

Recovering the Apostolic Church

*Dennis
Peacocke*

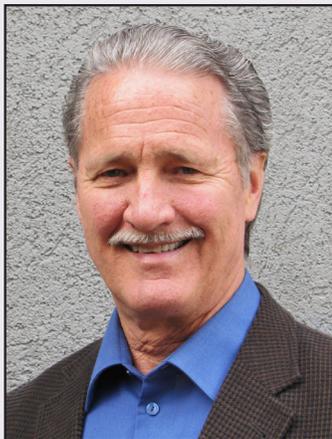


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GoStrategic (Formerly Strategic Christian Services)

Founded in 1979 by Dennis Peacocke who serves as President, GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. GoStrategic operates internationally, educating Christians through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

GoStrategic equips believers to be leaders in the communities where they live, work, and serve. We specialize in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over three decades of experience educating, modeling, and connecting like-minded individuals, we have seen first-hand the fruit of Christians applying Biblical principles to the most complex challenges. It is our sincere hope that the services we provide result in thousands of communities transformed as believers step in to rebuild, repair, and restore our world. To learn more, please visit our website: www.gostrategic.org



A former business owner, Dennis is the founder and president of GoStrategic, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored four books: *On the Destiny of Nations*, *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, and *The Emperor Has No Clothes*, as well as recorded numerous audio and video presentations.

Dennis and his wife Jan reside in Santa Rosa, California. They have three adult children and eleven grandchildren.

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Barney Coombs, founder and International Team leader of Salt and Light Ministries is widely recognized for his pastoral gifting and has written a number of books including 'A Guide to Practical Pastoring' and 'Apostles Today'. His latest book, 'God's Plan for Himself', is Barney's life message and looks in detail at God's original plan and man's destiny.

Barney has pastored churches in Basingstoke, England and Vancouver, Canada and is presently based at West Coast Christian Fellowship in Vancouver. He is married to Janette and they have three children and eight grandchildren.



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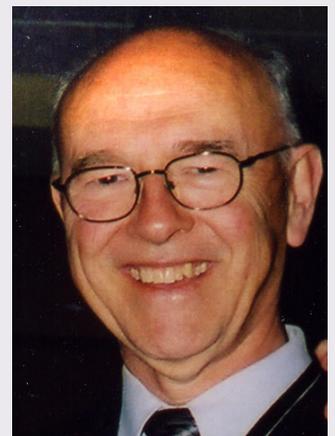


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SESSION 1

RECOVERING THE APOSTOLIC CHURCH BY DENNIS PEACOCKE

INTRODUCTORY MESSAGE:

Surveying the Building Site: Spiritual Family or Religious Corporation?

I. Let us look at the scope and sequence of the issues to be covered in this series.

- A. The following assertions will undergird the overall lesson:
1. We welcome Barney Coombs as a Senior Minister actually doing the work of an Apostle throughout the world.
 2. For the church to actually fulfill her commission to disciple nations ([Matt. 28:18-20](#)) and preach and display the gospel of the Kingdom of God in the earth ([Matt. 24:14](#)), she must be built on both the historic and contemporary foundation of Apostles and prophets ([Eph. 2:20](#); [Matt. 13:52](#)).
 3. Most of the church-world today is greatly challenged relative to this truth, and they are living a substandard life.
 - a. The historic churches (Roman Catholic and Orthodox) are essentially unable to energize their people to obey God's word or evangelize people and cultures.
 - b. The historic Protestant denominations (Methodists, Presbyterians, Lutherans, etc.) are trapped in internal division and/or have been internally overtaken by cultural syncretism.
 - c. Most Baptist, Pentecostal and Fundamentalist groups, though partially awakening, are built on corporation models of the voluntary association; they are caught up in Dispensational eschatology and personal pietism that renders their people's worldview neutered or dualistic.
 - d. In short, they are only able to assume a "holding action" against the ongoing cultural invasion and are unable to attack hell's gates ([Matt. 16:18](#)).
- B. If some portion of the church is to "get off the bench" and lead the way, we must do the following:
1. Build our churches relationally as spiritual families and sons of the Kingdom ([Matt. 13:38](#)).
 2. Produce climates of spiritual accountability where biblical discipleship and koinonia encourage consistent spiritual growth and holiness in the committed members of the church.
 3. Pastor and release people into personal victory and effective ministry in the whole texture of their lives.
- C. The principle themes we will deal with are these:
1. The relational foundations of the Apostolic Church and some of the current obstacles to them.
 2. The accountability foundations of the Apostolic Church and some of the current obstacles to it.
- D. Positively stated, the Apostolic church ought to provide clear direction for its members both internally, and an effective witness extending to the world. It should therefore provide:

1. (Harmony) Spiritual government ([Isa. 9:7](#)) that produces peace, selflessness (the cross); biblical standards and enforcement; singular corporate vision with multiple individual expressions.
2. (Safety) Protection of the flock from the spiritual forces of the world system operating within the church; false and innervating religious tradition; false teaching.
3. (Life) Practiced truth that brings personal transformation and enables the members to transmit transformation around them into the world.

II. Let us very briefly contextualize our present position.

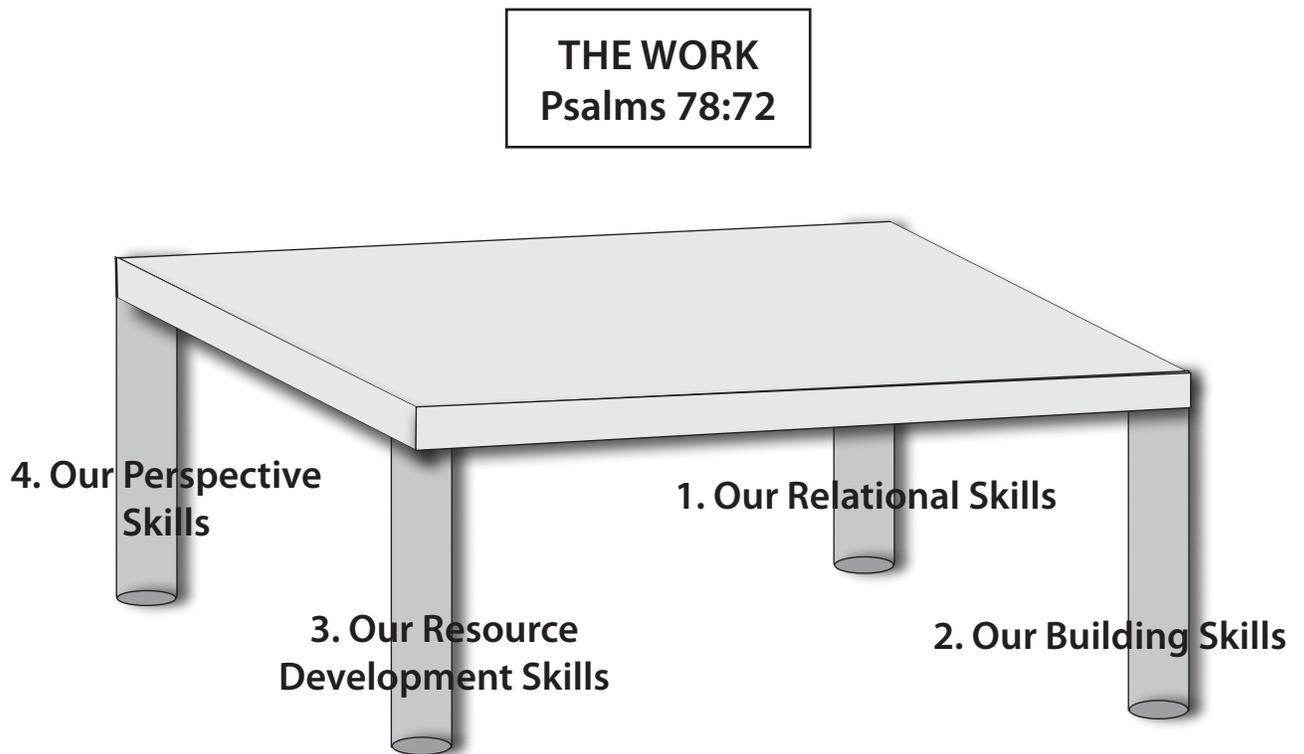
- A. I am aware of, but will not deal within this series, the historic issues:
 1. The first Apostolic church of Christ and the twelve.
 2. Paul, his Apostolic company and spiritual sons.
 3. John's line through Irenaeus and Polycarp; issues of Peter's Roman Catholic, Apostolic succession.
 4. Issues surrounding spiritual authority and the east-west church schism.
 5. The Reformation issues of "sola scripture" vs. the "tradition of the Church fathers" and the Holy Spirit's stewardship of the historic Roman/Orthodox churches.
 6. The Apostolic issues surrounding the Pentecostalism; the emphasis of the so-called, "Latter Rain Movement," on Apostolic restoration and Ephesians.
- B. I am aware we stand at the gates of reproach from within, and fires of persecution from without.
 1. Modern day Apostles and prophets are ridiculed or held with deepest suspicion; the Kingdom of God is often viewed as heresy; spiritual authority and discipleship are viewed as pretexts for a spirit of control.
 2. Those promoting active Christian worldviews are right-wing fundamentalist, Reconstructionist extremists, and enemies of freedom.
 3. Nevertheless, the cause of Christ, integrity and our children demand that we act honorably and courageously on the light we do have.

III. We must now introduce the "Building Platform" model we will use to structure our teachings around. Our key seminar texts are:

- [Ps. 78:72](#)
- [John 21:4](#)
- [Eph. 2:20](#)
- [Matt. 24:14](#)
- [Eph. 4:8-16](#)

- A. Let us review the four foundational building legs.
 1. Our Relational Skills.
 2. Our Building Skills.
 3. Our Resource Development Skills.
 4. Our Perspective Skills.

The Four Legs of the Apostolic Church Model



IV. We will now begin by examining the *relational nature* of God and His church.

- A. The Trinity forms our non-negotiable pattern for building in life.
 1. To see God's truths and building patterns, we must study the Trinity. In it we see the perfect picture of spiritual family, government and community.
 2. God is a Father, we are children as sons and daughters. We are "born again" (John 3:3) into spiritual family (Matt. 12:46-50).
 3. To build like our Father, we must build relationally. The tenderness of John 17 is a perfect picture of relational love and commitment.
 4. Within the Trinity, all three Persons are ontologically (being) equal, but in their function (doing) there is a subordination and a division of labor.
- B. The church is a spiritual family, not a voluntary association.
 1. God's *sovereignty* is manifested in our church placement (1 Cor. 12:13, 18) and reflects clearly of revelation and submission to His Lordship.
 2. The religious system which surrounds us is doing everything it can to keep us from producing, or having the courage as leaders, to try and produce a truly family-based fellowship.
 3. The spirit of democracy, egalitarianism, and religious "success" work powerfully against our identity as, "sons of the Kingdom" (Matt. 13:38).

- C. We must not succumb to the religious pressure surrounding us to produce:
1. “Spiritual supermarkets” where we serve people’s vision rather than discover God’s vision/design for the church and help people discover their unique ministry contribution within its corporate context.
 2. Focus so much on ministry and production, function and growth that we become religious corporations rather than a “family” business.
 3. Let numbers of reputation within the surrounding religious community press us into diluting the atmosphere of family within us and playing into the unreality of the church as a meeting or series of programs.
- D. What we must build is an atmosphere of sonship, not so much men as spiritual fathers, but with each of us as spiritual sons and daughters like Christ is to the Father.
1. Our people’s relationship to God is to a Father (Matt. 6:10).
 2. Our intimacy towards each other remains an ongoing point of effort (1 John 1:7). We must be committed to being self-revealing within the context of the redeemed community.
 3. The local church leaders must refuse to let the local church become the borders of their own spiritual family, but rather seek out brethren, cousins, and “tribal relatives” feeding from the same values and specific genes within Christ’s overall Body.
 4. The Apostolic church grows only out of family (Acts 2:42, 4:31, 5:41).
 5. Whoever can demonstrate committed relationships of mutual integrity and growth will lead whatever is *actually leadable*.

SESSION 2

Building Leg Number One:

“FOCUSING ON OUR RELATIONAL SKILLS” BY DENNIS PEACOCKE*Reclaiming Stolen People and Goods Through Spiritual Sons***I. Key Text: Gen. 14:21-15; Matt. 13:38****II. Key Assumptions:**

- A. God builds relationally: true Apostolic ministry produces spiritual family rather than religious corporations or user-friendly supermarkets.
- B. What the church must do to respond to our Father’s stolen people and goods is to go after them with “sons and daughters born in our houses!”
- C. All sonship is built on the reality of, *in relation to*...

III. God’s word on spiritual family and authority is, “*in relation to*...”

- A. Family, like the Godhead, functions properly under clear agreements, clear responsibilities, and clear headship.
 - 1. Jesus came as the ultimate “sent one” (John 3:17; 5:23-38; 6:29-57) or “apostle.” The church is built on those sent by and *in relation to* God (Eph. 4:8-16). Our responsibility is to discern those who are sent to us and biblically respond to them.
 - 2. The Kingdom of God is built by people, *in relation to* God’s sent authority. Exhibit “A” is the Centurion: (Luke 7:1-10).
- B. Our placement in God’s family is, *in relation to* those to whom He joins us with, rather than a voluntary association model.
 - 1. God sovereignly places us into particular parts (“tribes” Eph. 3:14-19) in His family (1 Cor. 12:13, 18).
 - 2. Our responsibility is to dig into our roots (D.N.A.) and stay there unless God releases us through covenantal violation (Matt. 19:6). “What God has joined together...” (Eph. 4:16).
- C. We draw life, blessing, growth and *commissioning*, *in relation to* how we receive and respond to those God has sent to us.
 - 1. What we receive people as (faith), determines what we draw from them and what they can impart to us (Matt. 10:41).
 - 2. In terms of church building, authority, and doctrine, this is equally true of the Apostolic Ministry (1 Cor. 9:1-2).
 - 3. The question is, “Who some is *in relationship to* you?” (John 13:20; Matt. 16:15-18).
 - 4. Jesus says we won’t see Him on earth again until we say, “Blesses is He who comes in the name of the Lord” (Matt. 23:39).

IV. Let’s look at some of the things leaders must do to help strengthen, “*in relation to*...”

- A. We must teach and re-teach what the Scripture gives us on family and authority.
 - 1. Once is never enough; the law is, “*use it or lose it*.”

2. We must *be*, teach, and model what Paul called, “holding the head,” — that is, honoring the vertical while living in the horizontal (Col. 1:18, 2:10,19; 3:17; 4:1).
- B. We must teach and model handling each other, “with our shoes off” (Ex. 3:5).
 1. True authority leads *in relation to* God’s word and to call (not men’s approval), but it usually walks “barefoot.” It is free of, I.O.U.s and helps bring things to *clear resolution*.
 2. 1 John 1:7 is our model; sin grows in hearts that are not self-revealing.
- C. Evangelistically, we must call God’s sons and daughters into His spiritual family (Matt. 13:38).
 1. Being grounded in God’s election, we can fish for men with boldness in our *spirits* and skillfulness *in relation to* where they are at.
 2. We are not groveling for an emotionally disturbed Jesus!

V. Sons and daughters must be *trained (discipled) to expand, inherit and pass on the family business.*

- A. Discipleship is training, *in relation to* someone else’s skills and values.
 1. Religion produces and encourages isolated “truth seekers.”
 2. Jesus commands, “love one another...” (John 13:34-35). *Lateral joints reveal clear vertical authority!*
- B. Let us now examine some major principles of training sons and daughters.

TWENTY TRAINING POINTS FOR SONS AND DAUGHTERS

(Biblical Discipleship)

What Spiritual Fathers Must Impart

1. Disciples are learning to live their lives under the same disciplines, values, and authority that Jesus lived out His earthly life.
2. Disciples strive to live out of their spirits, expressed through a vibrant soul and properly stewarded body.
3. Disciples practice truth as a way of life, rather than “discipleship program.”
4. Disciples understand and mature into, *in relation to...* as a permanent way of relational life.
5. Disciples understand the positive and negative sides of habit patterns.
6. Disciples understand that form leads to freedom, if mastered as a reflex.
7. Disciples constantly center in God’s word and prayer.
8. Disciples can hear and obey orders themselves as easily as they can give counsel to others.
9. Disciples invest their primary relational time with other disciples or those moving into this way of life.
10. Disciples seek out causes of defeat in their lives and apply biblical truth against them.
11. Disciples are obedience-oriented to Christ rather than fulfillment-oriented toward their own lives.
12. Disciples recognize that experiences or insight can open them up, but only practicing what they’ve learned will make those experiences or insights permanent.
13. Disciples understand that ownership produces responsibility.
14. Disciples understand that the fastest way to learn is to properly teach what they properly learned.
15. Disciples understand that spiritual change comes as a result of increased or more effective self-government in Christ.
16. Disciples factor man’s fallenness into their view of reality.
17. Disciples are constantly broadening and deepening their biblical worldviews.
18. Disciples live in the pain of, “standing in the question”)self-confrontation).
19. Disciples press themselves into other perspectives, especially their “seniors,” and strive to recognize the voice of God in all situations.
20. Disciples are committed to reproduce more disciples.

SESSION 3

THE ROLE & MINISTRY OF AN APOSTLE BY BARNEY COOMBS

I. Origin or the term, "Apostle":

Apostolos — as a noun, it is first found in maritime language: a cargo ship or fleet sent out. All its uses have two things in common:

- An express commission
- Being sent overseas

"We are forced by the perplexing multitude of attempts at a solution (regarding the origin of the term) to the conclusion that the darkness that lies over the beginnings of the primitive Christian apostolate can no longer be illuminated with certainty."

(Precise notes from Collin Brown: Dictionary of N.T. Theology)

A. Apostello— Verb: "to send out"

1. Secular Greek: to send forth, with emphasis on the sender, thus carrying the idea of authorization, as in the case of official envoys and divinely sent teachers.
2. LXX (O.T.) in Judaism - more than 700 instances - sent with a commissioning; again, the emphasis is on the sender (Isa. 6:8; Gen. 24:1).

B. Apostolos— Noun: "Apostle"

1. Classical Greek and Hellenism - in older Greek, the term is nautical: a freighter or naval force. Hence, it does not become a term for "envoy" as in the N.T., which is thus an unusual usage of the word.
2. Judaism - In Greek Judaism, the term rarely occurs as the Jews were not a seafaring people. Josephus uses it once for envoys sent to Rome (involving a journey by sea [apostolos], but with some influence of apostello). There is some link with the later institution of salua(a)h: a commissioning for a specific task, stressing authorization (the sent represents the sender), such as Paul had on the journey to Damascus (Acts 9:1).

C. New Testament Use

1. The N.T. use contains no trace of the common non-biblical use for the act of sending; it always signifies the person sent with full authority. The link with salu(a)h is made explicit in John 13:16.
 - a. It can refer to the commissioned representative of a congregation as in II Cor. 8:23 or Phil. 2:25.
 - b. It denotes the bearers of the N.T. message: first, the twelve (Acts 1:26), then the first Christian missionaries (Acts 14:4,14) —a wider circle (I Cor. 15:7). The Apostle is properly an apostle of Jesus Christ (rather than sent by a local congregation), hence the emphasis on a meeting with the risen Lord to be personally commissioned. Apostles, then, are not officials of the church, but officers of Christ for its upbuilding, and in this sense, they are comparable to the O.T. prophets (Eph. 2:20, 3:5).
Precise notes from The Kittel (Theological Dictionary of the New Testament)
2. It seems the word, "apostle," carried both the concept of being sent (under authority of another) and being translocal.

II. New Testament Apostles

A. Jesus

1. (Heb. 3:1) Consider Jesus, the Apostle and High Priest of our confession. Sent by the Father.

B. The Twelve Apostles of the Lamb

1. (Rev. 21:14) Sent by the Lord Jesus (Matt. 28:16-20).

C. The Equipping Apostles

1. Sent by the Lord Jesus and the Holy Spirit (Eph. 4:8,11; Acts 13:2).
2. It is not certain whether all of the following could be included as equipping apostles, but they are clearly extra to the twelve, and none of them except Paul was a scripture writer. It is also worth noting that the gospels of Luke and Mark, plus the book of Acts and probably Hebrews, were written by men other than the twelve.
 - a. BARNABAS (Acts 14:4,14)
 - b. EPAPHRODITUS (Phil. 2:25) Fellow-worker, fellow-soldier, brother.
 - c. SILAS (I Thes. 2:6)
 - d. TIMOTHY (I Thes. 2:6) True son.
"We sent Timothy our brother and fellow-worker in the gospel."
 - e. TITUS (II Cor. 8:23) Partner and fellow-worker, true son.
 - f. PAUL (rom. 1:1; Acts 14:4,14)
 - g. BROTHER? (II Cor. 8:23,18) Fame in the things of the gospel.
 - h. ANDRONICUS (Rom. 16:7) Outstanding apostle and relative.
 - i. JUNIAS (Rom. 16:7) outstanding apostle and relative.
 - j. JAMES (Gal. 1:19) The Lord's brother.
3. J.B. Lightfoot, in his commentary on Galatians, says that the word apostle "is not used as to lend any countenance to the idea that it is in any way restricted to the twelve."

III. Paul's Letters to Timothy and Titus

- A. These seem to be apostolic letters to junior apostles giving them instructions on how to successfully build, how to maintain and teach sound doctrine, and put right what is lacking.

IV. The Scope of Paul's Apostolic Ministry

- A. Paul's apostolic ministry was not restricted to evangelism and the proper laying of the foundation of Christ, but also the ongoing daily pressure of concern for all the churches (II Cor. 11:28).
- B. The Following Areas of Concern were Clearly Included in Paul's Apostolic Portfolio as a Master Builder:
 1. THAT JESUS CHRIST WAS THE ONLY FOUNDATION FOR BUILDING — Everything was to be "in Christ.")
 2. HE BUILT THEOLOGICALLY (I Tim. 1:10)
 3. HE BUILT EVANGELISTICALLY (Rom. 1:16)

4. HE BUILT PATRIARCHALLY (I Cor. 4:15; Col. 3:12-14)
5. HE BUILT RELATIONALLY (Rom. 12:4-5; Col. 3:12-14)
6. HE BUILT SUPERNATURALLY (Acts 15:12; II Cor. 12:12)
7. HE BUILT PASTORALLY (Co. 1:28-29)
8. HE BUILT SERVINGLY (I Thess. 2:6-9)
9. HE BUILT PRAYERFULLY (Eph. 3:14-21)
10. HE BUILT PROPHETICALLY (II Cor. 12:1-7)
11. HE BUILT GOVERNMENTALLY (II Cor. 13:10)
12. HE BUILT DANGEROUSLY — He took chances with using a young man like Timothy
13. HE BUILT CORPORATELY (Eph. 4:16)

SESSION 4

V. The need for Accountability to Apostles and Prophets

- A. There are over 700 fellowships in our family of churches; every one of them received apostolic and prophetic input to some degree or another.
- B. Everything healthy belongs to something larger.
- C. Internal Integrity vs. External Integration

VI. Positive results from apostolic and prophetic input:

- A. SAVES YOU FROM TAKING SHORTCUTS IN APPOINTING NEW LEADERS:
 - 1. Do they have your family genes?
 - 2. Do they have a gift of ruling?
 - 3. Are they owners or stewards?
 - 4. Are they teachable?
- B. SAVES YOU FROM EXPERIENCING IN APPOINTING ELDERS:
 - 1. Does his character match his gifting?
- C. SAVES YOU FROM MAKING RASH DECISIONS
- D. SAVES YOU FROM WEARING OUT THE SAINTS WITH TOO MUCH ACTIVITY — “I am come so that you might have meetings and have them more abundantly.” (Some meetings need to be cut.)
- E. HELPS YOU MAINTAIN SOUND DOCTRINE AND A BALANCED DIET.
- F. HELPS YOU MAINTAIN BIBLICAL STANDARDS OF HOLINESS.
- G. KEEPS YOU TO AN OUTWARD FOCUS (Too much church building; not enough seeking the kingdom.)
- H. HELPS PREVENT MAJOR CHURCH SPLITS
- I. HELPS DEAL WITH THE PROBLEM OF A “SQUARE PEG IN A ROUND HOLE” i.e. a prophet trying to be a pastor. ***(This list is continued in Session 7)***

SESSION 5

Building Leg Number Two:

“WE MUST BUILD WITH SKILLFUL HANDS” BY DENNIS PEACOCKE

Focusing on Our Building Skills

Texts: Ps. 78:72; Acts 13:1-4.

I. Skillful building requires a clear understanding of spiritual authority.

- A. Spiritual and natural authority is undergoing unprecedented attack both in the world and in the church. This is loosing a spirit of egalitarianism, the worship of democracy (through elitist manipulation), and *anti-executive attacks* (Jezebel) in every realm.
1. The issues of authority abuse, controlling spirits, and self-interest (real as all these abuses are) have created a paranoid atmosphere where clear, functioning, directional authority is viewed as Hitlerian.
 2. The ancient biblical warning stands as testimony against anarchy and selfishness, masked as “initiative”: “Smite the shepherd and scatter the sheep” (Zach. 13:7); “everyone did what was right in their own eyes”; (Judges 17:6, 21:5); “where there is no vision... the people cast off restraint” (Prov. 29:18).
 3. To build properly, we must build God’s *place* for us; with God’s *people* for us; in God’s *timing* for us; God’s *way* for us; related to God’s *resources* for us.

II. Let us summarily examine some major building skills involved in handling spiritual authority and releasing it to others.

- A. Let us attempt to see why the church is foundationally built on the ministry of Apostles and Prophets (Eph. 2:20).
1. Apostles (we are not talking about writing scripture!) have these primary responsibilities:
 - a. To bring order and direction to the vision
 - b. To order, validate, sometimes train and commission church Elders.
 - c. To act as counsel for the leaders.
 - d. To help keep doctrine and emphasis in their proper historic perspective.
 - e. To help resolve church conflict.
 - f. To help keep the local churches relating to something larger than themselves.
 2. Prophets have these primary responsibilities:
 - a. To impart the vision with God-breathed inspiration which “glues” people together and motivates them.
 - b. To hear and declare what God is saying to the church, and in specific, what He is saying to that part of His church their ministry influences and serves.
 - c. To discern the historical eschatological times (according to the Prophet’s sphere).
 - d. To speak placement and encouragement to the individual saints (according to

the prophets sphere of ministry).

B. Let us now examine some of the basic skills involved in using and distributing spiritual authority.

1. God's revealed pattern by which He builds is to consolidate spiritual authority and then gradually release it to other trained, "family" members (1 Tim. 5:22). What we do in the beginning of our ministry (Paul: Acts 14:23) we grow out of down the road! My strong advice is to consolidate without apology and sort out as you go, the power hungry, the people's "rights" activists, and the naive.
2. Here is my sense of this operational truth nearly twenty-five years into it:
 - a. Consolidate power without apology, but with clear instruction to others.
 - b. Release (break off pieces of your governmental sending) slowly and with clear provisions and definitions.
 - c. Form governmental and ministry councils to spread and encourage ministry responsibility and diversity. Some of these ministries may become "Deacons," which is a high calling (1 Tim. 3:1-14).
 - d. Stay involved enough in the *leadership* vision (vs. management functions) to keep the garden weeded from independent visions unrelated to the spiritual DNA root structures.
 - e. Watch for believers who resist instructions or instructors (Prov. 5:12-13, 23). Pride and "works" are operating *here rather than faith*.

SESSION 6

III. Let us now review some major truths relative to the uses and abuses of spiritual authority.**A. Spiritual Authority: Twelve Significant Truths**

1. In a local church, "Elders" are the presiding leaders. "Deacons" or Council Leaders are the management, and the people are where the fruit is supposed to grow and show.
2. All authority functions in the tension of the vertical (executive) and the horizontal (corporate). Wisdom is knowing the proper mixture for each situation, person and project, and keeping this reality *constantly sharp* with all your people. (Examples: soul/spirit; husband/wife; parent/children; presiding Elder/Elders; Apostolic covering/local church; owner/management; Republic/electorate).
3. As a rule, authority should seek to persuade and instruct rather than declare or demand.
4. The difficulty of the task usually determines the amount of authority required and the amount of warfare that will arise surrounding its usage.
5. Spiritual input should be relative to the demand (Matt. 5:42) and nature of your relationship (John 15).
6. Give your leaders truth the people don't have; require from them at least the same spiritual disciplines expected from the people.
7. Spiritual authority, properly exercised, should properly answer all four of these questions:
 - a. Is what is being advocated, found in at least 2 or 3 scriptures?
 - b. Do I practice myself what I am advocating for another?
 - c. Would I want to be treated like this by the authority I relate to?
 - d. Is this a preference of biblical principle being proposed for my own convenience or for the benefit of the other person?
8. For a lead Elder to submit to his own elders, as his own personal point of accountability, is like a husband submitting to his wife as an authority figure. Council, input and building together is one thing; authority, when it is needed, is quite another.
9. Functioning authority presses believers to live out of their spirits, while not rejecting the validity of their souls and gift of their bodies.
10. Functioning authority imprints believers with biblical principles that progressively release them into better and better decision-making skills.
11. Functioning authority helps train people to hear from another's point of view with full credence, before preferring their own opinions.
12. Functioning spiritual authority makes sure that God's Word is mediating all relationships; familiarity tends to breed politics, favors, and unbiblical graces.

Building Leg Number Three:

“DEVELOPING AND MANAGING RESOURCES” BY DENNIS PEACOCKE

Focusing on Our Resource Development Skills

Texts: Ps. 78:72; Acts 13:1-4.

I. The apostolic Church grows and develops most of its own resources out of “family” rather than hiring people (John 10:12) or bringing in “head transplants.”

A. Developing our family members lives and ministries in the Lord is at the tip of our list in terms of serving Christ (Eph. 4:14-16).

1. Our goal is not size, action, money, or notoriety; it is *people* who are living victorious in life (Rom. 5:17) and whose *responsibility* and *productivity limits* are increasing before the Lord.

2. As noted in virtually all of my teaching, *stewardship* is a central issue in “Almighty and Sons.”

B. We must seek to lead people into three major areas of resource/skill development:

1. The general *disciplines and truths* required of all believers

2. The specific *ministry skills* required by their calling.

3. The *leadership skills* required to lead in their calling.

C. In order to accomplish these three goals, we must pray for workers to arise (Matt. 9:38-42), and that we can train and recognize their callings and engiftments.

1. A truly New Testament church is a church committed to giving itself for the sake of God’s kingdom rather than *herself*, i.e. focusing on meetings or size as our point of “success” or sense of well-being. Size and “great meetings” can be a religious deception.

2. Kingdom equipping, relative to B 1-3 above, means *different spheres of equipping* (family, church, commercial, civil) under the oversight of the Elders. This means the Elders themselves will also have to specialize (division of labor) in ministry development.

3. The elders primary resource development tool is in how *they model what they want done within their own leadership groups!*

Example:**Elders (Lead Elder)**

(flow of life and example)

Leadership Teams

- accountability group leaders
- equippers (pastor/teachers; sphere equippers)

**The People**

II. Stewardship and resource development demands that we develop and utilize strategic thinking and accountability skills.

A. As noted in my series called, *Strategic Thinking*, there are five basic resource skill areas.

1. Revelational resources.
2. Relational resources.
3. Administrative resources.
4. Financial resources.
5. Message resources.

B. Stewarding resources responsibility is a direct attack against the religious *deception of false faith*.

1. This quote from Peter Wagner is helpful: "You cannot navigate the ship without constantly reading the numbers and charting the course; ignorance of statistics is ultimately a cop-out for not caring whether an organization lives or dies."
2. This *accountability foundation* within the church provides a spiritual climate for Godly time management (Ps. 90), effective evaluations of matrix-mission statement and life-goal standards, and performance-accountability evaluations. *False religion hates strategy-accountability issues* because they flush out rebellion, fear of an and failure, and the possibility of real progress for God's Kingdom.

SIXTEEN POINTS OF RELIGION THAT DESTROY RESOURCE DEVELOPMENT IN PEOPLE AND THE CHURCH

1. Keeping praise in the realm of the soul, so as to never move into worship in our spirits. The kingdom manifests out of our spirits; our spirits are the seeing, hearing, discerning, and acting parts of us in God which our souls and bodies are to follow and magnify (Luke 1:16: "My soul magnifies the Lord... my spirit rejoices...").
2. Throwing new teaching at people before they have practiced and worked through the digestion of the old (the pulpit-entertainment system we live in).
3. Refusing to let the people suffer under the pain of a convicting word. Religion demands that people measure God's presence by feeling good, especially in themselves (Refusing the pain of standing in the question).
4. Viewing repentance as crying or pain at the point of being exposed rather than seeing true repentance as what we do at the point of conflict (2 Cor. 7:10).
5. Refusing to re-stock our shelves of understanding when confronted with a new truth that challenges the present order ("Little children" Matt. 18:1-5).
6. Focusing on "truth" without an equal focus on "the way" (John 14:6) God has revealed to walk that truth out.
7. Errors of conceptual imbalance because the vertical-horizontal balance of that truth (*the cross principle*) is not applied in appropriate tension.
8. Relational presumption that creates an atmosphere of fleshy indulgence dishonor and ultimately, unbelief.
9. Personal initiative that precedes the timing or amount of God's initiative.
10. Legalism: hiding in God's rules so that you don't have to be led by the Person of the Holy Spirit with His dynamics of varied application (2 Cor. 3:6).
11. Phariseeism: adding personal opinions to God's laws so as to become your own law-giver (*pride*).
12. Practicing confusion/deception, that is, operating contrary to your won standards and priorities (Agreement-alignment problems).
13. Blindly believing that talking about something necessarily changes it.
14. Unbiblical dispensationalism that puts faith or responsibility off on someone else or some time other than your own.
15. Having and expressing strong opinions and *directions* for someone without taking responsibility for the *results* of your opinion and counsel.
16. Laying back when decisions are being made so that if it goes awry, you can say, "well, I never really went along with that anyway!"

SESSION 7

THE ROLE & MINISTRY OF AN APOSTLE BY **BARNEY COOMBS** (Continued from Session 4)

- J. CHALLENGES YOU TO HAVE A PROPHETIC VISION FOR THE CHURCH:
 1. To define it.
 2. To prepare for its implementation.
 3. To divide it up into its various departments, each with its own vision.
 4. To carefully select those who should govern the part.
 5. Top start preparing leaders for the future — the future belongs to those who have prepared for it.
- K. HELPS YOU GUARD THE SPIRITUAL ENVIRONMENT OF THE CHURCH:
 1. Gossip
 2. Broken or strained relationships
 3. Social/practical displacing the spiritual
- L. HELPS YOU NOT TO RUN AWAY FROM YOUR PROBLEMS
- M. CHALLENGES YOU TO BE DISCIPLINED IN DELEGATING
- N. CHALLENGES YOU TO MOVE IN THE SUPERNATURAL AND TAKE RISKS
- O. ENSURES ROOM IS MADE FOR ALL THE EPHESIANS 4 GIFTS
- P. ENSURES GOOD FOUNDATIONS ARE LAID IN CHURCH PLANTS

VII. THE NEED FOR APOSTOLIC FATHERS

- A. There is a great need for spiritual fathers. Paul said we don't have many.
- B. Seven Advantages:
 1. THEY ARE NOT EASILY THREATENED BY THEIR SPIRITUAL CHILDREN.
 2. THEY TEND TO BE MORE MAGNANIMOUS THAN OTHER LEADERS (Unless they have a strong prophetic life-flow. Thomas Myerscough regarding Willy Burton: "He's a difficult young man, but he will go a long way").
 3. THEY KEEP A BROAD PERSPECTIVE (They refrain from getting bogged down in minor issues).
 4. THEY MAKE MORE ROOM FOR INDIVIDUALITY (They want to see all their spiritual children reach their full potential in Christ. They see the great value in diversity).
 5. THEY GIVE IDENTITY BY APPROBATION, ENCOURAGEMENT, AND CORRECTION.
 6. THEY OPERATE FROM A HIGHER LEVEL OF FAITH.
 7. THEY FIND IT EASIER TO INTER-RELATE WITH OTHER SPIRITUAL FATHERS AND THEIR SPIRITUAL FAMILIES.

VIII. CONTEMPORARY APOSTOLIC MINISTRY

- A. REVIEWS WITH A TEAM.
- B. IMPACTS A TOWN/CITY.
- C. OPENS DOOR FOR A TRANSLOCAL EXPERTISE.

- D. POSTURES GOD'S PEOPLE TOWARDS UNITY (Interacting with other groups).
- E. CHALLENGES MAN-MADE TRADITIONS THAT PRODUCE HARDENED INFLEXIBLE WINESKINS.
- F. ASSEMBLES A STRATEGY THAT IS SUITABLE TO THE SITUATION.
- G. PLANTS CHURCHES.
- H. DISCOVERS AND HARNESSSES PROPHETS AND THE OTHER MINISTRIES.

IX. THE APOSTLES' PRIME VISION: TO BRING GLORY TO GOD IN THE CHURCH AND IN CHRIST JESUS.

- A. The Glory of his inheritance in the saints (Eph. 1:18).
- B. God's dwelling place in the spirit (Eph. 2:19-22).
- C. Bringing many sons to glory (Heb. 2:10).
- D. To bring to light what is the administration... in order that the manifold wisdom of God might now be made known through the church to rulers and the authorities in heavenly places. This was in accord with the eternal purpose (Eph. 3:9-11).

"AN APOSTLE" by W.F.P. Burton

When as a little boy I was taken to church, there was a coloured window in the end of the building, showing the twelve apostles. They were dressed in most elaborately decorated robes, and carried croziers, orbs, lambs, and other unnatural symbols in their hands, while round their heads ere treat halos, something like Lancashire cheeses. I sat looking at that window, Sunday after Sunday, until I really thought that apostles were like that — but they were not. It was sheer imagination.*

*Let me give you a Bible picture of an apostle: He is a weak little chap, with a poor voice (II Cor. 10:10), a gaolbird** (Acts 16:23). He looks under-nourished and his clothing is disreputable (I Cor. 4:11). He is a tramp of no fixed abode, and has been abused and falsely accused (I Cor. 4:9-13). If you look at his hands, they are stained and cracked by the hard work of softening skins, and sewing them into tents, for that is his livelihood (Acts 18:3). At times he is very ill, even despairing life (II Cor. 1:8-11; Gal. 4:13; II Cor. 11:30). Perhaps these infirmities may have come from the terrible sufferings which he had undergone (II Cor. 11:23-28).*

That picture has not much in common with the twelve complacent old gentlemen looking benignly at one from the church window, has it!

*crozier: a staff surmounted by a crook or cross carried by bishops as a symbol of pastoral office.

**gaolbird: a person serving a prison sentence; a jail bird.

SESSION 8

Building Leg Number Four:

“FOCUSING ON OUR PERSPECTIVE SKILLS” BY DENNIS PEACOCKE*Perspective Measures the Leaders*

Texts: II Cor. 10:17-18

I. It sometimes seems true that in the end, having the proper perspective is the key to a “3D” life.

- A. *What I see and how I see largely determines what God can do with me.*
1. My sight is largely determined by five factors:
 - a. The nature of my ministry office (5-fold, elder, ministry equipper, etc.).
 - b. The sphere of my calling.
 - c. God’s scope for my influence or leadership.
 - d. The gifts of the Holy Spirit I use.
 - e. My instructors and my peers, direct and secondary (reading, audio teachings, etc.)
- B. Our ability in God to be used in producing *Apostolic people* (like people in the book of Acts) besides resting on biblical authority, discipling and ministry equipping, also rests on two other major factors:
1. Our modeled example of burning but not burning up” (Ex. 3:2).
 - a. We must walk in our limits. Those we lead are usually our first casualties if we don’t.
 - b. Building generationally is God’s answer to burn-out (Example: David - Solomon and the temple: “bloody hands” is often the first generation of ruler’s task).
 - c. The High Priest first offered up sacrifices for himself (Lev. 9:8; 4:1-12). This principle has many applications for us as leaders. Among them are:
 - Seeing the importance of *your life to God vs. a “ministry machine.”*
 - Seeing the value of your life, time, and skills. Jesus spent His primary time with his disciples, rather than spending Himself on the “white-belts.”
 2. We must make sure that we keep faith in the perspective of the Kingdom of God rather than simply the Ecclesiastic or spiritual functions of life.
 - a. Faith must include what we bring to the study of God’s Word, prayer, worship, healings, gifts of the Spirit, etc. for our *own lives*.
 - b. It *must* also challenge the people to see faith applying to their stewardship, secular jobs, witnessing, change in self and others, family civil government, etc.
 - c. False religion always tries to narrow faith and squeeze it out of changing *the world* (Matt. 28:18-20 or Gen. 1:26-28), i.e. “komeo” to tend for and make complete.
- C. Before we summarize and close, permit me to address one last significant issue, that is, the inherent tension between *sodality* (local church) and *modality* (extra-local, missions).
1. Both are essential.
 2. Maturity carries with it the *essential ability to live at peace in tension, since life is in tension!*

3. The enemy plants *unbelief* between the local and the extra-local ministries which leads to sarcasm, “they don’t understand,” etc.
4. Reject the unbelief: local/extra-local perspectives are like the tension of male/female, law/grade, now/not yet, etc.

FINAL SUMMARY

II. Major points from Dennis’ teaching:

- A. God builds, “*in relation to.*”
- B. We must be and produce disciples.
- C. Properly functioning spiritual authority is the extension of Christ’s Lordship in and through His Kingdom.
- D. We must learn our craft as believers and leaders, to building skillfully (Ps. 78:72). The word, “skill” is the word, “hokhman” in Proverbs which translates to “wisdom.”
- E. Resource building and ministry development requires clear strategy and accountability throughout the organization and the recognition and rejection of deceptive religiosity.
- F. Our perspective, properly nourished, gives grace and peace to ourselves and those we lead.

III. Closing words: “If you love me, feed my sheep” (John 21:24).

- A. We must carry and effectively work out Christ’s passion for the *feeding, protection, and wool-producing* life of His sheep.
- B. May God grant us to be a part of the raising up of a church in our generation, for the next generation, of a truly Apostolic Church! Amen.