



## **APOSTLES, EPH 4 MINISTRIES, ELDERS AND DEACONS**

necessarily organize a group of leaders to go and actually build it.

### **Apostolic Managers** -

They see the Great Design, usually imparted to them by the Apostolic Visionary.

They are Building Supervisors, Organizers and Initiating Administrators.

They can put many people to work and get them to work harmoniously together to see the God given plan actually built.

### **Many different kinds of Apostles**

#### **1) Pioneering / Church Planting with a Mobile Team**

They break something open out of nothing and then, after a while, usually two to three years they are ready to move on and leave the work in other capable hands. e.g. Paul and his various team members.

#### **2) Warring General Apostles - Conquer Territory and lead Armies to Victory**

These don't lead a "Church" of group of churches as we normally know them but lead an army of people who engage in evangelism, prayer warfare and other ways of taking ground for God. They usually lead a powerful Prayer Center which is the driving force of their ministry.

e.g. Biblical examples are Moses, Joshua, Gideon, David, Nehemiah, Paul. Some present day examples would be Cindy Jacob, Chuck Pierce, Lou Engle, Eileen Vincent, Natalie Hardy etc.

**3) Temporary Short Term Building Apostles** - Temporarily located, for a few months or a year or two usually. They often build carefully on a foundation already laid by a Pioneer Apostle.

e.g. Apollos, Peter, Timothy, Paul also did this in some cases.

**4) Permanent Stay Home and Build Apostles** - These Apostles build Regional

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Centers which are also Apostolic Centers on a long term basis. Often a life work.

e.g. James in Jerusalem. Paul, then Timothy, then John in Ephesus. In Antioch no one is specifically named. In Thessalonica no one is specifically named.

Some present day examples would be David Yonggi Cho, Jack Hayford, Guillerlot Maldonado.

### **Apostles have Different Spheres - Acts 1:8**

**1) Jerusalem** - Apostle to Own City. No traveling Ministry e.g. James

**2) Judean** - Apostle to own nation or ethnicity. Do not travel to other nations. Do not normally minister outside one's own ethnic people e.g. Peter to the Jews.

**3) Samaritan** - Apostle to adjacent nations. e.g. From U.S.A. to Central and South America; England to other European nations

**4) Uttermost Parts of the World** They can go anywhere in the world, but they should only go as and where God directs. They are culturally and ethnically adaptable.

### **5) Apostles who work within the Structure and Institution of "The Church".**

They build God's Ekklesia, His called out people, into mature communities and into an effective fighting force that can then forcefully advance the Kingdom.

**6) Apostles who work outside this Church Structure.** They spend most of their time in the World invading and capturing segments of secular society and bringing it under the rule of the Kingdom of God. They do not spend much time within the Institutional Church.

### **Different Apostles have different Measures - 1Cor.10: 13-18**

A non rigid, unofficial pecking order needs to be recognized among groups of apostles and prophets. Adronicus and Junia were of note among the apostles Rom.16:7.

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**Some carry a Greater Anointing and Authority which needs to be recognized**

**Apostles are the Foundation and they build and support everything else**

If they are ignored and the building goes up without them it will often collapse later through lack of proper foundations.

**God does not inhabit Physical Temples**

God is not really interested in religious building and certainly doesn't dwell in them. Buildings can be useful but only if they serve His purposes (2 Sam.7:4-7,12,13; Isa.66:1,2; Mat 21:12-15).

**The Church, (i.e. God's people) is The True Building**

It is built from the foundation upwards. The Living Stones which we have all become must be set in proper order. This "building" becomes a "temple" a dwelling place for God in the Spirit (John 2:17-22; 1 Cor.3:9; Eph.2:20-22; John 14:1 to John15:10).

**1) Jesus is the Rock (the "Petra") , the ultimate unshakeable foundation**

Matthew 16:18; 1 Cor. 3:9-17. It's already laid. But we must take great care how we build upon this.

**2) Upon the Rock of Jesus the next foundational layer is built, which are the Apostles and Prophets with Jesus as the Chief Cornerstone - Eph. 2:19-22**

**3) The Next Layer built upon them are the other Eph.4:11 ministries**

**4) The Next Layer built upon them are the City Elders, Pastors and Local Elders**

**5) Then Finally All the People of God with their various Gifts and Ministries are set in order on this Firm Foundations**

**Apostles are shown the Mystery of Christ and the Kingdom. This is revealed by the Spirit of God to His Holy Apostles and Prophets -**

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Eph. 3:2-5 They get the building plan from God

**The word Kingdom means “Government” or “Rule” and there is a definite Governmental Order in the Kingdom**

**God has appointed in the church, first Apostles, secondly Prophets, thirdly Teachers (1 Cor.12:28).**

And then after that there are workers of miracles and gifts of healing etc.

**The Marks of a True Apostle**

**1) They are called to be an Apostle of Jesus Christ and appointed by God and they know it.**

They do not waver in this calling even in the face of rejection and opposition.  
Rom.1:1; 1 Cor.1:1; 2 Cor.1:1 Gal.1:1; Eph.1:1; 1 Tim.1:1

**2) They are clear about their Sphere and the main Thrust of their ministry**

Paul knew he was called to be an apostle to the Gentiles. He knew he was primarily called to be a preacher and a teacher. 2 Tim.1:1 etc. Esp. 1Tim2:7; 2 Tim.1:11

**3) Their ministry is Endorsed and Validated by other recognized Apostles with whom they have a relationship and to whom they are submitted.**

Paul was endorsed by James and Peter etc. in Jerusalem Gal.2:1,7-9. Adronicus and Julia (female) were of note among the apostles (Rom.16:7).

**4) Their Ministry is attested by these Five things:-**

**a) Their Life in Christ is an Example which other Leaders want to imitate.**

Paul and the church in Thessalonica. 1Thes.1:5 - 1Thes.2:14; 1 Tim

**b) They are Fruitful. They see Evangelistic success wherever they go.**

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The first Apostles - John 15:16; The Corinthian Church 1Cor.4: 14-16;1Cor.9:1,2

**c) They have planted and built Churches, either by birth or by adoption.**

Paul to the Churches of Corinth, Ephesus, Thessalonica, Collose, Rome, etc.

**d) As Fathers and Mothers they have Spiritual Sons or Daughters whom they have trained and released into successful ministries of their own.**

Paul to Timothy, Titus, Epapharus etc.

**e) Their ministry is accompanied by the Miraculous with God working attesting signs through their ministry.**

Peter - Acts 5:12-16; Paul - Acts 19:11,12; 2Cor.12:12

**These True Apostles direct all the other Eph.4:11 Ministries.**

**These Eph.4:11 Ministries are “The Craftsmen” of Zechariah 1:18 - 21.**

**They have the power to terrorize the strong Demonic Horns (or Kingdoms or Powers) and cast them out of the nations.**

These strong Horns are the powers that have come against God's people, scattered them and made them weak and impotent. God's people can no longer lift up their head. They have come with military and political power against and caused the building to cease (Zech.1:18-21; Ezr. 4:1,4,7,23,24).

**Their Power and their terrifying ability over these Strong Horns lies in their ability to build Heavenly Jerusalem according to the Divine Plan**

They are in close relationship with and receive their direction from Angels who check everything to make sure it is according to the pattern.(Zech.2:1-5)

**True Ephesian 4:11 Ministries have the following qualities**

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**1) Between them they have all the skills necessary to build the spiritual City of Heavenly Jerusalem in the Heavens over their physical City or Community.**

**2) They are the New Testament Equivalent of David's "Captains of 1,000's"**

**3) They attract Leaders to themselves. They are able to detect leadership skills and they know how to develop them, train them and put them to work.**

**4) A True Eph.4:11 ministry brings the Body to function in the area of their particular Gift. They equip the Saints for the work of the ministry - Eph.4:12**

**Eph.4:11 Prophets do not just prophesy.** They detect the prophetic gift in others, develop that gift and put it to work to produce a prophesying community.

**Eph.4:11 Evangelists do not just hold evangelistic meetings.** They will do the same thing. They will detect the evangelistic gift in others, develop that gift, put it to work and produce an evangelizing church.

It will be the same with the genuine Eph.4:11 Teacher and Pastor. They detect these gifts in others, develop them, train them and put them to work.

In this way a true Eph.4:11 Pastor can pastorally care for a church of thousands without any stress because he knows how to detect, develop, train and to put to work all the pastoral gifting in the Body without having to do it all himself.

**No Eph.4:11 ministry should be a "loner" on their own. They should be working together with other Eph.4:11 Ministries and working under the authority and leadership of True Apostles.**

**Many genuine Spiritual Gifts do not necessarily operate at the Eph.4:11 level.**

Not everybody who prophesies, evangelizes, teaches or pastors with a genuine gift is necessarily doing so at this level and therefore is not really an Eph.4:11 ministry although many are erroneously so called.

Like the Apostle, Eph.4:11 Ministry can only be appointed directly by Jesus. He calls them and sets them in the Church as He wills. They cannot appoint themselves

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and they cannot just be appointed by men.

### Eph.4:11 Ministries

|                      |   |                                  |   |
|----------------------|---|----------------------------------|---|
| <b><u>Think-</u></b> | vision;<br>strategy;<br>principles;<br>concepts;<br>doctrine. | <b><u>They do not think-</u></b> | individual people<br>local needs<br>local detail<br>daily affairs |
|----------------------|---|----------------------------------|---|

### Elders and Deacons

In many church traditions the three Biblical levels of leadership are confused and mixed up together to form one governmental body with various names such as "Deaconate" "Elders Board" or just "Elders" or "Trustees" or something similar.

**Elders:-** There are three words in the New Testament used to describe the same person.

|                    |   |  |
|--------------------|---|--|
| <b>Presbuteros</b> | - | Someone Mature in Years and Experience. An Elder.    |
| <b>Episkopos</b>   | - | Having an all round Overview. An Overseer, a Bishop. |
| <b>Poimain</b>     | - | to Tend or Feed, a Shepherd or Pastor.               |

All three words occur together in Acts 20:17,28 & 1Pet.5:1-4

The word is always in the plural when describing function in the local church.  
e.g. Acts. 20:17; Acts.15:6; Phil.1:1.

### **Elders:-**

- i) Have concern for the church locally;
- ii) Think people in the locality;
- iii) Exercise rule or government over the lives of the people;
- iv) Can be full-time or part-time;
- v) Are under the headship of a "Lead Elder" or Pastor in a Local Church or an Eph.4 Pastor in a City church;
- vi) The main gift of an Elder is government. He is to rule or



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manage the people in the same way that a father rules or manages the family (1Tim.3:4,5).

vii) Not all Elders are pastoral in gifting though the majority are. Apart from the character requirements, three things are essential in an Elder.

1) The ability to govern or manage.

2) The ability to uphold sound doctrine and refute error.

3) The ability to counsel and teach scripturally, not necessarily as a preacher in public (1Tim.3;2-5; Titus 1:9).

Administrators, Prophets etc. with the character and the gift of government can also serve as elders.

### **Lead Elder or Senior Pastor.**

This person is probably described in 1Tim.5:17. He must have the ability to rule well and have a commanding public ministry of the word. He is sometimes called "the Set Man", "Senior Pastor", "Pastor" or "Shepherd". He leads the local congregation corporately with the other Elders. His style is consultative, but with clear leadership. He does not make major unilateral decisions but he carries the vision and burden of the church. He is the main initiator and brings the judgments. He is the father of the local family. He is not the same as an Eph.4 Pastor but will often grow into one.

### **Pecking Order**

Although the scriptures do not specifically describe different levels or types of Elders, experience quickly teaches us that in a functioning Eldership, some are more mature Elders than others. If the right scriptural attitudes of humility and "in honor preferring one another more than ourselves" exist, then it is not usually difficult to recognize the realistic pecking order that exists. Without over definition we let it work with advantage. It is not wise to try to over define these distinctions but it is necessary to give more weight and recognition to those who obviously carry a greater wisdom, anointing and authority.

### **Yoke-fellow Elders**

In most Elderships there are usually one, two or three men who not only pick up some of the workload but actually pick up the yoke of the burden of the church and

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carry that burden in a similar way to the Lead Man or Pastor. I have come to call these Elders "Yoke-Fellow Elders" and they need to be recognized by the Lead Man and by the other Elders as having that special role and relationship in the church. It is necessary for the other Elders to allow these men to meet separately with the Lead Man and pray and strategize without feeling resentful.

### **City Elder.**

These men have a vision and government capacity beyond the local church. They see the local church of which they are part as a segment of the one church in the City and they have a heart for the whole city and share with the Apostles in the government of the City (Acts.15:4,6,22). We also find that Paul called for the elders of the City of Ephesus and charged them with certain responsibilities (Acts.20:17,28-31). But they are not called to Eph.4 ministry within or without the city. These City Elders will usually be the Lead Elder in one of the local or village churches which make up the city.

### **Elders Are Appointed by Apostles**

Elders are appointed by Apostles not by the voting of the congregation or the unilateral decision of the Pastor. Apostles should pray and seek the face of God, for it is really the Holy Spirit and not man who appoints. The role of an Apostolic ministry is to sense what the Holy Spirit is saying and simply do what He says.

### **Factors in Appointing Elders**

- 1) Does the apostolic oversight sense they are appointed by the Holy Spirit? (Acts20:28).
- 2) Do they have a clear call?
- 3) Are the people already recognizing them?
- 4) Are people already going to them and following their lead?
- 5) Are they ahead of where the people are generally and a real example?
- 6) Do they have the necessary character requirements? (1Tim.3:1-7; Tit.1:5-9).
- 7) Can they teach and refute error?(1Tim.3:2;Tit.1:9).
- 8) Can they rule as a father in the church and has this been proven in their family? (Unmarried men can become Elders, but their skills in fathering have to have been demonstrated.

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- 9) Are they committed to and compatible with the leader?
- 10) Do they understand headship and will they serve the head without usurping?
- 11) Are they compatible with the rest of the Eldership already appointed?
- 12) Are they in it for the long haul?
- 13) Are they self-motivated and full of zeal?
- 14) Are they men of prayer?
- 15) Are they full of faith?
- 16) Are they of proven impeccable financial integrity? Are their finances in order? Are they free from debt and are they released into joyful, faith filled, personal giving?  
Are they free from financial meanness. Do they have a faith filled attitude to church finances and would they stimulate the church into faith filled generous giving?
- 17) Do they recognize that they must live in open transparent relationships with the leader and the rest of the team.
- 18) Are they able to receive correction?
- 19) Are they giving attention to themselves and is there evidence of continual growth and progress that is visible to all. (1 Tim.4:16).
- 20) Are they pioneers or settlers?
- 21) Have they the time and commitment to do the job?
- 22) What is the condition of their marriage? Do all the conditions described above apply to the Elder's wife as well as to him. As a man and his wife are inseparably one flesh together, her condition may disqualify him.
- 23) Are they an example in all these respects for others to follow

When an Eph.4 ministry is resident in a "City Church" and has an involved functional relationship with the people and especially the leadership, then he takes the title of Elder as well as functioning in his ministry gift. So some apostles can be City elders at the same time. (1 Pet.5:1; 2John.1:1; 3John.1:1).

However Eph.4 ministries that do not have this "hands on" relationship with any church would not carry this title and would not be Elders anywhere.

### **Can Women Be Elders?**

The female form "Presbutis" of the same Greek word "Presbuteros" is used several times in scripture and is usually translated "Older Women" in our English Bible (e.g. 1 Tim.5:2; Titus 2:3). These women are called to have a motherly function in the

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church and, just like in the home and this carries its own governmental authority.

On the other hand in the two major biblical passages on the requirements of Elders or Overseers in 1 Timothy 3:1-7 and Titus 1:5-9, the Scriptures are clearly talking about men in particular and calling them to a role of fatherhood in the church.

Women cannot function effectively as fathers, but the church badly needs mothers as well as fathers. The two roles are not the same and should not be confused.

Church life is greatly enriched when some wise, mature, older women become part of the Eldership and function as Mothering Elders with governmental authority in the church as in the natural family. However, we must recognize the distinctive role of fathers and mothers. A church, just like a family, functions more naturally with a clear father/ head as the ultimate Leader or "Pastor".

Sometimes, in a particular situation, just as in the natural family, a local church may lose its spiritual father for a number of tragic reasons and there is no obvious male successor. God may then anoint a leading spiritual mother, already resident, to carry the responsibility of Pastor. In my opinion this is not ideal but it may be God's will and the best pragmatic solution in that particular situation. When this happens, in the will of God, I have seen it become very successful and we need to recognize and support such women. It's hard enough for them already without us adding our disapproval and criticism. Usually, when the crisis is over, which may take several years, the mother Pastor and the church are usually very relieved to hand the church back to an emerging father Pastor once again.

### **Elders Can Only Continue as Long as They Function.**

Eldership is not an office but a function. Once the function ceases for any reason then the reality of this situation needs to be recognized and the Elder should step down from the role because he is no longer doing it.

It soon becomes apparent from experience that it is not wise to appoint Elders for life because the men and circumstances change. What was once right may cease to be right for a variety of reasons. For this reason I have become convinced of the need of a regular appraisal of all Elders at least every two or three years to see if they are still functioning realistically and fulfilling all the requirements of an Elder

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that justified their initial appointment. If not, then they should not seek to continue, but should voluntarily step down. Failing that, the Apostle who appointed them would have to dismiss them from their position.

### **3) Deacons.**

These people work under the government of Elders or Eph.4 ministries. They have rule over a task allotted to them but are not governmental in general to the whole church. They serve those who are governmental.

- i) They serve -
  - a) Elders in a local church;
  - b) Apostles on an apostolic team.
- ii) They think task and how to achieve it.
- iii) They can be part or full-time, male or female.
- iv) They function in many areas, such as :-

|                             |                         |
|-----------------------------|-------------------------|
| initiating administrator    | pastoral care;          |
| implementing administrator; | specialist ministry     |
| music;                      | buildings and property; |
| youth;                      | catering;               |
| children;                   | hospitality;            |
| education;                  | P.A.-tapes/video;       |
| electronic;                 | electrical;             |
| finance;                    | transport. etc.etc.     |

### **Summary**

The focus of Eh.4:11 Ministry is the Wider Work of the Kingdom.

The focus of Elders is bringing the People to maturity.

The focus of Deacons is a overseeing a specific Task.

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### **Finally, Beware of False Apostles.**

### **Jesus commended the Church at Ephesus for discerning and rejecting False Apostles - (Rev.2:2).**

There were obviously many who were claiming this office in the Early Church who were false and they had to be discerned and rejected as false.

If the only apostles Jesus ever appointed were the original 12, (or even the 22 named in Scripture), then discerning them would not have a problem as they would all have been known by name. There were obviously many more who were functioning in this way and had a genuine call from God.

### **Paul warned the church in Corinth to beware of False Apostles because they were being taken in by them. (2 Cor.11:12-20).**

They were Characterized by :-

- 1) They boasted and make great false claims for themselves (v12,13; v 18).
- 2) They brought people into bondage with a false abusive use of authority (V20)
- 3) They devoured people financially and took from people by pressured financial demands (V20). Paul, like Jesus, never exploited people financially or in any other way even when he had a right to do so. He would rather work and supply his own need than to be a burden or a bad example (1 Cor.11-15; 1 Thes.2:9).
- 4) They exalt themselves and expect to be treated with a wrong reverential honor and respect. They expected people to bow to them and serve them with servility like the Scribes and Pharisees had done. They apparently treated people of no importance with contempt even striking them as Masters treated their slaves (v20).

Jesus taught and practiced that in the Kingdom that Apostles should be the servants of everybody (Matt.11:28-30; Luke 22:24-27 etc. etc.).

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