First apostle. Second prophet. It is just the foundation layers of the church. When they work together, there is great power.”<sup>181</sup> Twenty-three percent emphasized Ephesians 2:20. Scripture addresses apostles and prophets’ foundational role in the church in Ephesians 2:20; the church is “built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone.” Figure 3 provides a breakdown of three scriptures commonly identified by participants that uphold apostles and prophets’ foundational role to the church.

Figure 4.3. *Scriptures Considered Foundational to Apostolic and Prophetic Ministry*

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<sup>180</sup> Cummings, “A Foundation of Apostles and Prophets,” 275; Lotter and Van Aarde, “A Rediscovery,” 2.

<sup>181</sup> SLP3, interview.

Illuminating the information communicated by the pastors interviewed, Bruce Cooke extolls the wisdom in implementing the architecture offered via these respective offices (Prov 11:30; Ps 24:3-4; Mark 8:21; James 1:5; James 3:17).<sup>182</sup> The live research reveals all of the pastors interviewed attribute the scriptural and practical application of the foundation of apostles and prophets. While in agreement with these offices' foundational role, pastors emphasize different scriptures that provide the theoretical and apologetical construct of these gifts. Cole similarly provides apostles and prophets' foundational role in the church, with the apostle as the architect that crafts or plans multiplying methods for the church's growth. The Apostle Paul eloquently presents the role of an apostle in 1 Corinthians 3:10, "According to the grace of God which was given to me, like a wise master builder I laid the foundation, and another is building on it."<sup>183</sup> Pastor Rick, a lead and sending church plant pastor, emphasizes the importance of unity in the body of Christ. He elaborates, "When you have the gifts God has given us and unity that the church actually grows, matures, building itself up in love."<sup>184</sup> Pastor Michael, Pastor Joe, Pastor Rick, and Pastor Alex shared this New Testament pattern and the clarity of scripture on the topic.<sup>185</sup>

### Practical and Spiritual Tools Paired in Church Planting

In terms of understanding the roles and function of an apostle in the contemporary church concerning its role in church planting, Pastor Kevin is entrenched in church planting both domestically and internationally and provides this insight: "The apostolic is more organizational. Of course, this depends on the person. The apostolic is evangelistic, always coming in and

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<sup>182</sup> Cook, *Aligning with the Apostolic*, 113; 116-119.

<sup>183</sup> Cole, *Primal Fire*, 142-143.

<sup>184</sup> LP9, interview.

<sup>185</sup> SLP3, interview; LP6, interview; LP9, interview; LP11, interview.

pushing the boundaries, wanting to expand the Kingdom, expand the role of the Church. The prophetic is the Rhema Word of God.”<sup>186</sup>

Ninety-two percent of the interviewers acknowledge the role of the prophet or the prophetic to come alongside the apostle or apostolic leader to encourage the congregation. Sixty-two percent of the pastors describe the role of the prophetic to encourage the apostolic. Pastor Kevin describes, “The prophetic is a strong role of encouragement that comes alongside the apostolic in order to help the establishment of New Testament Churches.”<sup>187</sup> Eighty-five percent of participants specifically ascribe the importance of a prophet’s operation or the prophetic to provide direction alongside the apostle or apostolic in church planting.

Ninety-two percent of the interviewees’ responses emphasize that the apostle and prophets’ spiritual leadership is necessary for a successful church plant. Eighty-five percent of the participants recognized the need for practical and objective tools to develop a thriving church plant. To address the need, Every Nation added an objective tool, the assessment center, to complement the spiritual tools. Pastor Kevin explains that, no matter the denomination, Baptists, Lutherans, Presbyterians, “anyone planting healthy, evangelical churches throughout the U.S. had assessment centers.”<sup>188</sup> All used the thirteen building blocks identified in Pastor Kevin’s doctoral research necessary for a U.S. church planter.<sup>189</sup>

### Apostolic and Prophetic Teams

One hundred percent of research participants independently emphasize the unique pairing and results of the pairing of an apostle and a prophet. Pastors painted a portrait of these two

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<sup>186</sup> SLP4, interview.

<sup>187</sup> LP5, interview.

<sup>188</sup> SLP4, interview.

<sup>189</sup> Ibid.



offices' unique marriage, which results in more church growth than one that may operate independently of the other. The Scriptures provide images of apostolic and prophetic teams, which were paired together and resulted in the birth of diverse new churches and making converts to Christianity (Rom 1:16). Figure 4 summarizes the practical function of the pairing of apostles and prophets in church planting in the contemporary church in interviews with participants.

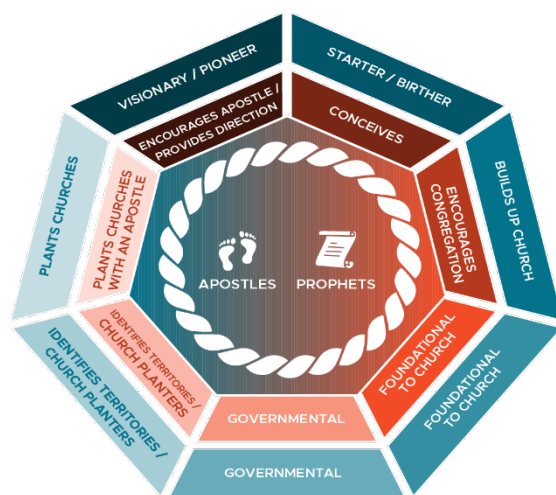


Figure 1.4. *Apostles and Prophets Paired in Church Planting*

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Participants identify the foundational role of apostles and prophets within the church. Both possess a governmental role; when they come together, they plant churches. While participants identified apostles as more effective when planting with a prophet, apostles would plant churches with or without a prophet; however, prophets seldom plant churches without an apostle.

Pastor Chris shares the marriage of these two roles; they identify territories to plant and church planters to establish church plants. The prophet comes alongside to support and

encourage the apostle.<sup>190</sup> Continually providing the vision to the church, including to the local church, church plant, and Every Nation, the apostle is a pioneer. Coming alongside the apostle, the prophet provides direction and conceives. While the apostles give birth, being a starter and a builder. The prophet supports the building process by encouraging the apostle, the local congregation, the church plant pastors and congregation, and Every Nation with the prophetic.

Pastor Chris instructs the apostolic extends beyond the local church context:

“So Ephesus, they planted. But he (Paul) wrote to Colossi. He had never been there. He wrote to Rome. He had never been there. His government was extended to churches in which he had never been and didn’t have a role in planting.”<sup>191</sup>

Pastor Chris and Pastor Anthony convey that New Testament apostolic and prophetic teams’ governance and support extended to churches. They had a role in planting, indirectly planting through a convert from a planted church, or did not participate in the planting.<sup>192</sup> A couple of these apostolic and prophetic teams include Paul and Barnabas and Paul and Silas.

While the roles of the primary apostles or bishops, Paul and Peter, are clear, with the vast majority of the New Testament’s output coming from them. In terms of being inscripturated, the role of the prophet is less clear in terms of daily function. Pastor Daniel acknowledged:

“It is easier to find functioning bishops and apostles than it is functioning prophets. That would be my guess. Because you have recognized bishops in the historical church. That term is used, and it implies everything from ecclesiastical structure to government. What we don’t have and what we don’t regularly see identified, of course, are prophets. And that even becomes an apologetical problem as well. Because we really don’t see much except the pairing of apostles and prophets in the New Testament.”<sup>193</sup>

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<sup>190</sup> SLP1, interview.

<sup>191</sup> Ibid.

<sup>192</sup> SLP1, interview; LP12, interview.

<sup>193</sup> SLP2, interview.

Pastor Daniel shares Barnabas, Silas, and Agabus were prophets (Acts 11:27-30, Acts 13:1-3, Acts 15:22-32). Philip had daughters who prophesied (Acts 21:9). Very little is said in the New Testament about what the prophets did in terms of daily activities.<sup>194</sup> Affirming Pastor Daniel's assertion, McKay attests there is pertinent theological and scriptural evidence for apostles and prophets. Citing both Old Testament and New Testament traditions, apostles and prophets' central function and call are presented in the Old Testament, Jesus, and the Apostles. Church history provides continued evidence of how God spoke through the prophets.<sup>195</sup>

### **Cessationism and Dispensationalism: Contrary Perspectives**

Eighty-five percent of research participants directly addressed the gap between how Every Nation, the researcher's local church, and church plants from the researcher's local function compared to the larger body of Christ that may not operate or accept these offices. Pastor Dale, a lead church plant pastor, addresses church members' perspectives who may have come from a dispensational background. Acknowledging that if individuals believe in cessationism regarding prophecy, theologically sound teaching is necessary for providing biblical proof texts, understanding, or the individual merely needing a breakthrough. Pastor Dale continues offering up a theological basis for the ongoing activities of the gifts. Direction is given to Paul's last letters that address the ministry of the apostles and the prophets. Whether one believes in the capital A or little a apostle, this is the believed order that is more prescriptive as believers go through the passage both exegetically and homiletically.<sup>196</sup> As Pastor Dale teaches regarding the theory of cessationism:

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<sup>194</sup> SLP2, interview.

<sup>195</sup> McKay, *Movements of the Spirit*, 14, 54.

<sup>196</sup> LP10, interview.

“Let’s start with the book of Acts. Let’s go through the Epistles and look through timelines. Then look at it as dispensation as only that one small slice of the pie. But look at it as a whole. Then I think the argument falls apart.”<sup>197</sup>

Five of nine pastors reference the historical challenges of the contrary perspectives of cessationism and dispensationalism in the body of Christ. Three of these pastors share personal experiences. Providing historical, corporate, and sometimes personal challenges, these pastors shed light on where the apostolic and prophetic abuses or misuse has led to the mistrust in these offices in the contemporary church. Recalling these past challenges, sixty-nine percent of participants permeate a tone of understanding towards those who submit to the counter-perspectives.

Sixty-two percent of the nine pastors who identified these challenges expressed a tone of compassion for those who do not embrace the apostle and prophet. Several of these pastors share that these historical and personal challenges often lead to these offices losing acceptance. The Office of the Apostle and Office of the Prophet are often no longer desired, as the perception grows that building without these offices is easier. Despite past challenges, seventy-seven percent of the pastors’ tone remains hopeful. The Word and The Holy Spirit’s foundation to peoples’ lives is emphasized throughout, both spoken and unspoken.

### **Receptivity of the Office of the Apostle and Office of the Prophet by the Church**

#### **Response When Not Commended by the Church**

Pastor Chris acknowledges, “there are a lot of people that don’t even believe those offices even exist anymore. And so, for the churches that don’t believe they exist, they don’t have much relevance at all. What they do then if they are not approved or commended by the big C church.

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<sup>197</sup> LP10, interview.

They can go out and start little c churches.”<sup>198</sup> In offering up a practical solution to those big C, the corporate body versus the local congregation churches, little c that don’t receive the apostolic and prophetic, Pastor Chris is encouraging that church planting can still take place with the big C church’s primary responsibility to plant people who will, especially “in virgin territory where things have not begun before.”<sup>199</sup>

### Response When Received by the Church

When the big C church does receive the apostle and the prophet, Pastor Chris explains:

“Then their responsibilities expand. They are still called to go and plant in that the prophetic is supposed to support the apostolic. That is the way I see it in the New Testament. The apostolic in the Old Testament would be kingship or the judgeship. Sometimes the judge was both prophet and leader. But David and Nathan, great king and prophet. Isaiah served under four or five different kings. So, the apostolic would then be the leader of the government in the Old Testament to which the prophet would then support, correct, give guidance, and insight.”<sup>200</sup>

Regarding the practical application of the apostolic and the prophetic in the contemporary church, Pastor Chris describes the reception of the big C church to the apostolic and prophetic, opens up the ability for these offices to give architectural input in establishing the church, how the missional church can be received from God that helps them win their respective city or community, and disciple the people to live well.<sup>201</sup>

Pastor Chris reveals, “The primary role of the prophet is to give the Word of The Lord with respect to direction. And that then substantiated and administered through the apostolic so

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<sup>198</sup> SLP1, interview.

<sup>199</sup> Asha, “Apostle Paul’s Church Planting Method,” 234-5; SLP1, interview; Vanderwerf, “The ‘Two Structures’ of God’s Mission,” 4.

<sup>200</sup> SLP1, interview; Isaiah 1:1; Isaiah 6:1,8; 2 Kings 17-20; 2 Chron 26-32; Isaiah 36-39.

<sup>201</sup> Asha, “Apostle Paul’s Church Planting Method,” 235-236; Cummings, “A Foundation of Apostles and Prophets,” 275; 230-231; Lotter and Van Aarde, “A Rediscovery,” 1; SLP1, interview.

that it can flesh itself out in vision that makes sense to people.”<sup>202</sup> Pastor Chris and Pastor Charlie impart that in combination with the apostle, the prophet is supposed to encourage the apostolic, no matter their geographic location.<sup>203</sup> Pastor Chris and Pastor Anthony communicate that the role of the prophet extends beyond personal words of prophecy, which is a benefit. The prophet encourages the congregation in ministering the Word of the Lord to do the will of God.<sup>204</sup>

Pastor Daniel considers the prophet’s role in coming alongside the apostle, stating, “Specifically then how that person operates next to the apostle is to see and hear, for instance, where are the open and closed doors? What is the unique timing of God for a city or a nation?”<sup>205</sup> In agreement with the pastors interviewed, Hamon, Lotter, and Van Aarde state that the apostle and the prophet’s unique pairing and unity provide a unique union dispensing vision, direction, encouragement, and inspiration to the church planting process and the people on the ground doing the work of planting. As the apostle identifies a place to be planted, preferably in unreached or virgin territories and a person available to do the work, the prophet operates next to the apostle, assisting with the process of planting and building.<sup>206</sup>

Eight out of thirteen pastors stated that the prophet supports the apostle in identifying individuals who would be successful in a particular location.<sup>207</sup> Often an individual may be

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<sup>202</sup> SLP1, interview.

<sup>203</sup> SLP1, interview; LP5, interview.

<sup>204</sup> SLP1, interview; LP12, interview.

<sup>205</sup> SLP2, interview.

<sup>206</sup> Hamon, *Apostles and Prophets*, 147-8; Lotter and Van Aarde, “A Rediscovery,” 2; SLP1, interview; SLP2, interview; LP5, interview; LP6, interview; LP11, interview; LP12, interview.

<sup>207</sup> SLP2, interview; LP6, interview; LP7, interview; LP9 interview.

successful in a particular region or territory; yet, have little to no success in another. Pastor Daniel provides an insightful picture of how the two function together in church planting:

“So many times, the apostle doesn’t see beyond a person’s availability. They don’t see beyond a person’s personality. The prophet can see beyond certain things and help get the right people, on the right seat, on the right bus. It is always an issue of the right season and right resources to go with that season. And resources don’t just mean money, but people.”<sup>208</sup>

Every Nation, an apostolic organization actively involved in sending churches both domestically and internationally, operates with apostles and prophets leading and actively serving on their leadership teams. While the organization’s church planting may look different in terms of structure, implementation, and specific strategies for planting, the value systems, shared mission, core values, training, and support are the same undergirding the covering organization, the local church, and church plants. In terms of church planting, they operate similarly when it comes to the apostle and the prophet in church planting. Pastor Michael shares an example that provides insight into the effectiveness of a prophet working alongside apostles.<sup>209</sup>

Pastor Michael recalls, “I was in a big prophetic meeting, and they prophesied that the Ivy Leagues would open up. I was the only person who could go home to an apostolic team that could plant churches and tell them.”<sup>210</sup> Since that time, churches have been planted in Boston and Philadelphia. Falling in line with Every Nation’s intentionality to reach college campuses and the surrounding communities, this provides one example which fulfills that vision.<sup>211</sup>

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<sup>208</sup> SLP2, interview.

<sup>209</sup> SLP3, interview.

<sup>210</sup> Ibid.

<sup>211</sup> Ibid.

### Church Planting without an Apostle or Prophet

One hundred percent of the participants universally agree that one does not have to be an apostle or prophet to plant a church. Other people, gifted in different ways, including evangelists, pastors, and teachers, can plant churches, as well as laypeople. The vast majority of pastors interviewed highlighted that most pastors both in the sending and planting process do not operate purely in one of these five-fold ministry functions. Bill Hamon affirms most are a hybrid, with true capital A apostles and capital P prophets being atypical and relatively rare.<sup>212</sup>

The caveat for leaders planting without the apostolic or prophetic gifting is to emanate other compliments such as being entrepreneurial, a really good businessperson, managing finances, casting vision, and inspiring the people who are planting. If one's primary gifting is pastor, the natural inclination is to care for the sheep. These entrepreneurial, innovative, administrative, motivational, and driving aspects have to be learned, or others having these gifts can come alongside to support this aspect of church planting.<sup>213</sup> Pastor Chris provides insight: "It does help if you are apostolic. It does help if you have this sense from God that He sent me to this spot, and He is anointing me to do this. Even though I may not be an apostle, I can be apostolic. If you are an apostle, it comes naturally."<sup>214</sup>

Four out of thirteen interviews bore out that apostles can plant without prophets. Although the pairing together bears more fruit for the labor. Four out of thirteen pastors interviewed perceived it is much harder for a prophet to plant without an apostle. This same group observed that prophets alone were unable to plant churches. Pastor Chris, Pastor Michael,

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<sup>212</sup> Hamon, *Apostles and Prophets*, 223-32.

<sup>213</sup> Cook, *Aligning with the Apostolic*, 164-5; Hirsch and Catchim, *The Permanent Revolution*, xxxv, 162, 165-166, 177; SLP1, interview; LP7, interview; LP8, interview.

<sup>214</sup> SLP1, interview.



and Pastor Cameron share that without a prophet, apostles may miss some things and lack the benefit of spiritual insight in certain areas. Someone gifted apostolically is going to plant churches.<sup>215</sup> One can be prophetic without being a prophet. God has bestowed individuals' different measures of grace.

Pastor William points out that individuals might function in the Office of the Apostle or Office of the Prophet or they might not. The encouragement is “to be open to what God can and wants to do through all of us.”<sup>216</sup> One hundred percent of the pastors interviewed encouraged others to use whatever gift God gave, in the measure that it has been given to serve others and be faithful stewards of God's grace in their various forms (1 Pet 4:10-11). No matter the gifting, the common theme, from pastors sending, identifying, equipping, and leading church plants, planting is hard work. Pastor Chris, Pastor Charlie, and Pastor Joe share that an apostle and prophet help as they can provide a sense from God that he has called and anointed the church planter to this place in this time in this season.<sup>217</sup> The assessment center offers some practical tools to assess a planter's viability, alongside the apostolic and prophetic that also encourages and supports church plants throughout the process.

#### Consistent and Unchanging Nature of God Foundational in Church Planting

Pastor William shares that their teaching provides a balanced foundation, emphasizing “as it relates to the prophetic that The Lord is still speaking primarily through His Word. But He will oftentimes use by way of prophets to encourage the church, to forecast in an encouraging

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<sup>215</sup> SLP1, interview; SPL3, interview; LP7, interview.

<sup>216</sup> LP13, interview.

<sup>217</sup> SLP1, interview; LP5, interview; LP6, interview.

sense that which God is still doing and wants to do in and through us.”<sup>218</sup> Pastor William continues:

“Matthew 28:19-20 is for all of us to make disciples. It is a scriptural mandate. It is for us to just do that individually, but as a church body, is to continue to think about how we are going to win the lost. That is why we are here to be the salt and to be light (Mt 5:13-16). It is how we birth. How we each individually. But more corporately, how we are going to birth new believers?”<sup>219</sup>

Adam Mabry in *Church Forward* expounds on the concept of “making disciples means planting churches.” States, “When people are saved, the church is established. We cannot make disciples and not plant churches. They are inexorably connected.”<sup>220</sup>

### **Application of Apostolic and Prophetic New Testament Principles in the Contemporary Church**

There is an underscoring of the unique pattern in which the researcher’s local church and Every Nation’s architecture encompass a different blueprint than other contemporary church planting methodologies. Although the churches planted by the researcher’s local church are slower paced than other church planting organizations, the New Testament pattern of church planting is distinct, with the apostolic leader at the helm. The pastors interviewed, as well as Ed Stetzer, Micah Fries, and Daniel Im, emphasize the importance of the leaders’ role to raise up sons and daughters in relationships, discipling them, and form them in the same value systems. This is demonstrated in Every Nation, the researcher’s local church, and church plants.<sup>221</sup>

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<sup>218</sup> LP13, interview.

<sup>219</sup> Ibid.

<sup>220</sup> Adam Mabry, *Church Forward: How to Plant Christ-Centered, Spirit-Empowered Socially Responsible Churches in Every Nation* (Cambridge: Adam Mabry, 2014), 17.

<sup>221</sup> Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting and Churches that Multiply* (Nashville: B& H Academic, 2016), 63-65, 73; Ed Stetzer, Micah Fries, and Daniel Im, *The State of Church Planting*, 7, 10-11, 24.

Pastor Chris and Pastor Charlie highlight the difference from many other apostolic organizations where leadership often covers other churches only in an authoritative capacity. In their model, Pastors Chris and Charlie point out that, in addition to covering, apostles and prophets were serving the churches planted.<sup>222</sup> Numerous pastors interviewed identified this servant leadership role as evident in their parenting, supporting church planters and their families, church plants' leadership teams, and more broadly, the church plants' congregation. The pastors interviewed shared their experiences, which confirm that the apostolic and prophetic offer ongoing support with training, finances, coaching, pastoral care, vision, direction, encouragement, and ongoing encouragement to the call to plant. Pastor Chris and Pastor Charlie share that other church planters and church planting organizations want to understand and potentially implement these methodologies into their paradigms.<sup>223</sup>

#### Mainstay Church Planting Methodologies

Pastor Chris, Pastor Michael, Pastor Kevin, Pastor Charlie, Pastor Pat, and Pastor Anthony all report that with mainstream church planting methodologies many organizations have been planting quickly. The general pattern frequently entails providing church planters with a brief training of maybe six months to a year, or less in some cases, a little bit of money, and a systematic manual on what kind of building to obtain, how to do children's ministry, and community outreach, etc. Often, no other support or relationship exists beyond those initial launching moments. Having little to no knowledge or a set of blueprints, this systematic orientation leaves many church planters on their own with little or no support once they are on the ground.<sup>224</sup>

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<sup>222</sup> SLP1, interview; LP5, interview.

<sup>223</sup> SLP1, interview; LP5, interview.

<sup>224</sup> SLP1, interview; SLP3, interview; SLP4, interview; LP5, interview; LP8, interview; LP12, interview.

Pastor Chris provides an example of a local church planter outside the researcher's movement that planted over eighty-five churches in twenty years. Providing insight into the pattern of church planting, Pastor Chris shares that church planters from this organization who were sent out had a seminary degree, but they might have had only about six months of training under the local sending pastor. Then they were provided with some money and sent out to plant a church. There was little or no relational connection, discipleship, value system, vision, or mission system in common.<sup>225</sup> Several other interviewees offered similar examples of individuals or organizations they had encountered operating with this pattern. Relationship is not a foundational element for many organizations to plant churches, though churches are planted.

#### Kingdom Focused Church Planting

Deploying the apostolic and prophetic in church planting, Every Nation, the researcher's local church, and the church plants are intentional about producing Kingdom churches. A Kingdom church encompasses a multiethnic and multicultural body of believers equipped and sent out on mission. Table 2 provides insight into the value of diversity interwoven into Every Nation, the researcher's local church, and the church plants. Pastors identified the intention to plant, establish, build, and grow churches that reflected the Kingdom of Heaven's diversity. Research participants consistently identify the Apostle Paul's own intention to plant churches that looked like Antioch. The result was church planters' deliberate effort to build diversity as they engaged culturally in their respective communities and established Kingdom churches.

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<sup>225</sup> SLP1, interview.

	<i>Research was 0 = Silent, 3 = Perceived, 5 = Mentioned</i>
Local Church Emphasis	5
Apostolic Organization	5
Church Plant Emphasis	4
Importance of Engaging Culturally	4
Importance of Kingdom in Church	5
Scriptural References Mentioned	Acts 11:19-30; Romans 1:16

Table 4.1. *Diversity*

Pastor Anthony states, “When I look at [Pastor Chris] from the apostolic perspective, he really does come to us, for us personally. That expanding of vision to come and expand purpose and opportunity.” Pastor Anthony subsequently shares the impact of the apostolic call for preparation of what was yet to come in the local church, sharing the fruit of a new building. Pastor Anthony credits the model, saying, “And it really has been one of those catalyst to growth and impact and opportunity to advance the Kingdom.” Offering further perspective, Pastor Anthony adds, “...that apostolic voice and that apostolic presence really began to open up opportunities that I probably couldn’t see.”<sup>226</sup>

Pastor Chris provides insight into the support and encouragement provided to church planters. Lead pastors being sent to plant “develop their own specific outreach to fashion to reach the people they are called to reach.”<sup>227</sup> The apostolic leadership establishes a relationship with

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<sup>226</sup> LP12, interview.

<sup>227</sup> SLP1, interview.

church planters built over time and raised up with the same DNA. Intentionality and attention are given to each church planter and the unique community each has been called to plant.

Pastor Dale offers a similar perspective, saying, “Apostolically is more relationally.” He goes on to describe the type of relationship built, “You want to have a more functional one, which is a father-son relationship. A father figure that oversees multiples churches.” Considering the local apostle to be both their pastor and a father figure, church planters continue to remain connected to the sending pastors and the covering apostolic movement, desiring their influence and seeking an ongoing relationship for them as a father and their congregations as a grandfather.<sup>228</sup>

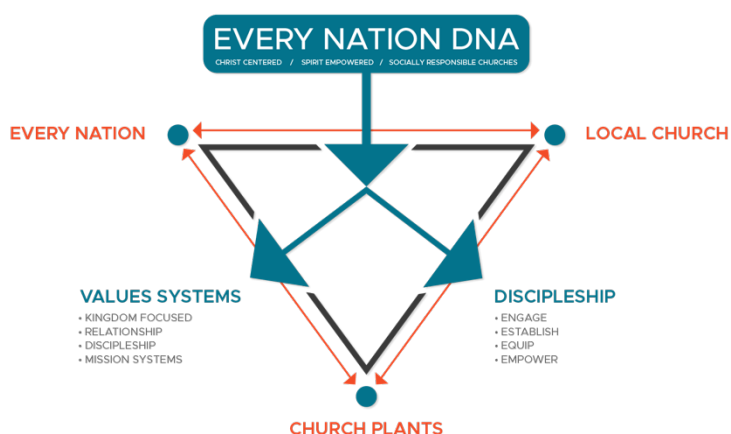


Figure 4.5. *Common Values*

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Figure 5 demonstrates the common DNA of Every Nation, the researcher’s local church, and church plants sent out by the researcher’s local church to intentionally plant churches with a Kingdom focus and mission. All three groups embrace the same DNA: being Christ Centered, Spirit Empowered, and Socially Responsible churches. Sharing the same DNA, what comes out

<sup>228</sup> SLP1, interview; LP10, interview.

of each group is a similar value system and discipleship process. One hundred percent of research participants emphasized having the same value systems. Each church is Kingdom focused, values relationship, is discipleship driven, and has a common mission system to reach the next generation on the college campus and surrounding communities.

Pastor Joe considers, “I feel like, not on purpose on the part of Every Nation, but according to God’s design, in order to engage someone with the Gospel, establish them in biblical foundations, equip them in the work of ministry, and empower them to make disciples. We need those gifts operating in their fulness.”<sup>229</sup> The question arises how might Kingdom-oriented discipleship be offered, and what might some of those tools be? One of these tools is the four E’s, a New Testament-like discipleship process. Mabry emphasizes the clear goal of making disciples and the process of the four E’s: Engage, Establish, Equip, and Empower.<sup>230</sup>

The emphasis in interviews on the mission of the church to extend the Kingdom is also present in the literature. Hirsch and Ferguson assert that the missional-incarnational impulse at the core of this consciousness bonds “with the theology of the missionary of God (*missio Dei*)” and the calling to all believers “to do likewise: ‘As the Father has sent me, I am sending you’ (John 20:21).”<sup>231</sup> Every pastor interviewed spoke to this intention to be a Kingdom-building church. Pastor Joe and Pastor Rick emphasize a common foundational value system stemming from Every Nation, the local church, and the church plants, that includes family, Lordship, discipleship, leadership development, and evangelism.<sup>232</sup>

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<sup>229</sup> LP6, interview.

<sup>230</sup> Mabry, *Church Forward*, 125-126.

<sup>231</sup> Hirsch and Ferguson, *On the Verge*, 160.

<sup>232</sup> LP6, interview; LP9, interview.

### Discipleship: The Great Commission

Behind the goal of Kingdom building is the call of Jesus to the apostles to make disciples of all the nations, the Great Commission. As Pastor Rick instructs:

“The centrality of that apostolic mandate (the Great Commission) must be expressed as a clear sound that calls the church and those within it to align with it fully. To align with the apostolic mandate. To see that the mandate that was given by Christ extends to us directly. It was not a mandate to the first-century church. It was a mandate to the entire church.”<sup>233</sup>

To align with this Kingdom mandate, the Holy Spirit empowers believers to enable them to be effective witnesses (Acts 2). The reminder that discipleship requires following Jesus and not drawing away from him (Lk. 9:57-Lk. 10). Pastor Rick returns to the foundational principle, sharing “The Kingdom and the advancement of the Kingdom takes precedent over all things.”<sup>234</sup> Pastor Kevin says more about this scriptural call:

“Jesus says I am going to build my church. You go and make disciples. The Great Commission. Steve Murrell says we get it switched. We do everything else but make disciples. We have great meetings. We do great worship. We preach the Bible. But we don’t focus on making disciples.”<sup>235</sup>

According to Pastor Rick, a paradigm shift needs to occur in today’s culture. He points out, “Jesus told the church to go. But today, we go to church.”<sup>236</sup> Hirsch and Ferguson sum up, the needed shift, simply stating, “The church has left the building. It’s not so much about bringing people to the church as it is about taking the church to the people.”<sup>237</sup>

The shift occurs when the church moves outward. Pastor Cameron highlighted, “the key is to understand that the gifts are not just for us, they are for others. And if we operate in these

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<sup>233</sup> LP9, interview.

<sup>234</sup> Ibid.

<sup>235</sup> SLP4, interview.

<sup>236</sup> LP9, interview.

<sup>237</sup> Hirsch and Ferguson, *On the Verge*, 183.



giftings without the intimacy with God, it can get us in a lot of trouble.”<sup>238</sup> Providing further insight into how plant teams were trained, Pastor Pat, a lead pastor shares, “we meet, and we practice, and we allow the team to practice some of the spiritual giftings from Acts, the first church.”<sup>239</sup> Pastor Joe, Pastor Cameron, Pastor Pat, Pastor Rick, and Pastor William share their respective applications of the scripture, both in training and equipping leaders. The church plant pastors disciple believers and invite unbelievers to join small groups that meet from house to house.<sup>240</sup>

Four of the thirteen pastors mention that, as believers are raised up, a key to moving forward is sharing the work of the ministry and empowering people in the offices.<sup>241</sup> Throughout the interviews, there is an underlying current emphasizing the church’s call to win the lost, evangelize, make disciples, raise up and train leaders, release them, and send them out. Heather Heinzeman Lear infers that this is the basis for multiplication.<sup>242</sup> This call is both a corporate mandate for the church to replicate itself and the purpose for every individual believer.

Studies confirm the information shared by the pastors. Dorman affirmed the Apostolic Era’s centrality for twenty-first century church planting with relational discipleship as its foundation. There is an expectation for those being sent to do what they had been trained by their mentor to do in a way that mirrors the New Testament pattern of Jesus and Paul. Mirroring these patterns, the contemporary church multiplies disciples and sends them out to know Jesus.<sup>243</sup>

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<sup>238</sup> LP7, interview.

<sup>239</sup> LP8, interview.

<sup>240</sup> LP6, interview; LP7, interview; LP8, interview; LP9, interview; LP13, interview.

<sup>241</sup> LP6, interview; LP7, interview; LP8, interview; LP13, interview.

<sup>242</sup> Lear, “Making Disciples,” 5,10; N. T. Wright, *Simply Good News*, 43-46; LP5, interview.

<sup>243</sup> Dorman, “The Formation and Function of Mobile Apostolic Training Teams,” 47-48.

Apostolic leadership sets this pattern and the goal of extending the Kingdom in the New Testament.

Pastor Kevin describes the New Testament example of Jesus, saying, “Like Jesus, he would go into one place and go to the next town. Jesus was apostolic, led by the Holy Spirit. I want to go where the Gospel is not.”<sup>244</sup> Internationally, Every Nation equips and disciple’s leaders differently than the North American Community. Every Nation operates similarly to Jesus or the Apostle Paul in the international context. Pastors plant in different nations, looking for the next town, even as they are just getting started in a particular community. Apostolic leaders, specifically in the international community, have the mindset of Jesus sending out the disciples even as they were trained. Describing Jesus and the disciples, Pastor Kevin clarifies that when it comes to discipleship, they are not heading up a church, “They were already representing Him, and God and His Kingdom. Yet the disciples still had a lot to learn.”<sup>245</sup>

### Missional Church Planting

Confirming the missional emphasis provided by the pastors interviewed, Ewen Robinson presents the centrality of apostles, their apostolic teams, and planting churches as integral to missiology.<sup>246</sup> The pastors interviewed, like Asha, and Wright, emphasize that churches are on mission in their respective local communities.<sup>247</sup> David Bosch presents the church on mission or *missio Dei* as Trinitarian. In his book *Transforming Mission*, regarding the church on mission, Bosch states, “It is epiphany, the making present in the world of God the Son (cf AG 9). It is

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<sup>244</sup> SLP4, interview.

<sup>245</sup> Ibid.

<sup>246</sup> Robertson, “The Distinctive Missiology,” 144.

<sup>247</sup> Asha, “Apostle Paul’s Church Planting Method,” 230-231, 234; Wright, *Surprised by Hope*, 271, 276; Wright, *Simply Good News*, 153.

mediating the presence of God the Spirit, who blows where he wishes, without us knowing whence he comes and whither he goes (Jn. 3:8). Mission is “the expression of the life of the Holy Spirit who has been set no limits.”<sup>248</sup> “So, mission concerns the world beyond the boundaries of the church. It is the *world* God loves for the sake of which the Christian community is called to be the salt and the light.”<sup>249</sup>

Table 3 reflects this intentionality of Every Nation, the researcher’s local church, and the church plants towards the reproduction of churches that plant churches. These church plants represented in have benefited from having been apostolically and prophetically prepared, sent, and supported. Of the churches planted, six existing church plants have plans to plant future churches or have already planted churches. Having been planted one year or less, two of the churches have no current plan to plant future churches as they are getting established themselves. The fruit of apostolic and prophetic equipping that causes the church to grow is evident. All church plants three years and older have plans to plant churches. Generational reproduction is apparent as church plants have already planted six other churches. Additionally, one church is in the process of being planted by a church plant. Looking forward, church plants have identified their future plans to plant seven more churches.

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<sup>248</sup> (G. van der Leeuw, quoted in Gerhard Rosenkranz, *Die Christliche Mission: Geschichte und Theologie*, (Munich: Chr. Kaiser Verlag, 1977), 14).

<sup>249</sup> Bosch, *Transforming Mission*, 505.

<i>Years Church Planted</i>	<i>Church Planting – Current and Future</i>
Less Than 1 Year	None at this time; as many as we can Future Plans in 3-4 years
1 Year	None at this time
3 Years	Future Tentative Plans - 2
4 Years	Future Plans – 2-3 years
7 Years	Future – 3 Church Plants
15 Years	5 Planted, 1 Upcoming, 1 Planting
21 Years	1 Planted, More to Come

Table 4.2. *Church Plants Planting Church Plants*

### Spiritual Mapping

Pastor Michael explains the role of the prophetic in spiritual mapping in church planting. As Pastor Michael describes it, spiritual mapping “is one of the most critical functions of the prophetic when it comes to church planting. Spiritual mapping maps out spiritually what a church plant is going to face and what they need to do. So that is critical.”<sup>250</sup> Art Moore, in “Spiritual Mapping Gains Credibility Among Leaders,” demystifies and defines spiritual mapping as “creating a spiritual profile of a community based on careful research” with the goal of opening up blind eyes to the Gospel.<sup>251</sup> Pastor Daniel explains the concept and the execution of spiritual mapping, stating, “Every successful military campaign is predicated on the right intel. Where there is no good intel, there is no good outcome. It is no more complicated than that. There is no army in the world that will wage a campaign without knowing what the landscape is.”<sup>252</sup>

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<sup>250</sup> SLP3, interview.

<sup>251</sup> Moore, “Spiritual Mapping.”

<sup>252</sup> SLP2, interview.

Reflecting back to the early church, Paul's theology of prayer, both theocentric and Christocentric, was cooperation between God and believers. Asha contends that this is essential for church planting.<sup>253</sup> In *Re: Vision: The Key to Transforming Your Church*, Aubrey Malphurs and Gordon Penfold encourage missions to bathe the entire church planting process in prayer. Malphurs and Penfold cite Nehemiah, who prayed for favor and to pursue his vision to rebuild the city of Jerusalem, the scriptural mandate continues in the contemporary church. There is an ongoing call to combine the vision with prayer, asking God for direction, intervention, and wisdom in the church planting process.<sup>254</sup>

### **Apostolically and Prophetically Planting Churches: Training and Equipping Current and Future Generations**

#### **Equipping Generationally**

Pastor Daniel provides a directive associated with the fivefold ministry's work. He comments, "Apostles make apostles. Prophets make prophets. Teachers make teachers, etc."<sup>255</sup> Pastor Joe, a lead church plant pastor, agrees, "So the people in those offices need to understand their office of one of inviting other people into the work that they are doing. Which is present in our discipleship model, the empowering people to do the work of ministry."<sup>256</sup>

Pastor Daniel continues, "The primary admonition and shift needs to come in that these fivefold ministers need to be...not just to take an occupation, but a preoccupation of reproducing themselves specifically."<sup>257</sup> Beyond apostles going and planting churches and identifying and

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<sup>253</sup> Asha, "Apostle Paul's Church Planting Method," 233.

<sup>254</sup> Malphurs and Penfold, *Re: Vision*, 157.

<sup>255</sup> SLP2, interview.

<sup>256</sup> LP6, interview.

<sup>257</sup> SLP2, interview.

sending apostles, they reproduce other apostles. Prophets are called to extend themselves beyond prophesying, identifying other prophets, and training them up as they reproduce themselves.

Pastor Daniel and Pastor Michael share that the challenge in generational reproduction is that apostle and prophets tend to be rare.<sup>258</sup> Emphasizing the task of identifying prophets to come alongside apostles, Pastor Michael asserts, “There are very few prophets that I have seen that are truly apostolic in bent, birthing, and laboring at all.”<sup>259</sup>

Pastor Joe shares that identifying the grace of God in the lives of believers, whether they operate in one of the offices of the fivefold ministry or possess a hybrid of these giftings, the key is not to outsource these offices. The response would be to raise up individuals and bring an understanding to those in their office to invite others into the work that they are doing.<sup>260</sup> In “Why Plant Churches,” Tim Keller affirms this call to raise up and equip leaders as new churches provide opportunities to reach new groups, generations, and residents to the body of Christ. The result is healthy, creative leaders who can be identified and raised up within the local church.<sup>261</sup>

### Caught and Taught

Pastor Pat offers insight into the ongoing training and equipping of leaders, sharing:

“Every meeting that I have ever recalled being in with him [Pastor Chris], he has always begun with does anyone have a testimony? I have learned over the years, his expectation from the testimony is not thank God for waking me up this morning. It is ‘What is the Holy Spirit doing miraculously, and how many people have you witnessed to and brought them to Christ?’ So that translated into me being very intentional about how I do life, not just ministry, but how I do life...I began to realize all along that Pastor Chris had been training us to lead. But he

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<sup>258</sup> SLP2, interview; SLP3, interview.

<sup>259</sup> SLP3, interview.

<sup>260</sup> LP6, interview.

<sup>261</sup> Keller, “Why Plant Churches?,” 4.

never said I am training you to lead. It was the culture and the atmosphere and the example he put in front of us.”<sup>262</sup>

Seventy-seven percent of the pastors interviewed emphasized the relational nature of the apostolic in church planting. Church plant pastors described the ongoing training imparted as simply being in proximity to the senior pastors and leadership. Lead pastors echoed the importance of being submitted and accountable to leadership. This accountability was ongoing. The importance of spending time with leadership underscored these conversations. This training provided an equipping that could not be quantified.<sup>263</sup>

Table 4 echoes the importance of raising up leaders who are intentional to mentor and prepare the next generation of leaders. While church planters themselves were the beneficiaries of having been trained up relationally by leaders and experienced pastors, the numbers in Table 4 indicate the intention to raise up another generation of leaders. The emphasis on training and equipping leaders is evident. The younger church plants are intentional to identify leaders and deploy them to serve in the church. The older generations, too, provide evidence of continually growing the fruit of leadership with nearly 150 leaders respectively serving in the church.

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<sup>262</sup> LP8, interview.

<sup>263</sup> SLP4, interview; LP5, interview; LP6, interview; LP7, interview; LP8, interview; LP9, interview; LP10, interview; LP11, interview; LP12, interview; LP13, interview.

<i>Years Planted</i>	<i>Numbers of Leaders</i>
Less Than 1 Year	6-15
1 Year	30
3 Years	60
4 Years	25
7 Years	30
15 Years	50
21 Years	100

Table 2.3. *Years Planted to Number of Leaders*

### Planting Generationally

Pastor Chris points out, “We only have about twenty-five years of New Testament reality in the book of Acts and the Epistles. So, you can raise up about one generation to be competent church planters.”<sup>264</sup> Historically, the primary tools used to expand his Kingdom were the original Twelve disciples, trained by Jesus, and the Apostle Paul. Pastor Chris reflects on the New Testament record:

“So, what we have is the most competent, educated, skilled people. Peter, Paul, and Barnabas going out and doing it because they have all the stuff necessary. We don’t see a second generation being brought up in Jerusalem. All we see are deacons, but that really is a part of the first generation. What we see is Paul raising up the second generation in Titus, in Aristarchus, and Timothy. But we don’t see Timothy’s generation raising up the next generation.”<sup>265</sup>

Pastor Chris explains that part of his role to support and raise up church planters is “to remove every barrier to progress as I can. Some I can’t remove, but some I can. Number one, I can remove ambiguity as to what they are supposed to plant. Number two, making sure they prep

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<sup>264</sup> SLP1, interview.

<sup>265</sup> Ibid.



well.”<sup>266</sup> In addition to allowing church planters to raise funds in the house, the local church supplies finances for the church plant both before and during the initial phases of church planting. This helps enable the church planters to launch. It also serves them as they establish their footing in the prospective community. The financial support gives them time to develop their self-sustaining congregations.<sup>267</sup>

#### Identification, Training, and Equipping Before the Church Plant

Sixty-two percent of the pastors interviewed identified the role of the prophetic partnering with the apostolic in the identification of church planters. Many church plant pastors shared that either an apostle or a prophet identified them as church planters. They did not have prior knowledge of this gift or call on their lives. Pastor Charlie shares his experience of being apostolically identified as a church planter, stating:

It actually started right there that a man can look and see something. He can reach into a deep well. He can actually mine something that I didn't even know was there. I wasn't even interested in being there. He had an apostolic insight to see it.<sup>268</sup>

Other pastors admit this may not have been on their minds before the apostolic and prophetic call. Yet they were obedient to go back to the Lord in prayer, seeking confirmation of the call. Pastor Joe recalls that the apostolic and prophetic call confirmed an internal desire to plant churches. Revealing his experience of being identified and called to be a church planter, he says, “They both discerned together, the apostolic and the prophetic together, my call was to be sent out. So, in my case, it is the prophetic and the apostolic.”<sup>269</sup>

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<sup>266</sup> SLP1, interview.

<sup>267</sup> Ibid.

<sup>268</sup> LP5, interview.

<sup>269</sup> LP6, interview.

In addition to the church-plant-pastors successfully establishing a church, several of them have established successful church plants. These leaders are actively making disciples who reach their local communities. They are also multiplying corporately as they establish additional churches.<sup>270</sup> The subsequent fruit bears witness to the effectiveness and the confirmation of the apostolic and prophetic partnership foundational in the body of Christ (Eph 2:20; Eph 4:11-13)

Prophetic identification of a person called to plant churches, the timing, and the new church plant's location are integral parts of apostolically and prophetically planting churches. Often a prophet will speak an independent prophetic Word over an individual who has already been thinking along the lines of planting a church but not fully understanding the call. This prophetic Word provides confirmation and often clarifies the call in a believer's life to plant churches. Beyond individual confirmation, the prophetic provides insight into the timing and location of conditions enabling a successful church plant. Several examples were shared of church plant pastors who experienced this scenario and subsequently have planted churches or will plant churches.<sup>271</sup>

#### ABC's

Deployed alongside the apostolic and prophetic are Every Nation's assessment center, boot camp, and coaching (ABC's). This is a practical tool that further identifies, assesses, confirms, equips, and trains church planters before being sent out by their local church. Pastors, leaders, and their spouses are sent via recommendation of their local pastor to the Assessment Center.

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<sup>270</sup> LP5, interview; LP9, interview.

<sup>271</sup> SLP2, interview; SLP3, interview; LP6, interview.

Pastor Cameron provides insight into the purpose and the process of the assessment center, which examines sixteen areas ranging:

“From everything from finances to your mental health to family to marriage to children to theological issues. Just the whole nine. And it feels like they turn you upside down and shake. And whatever comes loose is what we are going to pay attention to. They want to make sure they are putting out their healthy leaders have been tried...So I think through the assessment, it even taught us that even as we are building leaders, what areas to look at and to build in the leaders of [the church].”<sup>272</sup>

Addressing the role of the assessment center in equipping the pastors to build a missional church, Pastor Cameron communicates:

“It is about all of our hands on the plow building a mission church through our giftings. So, what does that look like? Most people don’t even know what their giftings are. Or they haven’t held leadership weight to lead with that gift. It is one thing to administrate with that gift. It is another thing to lead with it.”<sup>273</sup>

Once pastors have been given a green light and are recommended by the assessment center to plant a church, they attend a week-long intensive boot camp. Pastor Michael describes the boot camp as designed to provide “training of what you are going to face. What is going to happen? What is going on?”<sup>274</sup> It is during this time at the assessment center and boot camp that pastors receive prophetic ministry. Pastor Michael affirms the assessment center is “very respectful of the prophetic. Very respectful of the apostolic. But it doesn’t spiritualize everything, which can get you into real trouble. Because you know in part and you prophesy in part. Only God knows.”<sup>275</sup>

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<sup>272</sup> LP7, interview.

<sup>273</sup> Ibid.

<sup>274</sup> SLP3, interview.

<sup>275</sup> Ibid.

### Kingdom Focused: Empowering Missional Leaders

The preoccupation the three interview groups had with building up Kingdom churches extends to generational reproduction. Hirsch and Ferguson discuss the driving factor propelling them to think and act *mentally*. *Movementum* is a missional movement term coined by missiologists desiring exponential growth stemming from reproducibility.<sup>276</sup> Gaining insight into the church movement's strategies to accomplish this, Hirsch and Fergusons share their thoughts on growth: "To become truly exponential, churches have to significantly de-professionalize the ministry, simplify ecclesiology, and activate the whole people of God."<sup>277</sup> Hirsch and Ferguson point out that apostolic movements, especially when paired with the prophetic, reproduce churches around this same apostolic mission of the early church. The response is to establish churches' architecture for current and future church plants, reflecting this pattern in structure or organization. This further equips and empowers all believers to be on mission.<sup>278</sup>

Figure 6 demonstrates the triangularization methodology of the research with Every Nation, the apostolic covering organization, the researcher's local church, and the church plants sent out by the researcher's local church. Every Nation, the local church, and the church plants empower and equip missional leaders to produce missional churches. The apostolic and prophetic come alongside the fivefold ministry to equip missional leaders in the local church. These leaders identify church planters, train and equip the body of Christ, disciple leaders, affirm the call in individuals lives, have governmental authority, and equip generationally. While many leaders will stay in the local church discipling up the local body of Christ, other leaders will go and plant churches that establish and multiply Kingdom. The apostolic and prophetic come

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<sup>276</sup> Hirsch and Ferguson, *On the Verge*, 37.

<sup>277</sup> Ibid.

<sup>278</sup> Ibid., 38.

alongside the church plants identifying and confirming each church plant's location, timing, direction, and vision. The likewise give affirmation to the church planter, provide governmental support, and plant generationally. The result is the fulfillment of the Great Commission.



Figure 4.6. *Kingdom Focused: Empowering Missional Leaders*

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### Ongoing Apostolic and Prophetic Leadership and Support After Church Planted

As previously mentioned, once a church has been planted, pastors are not left on their own to fail or prosper. The sending church and apostolic covering organization continue to support them. Every Nation provides coaching and consultation. Pastor Kevin, a coach and experienced church planter, meets with each church planter monthly, helping with sermon coaching or other needs that may arise. He provides an outside perspective of their daily environment. Regionally, church planters meet in clusters where they connect with other church plant pastors of the apostolic family of churches.<sup>279</sup>

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<sup>279</sup> SLP4, interview.

Financial support is provided from the outset, which tapers off as the church plant becomes self-sustainable. Beyond finances, pastoral support is provided to the planting family who meets Pastor Chris and Pastor Daniel monthly. The apostolic and prophetic leaders help church plant pastors navigate the new terrain they find themselves in. Church plant pastors meet monthly with apostolic and prophetic leaders and other church plant pastors. During this time, they report, share, and learn from one another and receive insight and encouragement.

Pastor Chris and Pastor Daniel go to each church plant once or twice a year to minister to the congregation, the leaders, and the church plant pastors. During these times, the church is encouraged by the prophetic and the apostolic, bringing a fresh perspective of the vision each church is called to in their respective communities. The emphasis on relationship, having the same DNA, the same value system, and common vision underscores all these activities. Participation in these moments is not out of obligation. These sons and daughters desire to remain connected to the apostle and the prophet's leadership. The result is that they continue to produce Kingdom-oriented healthy churches that reproduce Kingdom wherever they are planted.<sup>280</sup>

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<sup>280</sup> SLP1, interview; SLP2, interview; SLP3, interview; LP5, interview; LP9, interview; LP10, interview; LP11, interview.

## CHAPTER 5: CONCLUSION

The research examines the principles inherent in the apostolic and prophetic church model. The theological and apologetic blueprint provides architectural patterns for the contemporary church to plant reproducing missional churches. Research into Every Nation, the researcher's local church, and the church plants reveals that all are intentionally working to produce Kingdom churches encompassing a multiethnic and multicultural body of believers equipped and sent out on mission. Dorman, Vanderwerf, and Winter postulate the importance of encompassing the diversity modeled in the church in Antioch, equipping the body of Christ to maturity both inwardly and extending beyond the four walls of the church.<sup>281</sup> Cummings, Greinacher, Vanderwerf, Winter, and Hawthorne present the dual role of the Church to inwardly build up the body of Christ to maturity and outwardly missionally reaching the lost. Apostles and prophets, builders and birthers, come together to awaken the body of Christ to God's mission while simultaneously being on mission to reach the unchurched and establishing Kingdom.<sup>282</sup>

Generational reproduction of the apostolic and prophetic is evidenced throughout the research. Mabry and Cook observe the necessity of training the next generation leaders who are grounded in the New Testament principles. In the local church, the body of Christ is equipped in

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<sup>281</sup> Dorman, "The Formation and Function of Mobile Apostolic Training Teams," 23; Vanderwerf, "The 'Two Structures' of God's Mission," 1-3; Ralph D. Winter, "The Growth of the Church in Judea and Samaria: Acts 3-12," *Foundations of the World Christian Movement: A Larger Perspective, Course Reader*, Revised ed. (Pasadena: Institute of International Studies, 2009), 117.

<sup>282</sup> Cummings, "A Foundation of Apostles and Prophets," 275-6; Greinacher, "On the Foundation," 241; Vanderwerf, "The 'Two Structures' of God's Mission," 1-3; Winter, "The Two Structures of God's Redemptive Mission," 244.

maturity and unity. Leaders are cultivated in the local church. Many leaders will remain in the local church discipling and training up other disciples. Other leaders will leave the local church and go plant churches. These leaders will cultivate communities in church planting, multiplying and establishing Kingdom. Cook and Mabry share that the resulting fruit of the apostolic and prophetic partnering with the fivefold ministry is substantiated in the next generation leaders planting missional churches.<sup>283</sup>

Asha, Bruce, Lotter, and Van Aarde emphasize the *missio Dei*, a foundational mandate for all Saints to participate in the priesthood of all believers. The reminder at the forefront is that all believers are called to the Kingdom-building mandate of the Great Commission to reach the lost and broken, being on mission to their local community, the nation, and the nations (Matt 28:16-20).<sup>284</sup> Robinson emphasizes apostles and prophets, and their planting and establishing churches are central to this missiology. The importance of building relationships and raising leaders to go on mission, whether locally, regional, or the nations is emphasized.<sup>285</sup>

### **Benefits and Limitations to Research**

This research could potentially benefit the larger body of Christ as the results demonstrate that when apostles and prophets come together the church grows.<sup>286</sup> The New Testament model also offers additional methods and tools for successful church planting. The application of these New Testament principles offers a practical approach to establish growing, reproductive missional churches. These offices and functions are designed to extend the

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<sup>283</sup> Cook, *Aligning with the Apostolic*, 252-3; Mabry, *Church Forward*, 17.

<sup>284</sup> Asha, "Apostle Paul's Church Planting Method," 5; Bruce, *The Spreading Flame*, 71; Lotter and Van Aarde, "A Rediscovery," 1.

<sup>285</sup> Robertson, "The Distinctive Missiology," 144.

<sup>286</sup> LP11, interview.



Kingdom, to equip Christians internally in the local church and externally to birth new churches and other missions. All believers get to participate and take part in fulfilling the Great Commission.

The potential benefits of the research on the principles of the apostolic and prophetic leadership model in the contemporary church to Every Nation, the researcher's local church, and church plants are better enabling these groups to plan for architecture and resource for future church plants.<sup>287</sup> Pastor Daniel explains that these resources could be people, finances, training, or equipping.<sup>288</sup> Other potential benefits are generational reproduction of leaders on mission, both within the local church and those going out to plant churches. As church planters are identified, there is intentionality to immerse them in equipping environments. This could benefit leaders in providing and planning for ways to pass the baton to the next generation. Building on where the previous generation left off, the second generation of leaders will not have to start from the beginning.

As this research project concludes, opportunities may exist to share these findings with other churches, organizations, and denominations who desire to build, train, and equip their churches and church plants in the future who may not operate with the apostolic and prophetic leadership model. Pastor Charlie states, "Denominational lines are at the thinnest and the least high obstacles [in] church planting."<sup>289</sup> Academia could potentially benefit from the research that offers an accessible biblical perspective of the role of apostles and prophets in church planting. The limitations of this research are that mainstream church planting organizations, churches, and academia may not embrace the research, nor add the information to their body of knowledge due

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<sup>287</sup> SLP1, interview.

<sup>288</sup> SLP2, interview.

<sup>289</sup> LP5, interview.

to potential predispositions on the roles and accepted relevance of the apostolic and prophetic functions in the contemporary church.

Pastors affirmed that leaders do not have to hold the Office of the Apostle or the Office of the Prophet to plant churches. Many leaders may have apostolic or prophetic gifts. Leaders can also rely on other individuals in the churches' sphere of influence who have these giftings. Pastor Dale shares that this could be an elder, deacon, presbytery board, or others.<sup>290</sup>

Research acknowledges that apostles and prophets are not readily identified in title in the contemporary church. The apostolic and prophetic can be seen more frequently in function, with the role and function of the apostolic more prevalent. Ferguson and Scott state that the role of the apostolic can be seen under other titles in the church such as bishop, overseer, elder, or deacon.<sup>291</sup> Pastor Michael shares that it is atypical to see apostles and prophets working together in tandem in contemporary church planting.<sup>292</sup> The church grows exponentially, and Kingdom extends to new territories when apostles and prophets partner together.

Pastor Chris shares that while it is slower to plant this way, Kingdom is planted. Pastor Chris shares the perspective, "I am grateful for the churches that are out there. But I am trying to produce Kingdom, not just church. And there are many different versions of the church, but just one version of Kingdom."<sup>293</sup> Research affirms that one hundred percent of pastors interviewed articulated an intentionality to establish, plant, equip and train a healthy mature body of Christ in unity to be effective witnesses of Christ that produce Kingdom.

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<sup>290</sup> LP10, interview.

<sup>291</sup> Ferguson, "The Appeal to Apostolic Authority," 51-52; Scott, *Apostles Today*, 12-31, 219-22.

<sup>292</sup> SLP3, interview.

<sup>293</sup> SLP1, interview.

### **Potential Future Studies Proposed**

Pastor Michael posed an idea to potentially conduct a study of the larger churches and church movements that might identify these large churches' apostolic leaders. The proposed study could research the top one hundred churches in America or church movements to identify apostles. Those churches where the term apostle is not used would be included in the study. The idea would be to survey these leaders with questions that addressed the character and common criteria of an apostle. Pastor Michael shares that the expected result would be that number of leaders in the contemporary church identified as apostles or apostolic might be quite high.<sup>294</sup>

Another study could be on whether and how reproduction extends from the first generation to the second. The research would explore the viability and the success rate of reproduction beyond the second generation to the third generation. Issues of the church plants' longevity, successes and failure rates, generational reproducibility, and reaching the unchurched versus church transplants can also be explored. Future studies of the long-term effectiveness and practicality of spiritual mapping could then be analyzed.

### **Kingdom Church Planting**

Every Nation, frequently referred to as a family of churches, is a local church movement that helps guide church planting at a local level. While the larger organization offers resources, assistance, and aid, the responsibility for specific vision and mission for their community originates from the local church who embrace the same DNA, values, and mission systems. The church establishes discipleship and Lordship in the hearts of individual people and the corporate body. This is done both internally in building up the bride of Christ to maturity and unity and externally extending and establishing Kingdom.

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<sup>294</sup> SLP3, interview.

Pastor Chris, Lotter, and Van Aarde reveal that when an apostle and a prophet come together and plant churches, they grow, reproduce, and create Kingdom.<sup>295</sup> There remains the continued necessity for generational reproduction of these offices and callings. These are evident in Every Nation, the researcher's local church, and church plants, as demonstrated throughout the live research conducted herein. Whether one chooses to implement apostolic and prophetic planting stemming from the local church, larger church movement, or church planting organizations or pursue other church planting practices, the viability and effectiveness of these New Testament principles continue and are available contemporary church.

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<sup>295</sup> Lotter and Van Aarde, "A Rediscovery," 2; SLP1, interview.

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## APPENDIX A

### INTERVIEWS

SLP1, interview by author, Chantilly, September 22, 2020.

SLP2, interview by author, Chantilly, September 8, 2020.

SLP3, interview by author, Reston, October 17, 2020.

SLP4, interview by author, Reston, September 8, 2020.

LP5, interview by author, Reston, September 24, 2020.

LP6, interview by author, Reston, September 24, 2020.

LP7, interview by author, Reston, September 24, 2020.

LP8, interview by author, Reston, September 24, 2020.

LP9, interview by author, Reston, October 2, 2020.

LP10, interview by author, Reston, October 7, 2020.

LP11, interview by author, Reston, September 23, 2020.

LP12, interview by author, Reston, October 23, 2020.

LP13, interview by author, Reston, November 12, 2020.

## APPENDIX B

### KEY TO INTERVIEW PARTICIPANT NAMES

SLP1 = Pastor Chris

SLP2 = Pastor Daniel

SLP3 = Pastor Michael

SLP4 = Pastor Kevin

LP5 = Pastor Charlie

LP6 = Pastor Joe

LP7 = Pastor Cameron

LP8 = Pastor Pat

LP9 = Pastor Rick

LP10 = Pastor Dale

LP11 = Pastor Alex

LP12 = Pastor Anthony

LP13 = Pastor William

\*Note all interview participant names are pseudonyms. They have been changed to keep the participants names anonymous.

\*\*SLP denotes role of the participant as senior leading pastor sending church planters.

\*\*\*LP denotes role of the participant as a local church lead pastor.

## APPENDIX C

### SAMPLE OF INTERVIEW TRANSCRIPT

JT Asking Q1:

What do you teach about the role of the Office of the Apostle and the Office of the Prophet in the church/church models?

Pastor Q1 Response:

So when you say in Church are you talking about big C church or congregation?

JT:

Yes.

Pastor's Q1 Response:

The office of apostolic and prophetic are dependent upon receptivity if are talking about the context of them working in the big C church. And there are a lot of people that don't even believe those offices even exist anymore. And so, for the churches that don't believe that, they don't have much relevance at all. What they do then if they are not approved or commended by the big C church. They can go out and start little c churches. I think the apostle and the prophet are primarily there to birth things. Apostle means sent. And so, if you aren't sent and you call yourself an apostle, then you are not fulfilling all of your responsibilities as a governmental leader. So if the church Big C will not receive the apostolic and the prophetic, then their primary responsibility then should be to go plant people who will. Generally, hopefully, in virgin territory where things have not begun before.

If the Church does receive them, then their responsibilities expand. They are still called to go and plant in that the prophetic is supposed to support the apostolic. That is the way I see in in the New Testament. The apostolic in the Old Testament would be the kingship or the judgeship. Sometimes the judge was both prophet and leader. But David and Nathan, great king and prophet. Isaiah served four or five different kings. So the apostolic would then be the leader of the government in the Old Testament to which the prophet would then support, correct, give guidance, and insight.

In the New Testament, you have Paul and Barnabus, and then you have Paul and Silas, who both governed churches that they either planted or didn't plant. So, Ephesus, they planted. But he wrote to Colossi. He had never been there. He wrote to Rome. He had never been there. His government was extended through his letters to churches to which he had never been and didn't have a role in planting. Now it may be that the people that he won from someplace went and planted there without his knowledge. Such as Colossi which is not out of the reach of Ephesus. So, it could be that somebody that he won at Ephesus, like Epaphras, actually went to go plant at Colossi. Because he says that Epaphras was from them or of them. At least they knew of them in Colossi. So it maybe that he went someplace else and then got planted in Colossi. We are not quite sure how Colossi got started. But his governance-ship, his rule, his influence extended beyond that which he planted.

So, if the church Big C will receive the apostolic and prophetic, then they can give architectural input into how the church ought to be established and input into how the church receive from God a mission that helps win their city or their community. And then in turn also disciples people to live well.

In the local congregation, if the apostolic and prophetic find themselves in the combination of doing planting work, either by going themselves or sending people. And they also find themselves pastoring, then their role ought to be to primarily and primarily raise up leaders to go out and do, train them to do, what their motivational gifts inspired them to train. So, the apostle is to send. If he is not going to go, because he has been called to pastor for a minute, then he ought to send people. So, it doesn't stop when happens to be in one spot. He has to then take whatever gifting he has got and use that to inspire other people to do what the apostolic is supposed to do. Even though the apostle might have to stay.

So, who do have that Paul could not figure out how in the world to reach the people in Crete? So, what did he do? He sent Titus. Titus was probably thinking, 'do you still love me?' I thought you cared about me. You sent me here? Then we have got Timothy in Ephesus. And so, his governing extended through the people when he could not go.

The prophet is supposed to be him who encourages the apostolic, wherever he is. And encourages the congregation through the Word of The Lord to do the will of God at the uttermost. But it is not, sometimes we reduce the prophetic in our world down to personal prophecy. That is not it. That is a benefit. That is not it. The primary role of the prophet is to give the Word for The Lord with respect to direction. And that then substantiated and administrated through the apostolic so that it can flesh itself out in vision that makes sense to people.

So, if a prophet has something that is... Like (*Pastor Daniel*) (said) three and a half years ago, it was 2017, said you all we are going to plant six churches in three years. He prophesied that in staff meeting. I looked at him and said couldn't we have talked about this first. What are you doing? Six in three. Well, it is going to be you bro. Cause I didn't say it. How do you do six in three? That is two a year. That is XXX per. How do you? And it happened. And it was natural. And I said 'wow, that is really great.' So, I took that which was extremely ambitious and I said okay. The Word of the Lord has come to us. I believe my prophet. Let's administrate this and find out who is to plant and where. And we found them. God brought them to us. Or they were David's in the flock, and we didn't recognize them. And it happened. It was fabulous. It was stretching, but it was great.

So, the prophet helps the apostolic do what it ought to do. That is why Pastor Daniel is so critical to our progress. So critical. Though he only speaks three or four times a year from the pulpit. Behind the scenes he helps me, and he helps our eldership, and he helps keep us on point, guides us. There are things we to sometimes hone and file down to find out 'what exactly is God saying here.' But I am telling you, without him we wouldn't be what we ought to be. We wouldn't be who we are. So, I hope that helps.

## APPENDIX D

### INTERVIEW QUESTIONS FOR SENIOR PASTORS/LEADERSHIP OF PLANTING CHURCHES

1. What do you teach about the role of the Office of the Apostle and the Office of the Prophet in the church/church models?
2. What do you teach about the theological basis of apostolically and prophetically planting churches?
3. Presenting the New Testament church model as forth in Ephesians 4:11-13, what is the church doing that might shift back to the apostolic and prophetic church model of the early church; and practically implement and transfer this model beyond the few doing it today?
4. What is your contribution as an Apostle, Prophet, or Director of Church Planting Initiative in terms of sending and commissioning church plants prior to the plant, during the planting process, and as the church grows?
5. What is the church doing to implement spiritual mapping and what has its' impact been in establishing church plants?
6. What does the church/Every Nation Churches do to train in regard to architecture, planning, and resources that enables successful church plants?
7. What would you like to see included in a church planting manual, as it applies to the apostolic and prophetic governance in church plants?

## APPENDIX E

**INTERVIEW QUESTIONS FOR CHURCH PLANT LEAD PASTORS**

1. What do you teach about the role of the Office of the Apostle and the Office of the Prophet in the church/church models?
2. What do you teach about the theological basis of apostolically and prophetically planting churches?
3. Presenting the New Testament church model as set forth in Ephesians 4:11-13, what is the church doing that might shift back to the apostolic and prophetic church model of the early church; and practically implement and transfer this model beyond the few doing it today?
4. As lead pastor, what has been the benefit and impact of the oversight of the local church's apostle and prophet in providing support to your church prior to the plant, during the planting process, and as the church grows?
5. Was any spiritual mapping implemented and executed prior, during, or after your church was planted? If so, what was the impact?
6. What training did you receive from the local church and Every Nation Churches in regard to architecture, planning, and resources that helped enable a successful church plant?
7. What would you like to see included in a church planting manual, as it applies to the apostolic and prophetic governance in church plants?

## APPENDIX F

**SURVEY FOR CHURCH PLANT PASTORS**

Q1: What is the name and location of your church?

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Q2: When was your church planted?

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Q3: How many members does your church currently have?

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Q4: Approximately how many regular attenders come on a weekly basis?

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Q5: Approximately how many leaders serve in your church? (i.e. small group leaders, community outreach, prayer, etc.?)

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Q6: What impact has the church had on the local community?

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Q7: Has your church planted any other churches or have plans for future church plants? If so, how many and where?

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Q8: Was any training on church governance provided prior to establishing the church plant?

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Q9: Were any manuals or resources provided before, during, or after the establishment of the church plant on church governance? If yes, what were they?

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END OF SURVEY

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## APPENDIX G

**CODING BASED ON RESEARCH QUESTIONS**

## Q1. A. Role of Apostle in Church Models

- Apostle as Authoritative
- Apostle as Servant
- Apostle as Visionary or Pioneer
- Apostle as Starter/Birther
- Apostle as Builder
- Apostle as Foundational to Church

## Q1. B. Role of the Prophet in Church Models

1. Identification of Prophet
  - Possesses Revelation
  - Possesses Prophetic Gift
  - Possesses Government
  - Possesses No Government
  - Ministry to Individual Only
  - Ministry to Corporate Body (Church, Region, Nation(s))
2. Operation of Prophet
  - Effective when Paired with Apostle
  - Not/Less effective without Apostle (governmentally)
  - Prophets Conceive
  - Prophet as Foundational to Church
    - Eph 2:20
    - Eph 4:11-13
    - 1 Cor 12:27-28

## Q2. Apostolically and Prophetically Planting Churches

- Apostolic and Prophetic Pairing Emphasis
- Apostolic Only Still Plants Churches, but Potentially Less Effective
- Prophetic Only Unable to Plant Churches
- Team Emphasis
- Gifting Emphasis
- Character Emphasis
- Prophetic Identification of Church Planters

## Q4. Cessationism and Dispensational Contrary Perspectives

- Pastors Addressed Directly
- Not Addressed by Pastors - Assumed Apostles/Prophets Accepted
- Referenced Historical Church Challenges
- Tone
  - Understanding
  - Protective
  - Compassionate
  - Accepting
  - Frustrated

- Searching
- Hopeful
- Resources Referenced/Recommended by Pastors
  - Percentage Bible
  - Percentage Scholarly Literature
  - Percentage Contemporary Literature
  - Percentage Internal Documents
  - Percentage Expressed Frustration with Lack of Resources
  - Percentage Expressed Excitement for Potential New Resources

## IRB APPROVAL

**LIBERTY UNIVERSITY**  
INSTITUTIONAL REVIEW BOARD

June 8, 2020

Jordanna Taffel  
David Pederson

Re: IRB Exemption - IRB-FY19-20-363 Apostolic and Prophetic Leadership in the Contemporary Church: Applied Study of the Early Church Model

Dear Jordanna Taffel, David Pederson:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**