

Leadership Tips

A publication

Leadership Development and Church Ministries

Open Bible Churches

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LEADERSHIP QUOTES

Apostles and Prophets

“It was [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

Ephesians 4:11-13, NIV

“Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

Ephesians 2:19-22, NIV

“... an apostle [is] one who is called and sent by Christ to have the spiritual authority, character, gifts and abilities to successfully reach and establish people in Kingdom truth and order, especially through founding and overseeing local churches.”

David Cannistraci, Pastor and author

“The New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century, which is, to a significant extent, changing the shape of Protestant Christianity around the world... In virtually every region of the world, these new apostolic churches constitute the fastest growing segment of Christianity.”

C. Peter Wagner, Seminary teacher and author

“I dream about the church of Jesus Christ experiencing a new flexibility in the coming days. New churches will be birthed by the Holy Spirit to provide new wineskins for the coming harvest... Apostles, prophets, evangelists, pastors and teachers will... train and encourage the saints to minister in the love and power of our Lord Jesus Christ... Local elders will serve God’s people in their local congregations. Apostolic overseers would be free to spend time in prayer, in ministering the Word and continuing to give clear direction for the whole church under the anointing of the Holy Spirit. These apostolic-type overseers would lead more by influence than by hands-on management. They would be more concerned about undergirding the saints through prayer and encouragement rather than in ‘leading from the top.’ Teams of prophets should relate to the apostolic overseers on a regular basis as they receive messages from the Lord. The apostolic gifting needs the prophetic giftings to stay on track.”

Larry Kreider, Pastor and Author

“Prophecy, in simple terms, is the verbalized expression of God’s thoughts through a Spirit-inspired person ‘to a particular person or group of persons, at a particular moment, for a particular purpose.’ ”
Ernest B. Gentile, Pastor and author

“Prophecy does not make some people better than others; there is no structural hierarchy within the gift. There are no superior or inferior believers. Those Christians who perform exploits in supernatural giftings, or who have immense responsibilities within the Kingdom, will have built that influence on a solid base of humility and dependence on God. This level of anointing carries with it a deep sensitivity to the person of the Holy Spirit.”

Graham Cooke, Prophetic minister and author

“Therefore, my brothers, be eager to prophecy, and do not forbid speaking in tongues. But everything should be done in a fitting and orderly way.”

I Corinthians 14:39-40, NIV

“And now I will show you a more excellent way. If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.”

I Corinthians 12:31-13:2, NIV

LEADERSHIP DEVELOPMENT

Revival, Stabilization, Renewal or Stagnation and the Fivefold Ministry _____

All organizations have life cycles. They tend to begin under the leadership of a charismatic leader or leaders who have a “better way” of doing things. Over time they grow into institutions that tend to be less innovative and more bureaucratic. Organizational experts call this phenomena “historical drift” and suggest there are clearly defined stages in an organization’s life cycle: man, movement, machinery, monument.¹

Given this tendency toward institutional decline, is there a way to remain dynamic, innovative, and effective, especially in church movements? The answer is yes, but the solution is not easy and is seldom embraced.

The Bible says: *It was He [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ* (Ephesians 4:11-13).

Notice three general ideas in this passage. First, Christ gives gifts to leaders in the church. These gifts are often referred to as ministry manifestations, leadership gifts, or the fivefold ministry gifts. Second, these gifted leaders are to “prepare (equip) God’s people for works of service.” Third, these gifted leaders are to work together in their equipping ministry until the church achieves “unity” and “maturity.”

In times of **revival** when God pours out His Spirit and a great harvest of souls is reaped, the two sides of the gospel (evangelism and discipleship) are held together in dynamic tension and the fivefold ministry tends to work together to contain the fruit of the harvest (see diagram on the next page).

As time goes by there is a need for **stabilization**, which usually involves the development of statements of faith and policies and procedures to define the growing movement of local churches and standardize their activities. It is during the stabilization stage that the unity of the fivefold ministry leaders is challenged.

Apostolic and evangelistic leaders are wired by God to be evangelism oriented and immediate or short-term in their perspective. Pastors and teachers are wired to be discipleship oriented, and cautious or long-term in their perspective. Because of these differences in perspective, apostolic and evangelistic leaders tend to become frustrated with the growing stabilization of the movement and leave to form mobile church movements that focus on new ministry models and evangelism.

The transition of apostolic and evangelistic leaders out of the local church movement seems good at first. It usually alleviates growing tension between the two perspectives; but over the long term, it robs the local church of needed innovators and evangelists. As the revival wanes and the movement is stabilized, local church movements plateau and most church growth comes from biological and/or transfer growth (rather than evangelism of unchurched people).

On the other hand, the mobile church tends to implode over time as the revival wanes and stabilizes around the short-term ventures that tend not to develop the mature leaders needed to support the growing movement.

The role of the prophet during this stabilization stage is to call the mobile church and the local church back into the dynamic tension of partnership in the completion of the Great Commission (Mathew 24:14).

The Great Commission involves both evangelism and discipleship. God has given ministry gifts to leaders to prepare the people of God to work together in unity and maturity until His purpose of salvation is completed.

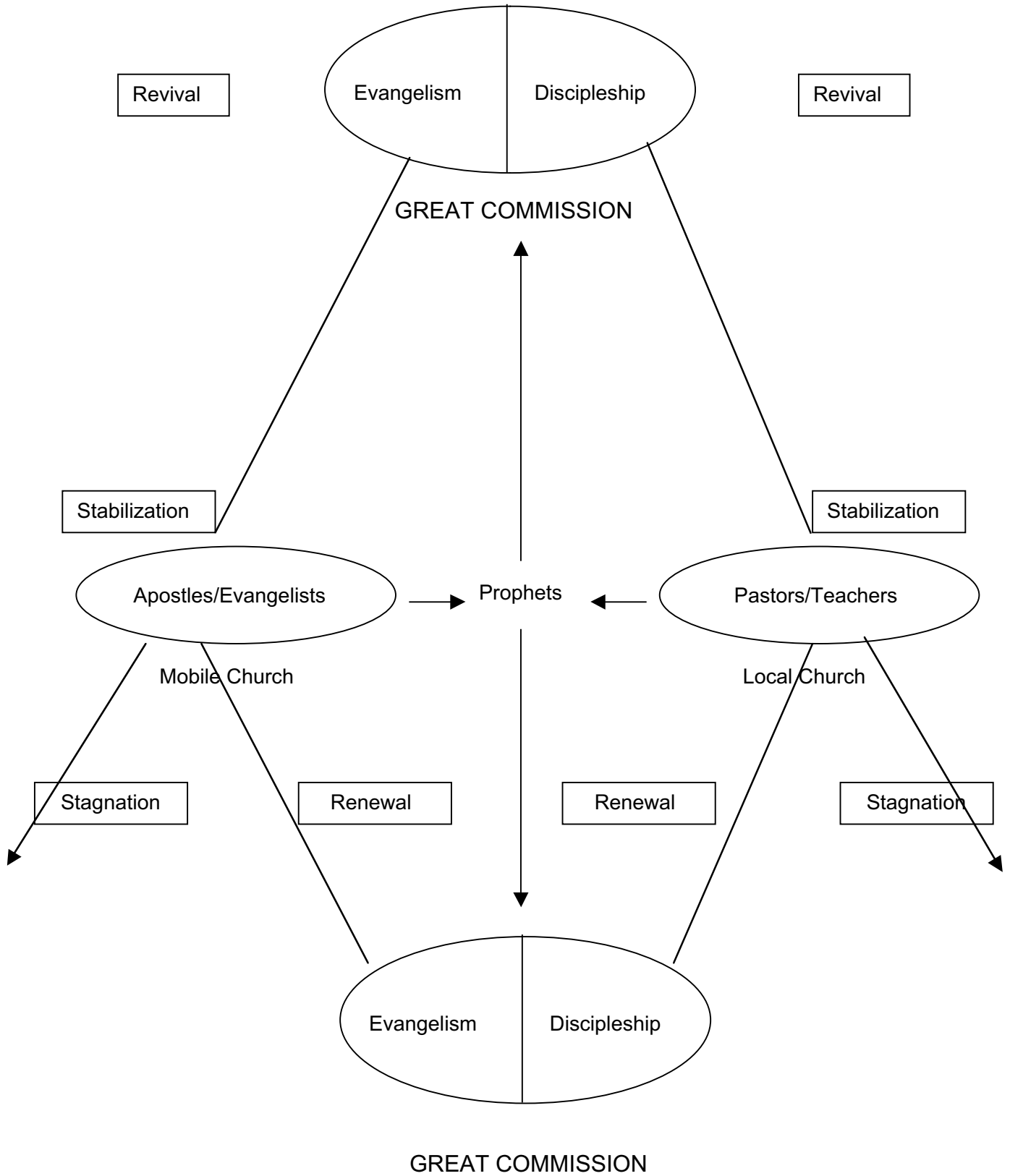
The leaders of the mobile and local church who have fivefold ministry gifts must partner together to avoid **stagnation** and to see **renewal** come to their organizations. Together they must lead the way in reaching unity and maturity so the church can attain “the whole measure of the fullness of Christ” for the salvation of many and the glory of God.

¹Arnold Cook, *Historical Drift*, p. 45, (Christian Publication/Horizon, 2000).

Paul Leavenworth, Executive Director, Leadership Development
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Revival, Stabilization, Renewal or Stagnation

5 FOLD MINISTRY GIFTS



CHURCH MINISTRIES

Fivefold Ministry and the Emerging Partnership between Open Bible Churches and Youth With A Mission

Over the past several years, prophetic leaders and intercessors in Open Bible Churches (OBC) have been calling for and praying that our movement would return to the historic roots of faith, evangelism, and church planting (nationally and internationally). Specifically, intercessors have been praying for an increase of faith in our leaders, an infusion of the spirit of evangelism into our churches, and that our movement would make room for apostolic leaders and church planters.

In October of 2002, a small group of Open Bible leaders were invited to participate in a dialogue with leaders from Youth With A Mission (YWAM) about how the local church could partner with the mobile church in the completion of the Great Commission. Out of this meeting have come ongoing dialogues, relationships, and an emerging partnership.

YWAM is an international faith mission of 15,000 plus full-time workers in over 150 nations around the world. YWAM was founded by Loren Cunningham in the late 1950's after he had a vision of waves of young people crashing onto the shores of all the continents and spreading the gospel to all the nations of the earth.

YWAM has a strong ministry track record of innovative outreaches, effective evangelism, and discipleship training for young people. Their leadership tends to be apostolic and evangelistic.

During the October 2002 meeting, Darlene Cunningham, wife of the founder of YWAM, shared that in the difficult early days of YWAM that Open Bible Churches supported and encouraged them in significant ways. She shared that they had "never forgotten" this early connection with OBC and believed that God was initiating a new type of partnership between YWAM and the local church, and that OBC may have a significant role to play in this emerging partnership.

Out of the initial dialogue have come ongoing dialogues, pilot programs, and an emerging partnership that is beginning to connect the apostolic and evangelistic strengths of YWAM with the pastoral and teaching strengths of OBC.

Currently, we are tracking eight OBC/YWAM pilots and partnership:

1. **Global Outreaches Unlimited (GOU)** – developed as a local church/denominational version of YWAM's Mission Adventures short-term missions program. Over 30 youth staff and over 300 young people participated in GOU trips to Tijuana, Mexico; Cuba; Chetumal, Mexico; and New York City in 2004.
2. **Mission Adventures/OBC church outreaches** – a pilot for a YWAM Mission Adventures short-term team and an OBC local church for city outreach successfully took place during summer 2004 in the Mountain Plains Region.
3. **YWAM Discipleship Training Schools (DTS)** – several OBC young people have and are currently involved in YWAM DTSs.

4. **OBC Church-Based YWAM DTSs** – a couple of OBC churches are exploring ways to host a YWAM DTS in their facilities as a local church-based DTS.
5. **OBC leaders speaking in YWAM schools/YWAM leaders speaking at OBC churches, conferences** – a couple of OBC leaders regularly speak at YWAM schools and there is a growing interest and opportunity for YWAM leaders to speak at OBC churches, conferences, etc.
6. **Internships** – a few OBC young people who have YWAM experience have or are doing internships at OBC churches.
7. **YWAMers becoming OBC church pastors** – a couple of YWAMers have recently joined OBC church staffs and others are interested in learning more about serving with OBC.
8. **Impact World Tours (IWT)** – four pilots are being developed with OBC churches for saturation evangelism in smaller cities and communities in the Central Region.

The ongoing dialogue between OBC and YWAM with the pilots and partnerships that are emerging seem to be one sign that OBC is returning to our historical roots and that renewal is coming in preparation for the harvest that God will bring in North America in the coming years. If you are interested in learning more or participating in this emerging partnership between OBC and YWAM, please feel free to contact me at the OBC national office.

Paul Leavenworth

TRENDS

12 Distinctives of “New Paradigm” Churches

1. They were started after the mid-60’s
2. The majority of the congregation members were born after 1945
3. Seminary training of clergy is optional
4. Worship is contemporary
5. Lay leadership is highly valued
6. They have extensive small group ministries
7. Clergy and congregants usually dress informally
8. Tolerance of different personal styles is prized
9. Pastors tend to be understated, humble and self-revealing
10. Bodily, rather than mere cognitive, participation in worship is the norm
11. The gifts of the Holy Spirit are affirmed
12. Bible-centered teaching predominates over topical sermonizing

Donald Miller, *Reinventing American Protestantism*

10 Characteristics of “Apostolic” Congregations

1. Strong biblical content
2. Earnest in prayer
3. Compassion for the lost
4. Obedience to the Great Commission
5. Vision for what people can become

6. Cultural adaptation to the target population
7. Small groups
8. Strong lay ministries
9. Every member and every seeker receives regular pastoral care from a lay person
10. Many ministries to the unchurched

George G. Hunter III, *Church for the Unchurched*

8 Characteristics of “New Apostolic” Mega-Churches _____

1. Large size
2. Family feeling, but not exclusive
3. Cross socio-economic classes
4. Led by “charismatic” pastor-leaders
5. Congregations are both independent and interdependent
6. Reflect New Testament theological bias
7. Passion for outpouring of God’s Spirit
8. Bonded by methodology, not theology

Elmer Towns, *Understanding the Cycles of Church Renewal*

9 Characteristics of “New Apostolic Reformation” Churches _____

1. New name
2. New authority structure
3. New leadership training
4. New ministry focus
5. New worship style
6. New prayer forms
7. New financing
8. New outreach
9. New power priorities

C. Peter Wagner, *Churchquake*

10 Characteristics of “New Wineskin” Churches _____

1. Senior Pastor – Equipping Pastor

- Senior Pastor – motivates others to help fulfill personal vision; primary planner, decision maker; primary teacher, preacher; may delegate to compensate for weaknesses or to expand ministry base
- Equipping Pastor – fulfills personal vision by identifying, equipping, releasing, and supporting others to be who God wants them to be and to accomplish what God wants them to accomplish

2. Board – Team

- Board – governance/financial accountability managed through elected/appointed group of church members
- Team – vision/ministry generating through cooperating group of gifted, mature leaders

3. Building – Community

- Building – identity and functionality of church is closely tied to a building and a physical plant
- Community – identity and functionality of church is closely tied to relationships and ministries that are jointly valued

4. Programs – Mentoring/Discipleship

- Programs – activities that are designed to meet the specific needs of specific people
- Mentoring/Discipleship – empowering people to become who God wants them to become and do what God wants them to do through accountable relationships

5. Size – Multiplication/Church Planting

- Size – health is measured primarily by increase in church attendance
- Multiplication/Church Planting – health is primarily measured by conversion growth and church planting

6. Male – Male/Female

- Male – church leadership roles are primarily held by men
- Male/Female – church leadership are held by men and women in partnership

7. Vocational – Bi-Vocational

- Vocational – pastors should be paid, full-time ministers whenever possible
- Bi-Vocational – pastors are bi-vocational to stay engaged in the harvest and have strong lay leadership teams

8. Mono-Cultural – Multi-Cultural

- Mono-cultural – a congregation is made up of a predominate racial group, age group, and/or socio-economic group of people
- Multi-cultural – a congregation is made up of diverse racial groups, age groups, and/or socio-economic groups of people

9. Organization/Denomination – Relationship/Network

- Organization/Denomination – identity, functionality, and loyalties are tied to a central or semi-central organization with some common values and goals
- Relationship/Network – identity, functionality, and loyalties are tied to close relationships, shared vision, and common ministry tasks

10. Formal Training – Non/Informal Training

- Formal training – church pastors and leaders are trained in traditional models such as Bible colleges and seminaries
- Non/Informal training – church pastors and leaders are trained in local/mobile church-based discipleship/leadership programs and/or in mentoring/internship/apprenticeship relational programs

LEADER'S READING RESOURCES

Apostles

Cannistraci, David. *The Gift of Apostle*

Apostolic Authority

Nee, Watchman. *Spiritual Authority*

Wagner, C. Peter. *Spheres of Authority*

Prophets

Gentile, Ernest B. *Your Sons and Daughters Shall Prophesy*

Prophetic Ministry

Bickle, Mike. *Growing in the Prophetic*

Cooke, Graham. *Developing Your Prophetic Gifting*

Apostles and Prophets

Torres, Hector. *The Restoration of the Apostles and Prophets*

Eldership and Fivefold Ministry

Kreider, Larry, et al. *The Biblical Role of Elders for Today's Church*