

## **ABSTRACT**

### **THE FIVE-FOLD PARADIGM: EFFECTS OF THE FIVE-FOLD EXPERIENTIAL COURSE EQUIP**

by

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The Five-Fold Ministry of the church has been abandoned for years: contributing to an anemic local church operating only a few of the ministries laid out in Ephesians 4.11. Using Experiential Learning Theory to design the intervention, the Equip course created a grounded understanding of the Five-Fold ministry for the participants. Alan Hirsh's work on APEST (Five-Fold) is crucial to understanding the Five-Fold character of God revealed in creation, redeemed in the mission of Jesus Christ, commissioned to the ministry of the church, and gifted through the Holy Spirit to individuals.

The research evaluated the change in the knowledge, attitude, and behavior of the leadership of LifeChurch Canton as a result of a sixteen-session experiential course on APEST (Apostle, Prophet, Evangelist, Shepherd, Teacher) ascension gifts and their application to the leadership of Life Church. Eight leaders of LifeChurch Canton participated in the Equip course and completed the research tools. The analysis of the quantitative and qualitative data resulted in four significant findings.

First, the experiential learning theory structure of the course resulted in transformational learning in the participants. Second, deconstructing old perceptions of the church by introducing the Five-Fold Ministry paradigm triggered emotional reactions in the participants. Third, the facilitator's attitude and direct participation in individuals in

the in-person experiential course resulted in participants overcoming negative emotions.

Fourth, relationships are crucial to the effectiveness of creating, developing, and managing ministry action in the individual.

THE FIVE-FOLD PARADIGM:  
EFFECTS OF THE FIVE-FOLD EXPERIENTIAL COURSE EQUIP

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by

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## **CHAPTER 1**

### **NATURE OF THE PROJECT**

#### **Overview of the Chapter**

Chapter One explains why the project investigates the driving forces behind a larger narrative of leadership imbalance within the local body. It also includes a statement of the problem observed in the American church and rationale for the project, research questions, delimitations of participants, and the relevant literature consulted. Chapter One concludes by describing the type of research and methods used for this project.

#### **Personal Introduction**

I have been actively involved in the leadership of three different churches during my ministerial career. When I contrast each of these instances, I discovered a worrisome trend. What began as a simple observation among leaders evolved into a more problematic conclusion about the American church. An imbalance of leadership voice has severely damaged the church's form and function.

After completing my first internship as part of my MDiv studies at Ashland Theological Seminary, I started working at a small church in Wooster, Ohio. Over four incredible years, the job developed from Groups Director to Campus Pastor. The congregation expanded from 100 when I arrived to 650 when I left. The church planted a multi-site campus and saw many baptisms and evidence of genuine salvation. The leader I worked closely with was an evangelist who effectively connected with the unsaved, de-

churched, and unchurched. He was also driven by the desire to see the church grow in size.

The problem in this church was that it had many new converts but no system to assist them in developing their faith and practice. The teaching did not emphasize growing in understanding God and his Word. Instead, the teaching focused on living the best life possible. Within the church, there was widespread relational dysfunction, which included the staff and the wife of the lead pastor. My exit from the organization was due to the chaos and inability to develop disciples who could sustain healthy relationships. The church's popularity waned quickly, and it has struggled to grow. What became evident to me was that dysfunction and sinful habits were allowed to continue unchecked, resulting in unnecessary frustration. However, the church was dealing with a more severe problem. There was no heart of a shepherd for the people. They should be guided, led, and nurtured. From that moment onwards, discipleship was a crucial component of my ministry.

Unconsciously, I looked for what I thought was missing from the previous church, both in terms of the giftings of the Lead Pastor and in terms of what I felt was lacking in myself. I was looking for a pastor who was skilled at shepherding the hearts and connections of his congregation. The second church where I worked was a larger congregation of around a thousand members preparing to launch their first multi-site church. The Church hired me to establish the church's discipleship system based on the model developed at the Wooster church and then plant a new multi-site church closely

connected to the sending church. I was grateful to be sitting under a shepherd who was focused on effectively educating his people and empowering others to grow the kingdom.

This season produced a lot of fruit and witnessed a lot of growth. The church plant increased from 35 to 350 individuals in just two years. People were being disciplined, their hearts were being shepherded, and outreach was growing into new places. The leadership of the church pushed into some complicated and challenging areas like teen suicide and disabled ministry because of a better balance of functions within the church. However, it became evident that kingdom expansion, racial justice awareness, and outreach had been contracted out to the church plant. Meanwhile, the main campus was content with marginal discipleship and pleasant, conflict-free living.

On the central campus, the people did not tolerate the prophetic voice of God. Many disputes arose because of attempts to modify the way the church had begun to cater to comfortable people instead of carrying for the needy and broken. The Lead Pastor's fear of conflict was directly linked to this imbalance. He had to rely on others' gifts as a shepherd teacher to move forward into justice-oriented ministries and outreach. While he felt free to do so on the new site, we had numerous conversations about how he did not allow his people to flourish and expand on the central campus. I was convinced that for a healthy counter-cultural expression of the kingdom the Church required discipleship and a balance of Apostolic, Prophetic, Evangelistic, Shepherding, and Teaching in leadership.

The church environment in which I am currently serving has been the most difficult. Replacing the founding pastor has been the most laborious task I have taken on. He established LifeChurch Canton as an attractional church. The church increased in

numbers due to a balance of evangelistic and apostolic leanings, as well as communication and charismatic giftedness. They also planted four other churches. Even though they did not want to see him go, the church's leadership realized that they needed to grow up as a church and mature into the next stage of ministry while I was in the hiring process. They claimed that they still maintained a church-planting mindset, which due to its administrative weaknesses limited their capacity to impact the community positively. The staff was poorly underfunded and overworked, and giving was abysmal. The facility became their financial growth barrier due to a significant debt burden and an inability to grow giving other than by adding numbers.

The imbalance in this situation was startling. The staff's hearts were not being shepherded, and they were underpaid and overworked. For six years, they worked six days a week to attract additional attendees. The Pastoral Search Committee hired me to improve stewardship, develop a discipleship structure to help the church mature, confront racial justice from a gospel perspective, and expand the diversity of the church leadership to reflect better the diverse community and the people that attend LifeChurch Canton.

Another significant problem was that God's prophetic voice to stand with the poor and oppressed was not only ignored but deliberately suppressed. They avoided difficult problems to ensure that nothing stood in the way of people being attracted to the church. When the Word of God began to be taught in a way that acknowledged God's traits other than love, it was rejected by the church, which had grown resistant to diverse teaching and the prophetic voice. I witnessed the harmful effects of unbalanced leadership on the church's function and effectiveness once more.



In addition to an actual call to become reproducing disciples of Jesus Christ, I believe that each local church must live out the whole range of the church's Five-Fold Ministry. The imbalances I've noticed resulted from the church's leadership neglecting to yield to each of the Five-Fold gifts (Apostle, Prophet, Evangelist, Shepherd, and Teacher) found in people, resulting in a shift in the church's ministry. The only way for the lead pastor to submit is for Jesus Christ and the Holy Spirit to guide us as mature Christians.

### **Statement of the Problem**

Ed Stetzer discussed the 2019 General Social Survey and its consequences on religious affiliation during the Current Conference 2019 session. The religion category "No Religion" received the most votes for the first time since its foundation. Something has shifted dramatically. According to Stetzer, Christianity's home-field advantage in America has been effectively erased. As indicated by monthly church attendance, Christians who were non-practicing or simply in Christian name have abandoned the Christian title, causing the shift. While the number of nominal Christians and cultural Christians has shifted dramatically to the "No Religion" group, the number of committed Evangelical Christians has only slightly decreased in a statistically negligible fashion. In terms of proportion, the number of evangelical Christians has remained constant.

The research mentioned during the conference session was released by Christianity Today and detailed the mainline denominations' 40-year decreasing trend. "They [mainline Protestants] have suffered tremendous declines over the last 40 years, going from 30 percent of the population in 1972 to just 10 percent in 2016" (Christianity Today). There is a short-term problem with how our church organizations have operated, suggesting a broader fundamental problem in the American Christian church as a whole.

Barna recently discovered that just 20% of Christian adults engage in any discipleship activity. Only seventeen percent of professing Christians claim they have met with a spiritual mentor (Barna 2015). Only a tiny percentage of active Christians follow Jesus' example of one-on-one discipleship.

Barna has found that Americans "are slightly less inclined to believe Satan is real and much less likely to believe the Bible is accurate in all it teaches or that God is omnipotent and omniscient" (Barna Group and Lutheran Hour Ministries 173). Barna observed in another study that the world (including Christians and non-Christians) is thinking less and less about God, which is reflected in their speech (Barna Group and Lutheran Hour Ministries 81).

Nowadays, Christians are less likely to think they have a responsibility to communicate their faith, speak about the benefits of following Christ, convey their witness, reference scripture, or call someone to defend their beliefs (Barna Group and Lutheran Hour Ministries 15). Furthermore, just 64% of Christians think they should communicate their religion with others (Barna Group and Lutheran Hour Ministries 18).

The global Covid-19 epidemic has hastened exit of people from the church. In-person attendance in January 2021 was barely 40% of the previous year. One-third of churchgoers have quit attending church online or in person, according to a Barna report released in July 2020 (Barna). Fifty percent of Millennials have stopped going to church (Barna). According to LifeWay Research, faith in the church has plummeted to an all-time low as the epidemic has prolonged from months to years. Also, church closings are outpacing church planting in Protestant denominations. While 91% of Christians said

they would return to church at least as regularly as they had before the pandemic, just one out of every ten pastors said their attendance had approached 90% of pre-pandemic levels in January 2021. Only time will tell if church attendance levels revert to former levels (Barna).

The church's disarray, which preceded the impact of the Covid-19 epidemic, is proof that God is "shaking" his church. (Breen 25.) Pre-existing tendencies have accelerated, resulting in a more visible trend. There is both a crisis to solve in the Western Church environment and an opportunity to examine what God is permitting to happen (Woodward 29). Alan Hirsch and other authors have proposed a reason for the issues plaguing the church.

Churches in Western America are designed to be led by a prominent individual at the top of the organization resulting in the church's distinctive characteristics dominating (Briggs et al. 116). Spirituality and organization tend to reflect that leader, which is harmful to the body (Hirsch 117). Hirsch writes, "The church, as the principal agent of Jesus' mission, must have all fivefold functions operational to do what Jesus did and to reach to the fullness of Christ" (119). According to Hirsch and other experts on the subject, a mature body must have all of the church's functions, not just the supremacy of one voice (Hirsch 118; Lee 17).

One issue with the Western Church is that of organization. A leading writer on APEST, Alan Hirsch writes, "If we accept an axiom of organizational theory—that we are perfectly designed to achieve what we are currently achieving—then applying the APEST test to the traditional marks, we can say that the church is perfectly designed by

shepherds and teachers to produce shepherding and teaching outcomes" (131). While pandemics can be overcome, the thinking patterns that created the weak foundation that crumbled under strain will be preserved or strengthened (Hirsch xxxi). The church has been built around the dominating leadership attribute of a shepherd, with the more commonly recognized title of "Pastor" assigned to the congregation's leader (Bailey 272). Theologically as a re-calibrated system of leadership, a better comprehension of all of Jesus' characteristics is required (Hirsch xxxii).

The pandemic has made the need for change even more pressing for individuals in the area of the Five-Fold ministry. While the shepherd-pastor model has had some results, the efficacy of the single gift is diminishing as the pace of cultural change accelerates. "Shepherds used to have the luxury of slow change since culture shifted slowly. Now, that same thinking will lead to abandonment, as entire swaths of culture cannot understand the language and posture of the church" (Savage). A revived fivefold ministry, including apostles, is required for a restored church based on New Testament patterns and ideals. The rapid and increasing cultural change necessitates a new opportunity in purpose that only apostolic service can provide (Breen 17).

As overseers of the flock, Christian leaders are personally accountable for their congregations. Statistics like the above indicate a fundamental problem with how churches are managed and a significant shift in churchgoers' trust and attendance habits. Leadership shapes the church's culture. Current leadership has resulted in immature Christians who are incapable of building a compelling religious community with meaning

and purpose. In this scenario, the leadership and their choices are the source of the issue and the solution.

### **Purpose of the Project**

The purpose of the research was to evaluate the change in the knowledge, attitude, and behavior of the leadership of LifeChurch Canton as a result of a sixteen-session experiential course on APEST (Apostle, Prophet, Evangelist, Shepherd, Teacher) ascension gifts and their application to the leadership of Life Church.

### **Research Questions**

#### **Research Question #1**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) before the training?

#### **Research Question #2**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) following the training?

#### **Research Question #3**

What aspects of the sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) had the most significant impact on the observed changes in knowledge, attitude, and behavior among the participants?

### **Rationale for the Project**

This project arises from Scripture. A continual call to return to the scriptures to examine the leadership structures of the church today and bring them in line with the truth is required by church leaders. The letter to the Ephesians contained instructions for how the church is to be unified and operate as the body of Christ. Ephesians 4.11 is the primary text for this Project.

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his 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. (*New International Version*, Eph. 4.11)

Ephesians brings up issues that must be addressed. First, If the body has not been built up and reached maturity, something within the offices or functions that Christ gave the church is missing. The lack of any of these voices or an imbalance among them threatens to keep the body from attaining the whole measure of the fullness of Christ.

Second, the gifts of the Apostle, Prophet, and Evangelist are not as valued in the American church context. The knowledge about these offices and functions has been relegated to stories about Billy Graham, wayward Pentecostal Apostles, and prophetic individuals predicting the end of times. In contrast, the scholarship on the Shepherding and Teaching functions of leaders in the Western Church is extensive.

The third reason is directly connected to the second issue in that there is little scholarship at the time of writing on the impact of APEST leadership on organizations. This gap in research and ministry projects potentially leaves a gap in the understanding of what Christ intended for the church.

Finally, the church's leadership or the body of Christ must be united to see an effective church body. The whole measure of the fullness of Christ is the goal. Anything short of that needs correction and refinement. To see all these functions present, submission to each other and submission to a greater authority is necessary. The need for submission to the Holy Spirit to guide the church is of utmost importance.

This project improves the knowledge of APEST and positively affects the behavior and attitudes towards leadership as laid out in Ephesians 4.11. As a result, it enables LifeChurch Canton and other churches to address the issues as laid out above, to correct the issues of maturity in the American church today, and attain another measure of the fullness of Christ. This project aims to improve knowledge of all five ascension gifts and fill the gap in scholastic information for future students. Furthermore, the reunification of the church leadership in submission to each other and the Holy Spirit will further align the church to God's vision

### **Definition of Key Terms**

The following key terms for this Project are defined as follows.

#### **Ascension Gifts**

These are the gifts given to the church by Christ in Ephesians 4.11 before Jesus' ascension. These gifts were designed to build up the body of Christ by empowering,

leading, and equipping the people of the church to do the works of service. Found in fullness in Christ, these gifts help lead the church forward in leadership, while Christ sits at the Father's right hand.

### **Five-Fold**

This term is shorthand for the five different individuals described in Ephesians 4.11, also described as APEST. While these gifts can be found in individuals, recent literature has expanded Five-Fold to include The Five-Fold character of God found in creation, the Five-Fold mission of Jesus while on earth, the Five-Fold ministry of the Church as functions of the body of Christ, and the Five-Fold gifts given by the Holy Spirit to individuals. Other ways of describing the Five-Fold include: Five-Fold aspects, Five-Fold archetypes, and Five-Fold jobs.

### **APEST**

An acronym for the equippier gifts is found in Ephesians 4.11. It stands for apostle, prophet, evangelist, shepherd, teacher.

### **Apostle**

The Apostolic Ascension Gift is present to help lead others to advance the Gospel and discipleship into new communities.

### **Prophet**

The Prophetic Ascension Gift is a correcting voice and a catalyzer for care for the disenfranchised and hurting. The prophet understands the will of God in situations and helps to speak the truth.

### **Evangelist**



The Evangelistic Ascension Gift tells the story of God in every context and recruits others to do the same. The evangelistic voice contextualizes the story of God into the workplaces of the church and the communities they live in. It is concerned with the church being missional in every area of life.

### **Shepherd**

The Evangelistic Ascension Gift cares for the heart of the people and maintains the community by addressing strife and brokenness within the hearts of individuals. The shepherd's voice empowers the church to heal and to extend forgiveness and spiritual care.

### **Teacher**

The Teacher Ascension Gift maintains the truth of God in the minds of the people. The teacher empowers people to grow in maturity of the faith and knowledge of the scriptures. They spread the ability for the church to understand and apply truth.

### **Delimitations**

An understanding of key terms in discipleship in the LifeChurch Canton context is crucial to the success of understanding the Equip course. The LifeJourney is a discipleship program that helps individuals transition into reproducing disciples through an intentional progression of five experiential courses. Completion of the Equip course is crucial to the project as the sixteen-session training will be the sixth experience building on the previous five. Only those who have completed the first five courses of the LifeJourney were permitted to participate. LifeJourney graduates understand the

framework of discipleship in LCC's context and the call to influence others together. This creates a baseline of understanding on which to this project built.

The project also focused on the change in leaders within the church. To that end, only those who have become Partners at LifeChurch Canton could participate. Partners have agreed to serve, tithe, be in the community, study God's word, and disciple others, and are the voting body of the church. This shows submission to the church body and investment in the local church. Through the Partner Care Program, which provides accountability and connection to a staff member, maximal ministry effectiveness was achieved.

Finally, only those in active leadership within the church were included. Specifically, those who are on staff, the elected leadership team of the church, have been on the leadership team of the LifeJourney courses, or have been facilitators of those courses were included. This ensured that they are leaders within the LifeChurch Canton context.

### **Review of Relevant Literature**

This project used many different categories of literature, including journal articles, statistical analysis of trends in the American church, primary sources from leaders in the field, and Bible texts. Expert interviews on historical trends that led up to the problem of the project were conducted. Biblical commentaries on the greater narrative of Scripture as well as Ephesians 4.11 were consulted. Books on the leadership of the church in history were reviewed as well as dissertations on the five-fold ministry in

Protestant and Pentecostal traditions. Adult education theory and curriculum development were consulted in the design of the sixteen-week course.

Of crucial influence is the author Alan Hirsch. His work on APEST is significant to the research, and his works with other authors have created a basis for the training and leading thoughts in this area of study. He has done extensive work in creating training for leaders and lay leaders within the church body to help reclaim Ephesians 4.11 as well as being the preeminent scholastic voice in Protestant circles on APEST.

### **Research Methodology**

The project also relied on qualitative and quantitative measurement of leaders at LifeChurch Canton, who completed the sixteen-session course. A questionnaire was given to the participants to fill out before the course measuring the leaders' knowledge, attitude, and behaviors through an online survey. Following the course, the same tool was given to them to measure any change. A semi-structured focus group was conducted following the training to ascertain which aspects of the sixteen-session course were most effective.

### **Type of Research**

The project was an intervention designed to positively affect the knowledge, behaviors, and attitudes towards APEST leadership within LifeChurch Canton. The intervention was as a continuation of the LifeJourney discipleship process at LifeChurch Canton and used terminology and groundwork to create a new course that continued the training. This discipleship process had not addressed APEST leadership at any point. Adult educational theory was used to create experiential elements in the intervention as

well as instruction, application, and personality tests. Mixed methods were used to measure the change resulting from the intervention through questionnaires and semi-structured interviews.

### **Participants**

The participants were all Partners at LifeChurch Canton who were also graduates of all of the LifeJourney courses and leaders within the LifeJourney process, staff, or on the Leadership Team of the church (elected leadership positions). Eight individuals completed the Pre- and Post-Intervention Five-Fold Survey, the sixteen-session experiential course on the Five-Fold Ministry (Equip), and participated in the Post-Intervention Five-Fold Focus Group. The age range was between 30 and 69 years old. The education level of the participants included some college, Associate Degrees, Bachelor's Degrees to Graduate Degrees. Seven women and one man participated in the Equip Course. Seven participants were white, and one was black.

### **Instrumentation**

This intervention used two methods to collect qualitative and quantitative data. The first was the Five-Fold Survey, a seventeen-question quantitative survey created by the lead researcher and delivered before and after the intervention. The Five-Fold Focus Group was the second instrument, which was a post-intervention focus group with six researcher-designed qualitative questions.

### **Data Collection**

A list of all of the individuals associated with LifeChurch Canton that met the requirements of the Equip Course was compiled. An invitation to participate in the eight-

week course was sent to that list, as well as a description of the Equip course. A Pre-Intervention survey was included to assess the levels of knowledge, attitudes, and behaviors regarding the Five-Fold Ministry.

Following the Equip Course, the Post-Intervention survey was sent with the same questions to assess any quantitative change. All participants were invited and participated in a Focus Group conversation to evaluate the effectiveness of the course in determining any change in the knowledge, attitude, and behavior of individuals within the course. This Focus Group served as a qualitative measurement of the Equip Course.

### **Data Analysis**

The project utilized a mixed-method approach of quantitative and qualitative instrumentation. The pre and post surveys provided statistics such as the means and standard deviation of the data, which determined quantitative change. The data was separated into the categories of knowledge, attitude, and behavior for further analysis. The focus group was recorded, transcribed, and analyzed to identify common language and themes using thematic analysis. Attention to the participant's responses to tense subjects, body language, laughter, and other emotions also enhanced the coding of the transcript, revealing qualitative data. The quantitative and qualitative data were analyzed together to answer the Research Questions.

### **Generalizability**

The project is focused on the American church and may not be repeatable in other contexts. However, the impact of the Five-Fold Ministry is not limited to the American church, and the course could be used to empower church leaders to contextualize the

work of the Holy Spirit through the Five-Fold in their local expression. Experiential Learning Theory was utilized in the design of the project. The findings support its use in adults to create transformational learning and has wider applications for the effectiveness of the church.

Some of the project's unique requirements could hinder the repeatability of the project unless a process of membership in the local church that includes accountability that ensures investment of those members is present as participants in Equip would need that baseline. Similarly, training that empowers and equips members to disciple one-on-one would need to be available in the local context and required as the Equip course builds on the pillars of accountability and discipleship. Finally, facilitators of the Equip course would also need to be familiar with the Five-Fold ministry, aware of their Five-Fold gifts, and have the emotional maturity to shepherd the participants' hearts to ensure repeatability of the project

### **Project Overview**

The project analyzed a sixteen-session course called Equip that utilized Experiential Learning Theory to empower the participants to create a grounded understanding of the Five-Fold character of God, mission of Jesus Christ, ministry of the Church, and individual gifting of the Holy Spirit. Featuring online and in-person learning, the course increased participants' knowledge, attitude, and behavior regarding the Five-Fold Ministry and created Ministry Action Plans to affect the community positively. Chapter Two is a literature review of biblical, theological, and historical relevancy of the Five-Fold Ministry, a breakdown of the Five-Fold Ministry, and Adult Learning Theory.

Chapter Three engages the project's purpose, the research questions, and the research methodology for answering and analyzing those questions. Chapter Four details the quantitative and qualitative and provides the significant findings. Chapter Five reviews the major findings, the methods and repeatability of the project, and the recommendations from this research.

## CHAPTER 2

### LITERATURE REVIEW FOR THE PROJECT

#### Overview of the Chapter

As outlined in Ephesians 4,11, APEST or the Five-Fold Ministry are considered as the ascension gifts of Jesus Christ given to the Church through the Spirit to see the world transformed. The gifts of apostles, prophets, evangelists, pastors, and teachers are viewed as offices by some writers, while the gifts of apostles, prophets, evangelists, pastors, and teachers are viewed as functions by others (Duffield and Van Cleave 424; Fee 707; Williams 164; Witherington 290). Some commentators point out that the gifts and functions of the five-fold ministry overlap, making it difficult to designate an office or function to a specific person (Keener 547; Patzia 238). Others, on the other hand, are vague about function or office, emphasizing the leadership part of the five-fold talents (Hemphill 131; Gaebelein and Douglas 58). If the church is to keep up with the needs of the world, Ephesians 4.11–16 articulates a healthy paradigm for service that has to be broadly understood and strengthened (DeSilva 731).

Alan Hirsch's work on the framework of APEST and its impact on the current dialogue centered on Ephesians 4.11 and the Five-Fold ministry is crucial to this literature review. Hirsch's grasp of APEST and its application beyond church leadership functions continues to improve as the conversation progresses. Hirsch provides a fresh perspective from an Evangelical standpoint, but the Pentecostal literature on the Five-Fold ministry is more detailed. Hirsch is the author of *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, and *The Forgotten Ways*, among other



works listed in the bibliography. Alan Hirsch's exegetical approach of Ephesians 4.11 and other texts, as well as the extent to which he uses the APEST framework he created over the last couple of decades, has been criticized by evangelical groups and cessationists.

### **Biblical Foundations**

Ephesians 4 is essential for the discussion of the church's Five-Fold mission. The government of the body of Christ is outlined in Ephesians 4 across all cultures and geographical areas. "For all the major writers and practitioners endorsing this type of apostolic ministry, Ephesians 4 serves as the primary foundational text" (Lee 75).

According to Hirsch, Ephesians is the only book in the New Testament that provides a complete and vivid account of the inner workings of the complex church. Ephesians 4 is the natural follow-up to Colossians, defining the church's global role, as Colossians elaborates Christ's cosmic position as head of his body, the church, as well as being the head of every principality and power (Bruce 241). Paul sets out God's plan and provision for how the church, and by extension any organization or effort involving more than one person, is to function in Ephesians 4.11–16 (Pilcher 851). Ephesians, in essence, is a constitution, and this section is Paul's teaching on the body of Christ and how it is governed through individuals (Balthasar 435; Hirsch 4). The church's leadership is responsible for furthering the revelation of God's purpose in Jesus by using the gifts given through the Spirit. Ephesians serves as both a church constitution and a description of the leadership gifting used to fulfill Jesus' mission.

The Five-Fold gifts described in Ephesians 4.11 are known as ascension gifts. Ascension gifts refer to the gifts provided by Jesus before He ascended into heaven

(Bruce 345). These gifts are unique. The foundation for Christian discipleship and service is Jesus' resurrection, those Five-Fold gifts, and the corresponding discipleship mission (Matt. 28,18) Jesus supplied at his ascension (Balthasar 297; Wagner 11). Upon his ascension, Jesus gave the Five-Fold to the church as a permanent possession (Balthasar 435). Because the church cherishes Jesus and what he is doing through the church, the Five-Fold must be respected. The Five-Fold giftings are no less than the modes of Jesus' presence in the church (Bruce 345; Hirsch 6, 22).

With his ascension, Jesus' victory in rescuing the Five-Fold aspects of God's character found in people was established (Hirsch 68). As the redeemed and cleansed man, Jesus bequeaths the trophies of battle to his people through the Holy Spirit (Hirsch 67). The distribution of the Five-Fold ministry to His church reflects God's triumph in redeeming and regaining the Five-Fold in His body through Jesus. Jesus bestows these now recapitulated "victory gifts" to the church as its permanent ownership, much like the triumphal arches, which are living testimony to his victory (Hirsch 67). What is reclaimed from the defeated rebellion and delivered to Jesus' kingdom people is remarkable and revelatory (Balthasar 297; Lincoln et al. 248). The context necessitates that Christians see Jesus redeeming and rebuilding the created order's previously unredeemed Five-Fold patterns in the image of his humanity. This mission of redemption is consequently assigned to Jesus' church (Fowl 140).

Each gift is unique to an individual and is a divine blessing for the church's specific functions. The church may appoint individuals to various roles and responsibilities, but their appointments are worthless unless they possess the gifts of the

Spirit (Bock 124). They are gifts from the risen Christ, given by the Holy Spirit rather than by men. The existence of the Five-Fold gifts shifts the focus away from identifying who has particular abilities and toward determining how those abilities should be used in service to the mission of Jesus. In Ephesians, there is no sense that the Five-Fold compete with one another. Their primary goal is to help the church grow into the unity and maturity that Christ desires. The gifts work together as God's primary leadership mechanism for the church (Fowl 140; Lincoln et al. 225; Lee 77).

Paul's reasoning shifts from describing the Five-Fold gifts to discussing the anticipated effect on the Church in Ephesians 4.12. This section addresses the question, "Why did Christ bestow the fivefold to the church in his ascension?" (Hirsch 8).

Ministers sent to the Church are responsible for preparing all saints for ministry so that they may reach the fullness of Christ's oneness (Barth 176). These different kinds of ministry were given to God's people to prepare them for the variety of service they were to do in the community so that the body of Christ would be developed (Bruce 349).

Through their equipping and maturation, they are to become a community of service. No one is in power over the others. All persons in the Church function as partners, embodying the many aspects of Jesus needed to equip the whole body to portray Christ to the world (Cole 45). Jesus subsequently gave the Church talented individuals on two levels: the foundational or governmental level and the ministry level via the saints (Wagner 10). Their purpose was to prepare for all the works of service necessary to continue the mission of Jesus Christ.

The new humanity on Earth must develop into adulthood to withstand all of the

hostile forces that threaten its vitality and usefulness (Bruce 350). As the body expands in its involvement in Jesus' mission, unification and maturation continue to grow. If these five ministries are God's leadership mechanisms for maturing the church, they will not mature unless they are all in place (Lee 77). There can be no maturity without a community that fully incorporates each unique gift. The whole of Christ's fullness is only realized as a result of continuous development and growth in unity. Paul establishes a strong link between the church's spiritual growth and the five sorts of equippers at work inside it. When all five gifts are present, the entire body will be stirred up and invigorated to live in the world, for the sake of the world, as Christ did (Woodward 20).

The unity and maturity produced by those Five-Fold individuals reveal the fullness of Christ within his body. The Body of Christ is made up of many distinct components. God established church roles and abilities, starting with apostles, to experience the fullness of Christ in communion and through collective participation in the kingdom of God (Evans 92). Church life aims to zealously fulfill God's expectations so that all may know him fully (Hirsch 207).

### **Ephesians 4.1–3**

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. Christ. (*ESV*, Eph. 4.1–3)

In Ephesians 4.3, the unity of the Spirit is described as a gift to the church that allows the Five-Fold to work together. The one Spirit, according to whom Christians are

baptized into one body, provides unity to those who are part of Church (Bruce 334). The Greek participle *spoudazontes* (eager) denotes zealous work and attentiveness (Bock 117). The word denotes that there will be adversity and infers the will to overcome it. Christian unity already exists because of the Spirit's gift to Christ. Paul exhorts Christians to zealously prioritize maintaining the unity of the Spirit, which he refers to as "the oneness made possible by God's Spirit" (Gaebelein 55). Paul envisions a genuine oneness with God rather than a hazy spiritual identity. The church's role is to enhance and celebrate the unity of the Spirit through total reliance on the Holy Spirit with all urgency (Lincoln et al. 237).

Paul admonishes the Ephesians to do everything possible to maintain the unity of the Spirit in the bond of peace. Paul's emphasis on the "one Spirit" in verse 4 implies that the Spirit in question is the Holy Spirit, not the congregation's spirit (Fowl 125). This warning may indicate that Christians can disrupt spiritual oneness. Humans may harm or distort this oneness in specific ways, but they cannot destroy it. Paul's exhortation to preserve the unity of the Spirit presents significant issues for today's Christians in split congregations. One of the most common instances of grieving the Spirit is church division (cf. Eph. 4.30). God's judgment on Christians' desire to pursue separate lives must also be recognized in Christian disunity. "Division does not so much destroy unity as mock unity, thereby bringing the name of the Lord into disrepute among nonbelievers" (Fowl 126).

**Ephesians 2.19–20**

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone. (*ESV*, Eph. 2.19–20).

Apostles and Prophets are the foundation of the body of Christ, drawn together by Jesus, the cornerstone. Not only in Ephesians but also in 1 Corinthians, apostles and prophets are mentioned as foundation ministries in the Church: "God has appointed first apostles, second prophets" (1 Cor. 12.28). As a result, apostles and prophets might be seen as the foundation stones for the new structure (Bruce 304). Apostles and prophets are the basis of the Church throughout the centuries (Wagner 11).

**1 Corinthians 12.27–28**

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. (*ESV*, 1 Cor. 12.27–28)

Paul implies that God bestows positions and talents on his church. The sequence in which the gifts are given is instructive. The first three: apostles, prophets, and teachers—are included in the same sequence as Eph. 4.11 and Rom. 12.6, 7 and should be prioritized since they are listed first (Gaebelein 266). The gifts described in 1 Corinthians are represented by individual members of the church held together in unity by Christ. Because the apostolic gift is vital to the effective functioning of the local

church, each local church must have a plan for obtaining apostolic grace. The first and most crucial method is for an apostle to serve as the local church's elder (Eckhardt 105). The first three, apostles, prophets, and teachers, are described by Paul as governing classes in the church. The remainder of the list are given to different members of the church. These gifts, although minor in magnitude, are nevertheless significant (Gaebelein 266).

The Lord did not give a political structure but made people who had the law in their hearts. God's government is not a structure or organization but an anointing. Jesus is the model for the house that the apostle is to construct. Just as Moses had to ascend a mountain to see the pattern of God's first earthly dwelling place before he could build it, the apostle must glimpse the glory of whom He is now and have it branded on his heart and soul. To be freed from the inclination to employ human technologies to accomplish God's goals, Christians must recognize Him on His throne as more than a doctrine (Joyner 84). Apostolic ministry is a reformation because believers witness the most fundamental transformation in "doing church" (Wagner 9).

### **Colossians 1.16**

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. (ESV, Col. 1.16)

The activity of the Holy Spirit is a central characteristic of the new covenant. Each believers' transformation is wholly attributable to his work in their lives (Kruse 102). In the context of his analysis on Exodus 34, Paul refers to Christian experience in

general as he concludes with the new covenant's dominance. Under the new covenant, not one person but all Christians perceive and reflect the Lord's splendor (Gaebelein 338).

The five-fold ministry was reconstituted in Jesus Christ, who was the perfect man, reclaiming the fullness of God's intention in creation.

### **Theological Foundations**

Alan Hirsch has contributed a unique approach to Ephesians 4.11, extending the church's offices forward into the functions or output of the church and backward through Jesus Christ to the creation and the very character of God. His holistic treatment of the Five-Fold ministry across all of theology is detailed in his book *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*. This section explores how the Five-Fold Character of God the Father found in creation is redeemed through Jesus and empowered through the Holy Spirit.

To provide background and a framework for the scholarly theological conversation, this literature review engages some of the critiques of Alan Hirsch's work. Hirsch's reading of Ephesians 4.11's final two parts of APEST (shepherd and teacher) has been criticized because those two functions are argued to be only one function. However, interpreters on Ephesians 4.11 argue that the two characteristics are distinct, if not in terms of offices, then at least in terms of important functions and gifts of persons. (Bruce 348; Gaebelein 58; Lincoln et al. 250).

This may lead to Hirsch's other critique, specifically that he vilifies current leaders of the Church. Hirsch's work elevates all parts of APEST ministry (Five-Fold). However, one major contrast is that in order to realize Christ's fullness, the Church must



be reformed. Hirsch believes that the over-dominance of the Shepherd and Teacher paradigm has harmed the Church over the years. A critique of the current Western paradigm is required for the adjustment. Rather than vilifying the current Church, Hirsch hoped to awaken the gifts dormant within it, revitalize the Apostolic, Prophetic, and Evangelistic ministries, and thus strengthen the Shepherd and Teacher roles.

Alan Hirsch's critics, such as John Piper in 2011, feel that Hirsch diminishes God's glory or confines Jesus to solely APEST paradigms (Smith; Piper). Many people group Hirsch with Pentecostal thinkers like Wagner and Hamon, and they do not understand Hirsch's statements or how Hirsch has enriched the conversation about the Five-Fold gifting. Hirsch argues that the APEST (Five-Fold) paradigm contained in Ephesians 4.11 are (and must be) found in God's fundamental character in creation, rather than dismissing God's grandeur. Hirsch's book explains his perspective of God the Father in detail.

Due to prominence from the first century of the Shepherd function being dominant and centralized in organizational structure (which is engaged in the historical section of the literature review), a current critique of Hirsch's work is that there is no evidence of the Five-Fold ever being an understood model in the early Church. Others believe that the Five-Fold ministries died with the apostles, and that the offices of apostle and prophet, in particular, have ceased to exist (Bayes 114). Alan Hirsch may have countered this by providing a more detailed description of the significance of Ignatius, an early church father. Ignatius' influence was so widespread that second-century writers had

already assigned a vertical organizational structure to the church's governance (Savage).

A study of the Didache would be beneficial to Hirsch.

"The Didache (or Twelve Apostles' Teaching) served as a link between the first and second centuries. In the first and second centuries, they [the early Church] primarily relied on it, even for instruction on baptizing new Christians. By the second century, thanks to Ignatius' work, texts employed more Catholic organizational language of Bishops, Deacons, and Elders" (Savage).

Far from the early Church having no connection to the ongoing function of APEST (Five-Fold), the Didache includes a basic understanding of the apostles and prophets existing and operating.

The apostles and prophets, on the other hand: Act in line with the gospel precept. Welcome every apostle arriving as if he were the Lord. Nevertheless, he must not stay beyond one day. In case of necessity, however, the next day too. If he stays three days, he is a false prophet. On departing, an apostle must not accept anything save sufficient food to carry him till his next lodging. If he asks for money, he is a false prophet. (*NASB*, Didache 11.3–6).

Prophets are acknowledged in the Didache, and false prophets are subjected to a test. The role of apostles and prophets (both biblical and non-biblical) existed before and after Paul's message, and it was expected to continue (Bayes). As with the apostle, the Didache acknowledges the role of the prophet. The prophetic office is thoroughly documented in both the Old and New Testaments, and there is evidence that prophecies and the prophetic office continued well into the first century and beyond (Bayes). It was

determined through examination of the common social and cultural topics of the five ministry gifts that there is evidence that the office of prophets and teachers existed before Paul's writing of the Ephesian epistle, and the continuation of these offices was likely through the first century and beyond (Bayes).

### **The Five-Fold Character of the Father in Creation**

Having been created by God, the world carries the continuing traces of the Creator, pressed into nature and seen in human cultural and natural heritage, deep into its nature, structures, and very existence (Hirsch 57). The radical assertion here is that the Five-Fold archetypes, forms, patterns, and purposes are sourced from the Father's existence, manifested in Jesus' life and ministry, and transmitted through the Spirit (Hirsch 57). The Five-Fold originates in God's existence and finds expression in archetypes within His creation as fibers, "which are woven together by Jesus into the very fabric of the church's cultural and spiritual life, and from there to the lives of all of God's people in every sector and domain of society" (Hirsch 58). Creation testifies to the character of God and reflects the Five-Fold.

All myths, ideologies, and poetic works are capable of harboring grandeur since divine grace has been covertly at work throughout history (Von Balthasar 21). These Five-Fold patterns found in nature serve as fitting reminders and potent symbols of God's intentions revealed in Abraham's call, the imparting of the law on Mount Sinai, and Christ's life, death, and resurrection (Reno 49).

In all areas of existence, these archetypes continue to influence the world. Like an archetype, Alan Hirsch uses the concept of fractals or a natural phenomenon or

mathematical collection with a repeating pattern at all scales. Augustine and Thomas Aquinas' idea of *Vestigia Dei* contends that the world, having been created by God, includes traces of the Creator, which remain in all reality and are accessible to human beings via scientific investigation and reasoned thinking (Nichols 81). The fractal metaphor is helpful because it highlights how the Five-Fold is interwoven across society, is most concentrated in Jesus, and is dispersed throughout his church and the diverse and distinct individuals who make it up (Hirsch 24).

Ancient Israel saw creation as a continuous process rather than a single point in time. The Primeval History, which spans Genesis 1–11, depicts the ongoing process of creation via a cycle of creation, uncreation, and re-creation (Barry et al.). The focus of Genesis 1–11 is on establishing order on both a chronological and geographical axis, establishing a place in which humanity may not only live but thrive, and coping with the consequences of these first creative actions (Blenkinsopp 17). To the Hebrews, "the word of God" meant the divine personality asserting itself, but to the Greeks, the phrase meant the logical mind that controlled the world. In John 1, John claims that the "Word" is the origin of everything visible and predates the whole material universe (Gaebelein 28).

The Five-Fold characteristics of God the Father are present in the world's creation. Therefore, people have them as part of that creation. Humans carry what theologians refer to as the traces of God, which implies they may be traced back to him directly as part of creation. God continues to mold people via these creation archetypes (Hirsch 21). These Five-Fold archetypes are present in the way humans experience community and how human beings are defined and governed by these relationships

(Heiges 50–51). God has provided everyone with a place where people use their gifts to serve others within community (Missouri Synod 36). Humanity as part of God' creation is affected by the Five-Fold character of God in nature and also in basic human interactions.

The New Testament views creation through the lens of Christology, or what God has done and achieved through Jesus Christ (Barry et al.). The prologue of John hypostatizes wisdom in Jesus, who becomes the (logos, "word") of creation (Elwell 847). According to John's Gospel, Jesus is the pre-existing creative word who brings everything into existence. In the phrase "the Word was with God," the preposition "with" denotes both equality and distinctiveness of identity, as well as connection. The ultimate source and purpose of all creation, including the different archetypes, is revealed in Jesus. (Hirsch 57) The Logos and God, as two distinct persons, lived in such proximity to one another that they could not be separated (Gaebelein 28; Kanagaraj 2). When seen in this light, the Five-Fold refers to the five roles that Jesus performs and the five identities that he takes, recapitulates, and then fulfills through his followers (Hirsch 21). It carries God's life-giving power, and God continues to create through the creation's orders and systems. (Missouri Synod 35).

### **The Fullness of the Five-Fold Ministry in Jesus Christ**

The Five-Fold gifts converge in Christ and stream through the Body of Christ, to be realized in Jesus' followers (Hirsch 36). Jesus, who embodies the APEST identities, is sent on a mission to his people. The church represents humanity as God intended it to be—a humanity that is entirely patterned after Jesus. As people eternally defined by

Jesus, the church must constantly realign itself with the Founder, Lord, and Redeemer; Jesus (Hirsch 72).

Jesus redeems and realigns what exists in the world, giving it new theological significance and purpose within the church (Hirsch et al 9). The fall damaged the fivefold archetypes, and they would need to be reconstructed (Hirsch 134). Through his incarnation, perfect human life, and atoning death, "Jesus redeems, re-presents, re-establishes, re-calibrates, and re-purposes APEST[Five-Fold] in the lives of his people" (Hirsch 197). Jesus gave the church gifts (ministries) for several reasons, including training Christians for acts of service, building up the body of Christ, helping in the achievement of unity in faith and knowledge of the Son of God, and enabling the church to develop (Eberle). For a complete knowledge of Jesus, all of the Five-Fold ministries are required (Hirsch 79). The church is Christ's embodiment in the world.

The Five-Fold patterning exhibited by Jesus extends the paradigms of Christology beyond the conventional tri-perspectival paradigm of Prophet, Priest, and King that is somewhat reductionist (Hirsch 205). Irenaeus saw the events of Jesus Christ's life as a recapitulation, or culmination, of all the events in the lives of fallen humanity (Hirsch 66). According to Irenaeus' recapitulation theory, Jesus walked the same path as Adam but in the reverse direction (Jones 41). The path of human existence was repeated in Christ's life, with one essential difference: the sinful cycle reversed, and Christ's obedient life was substituted for it (Allison 4). By absorbing all of humanity into himself, he has healed and restored it (Kallistos 68). Jesus redeemed the *Imago Dei* by his obedient life.

Nevertheless, to fully comprehend the Five-Fold gifts, Alan Hirsch writes that one must first comprehend the cultural significance of the "victor's parade." The triumphant hero would showcase the many battle trophies as part of the victory parade as a ceremonial prelude to a huge celebration. The fact that the victor would freely give most of the prize to the people made these parades very popular. To transfer the fallen Five-Fold gifts to his people, Jesus perfects and redeems them and subsequently gifts them as spoils of war (Hirsch 66). The satanic forces are vanquished and reenlisted in their original purpose of worshiping God (Hauerwas and Reno 155). When the Son of God became flesh and dwelt among humans, he recapitulated, or summed up, the long line of the human race in himself (Allison 4). Jesus Christ has all of the powers and duties of the ministry, and it is this ministry that is dispersed in and through his church as a result (Keller 344).

### **The Unity of the Five-Fold Ministry in the Holy Spirit**

Only by the unity of the Spirit can individuals gifted in the Five-Fold ministry rely on one other and submit to each other. By mediating Christ to the community and the community to Christ, the Spirit creates the unity of Jesus Christ (Hunsinger 169). The unity of the Spirit refers to the Holy Spirit, not the human spirit, and is the basis of the Church's existence, not the likeability of any grouping of people or common traits (Lincoln et al. 237). The one Spirit, who baptizes believers into one body, provides unity to those who have been so baptized. As fellow members of the one body, they should live in harmony with one another (Bruce 334). Humans cannot create this harmony; it is given to them. Nevertheless, their responsibility is to maintain it and defend it against any

attempts inside and outside the Church to take it away. Submission to the Spirit is required to understand and accept the Holy Spirit-created reality of the church (Peterson 28).

Christians in the Body of Christ have a desperate desire to know the Holy Spirit's purpose inside the Church (Hamon xxv). The Holy Spirit creates and maintains the oneness necessary to live those purposes out (Hunsinger 169). God's action through the leadership mechanisms he established in the church, in collaboration with human agents, is essential to faithful Five-Fold ministry. Regardless of title or formula, five-fold leadership can only be authentic and successful if it is God accomplishing it through those leaders, at least on some level (Lee 93). Because an individualistic approach to leadership frequently leads to an individualistic approach to discipleship, a community approach to discipleship with an awareness of God's life-shaping potential leads to a community approach to discipleship (Woodward 31). Within community the unity of the Spirit is revealed.

The Five-Fold gifts are necessary to express the work of the body of Jesus. However, systematizing a governance model based on offices devoid of Spirit gifting is doomed to fail. God's leadership is a divine anointing that can only be recognized by those who know God and his Spirit, testifying to his church's leadership. Spirit-led Christian leadership is based on the anointing of the Spirit and predicated on a relationship with him rather than just following a formula (Lee 95). The anointing of the leaders who served in the first-century church administration did not take one form or another. They had spent time with Jesus and were anointed by Him; thus, their authority



came from a far higher source. Not by coercion, but by the power of truth and the conviction of the Holy Spirit, the leader's of the early church were transformed (Joyner 133).

### **Historical Considerations**

The Five-Fold ministry left by Jesus Christ to the church and found through Spirit-empowered individuals was abandoned early in church history. In this section, the review covers some of the factors that led to the abandonment of the Five-Fold ministry, including early church leaders' influence and some of the current movements still contributing to its abandonment. This section ends with a brief explanation of how the Five-Fold ministry is being re-engaged in recent history.

#### **The Abandonment of the Five-Fold Ministry in the church.**

Cessationists believe that many of the gifts given by the Spirit have ceased have contributed to the abandonment of the Five-Fold Ministry. Cessationists acknowledge that the gifts of the Apostle and Prophet exemplified in individuals found in the early church existed. However, cessationists confine the prophetic and apostolic ministry to the early Church. If there is no current work of the Apostle or Prophet, the Five-Fold ministry is limited to only three. Ephesians 4 does not indicate that the charismatic nature of all church activities was limited to a specific period and, after that, faded away (Barth 437). The Five-Fold Gifts come as a unit. Choosing two and discarding the other three violates the text's syntax and logic (Hirsch 7). Each Five-Fold function enhances, counterbalances, and "corrects" the biases of the others since they work within a system. One function requires the other to exist" (Hirsch 10).

Like human bodies, Christ's Body contains numerous parts. Paul compared the Church to a physical body. He preached that the Body of Christ had many members, each with a distinct purpose. He ended by demonstrating how God created church positions and talents, starting with apostles (Evans 92). The Five-Fold equippers help the body of Christ develop, mature, and adequately represent Christ to the world. There is no superior authority; they serve as equals representing the fits required to equip the entire body better to portray Christ to the world (Cole 45). While cessationists continue to contribute to an anemic church, movements in early church history have had a more significant impact.

To combat the persecution and heresy the early Church was experiencing, Ignatius exalted the pastoral or shepherding Five-Fold gifting above all others (Savage). Because of Ignatius's response, the creation of Bishop within the Catholic Church, and the view of the cessation of modern apostolic ministry beyond the original apostles, the Five-Fold ministry was subdued. While pastoral governance is seen in Paul's writings, it pales in contrast to Ignatius' rigorous monepiscopacy (Savage 190). Paul was unconcerned about departing from the Jerusalem church's leaders' presentation of Christianity. Ignatius, on the other hand, strives to unify Christianity's doctrine. Ignatius' pastoral influence is global and universalizing (Savage 191).

This reactionary control produced the early Christian ecclesiology. Demanding concentrated meetings, particularly those presided over by the Bishop, strengthened the definition of the church. In essence, the church existed only in the Bishop's presence. The

Shepherd perspective defines Ignatius' motivations, church leadership, and thus early Christian ecclesiology (Savage 198).

The early church saw the office of Bishop as the new mediator between God and man (1 Tim. 2.5). Their job was to shepherd the people to safe, healthy, green pastures of spiritual nourishment (Savage). In response to the work of Ignatius, many modern churches call the ordained leader of the local congregation "pastor," that is, "shepherd." Thus, for generations, the Five-Fold gift of shepherd has shaped the church's view of God and the local congregation's leader (Bailey 272). The effect of the early abandonment of the Five-Fold ministry in favor to centralized control has ramifications today.

The Roman Catholic Church created offices that fulfilled the apostolic duties organizationally but did not put individuals with the gifts inside them, thus exchanging the work of the Spirit for the structural control and safety of church governance. Most Roman Catholics now believe that "apostolic" leadership is reflected within the church's magisterium (the episcopacy involving the Pope, cardinals, bishops). The apostolic ministry and duty of the New Testament apostles were passed down to the bishops who followed the original apostles, and then to their successors, and so on (apostolic succession). Eastern Orthodoxy shares this perspective but does not believe in the papacy's primacy (Lee 44).

Over the last 500 years, Protestant denominationalism has been dominated by teachers and administrators rather than apostles and prophets. Since the sermon became the focal feature of weekly congregational gatherings, most pastors are also expected to

be teachers (Wagner 12). The dominance of the Five-Fold gifts of Shepherd and Teacher began with Ignatius and is now synonymous with the Western Church experience.

In the first couple of centuries, the task of building the basis of the Church terminated the divine assignment of apostles on Earth. A prolific writer and Pentecostal theologian, Peter Wagner has studied the Five-Fold Gifts extensively, focusing on the apostolic. According to Wagner, Ephesians 4.11 does not support this firmly held view. After saying that Jesus gave apostles, prophets, evangelists, pastors, and teachers to the Church to prepare the believers for ministry activity, it is indicated how long they would be required. The timeline is that the Church reaches unity in the faith, which has yet to occur (Wagner 13).

The other Five-Fold gifts have gradually resurfaced, and according to Wagner, teachers have been with us since the time of the original apostles. On the other hand, pastors did not come into their own until the Protestant Reformation, when they assumed the Old Testament position of "priest," which had resurfaced in the Church (Wagner 20). Evangelists did not emerge until Charles Finney's time in the mid-nineteenth century. (Wagner 21).

In August of 2021, Ryan Savage was interviewed about Ignatius' influence on church activities and the Five-Fold ministry. Savage was asked, "So today's pastors are regarded as shepherds instead of Old Testament priests?" He responded:

The OT priest's primary duty was to sacrifice to God for Israel. The pastor's charge changes dramatically when that duty is removed. Episkopos (Bishop) implies overseer, the earthly shepherd's primary job. They are spiritual

supervisors, mentors, and instructors. The shepherd leads their sheep to a green pasture, avoiding the dangers of the terrain and knowing their sheep well enough to enable their unique personalities to flourish within the flock. The metaphor is eerily similar to the pastor's position. The central issue is whether this was a post-reformation movement. No. Because in the pastoral epistles of Paul, *episkopos*, *diakonos*, and *presbuteros* all come nowhere near priest, a prominent role among Jews and Gentiles in the 1st and 2nd centuries of the Roman Empire. The NT (and early church) distinguished congregational leadership from priestly leadership in light of the crucifixion” (Savage).

Even the Reformation was not spared from Ignatius' impact. According to George Hunsberger, a noted Reformed theologian, the Protestants' markings of the church have left believers with a sense of the church as a place where certain things happen. As a result, the church is mainly characterized as a location where a person must attend to hear the Bible preached, to partake in the Lord's Supper and baptism, and, in certain instances, to face church discipline (Hirsch 131). Common church language betrays that church is a place where one goes. The term may relate to a structure, but even when it does not, it usually refers to an institution as represented by officials and employees or to a collection of programs provided on a set of days and hours (Hunsberger and Van Gelder 337).

### **The Resurgence of the Five-Fold Ministry**

John David Lee documents the resurgence of the Five-Fold ministry locally and globally. Lee's study establishes a baseline for the status of scholarship at the time of writing due to the lack of academic publications on the Five-Fold ministry that

incorporates multiple branches of the faith. This five-fold viewpoint, according to Lee, is essential for Christian leadership. It represents a watershed moment in Christian faith and leadership. It is also becoming more prevalent in the global body of Christ, particularly Pentecostals. For many decades, the Pentecostal branch of Christianity has been progressively supporting five-fold ministry; it is also the world's fastest-growing part of Christianity (Lee 19). When it came to spiritual gifts and manifestations, Pentecostalism made a strong plea for all churches to be more open to the power and presence of the Holy Spirit (Dyrness 253). However, no systematic attempt has been taken to unify or standardize Pentecostal literature on Five-Fold Ministry, even though they are the most comprehensive (Lee 40).

Rather than apostles and prophets, shepherds and teachers have led Protestant denominational leadership. As one of the five major streams of Protestantism, Lutheranism has been purposefully guided by the shepherd and teaching talents. From an ecumenical perspective, the fact that the church's sole fundamental marks are the Word and the sacraments is critical. Everything else, such as architecture, ministry patterns, and liturgy, may vary from one Lutheran church to the next. The church will endure whatever occurs because it is a creation of the Word rather than a human construct (Dyrness 254). In Lutheranism, the Word, not the Spirit, established the church. Hirsch claims that Protestant Church leadership is unaware of its apostolic, prophetic, and, to some extent, evangelistic understandings. Scriptures, however, sprang mainly through apostolic and prophetic knowledge. This apparent blind spot shows a lack of self-awareness in terms of church service and objectives, as well as critical flaws in discipleship and, by extension,

leadership (Hirsch xxix). Additionally, instructional components alone are insufficient to properly portray Christ. To be completed, healed, and restored, as well as to self-generate, heal, grow, and develop, the Body of Christ need all five functions (Hirsch 13).

In Protestantism, a growing number of individuals, churches, and organizations are returning to the oneness of the Spirit leading the church via the Five-Fold ministry. According to Hirsch, there has never been a long-term socially impactful Jesus organization that did not completely implement the fivefold in its structure and among its members (15). The Lord Jesus has given the church leadership abilities. Apostles, prophets, evangelists, pastors, and teachers are examples of these talents. Jesus bestows these abilities on the church for a number of reasons, including preparing Christians for acts of service, strengthening the body of Christ, helping in the achievement of unity in faith and knowledge of the Son of God, and allowing the church to develop. Finally, the Lord bestows these gifts on the body of Christ in order to help it mature and develop into the full measure of Christ's fullness in all things. They are one-of-a-kind gifts from God, given for particular purposes (Lee 75).

### **The Five-Fold Ministry**

This section of the literature review explores an explanation of what the Five-Fold Ministry looks like within the body of Christ. The exploration starts with the character of God and then moves to the recapitulating mission of Jesus, the expected reflection of the Churches ministry and function, and finally, the expression of the Five-Fold gift found in individuals.

## **The Five-Fold Ministry of the Church**

The Church is present because Jesus Christ lives among the community's members (Van Engen 149). Ephesians is the book on the nature and objectives of the church par excellence (Hirsch 4). The Church must always see itself as sent, as the primary agent in God's continuing mission in the world. The Church should constantly be concerned about God and his concerns, tell the narrative, welcome people, into live connections, sustain and build a healthy community, and be rich in knowledge, insight, and understanding (Hirsch 8). The Five-Fold may be recognized in ecclesial thought and action, measured, evaluated, rectified, and grown through the life, structures, discipleship, and leadership of the Church (Hirsch 25). Eugene Peterson states, "APEST[Five-Fold] is not just the gift-set that Jesus gives his people. It is also the way his people get to participate in what he himself is doing what he wants to do through us" (47).

Jesus's whole life and purpose are seen as determining for the church's entire existence (Hauerwas 231). The functions and calling of the Five-Fold are no less than the modalities of Jesus' presence in the church. It is how Jesus chooses to be present and work in and through his followers (Hirsch 22). If the Church is Christ's Body and Bride, her attitude would only be an overflow and mirror image of Christ's (Balthasar 343). While the church is not Christ, Balthasar correctly observes that she can claim for herself and the world no other pattern but the pattern of Christ, which leaves its imprint on her and molds her from the inside out (Hirsch 80). The existence, identity, and purpose of the ecclesia are all dependent on believers' connection with Jesus. The idea is that the Body



is the direct receiver, or living index, of Jesus' life and mission. The main pattern for the movement that claims his name is Jesus the Messiah—everything about him, his person, and his activity, without reduction (Hirsch 73).

As Christ's incarnation, the church is the center of Christ's real presence, not its rites and sacraments (Hirsch 206). The church is Christ's chosen tool for continuing his mission and bearing testimony to himself. If the church is the principal agent of Jesus' kingdom, every element of the church's culture should in some way reflect him (Hirsch 73). Only through a close relationship with Christ may part of his refined spirituality and destiny be reproduced or re-enacted in one's life (Hunsinger 264). The church, therefore, is not only God's redeemed people but also the human agency through which Jesus' mission is extended throughout the world. The church continues the work that Jesus began, and it does so in a manner that is compatible with who Jesus was and how he conducted his mission (Hirsch 80).

Though most Christians have a basic understanding of what an evangelistic, pastoral, or teaching ministry entails, the prophetic and apostolic ministries are seldom discussed outside of Five-Fold groups (Lee 22). Paul is not addressing any greater degree of significance or power when he says that the apostle comes first, followed by prophets, teachers, and other gifts. He is merely speaking to the chronology of ecclesial development. It is necessary to start with a solid foundation (Cole 290). The complement of Christ; that which completes Him; that which, as the Body completes the head, finishes out the job that His departure to heaven would have left undone via its actions (Hastings et al. 2).

That the Lord himself is leading and operating via the five-fold mechanisms adds a deep, complementary, and even appropriately mystical balance to the core of this debate and the potential substance of the apostolic leadership phenomena. Paul's writings are among the finest at expressing the sovereign dynamism that underpins apostolic leadership, an element of the phenomena that defies over-systematization or reduction to a formula for church development. Maybe that is how God intended it (Lee 93). "If an analogy is allowed, the Holy Spirit functions similarly to the strong forces that hold disparate entities together within an atom's nucleus in modern physics; for the Spirit serves as the incarnation's ultimate unifying ground, holding together otherwise disparate realities of deity and humanity in Christ's person" (Hunsinger 168).

Since Jesus is the incarnation of God, the church (individually and corporately) must be specific and local manifestations of Jesus (Hirsch 81). In collaboration with human agents, God acting via the leadership mechanisms he established in the church is essential to faithful Five-Fold ministry, whether apostolic or otherwise. Regardless of title or formula, Five-Fold leadership can only be authentic and successful if it is truly God working through those leaders, at least on some level (Lee 93).

The dangers of imbalances in the Church regarding the Five-Fold gifts of the ascended Jesus centered on the Shepherd and Teacher gifting's dominance in the global Church. Hirsch and Catchim and Breen provide an overview of what imbalances might look like if other gifts were to take precedence. If an apostolic leader is in charge, the Church or any other organization will be hard-driving, dictatorial, and pressured to change and grow, leaving many injured individuals in its wake (Hirsch and Catchim 48).

If the prophetic leader is in charge, the organization will be one-dimensional, constantly returning to one or two problems, factitious and sectarian, with a hyper-spiritual aura, or, ironically, either too active to be sustainable or too quietist to be helpful (Hirsch and Catchim 48–49). When an evangelical leader is in charge, the organization becomes obsessed with numerical expansion, reliant on effervescent, charismatic leadership, and lacks theological breadth and depth (Hirsch and Catchim 49). When pastoral leadership monopolizes, the Church or other institution becomes risk-averse, codependent, and needy, lacking healthy disagreement and innovation (Hirsch and Catchim 49). The Church will be ideological, domineering, moralistic, and rather uptight if teachers and theologians dominate. Christian Gnosticism will tend to replace dependence on the Holy Spirit with a rationalistic, doctrine-obsessed approach (Hirsch and Catchim 49).

The degree to which believers accept and act in all five APEST functions, and the extent to which they witness the fruit and fulfillment of these objectives, are inextricably linked (Hirsch 9). Hirsch describes what occurs when one of the Five-Fold ministry's elements is missing in 5Q. Without the apostolic function, the Church's missionary purposes in every age and context is undercut; without the prophetic function, the Church would fail in its obligation to speak out against unfaithfulness, unrighteousness, and injustice wherever they are found; and without a deep sense of the evangelistic purpose, the Church would not feel obligated to proclaim the good news in a bad-news world. The Church is always called to be missional, prophetic, evangelistic, pastoral, and wise because it is the Body of Christ—the actual incarnation of Jesus in the world (Hirsch 97).

The fivefold functions entrusted to the church in all ages and locations convey the mission of God through Christ (Hirsch 22). As the Body of Christ, the church must participate in Christ's mission. The Body is the primary vehicle through which Jesus' mission is carried out. As a result, it is the principal agent of Jesus' mission in the world. Respective callings and the church's Five-Fold functions are no less than modalities of Jesus' presence in the church. It is how Jesus chooses to be present and work in and through his followers (Hirsch 22). Increased appropriation of Jesus' Five-Fold is not just a route to church health but also a path to develop individuals' discipleship (Hirsch 22). The mission and presence of Christ are embodied in the Five-Fold functions and gifting.

In summary, the Five-Fold ministry is derived from the nature and purposes of Creator-God himself. They are laced throughout creation in latent forms/archetypes. The Five-Fold ministry is embodied in history and through heroes, is expressed in myth, and represented visually in art forms. Finally, they are recapitulated and reconstituted in Christ's incarnation and atonement and then given to the Body of Christ by the resurrected Jesus (Hirsch 25).

### **The Apostolic Character of God.**

God's character as creator and origin is the root of the apostolic Five-Fold aspect. He is the source of all things, the origin, and fount of all existence. God is the designer, creator, and foundation of all the sent and sending. God is the source of pure will and purpose and thus the source of meaning. He is the electing and predestining God; he works all things for good. He is sovereign King over all creation and the judge, and he measures all (Hirsch 58). God's everlasting intentions "sentness-missio" are best represented and expressed in the apostolic (Hirsch 60).

## **The Apostolic Mission of Jesus**

The Five-Fold aspects include Jesus' five duties and the five identities that he assumes, recapitulates, and then performs (Hirsch 21). Jesus sanctifies and reconsecrates the fallen archetypes that are ingrained into the church's DNA and then carried out in various people in different times and places as their distinctive callings (Hirsch 69; Vanhoozer et al. 837). The Five-Fold Ministries are essential to understanding Jesus (Hirsch 79). Hirsch writes, "Think of them as the constellation of Christological identities and purposes that came together in Jesus" (79). Jesus' ministry encompasses more than one role. His ministry is multifaceted. He's more than just a teacher. (Hirsch 205).

Jesus both experienced and proclaimed himself to be sent into the world as Messiah, the chosen messianic agent of God's eternal plan. He followed the path that his father had prepared for him. He perfectly fulfilled God's kingdom's strict rules. He reframed the frames of reference through which God was perceived and accessible, and he enlarged the scope of God's claim, establishing the worldwide messianic movement that would become known as Christianity. He is the most powerful Apostle (Hirsch 78).

## **The Apostolic Ministry of the Church**

The Church has a corresponding apostolic ministry in response to God's apostolic nature and Jesus Christ's mission. The apostolic Church spreads Christianity, pushes the movement forward, and preserves the emphasis on the big picture. The Church's Apostolic function builds scalable organizations, ensures core DNA conformity, and maintains the paradigm and vision. It also spreads the gospel, encourages entrepreneurship, and holds the movement together. All of this while happens while the Church also fosters diversity, preserves systemic health, and motivates effort (Hirsch 99).

Because the apostolic component is vital to the effective functioning of the local Church, each local Church must devise a plan for obtaining apostolic influence. The first and most crucial method is for an apostle to serve as the local Church's senior elder (Eckhardt 105). The fact that the Church is apostolic is a duty in and of itself, requiring believers to implement the apostolic message, live in an apostolic manner, and be sent as apostles throughout the world (Engen 109). The gospel, according to is like a seed that must be sown. The Apostolic church plants the gospel into each cultural soil and watches a culturally relevant expression of gospel bloom. If one plants the Kingdom of God's Gospel, the Church will naturally expand and multiply as a result (Cole 58).

The Church is an apostolic organism: it is "sent" into the world. It also has a particular "mission": a message for the whole world that must be broadcast. Kraemer writes, "As an apostolic body the Church is commissioned to proclaim—by its kerygma of God's acts of salvation in Christ, by its koinonia as a new community, living by the bonds of peace and charity—the message of God's dealings with, and purpose for, the world and mankind. (17). The Church carries God's redemptive and transformational mission throughout the world. In every manner conceivable, the true Church feels and strives to live out its sentness. As a result, a community is authentically an apostolic church when it participates apostolically in God's mission of global transformation (Hirsch 134).

This message must reach all men, in all countries, in all situations and civilizations, in all conditions, realms, and circumstances of life, to bear witness to God's redemptive order in Jesus via speech and action (Kraemer 17). The Church exists because of its purpose, just as fire exists because it burns (Engen 135). This apostolic outreach

entails the assurance of a given and knowable truth, which supersedes and transforms all other truths by which many people may live and reveals the falsity and distortion inherent in all human thought and behavior, even the noblest (Kraemer 18).

### **The Gift of the Apostle.**

The apostle is "one who fulfills the responsibility of being a special messenger" in Ephesians 4.11. The apostle's relationship to Jesus Christ is often referred to as "Christ's messenger" or "Jesus Christ's unique messenger." "Special" refers to being called by Jesus Christ to do a particular task or role (Swanson). The word "apostle" originates from the root verb "send" (apostello), and it is extensively documented in both ancient literature and daily speech, as well as Hellenism. It is often employed in the sending of people and things (Hirsch 203; Kittel et al. Loc 649). In this sense, it is only natural that it conveys the meaning that sending involves a commission tied to the person who is being sent (Kittel et al. Loc 649).

The Hebrew term "apostle" is treated differently. In principle, it makes no difference who sends, whether God or man or who is sent, whether a celestial or earthly messenger. The one who is sent is only interesting to the extent that he represents the one who sends him somehow (Kittel et al. Loc 649). In such cases, the term means sending. It only takes on a spiritual connotation when the circumstance is spiritually inspired. Before God, the obedience of the one to be sent is seen as a self-evident attitude.

Although not all pastors are apostles, they all need the apostolic component to function successfully in their ministries and congregations (Eckhardt 105). The Church's ability to spread Christianity as a healthy, cohesive, creative, reproducing movement, and ever-expanding into new cultures is very much a pioneering function (Hirsch xxxiii). God

sends apostles to assist in establishing a discipleship ethos and invite people to join in the development of God's kingdom (Woodward 126). Four linked components define apostolic ministry: extension of Christianity as a whole to new ground, development and maintenance of system-wide health, mobilization for movement and overall effect, and maintenance of global and local networks and connections (Lee 89).

However, there is a significant distinction between starting a church and starting a franchise. The first-century churches were so diverse that each one mentioned in Revelation required a separate message from God (Joyner 81). Every congregation, every individual, and every gathering should be magnificently distinct. Only the Lord can construct his church. He does this by using apostles as "smart master builders (Joyner 81). Task-oriented, visionary, aggressive, warlike, and sometimes harsh, apostolic unity is a force to be reckoned with. The apparent need for pastors to establish personal connections across various socioeconomic, racial, denominational, cultural, and church-size boundaries is desirable, but it should not be considered as a precondition for social change (Wagner 127).

The Apostle is a foundation laying minister in the New Testament, building new churches, correcting mistakes through creating appropriate order and structure, and overseeing other ministries. The Apostle Paul in the New Testament has a revelatory anointing. Great patience and manifestations of signs, wonders, and miracles are two essential qualities of the Apostle (Hamon 279). An apostle must be sent by someone else and is sent on a specific assignment with sufficient authority to complete it. "So while the NT apostles were apostled by Jesus, Jesus was apostled by God" (Hirsch 203).



Lee compiles viewpoints from prominent Protestant and Pentecostal authors (84). "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" (Cannistraci 29). A genuine apostle is a minister God has appointed to carry out a particular task (Eberle 26). According to Peter Wagner, Apostles have a spiritual talent, a mission, exceptional character, disciples, and a vision. A Christian leader who has been given a vision, instructed and commissioned by God to build the fundamental government of the Church within a designated area of ministry by hearing what the Spirit is saying to the churches and putting things in order appropriately for the development of God's Kingdom (Wagner 27).

Apostles have the power to break down tradition's strongholds and bring forth fresh revelation. The apostles have a reforming anointing. There is a need to re-shape the Church when it is out of order. Apostles can see when the Church is not functioning correctly (Eckhardt 74). The Apostle is the keeper of the ecclesia's fundamental and foundational beliefs. Christianity as a whole is being expanded into new territory. Apostles are developing and sustaining the health of the whole system, mobilizing for overall effect and movement, and keeping global and local networks and connections up to date (Hirsch et al 29).

Lee's apostolic leadership synthesis is as follows: Apostles are God-directed master builders whom God uses to build his Church through a specific vision, a vision of and for the Lord. Apostles are acknowledged and valued by others in their community as gifts to the Church for helping lead and grow the people and having the particular ability for doing so; operating in a fathering, visionary, empowering, entrepreneurial, and kingdom style (99).

### **The Prophetic Character of God.**

God's word and nature are completely trustworthy and reliable, and he is loyal in that way. God is always the first to communicate, and the message is pure and transcendent. God is passionate, and he feels both holy love and holy wrath. God is faithful and establishes a connection with humans via covenants. God is the source of meaning, and in God's intentions, the world finds its ultimate meaning. God is omnipotent, which means he is powerful beyond measure. True worship is due to God for he is worthy. He is immanent inside creation, yet he transcends it. Therefore, creation cannot be equated with him. God's pure covenantal heart is best represented and expressed via the prophetic ministry of the church (Hirsch 60).

### **The Prophetic Mission of Jesus**

The first words of Jesus in Mark announce that in him, time is fulfilled, and the Kingdom of God is alive in him. Jesus put an end to the reign of human sin and satanic wickedness and delivered justice and righteousness to the universe. Jesus is both the new center of God's redemption and the bearer of God's wrath on the earth. As God's Son, Jesus fully understands and carries out the Father's plan. In Jesus, God's covenant relationship with his people is reaffirmed and contextualized, and with his blood, Jesus

seals the New Covenant. The medium is the message in the case of Jesus. He is God's Word come to life, the Faithful One. Jesus initiates God's New Covenant, inviting people to return to God, to live righteously, and to worship Him. He is the Son who is completely obedient and loyal and wholly connected with the Father and the Spirit. He is God's model for what a genuine prophet should be (Hirsch 77).

Jesus cannot be understood merely as a prophet since that label, like all others, falls short of the historical actuality of Jesus. Despite this, it is evident that Jesus served as a prophet in addition to his other roles (Brueggemann 81). Jesus is the culmination and pinnacle of prophetic tradition (Brueggemann 102). Jesus was a fearless and unyielding prophet. Almost everything he said was colored with a feeling of profound spiritual sorrow that was concerned with covenantal fidelity to God. Jesus relentlessly revealed the fundamental violation of God's chosen people's covenant duties. Jesus called out injustice and raged against wickedness. He exposed the ungodly poison of false religion. He exorcised demons, fought wickedness and injustice, and spoke truth to power. He is God's ideal prophet (Hirsch 78).

### **The Prophetic Ministry of the Church**

According to the Word of God, the reformed church should constantly continue reforming (Hirsch xxix). The prophetic ministry of the church highlights covenant obligations, serves as a reminder of covenant love, is a call to repentance, speaks truth to power, maintains sensitivity to spiritual warfare, distinguishes true and false worship, champions justice, calls to holiness, communicates urgently, demonstrates prefigurative community, develops learning through questioning (Hirsch 134). A prophetic ministry should center around two questions: Who is God? and What is the meaning of life?

(Hirsch and Catchim 30). Above all, the church's prophetic role is charged with upholding an enduring allegiance and devotion to God; a simple and straightforward life of justice, purity, and holiness (Hirsch xxxiii).

The church is called to be a prophetic community (Hirsch 102). The upward prophetic is concerned with keeping continuous attention to God and preserving God's covenant connection with his people. It is the function that is most God-centered. It responds with sensitivity to circumstances in which this life-giving, irreplaceable connection is harmed or shattered (Hirsch 102). On the other hand, the laterally prophetic emphasizes interactions with people and the world as part of the church's responsibility to God, as the metaphor implies. As he is holy, just, and righteous, the covenanting God demands that believers be holy, just, and righteous as well (Hirsch 102).

The prophetic church is God's holy people in the world, inviting everyone to commitment, authentic worship, responsive obedience to God and his message, and prayerful participation. A legitimate church stands up for covenantal justice and invites all people to God's covenant love, repentance, and prayer (Hirsch 134). One of the fundamental Five-Fold ministries, along with apostolic ministry, is the prophetic. Prophetic ministry is in tune with God's strategic objectives, giving especially acute, divine direction in the lives of individuals and the collective (Lee 31).

### **The Gift of the Prophet**

A prophet is a person who makes inspired statements on behalf of God. Early Christian writers primarily described the role of a prophet in terms of foretelling the future. However, in New Testament times, the emphasis was on the inspired proclamation made on behalf of and with the authority of God. As a result, in several

languages, the word 'prophet' is better understood as "one who speaks for God" (Louw-Nida Loc 53.79). It refers to designated men and women and their duty to proclaim something whose substance comes from the deity who reveals his will at the specific location rather than from themselves. This revelation comes in direct guidance or indications for human interpretation (Kittel et al. Loc 4394). In response to inquiries and concerning the specific circumstances of the one who seeks guidance, the oracle prophet declares the will and counsel of the deity (Kittel et al. Loc 4394).

The prophets are frequently named immediately after the apostles, while evangelists, pastors, and instructors are positioned after the prophets. In Paul, the prophet is quite different. He does get insights, but he is not known for visions or audiations that take him to another planet. His primary distinguishing feature is the Word that God has given him to preach. In Pauline communities, the prophet is not a seer but a receiver and speaker of the Word. Because God occupies him, he does not have any control over his senses and must obey the commands of the indwelling force (Kittel et al. Loc 4394).

The Five-Fold gift of the Prophet is a gift to the Church. She paves the road by shedding light on Scriptures that the Holy Spirit has been tasked with restoring and activating inside the Church (Hamon 198). Prophets are anointed to purify and perfect a nation for God's eternal purposes. Prophets not only preach the word of God but also serve as ministers of the Spirit. Prophets have a unique vocation and anointing to help saints awaken their spirituality, spirit awareness, and spiritual talents. Prophets can activate spiritual gifts in saints in the same manner that evangelists may activate the gift of everlasting life in sinners (Hamon 198). A prophet is one of the five-fold ascension gifts pastors who serve the Church as an extension of Christ's ministry. She is an inspired

pastor with the gift of seeing and speaking Christ's particular thoughts to people, churches, companies, and countries (Hamon 280).

God also sends forth ministries through prophets. Prophets delight in releasing and witnessing the emergence of ministers. Prophets thrive in seeing people awakened and released into their God-ordained callings (Eckhardt 18). Some prophets work as scribes as well. They jot down their dreams, visions, prophecies, and revelations (Eckhardt 19). They know God's precise, strategic will concerning specific circumstances and projects, maintaining covenantal fidelity, and pursuing justice and righteousness (Hirsch & Frost 2003). Prophets are often change agents. They will tend to raise tough questions in the name of greater faithfulness, highlighting God's call, the gap between our obedience and our choice, and our duty to act appropriately.

Prophetic men and women are agents of broad cultural transformation, social justice, and ecclesial integrity beyond the Church. They are the God-centered mystics who encourage everyone to listen to God's voice, no matter where or how it manifests itself (Hirsch 105). The prophetic vocation is arguably the most challenging of all the Five-Fold callings, partially because of the emotional exposure required and because the revelatory message, like the Word of God that the Prophet tries to convey, is often rejected by the hearers. The Prophet is arguably the loneliest of all the professions and the most vulnerable to misinterpretation (Hirsch 106).

### **The Evangelistic Character of God**

The Five-Fold gift of Evangelist is found in the character of God. God actively seeks out and rescues the lost. He is the giver of mercy and all other gifts. His heavenly love overflows in infinite abundance. He takes pride in himself and shares that pleasure

with others. God pursues his people with love and welcomes them into a relationship with him. God (Father, Son, and Holy Spirit) sends himself out. The evangelistic ministry in the church exemplifies and conveys the redeeming compassion of God (Hirsch 60).

### **The Evangelistic Mission of Jesus**

The mission of Jesus exemplifies the Five-Fold ministry of evangelism. He still draws men and women to himself so that anytime someone attempts to follow his call to take up the job of evangelism, and they find that he has already done all the hard work for them (Barrs 16). Everyone has a legitimate chance to be personally challenged to a fundamental realignment of their life, one that includes both release from enslavement to the world and its forces and the acceptance of Christ as Savior and Lord (Hirsch 76).

Jesus presents the significance of his evangelistic mission in Luke (Hirsch 76). He talks of passionately seeking for a lost penny and of abandoning ninety-nine sheep to locate and rescue the one wandering sheep. Luke 15 concludes with perhaps the most famous of good news passages: the prodigal son's humble return to his loving father's welcome embrace—an embrace that culminates in a party, the most proclamatory of social gatherings (Hirsch 76). In Luke 19:9–10, Jesus tells Zacchaeus that today salvation has arrived in this home, for this man, too, is a son of Abraham. For the Son of Man has come to seek and rescue those who have gone astray (Hirsch 76).

Good news for the poor, forgiveness for all sinners, and redemption for the lost were Jesus' proclamations. Signs and wonders verified his testimony. He welcomed those who had previously been shut out by religion and politics. The general public saw him as genuine good news. In the end, he had to pay for their salvation by laying down his life. He is the greatest Evangelist who has ever lived (Hirsch 78). Not only is Jesus the Great

Evangelist, but he also establishes the primary model for evangelism. He had a unique way of inspiring others to react to God's grace. He was extremely generous to so-called sinners, and he brought redemption to everyone who had previously been barred (Hirsch 204).

### **The Evangelistic Ministry of the Church**

Matthew's gospel and view of the church and its mission revolve around the subject of discipleship. The evangelist's distinctive ecclesiological concept is disciples (Bosch 74). The Great Commission has the most striking usage of the word disciple. "It is also the only time it is used in an urgent meaning; *mathetuesate*, which means "create disciples!" It is also the main verb in the Great Commission and the central theme to win all people to the status of true Christians" (Bosch 74). Evangelism is that aspect and power of the church's mission that offers every human and society an opportunity to be reformed; to be directly challenged to a radical reorientation of their lives and an identity that includes liberation from enslavement to the world and a drastic realignment of their lives (Bosch 420). The Body of Christ is made up of redeemed individuals who joyously preach the gospel and invite others to find freedom and redemption in and through Jesus. The church is a testimony to the existence of good news in the world and a manifestation of it. "An authentic faith community arises from God's affirmation of redemption" (Hirsch 134).

### **The Gift of the Evangelist**

The Evangelist is someone who 'announces the gospel.' Early use implies that this was often a person who traveled from place to place proclaiming the good news of Jesus Christ (Louw-Nida Loc 76). Yahweh speaks through His messengers, putting His words



on their lips. He communicates via them. He created the world with His Word, molds history with His Word, and governs the world with His Word. While preaching and speaking are essential aspects of evangelism, proclamation with authority and force is the most critical aspect. Signs and miracles accompany the Christian message. They are meant to be together because the Word is both strong and effective. "Proclamation of the age of grace and the establishment of the reign of God results in a condition of health in all respects" (Kittel et al. Loc 2097).

Evangelists do not appear in the list of ministries in 1 Corinthians 12.4–11. Apart from 2 Timothy 4.5, when Timothy is commanded to do the job of an evangelist, they are not referenced anywhere else in the Pauline writings. The only other time the noun appears in the New Testament is in Acts 21.8 when Philip is referred to as "Philip the evangelist." The verb from whence it is derived, which means "evangelize" or "preach the gospel," often occurs, particularly in the works of Paul and Luke (Bruce 346). The traditional definition of the Evangelist is that he or she is a messenger of good news. "Modern-day evangelists who preach the message of salvation exemplify this by declaring the gospel to an unbelieving world" (Hamon 281).

The Evangelist is a storyteller, a vital recruiter for the cause, and a naturally contagious person who can engage others in what God is doing in and through the church (Hirsch xxxiv). Evangelists constantly strive to establish a good interaction between individuals and the church's fundamental teachings, particularly the gospel (Hirsch and Catchim 35). Their brilliance may be seen in at least three ways: excellent recruiters, social connectors, and good news sharers (Hirsch and Catchim 36). They are fantastic recruiters.

People being recruited in the cause of Christ is the most apparent result of evangelist work. To put it another way, the church expands because of evangelists. Evangelists can persuade their listeners to take action. They are charismatic, contagious individuals with attractive personalities. They are persuaders—people who have strong negotiating skills—in terms of disseminating ideas. They have an indefinable quality that makes people want to agree with them regardless of what they say. As a result, evangelists are conversion agents (Hirsch 108). They are true believers in the good news. The ability to comprehend people and establish relationships is inextricably linked to their ability to share the good news. They have a deep relational affinity for the gospel, which allows them to adapt it to people's specific experiences and circumstances (Hirsch 108).

### **The Shepherding Character of God.**

The Shepherd's Five-Fold Gift is found in God's character. God is the trinity, and he lives as a relationship-based group. God is present in everything and cares about his creation. He has a profound understanding of humans and may be understood by humans. God is compassionate and forgiving by nature. He is the embodiment of love. To humans, His children, He is a parent. In the Bible, God often shows himself as a shepherd. Shepherding reflects and communicates God's loving community embrace (Hirsch 60). Numerous passages use shepherd vocabulary for Yahweh and depict God as the Shepherd who leads His flock to pastures and places where it can rest by the waters, who protects it with His staff, who whistles to the scattered and gathers them, and who carries the lambs in His arms (Kittel et al Loc 750).

## **The Shepherding Mission of Jesus**

In early church history, the view of Jesus as a shepherd was dominant. The Shepherd represented the rescue of the lost sheep, the tender care and protection, the lush meadow and fresh spring, the sacrifice of life, in short, the whole image of a Savior (Schaff 308). Christ appears in the same role as the Good Shepherd, which was found on bas-reliefs on sarcophagi and paintings in the catacombs, one of which is thought to date from the third century. This depiction always takes pride of place in the vault or tomb's center (Trench 309). The Good Shepherd's compassion, bravery, grace, love, and beauty were Prayer Book and Articles, Creeds and Canons all rolled into one. Those who saw these paintings all gazed at that image, and it said to them, "This is what we desire" (Stanley and Grieve 283). The Good Shepherd has influenced the church's knowledge of God and the modern local congregation's leader for generations (Bailey 272).

Jesus' mission included the Five-Fold gift of Shepherd. He sought to bring previously marginalized individuals into the covenant community, thus forming a new family that is not limited to Israel but available to everyone who loves Jesus. He exuded care for people and the development of genuine human society and connections in all he did. God's love, compassion, and care were evident in his healings and miracles. They were foreshadowing of the divine union. He is the embodiment of the Shepherd, the Lover of his people (Hirsch 78). The publicans and sinners had found their way to him, and now he says that "there was more genuine cause for rejoicing over one of them, who was now going into the inner sanctuary of faith, than over ninety-nine of them[religious teachers], who remained at the legal entryway, refusing to go further in" (Trench 309).

The pastoral ministry is one of Jesus' five archetypal ministries. It tends to dominate and arrange the Church's imagination in ways that successfully conceal the actuality of the other four Five-Fold archetypes (Hirsch 205). Jesus is the church's High Priest, the Chosen One who mediates God-knowledge and restores the broken relationship between God and the human race. He is the authentic Shepherd of Israel, who protects and guides his people. He is both the Healer and the Reconciler of a shattered world (Hirsch 76).

### **The Shepherding Ministry of the Church**

The Church has a Shepherding ministry in response to Jesus Christ's mission as the exemplary Shepherd. Hirsch explains how it works: The Church's shepherding ministry enhances community experiences and fosters a sense of belonging. Through community, it provides a genuine testimony to the gospel. The shepherding ministry aids in the protection of the body and the promotion and facilitation of healing. It promotes peace and completeness, as well as inclusiveness. The shepherding ministry aids in discipleship and, as a result, allows for human flourishing. The ministry fosters a vibrant and caring God's community (134).

The Shepherd, who looks after his flock, represents one of Israel's ideal types of political rule. The shepherding objectives assigned to the Church are connected with community social connection and the Church's mission to be an agent of God's healing, assisting people in developing resilience and safeguarding them from harmful influences (Hirsch 108). The redeemed people of God's family nourish a loyal, reconciled community that bears testimony to the resurrection in everyday life. In Jesus Christ, the

Church sees a new way of being human. The Church as a community symbolizes God's chosen, reconciled and reconciling, healed and healing family in the world (Hirsch 134).

### **The Gift of the Shepherd**

During the biblical era, tending flocks and farming were the mainstays of the Palestinian economy. Because of the dryness of the land, herds of sheep and cattle had to roam about throughout the rainless summer and remain in isolated locations for months at a time, far from the owner's home. As a result, shepherding was a self-sufficient and responsible occupation; moreover, given the danger of wild animals, it was essential (Kittel et al. Loc 750).

*Poiment* or Shepherd, the one who looks after herds or flocks rather than just feeding them, is a metaphor for Christian pastors. Usually, the title is awarded to the local church's top pastor, regardless of his five-fold vocation. It is a shepherding ministry in which the flock is fed and cared for. Oversight and care of the saints, spiritual nourishment for their growth and development, leadership and direction, and advice are responsibilities associated with pastoral service (Hamon 281).

This term, coupled with a variety of recurring characteristics, also honors the monarch in ancient history. The king was seen as divinely appointed one to deliver redemption. The ruler's shepherd role included gathering the scattered, establishing moral governance, and caring for the vulnerable (Kittel et al. Loc 750). This practice of giving the title of Shepherd to the local king utilizes an old metaphor of world regeneration to express the king's mission, namely, the collecting of the scattered flock that has been abandoned to ruin. As the scattering is a picture of catastrophe, the gathering symbolizes the advent of the age of redemption (Kittel et al. Loc 750).

The Five-Fold Method Shepherd gifting is responsible for building and sustaining a healthy community, promoting the common good, inspiring people to believe, and guaranteeing the welfare of the individuals and the broader society in which the community exists (Hirsch 110). Shepherds are aware of their immediate surroundings, picking up on little information about people and the condition of the community. They must possess empathetic abilities as well as increased capacity for meaningful connections and partnerships. To be a good shepherd in any meaning of the term, one must know the names and stories of the individuals under one's care.

Although this does not preclude a more significant shepherd-of-shepherds role in a larger religious organization, it does highlight that calling oneself a pastor or shepherd while not knowing the personal details of the people in one's orbit probably disqualifies one from being a shepherd in any meaningful sense of the term (Hirsch 111). The pastor's job description includes caring for the church, seeking out the lost, and combating heresy. The pastor's role in this job is to provide an example for the flock (Kittel et al. 750).

### **The Teaching Character of God**

The Five-Fold Teaching mission of Jesus Christ is centered on the character of God. God is all-knowing, and the Word is the origin of human reason. In everything, God manifests himself as truth. All things are known to him directly, and he has the foresight of them. God is the source of both truth and beauty and is entirely and complete in Himself. He is the source of all knowledge. "The church's teaching role finest reflects and conveys God's eternal truth and wisdom" (Hirsch 60).

### **The Teaching Mission of Jesus**

Jesus represents the fullness of the teaching Five-Fold ministry. Jesus is the path, and he exemplifies a truth-based existence. In Jesus, ethics are transformed into the ethos or a way of life. He disciplined his disciples by living life alongside them. He was their Master and Rabbi, and they lived under his command. He is the Word made flesh, both the revealer and the revealed: God's truth. He is the Torah's fulfillment. His power is such that he can even reinterpret the Torah (Hirsch 78).

The Father sent Jesus to teach people a new way of being human. He is the world's Light, and as such, he brings in God's accurate understanding (Hirsch 78). Jesus was always willing to teach others whenever and wherever he could. He selected, taught, and led disciples, teaching them his Way and the ways of Israel's God. By completing the Torah, he was able to recast it. His teachings were eloquent, simplicity-beyond-complexity, and accessible to both the simple and the wise. His life's medium was the message's message: Truth and Light. He is the most excellent teacher of all time (Hirsch 78).

### **The Teaching Ministry of the Church**

According to Hirsch, the church's Five-Fold teaching ministry brings wisdom and understanding and develops a worldview in line with the truth. The church's teaching ministry fosters a love of the scriptures, promotes theological debate, and develops learning materials. It brings life and thought together, communicates ideas, fosters tradition, and fosters a culture of lifelong learning (134). The knowledgeable and educated individuals who ardently seek truth and share all the riches of God's wisdom, insight, and knowledge buried in Christ Jesus constitute a Five-Fold teaching church—

nurturing and sharing truth in the world with integrity. A true church is where God's wisdom is sought, cherished, and shared (Hirsch 134).

### **The Gift of the Teacher**

A *Didaskalos*, or teacher, is someone who instructs others (Louw-Nida Loc 33.243). It makes no difference whether the person giving the instruction is God, the family's leader, or the righteous. The word is usually distinguished by both a volitional and an intellectual connotation. The teachers in the LXX always claims the entire man, not just specific portions of him. This is especially evident when it is used to a will and a method that are opposed to God's (Kittel et al 137). *Didaskalos* describes the way in which guidance is provided for the ordering of the connection between the person and God on the one hand, and the neighbor on the other, according to the divine will, through interpretation of the Law as the total of God's revealed will (Kittel et al 137).

The genuine teacher, teaches the Bible and ministers with supernatural life and anointing from the Holy Spirit. They demonstrate excellent spiritual awareness and supernatural insight into God's Word and its application to Christians (Hamon 281). A teacher mediates and appropriates knowledge and wisdom (Hirsch xxxiv). A Christian worldview is a certain kind of practical knowledge and intellectual insight. As a result, a teacher's primary focus is on assisting students in understanding how God wants them to view and experience the world. The mission of the teacher is to convey theological truth to God's people and develop their awareness to be compatible with that truth (Hirsch 112).

Teachers may be more concerned with comprehensive knowledge and systematic understanding than adherence to the prophetic covenant and the rest of the more



fundamental and formative meta-ideas for which the apostle is the designated keeper. The feeling of urgency that motivates the apostolic and prophetic duties is frequently lacking in teachers (Hirsch 112). Teaching is not about pure speculation; it is about the ministry of ideas in action, often known as discipleship or formation. Teachers cannot teach what they do not know, and they cannot lead if they are not willing to follow. As a result, biblical instructors must take an active role in the concepts they offer (Hirsch 112).

### **Factors Unique to the Decline of the Five-Fold Ministry in the Western Church**

The Western Church, specifically in the United States, has unique factors contributing to the decline of the Five-Fold aspects in the church and community. Due to the communal and submissive nature of the Five-Fold gifts found in individuals, American Christians suffer. Individualism is a dominant characteristic of American culture. Consumerism drives the culture towards selfish endeavors and ways of interpreting the world. Selfishness and individualism lead to further immaturity, including the inability to bear the weight of the trust necessary to submit to others to lead the church.

Alan Hirsch argues in Part 5 of "Disciplism," a series of articles on Western discipleship, that today consumerism is the overpowering prevailing religious alternative to biblical fidelity. Consumerism is an idolatrous religion in all its manifestations (Hirsch). The typical Christian in the average church in the West is underdeveloped and immature in Christ after 20 years of Christian faith and practice in Western settings (Hirsch xxviii). The dominant trend of Western culture during the last several centuries has been one of growing secularization, or at least de-churching, as ushered in by the French Revolution (Hirsch 27). The resulting destruction of the church is in part

because of an individualized approach to Christian participation. An individualistic approach to leadership frequently leads to an individualistic approach to discipleship. A community approach to discipleship with an awareness of culture's life-shaping potential often leads to a communal approach to discipleship (Woodward 31). God's people's leaders have a particular role in cultivating a culture that is distinct and distinctive from the prevailing culture (Woodward 33).

In order for the Five-Fold gifts to fulfill their Christ-given purpose, Tim Catchim argues that the church must exhibit our gifts and figure out ways to empower others to accomplish what we have been gifted to do (Hirsch 11). According to Paul, a fully functional Five-Fold ministry is the Christ-given defensive system against heresy and false teaching. The Five-Fold brings the church beyond theological narrowness and towards a more comprehensive grasp of its primary message and fundamental beliefs. Interestingly, the diversity of Five-Fold helps the church achieve religious unity (Hirsch 196). Individualism is a sign of immaturity, and America is an individualistic community (Longman and Garland 59).

People are leaving religion because of the American church's failure to produce mature missional groups. The importance of the individual Christian's relationship to the local church is important for Woodward. One cannot exist without the other. The present church, on the other hand, is woefully inadequate at producing well-rounded and effective disciples. The Body of Christ needs all five functions in order to be perfected, healed, and restored, as well as to self-generate, heal, grow, and develop (Hirsch 13). In order for the church to operate and develop effectively, apostolic ministry, as well as prophetic, evangelistic, pastoral, and teaching ministry, is required (Lee 77). If these five

ministries are the leadership mechanisms that God employs to bring the church to maturity, the church will not mature without all of them in place (Lee 77).

Increased appropriation of Jesus' Five-Fold is not just a route to a healthy church, but it is also a path to develop individuals' discipleship (Hirsch 22). There is a growing movement in the church that endorses a five-fold or APEST leadership paradigm as God's intended design for optimum leadership, growth, and development. Any manifestation of church leadership that is missing one or more of those five components is incomplete, and as a result, that portion of the church will not operate effectively or mature fully. God has built his body in such a manner that it can completely grow only with these mechanisms in place; indeed, they are gifts given to the church for that exact reason (Lee 80).

The spiritual development of the church is directly linked to the five types of equippers in the church: apostles, prophets, evangelists, pastors, and teachers. If all five types of leaders are present, the entire body will be stirred and awakened to live in the world, for the sake of the world, in the manner of Christ as the equippers incarnate their lives and ministries inside the body (Woodward 20). The goal is to make Five-Fold a part of the organization's and community's culture and structures, guiding the church toward greater conformity to Jesus' ministry pattern and, as a result, to its own maturity and influence (Hirsch 147). Even when circumstances are tough and old habits come all too easily, maturity is achieved by deliberate, purposeful, and habitual acts (Hirsch 148). The church body will remain immature if the fullness of the APEST ministry is not engaged.

## **Adult Learning Theory**

Crucial to any intervention hoping to effect a change in attitude, action, and knowledge is an understanding of adult learning theory. The understanding of the leadership and structure of church, dominated so long by the Shepherding and Teaching aspects of the Five-Fold, is ingrained in the American church culture. Adult individuals also have years of experiences, interpretations, and theological thoughts systemized to think of the church in a specific way. Knowledge transfer will not be sufficient to effect a change that will make a fundamental change in the church culture.

### **Transformational Learning**

A profound change in the way one perceives themselves and their environment in which they live is at the heart of transformative or Transformational Learning (Merriman et al. 130). Mezirow's theory is concerned with how adults make meaning of their lives. Learning, according to Mezirow, is the process of constructing a new or updated interpretation of the meaning of one's experience to direct future behavior (Merriman et al. 133). Transformation Learning is a fundamental shift in one's personality that involves resolving a personal problem and expanding one's awareness, resulting in better personality integration (Boyd 459).

When adults are confronted with something new in their concept of the world, and they ponder and discuss with others the correctness and appropriateness of their assumptions that are being tested the opportunity for learning occurs. Insights often indicate the need to alter assumptions and the attitudes, actions, and beliefs that go along with them (Marmon 1). According to the Transformational Learning viewpoint, the instructor acts as a collaborator, assisting students in sharing and revising their narratives

as new meaning emerges (Mirriam et al. 142). A more holistic transformational paradigm could be adopted if people and organizations are encouraged to discover the emotional effect of views and meaning (Mulvihill 325). Transformative Learning is defined as the act of making sense of one's own experiences (Merriman et al. 84).

Kegan distinguishes between informational learning, which is cumulative and adds to what people know, and Transformational Learning, which changes how people know (Merriman et al. 84). Learning to expand a person's knowledge base, expanding their skill set, or extending previously established cognitive capabilities into new territory serves the highly critical goal of broadening the resources accessible to an existing frame of reference. Such learning is informative since it aims to infuse useful new information into the current structure of our knowledge (Kegan 49).

Transformative Learning entails a greater awareness of the context of one's beliefs and feelings, a critique of one's assumptions, particularly premises, and an evaluation of alternative perspectives. A decision to reject an old perspective in favor of a new one or combine old and new perspectives, the ability to act on the new perspective, and a desire to fit the new perspective into one's life (Mezirow 161). Transformational Learning must be differentiated from informational learning, and both must be valued in every learning activity, subject, or area (Kegan 47).

### **Experiential Learning**

Experiential Learning is a form of knowledge construction that includes a creative tension between the four learning modes (listed below) that form a cycle of learning for adults. The following are the four modes of learning:

1. **Concrete Experience:** Adults learn best when they have a learning experience that goes beyond the whiteboard routine. Kinesthetic Learning encourages physical activities and learning that elicits strong emotional reactions realistic situations that show cause-effect connections provide memorable experiences. (Gutierrez).
2. **Reflective Observation:** To gain insights and knowledge, adults must interact with and reflect on their experiences. As a result, it is crucial to offer chances for Experiential Learning and time and space for reflection. Create chances for people to "see" the activity (demonstrations) and "analyze" processes and procedures (scenario-driven activities, case studies). (Gutierrez).
3. **Abstract Conceptualization:** The learner's ability to decipher abstract concepts from their reflections, generalize these ideas, and understand the connection to reality is critical to experiential Learning's effectiveness. Creates tests that encourage students to use their "critical thinking" skills to develop ideas and processes. (Gutierrez).
4. **Active Experimentation:** Role-playing exercises, internships, and other hands-on projects allow learners to apply what they have learned, allowing them to really "learn by doing." Experimentation yields tangible results, and the cycle of experienced Learning is restarted. (Gutierrez).

These four modes are optimal learning cycles in which the learner experiences, reflects, thinks, and acts. It is a cyclical process that adapts to the learner's circumstances and what they are learning. Observations and thoughts are based on immediate or tangible

experiences. These musings are absorbed and refined into abstract ideas from which fresh, actionable implications may be derived. These implications may be tested and used as a starting point for new experiences (Kolb and Kolb 5).

Learning is the process of acquiring new information. However, Experiential Learning Theory focuses on how information is generated and recreated in the learner's understanding. Experiential Learning Theory contrasts the transmission paradigm, which is used in most contemporary educational practice. The transmission paradigm involves the transfer of pre-existing fixed concepts to the student. ELT focuses on how new information enhances and changes the perspective of past and current events. Further, what one has acquired in terms of knowledge and competence in one circumstance becomes a tool for comprehending and successfully dealing with others. As long as life and learning continue, the ELT process will continue (Dewey 44).

While Transformation Learning focuses on the processes involved in shifting an individual's frames of reference, Experiential Learning Theory shows how to create the kind of action-oriented experience that is most likely to lead to transformation (Strange and Gibson 88). All learning is a process of relearning. A method that pulls out students' beliefs and ideas about a subject to be investigated, evaluated, and merged with new, more refined concepts is the most effective way to promote learning. Experience Learning Theory is a multi-linear model of adult development and a comprehensive description of the experiential learning process (Kolb and Kolb 194).

Learning should be seen as a process rather than a set of results. In order to increase learning, the main emphasis should be on involving learners in a process that benefits them the most. Education must be seen as a continuous reconstruction of

experience: education's method and aim are the same (Dewey 79). However, having more experiences may have some negative consequences. Humans acquire mental habits, prejudices, and presuppositions as they gain experience, which leads people to shut their brains to new ideas, fresh perspectives, and other ways of thinking (Knowles et al. 65).

Learning is an all-encompassing adaptive process. It includes the coordinated functioning of the whole person, including thinking, feeling, seeing, and acting, and is not just the product of cognition. It includes various specific adaption models, ranging from the scientific method to problem-solving, decision-making, and creativity (Kolb and Kolb 195). Learning is the outcome of synergetic interactions between a person and their surroundings. Consistent patterns of interaction between the person and his or her environment provide stable and lasting patterns of human learning. The variety of options and decisions people perceive is determined by how they process the possibilities of each new encounter. The experiences people live through are partly influenced by the choices and decisions they make, and these events affect their future choices. As a result, individuals shape themselves through the events they choose to participate in (Kolb and Kolb 195).

Experiential Learning is a method of acquiring information that includes a creative conflict between the four learning modes and is sensitive to the environment's needs (Kolb and Kolb 194). Learning necessitates resolving tensions between dialectically opposing forms of world adaption—conflict, disagreements, and disagreement fuel the learning process. Learning necessitates switching back and forth between conflicting forms of contemplation and action, as well as emotion and thinking (Kolb and Kolb 194).



The Experiential Learning model depicts two dialectically related modes of grasping experience, Concrete Experience, Abstract Conceptualization, and two dialectically related modes of transforming experience, Reflective Observation, and Active Experimentation, in the Experiential Learning model. Knowledge is built, and learning is accomplished by touching all these bases (Strange and Gibson 88). The sensory cortex is involved in concrete experiences, the integrative cortex at the rear is involved in introspective observation, the frontal integrative cortex develops new abstract ideas, and the motor brain is involved in functional testing. In other words, the learning cycle is based on the brain's structure (Zull 18).

### **Research Design Literature**

The paper is a quantitative and qualitative research project focusing on the knowledge attitude and behavior of the leadership of LifeChurch Canton, who participated in the experiential sixteen session course on the Five-Fold ministry. Combining quantitative and qualitative data allows for a more comprehensive review of the findings and a better and deeper understanding of the research questions than either quantitative or qualitative data alone (Creswell 22). This approach is "enabling a thicker interpretation" (Sensing 72).

Qualitative research tries to make sense of lived experiences by being grounded in the social realm of experience (Sensing 57). Qualitative research, which is not commonly found in interpretive research, assumes that reality is socially created, that is, that there is no single, observable reality. Multiple realities, or perceptions of a single event, exist instead. Researchers do not "discover" knowledge; rather, they "build" it

(Merriam 9). Experiential Learning Theory is used to engage participants' historical, social constructions concerning the Five-Fold Ministry and create reflective observations. After the training, a person's attitude and conduct may alter, indicating a transformative experience. Qualitative researchers are mainly interested in how humans organize themselves and their environments and how residents of these settings make meaning of their surroundings through symbols, rituals, social structures, and social roles. (Berg and Lune 7). Focus groups are used to obtain qualitative data and feedback to provide a more thorough explanation of the possible reasons for the intervention's success.

### **Summary of Literature**

The Five-Fold Ministry given to the church in Ephesians 4 must be reclaimed in the local church in America. The Five-Fold ministry is not simply offices or gifts found in individuals but is located in the very character of God and found in creation. Jesus Christ's mission was to reclaim and redeem the Five-Fold in creation but more specifically within humankind. Made in the image of God, the characteristics had been coopted by the enemy. Jesus' mission in Ephesians is given to the church in ministries and functions that transform the world. These Five-Fold ministries are all needed for the body to be whole and complete. Without them, the imbalance is dangerous and anemic.

Through individuals reclaiming their identity in Jesus and the Five-Fold gifts, the Five-Fold ministry of the church flourishes. Individualism, consumerism, and an imbalanced Shepherd/Teacher model of leadership and ministry can be transformed by elevating the Apostolic, Prophetic, and Evangelistic elements of Jesus' mission. A deconstruction and reconstruction of theology that includes the Five-Fold Ministry requires a perspective transformation that reexamines the past through new lenses.

Experiential Learning Theory enables true transformation in learners. The change will result in missional movements of the kingdom of God that continues the work of Jesus' mission through the church and recapitulates the Five-Fold Character of God in all creation.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter describes the research methodology used in this ministry transformation project. After a review of the nature and purpose of the project, the project's research questions are presented with the related instrumentation used to answer those questions. The ministry context of the project is then presented, followed by specifics on the participants in the studies, the instrumentation employed, its validity, and the process of data analysis.

#### **Nature and Purpose of the Project**

The intervention was a sixteen-session experiential course for church leaders who have completed the Life Journey (discipleship program) at LifeChurch Canton. It was conducted over eight weeks with eight separate online video curriculum sessions to be completed each week along with accompanying discussion boards to encourage reflective observation among participation. Correspondingly, each of the eight weeks also included in-person experiential modules focused on abstract conceptualization, active experimentation, and concrete experience.

The intervention sought to positively affect the knowledge, behavior and attitude of church leaders regarding the Five-Fold ministry found in Ephesians 4.11. Although this intervention did not measure the effect on the body of Christ, this intervention intended to impact the individuals positively understanding and approach to ministry from a Five-Fold perspective. The goal of the course was a grounded understanding of the Five-Fold character of God in creation, the reclamation of that character in the

mission of Jesus Christ, the gifting of the mission of Jesus to his body, and the gifts given to those individuals within the church.

### **Research Questions**

In order to measure the effectiveness of the sixteen-session (Equip) course, the research process was guided by three questions. These questions were answered through the corresponding instruments: Pre-Intervention Five-Fold Survey, Post- Intervention Five-Fold Survey (FFS), which were identical, and Post-Intervention Five-Fold Focus Group (FFFG). All instruments were researcher-developed.

#### **Research Question #1**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on the Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) before the course?

The instrument used to answer this question was the Pre-Intervention Five-Fold Survey (FFS) (Appendix A). The data collected for this question provided the baseline for the self-perception of the individuals in regard to Knowledge, Attitude, and Behavior. The questions that focused on Knowledge were 6, 9, 13, and 15. The questions that focused on measuring Attitude were 8, 10, 12, and 14. The questions that concentrate on Behavior were 7, 11, 16, and 17.

#### **Research Question #2**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) following the course?

The instrument used to answer this question was the Post-Intervention Five-Fold Survey (FFS) (Appendix A). The data collected for this question in concert with the Pre-Intervention Five-Fold survey provided for the quantitative change in self-perception of the individuals in regard to Knowledge, Attitude, and Behavior. The questions that focused on Knowledge were 6, 9, 13, and 15. The questions that focused on measuring Attitude were 8, 10, 12, and 14. The questions that concentrate on Behavior were 7, 11, 16, and 17.

### **Research Question #3**

What aspects of the sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) had the most significant impact on the observed changes in knowledge, attitude, and behavior among the participants?

The instrument used to answer this question was the Post-Intervention Five-Fold Focus Group (FFFG). The data collected from the FFFG provided the individual's opinions on the Equip Course. The course was conducted by John Grandy, whom the researcher trained to moderate the conversation. The audio was recorded on the researcher's MacBook, and the researcher took field notes during the conversation. The dialogue provided an in-depth response to the course. The question for the FFFG is included in Appendix B.

### **Ministry Context**

LifeChurch Canton is in Metropolitan Detroit in a bedroom community of 98,000 situated between a major university (The University of Michigan) and one of the leading automotive industries in America. It began with 20 people in a backyard in 2003 and saw significant growth. It currently has its second lead pastor after the first 15 years of

ministry. The ethnicity of the church is predominately white but has 30% of people of color attending.

Predominantly working class, the church is made up of white-collar and blue-collar workers with various levels of education. Politically, the church is evenly spread between conservative and liberal voting habits. The church is part of the Evangelical Covenant Church, a multiethnic movement of 875 congregations in predominately North America and is classified as Evangelical. Its worship is modern, and the dress is relaxed in attire.

### **Participants**

The participants were selected for this Equip Course (Intervention) from LifeChurch Canton and invited to participate. The researcher is the Lead Pastor of LifeChurch Canton. Permission was given for the intervention to take place with confidentiality. The participants were LifeJourney graduates in order to best maximize their common understanding of language and create a better starting point to measure the effectiveness of the intervention. No previous conversations about the Five-Fold ministry (content of the course) were discussed. Since it has been predominately unknown in LifeChurch Canton circles, this intentional step was taken to preserve the intervention's measurement effectiveness.

### **Criteria for Selection**

“Purposive samples select people who have awareness of the situation and meet the criteria and attributes that are essential to your research” (Sensing, 83). The participants were selected for three significant characteristics. The first delimitation was that the individual must be an active Partner at LifeChurch. Partnership is an agreement

of the individual to be invested at the church and participate in the life and vision of the leadership. As well as showing a level of dedication that a course of this nature requires, it also supports the successful completion of the project. A significant component of the Equip Course (Intervention) is the crafting over eight weeks of a Ministry Action Plan in response to the personal Five-Fold gifting of the individual. Experiential Learning has an element of Active Experimentation and is crucial to making a change in Knowledge, Attitude, and Behavior. As a Partner, the participant in the intervention was also a participant in Partner Care, where a staff member of LifeChurch touches base and provides care and accountability.

Second, the participants were required to be LifeJourney Graduates. The Life Journey is a five-course experiential curriculum and experience designed to help individuals follow, imitate, and become like Jesus Christ and help others do the same. Each course is situated at one of the significant transition points of spiritual maturity, previously culminating in the individuals becoming active disciple-makers. The entire curriculum takes a year to complete and leaves the individual equipped to serve and to recognize the gifting God has given them. For the sake of the research, a baseline of understanding and language helps isolate the intervention's effectiveness. The LifeJourney serves as that baseline. After the intervention and paper is fully concluded, the Equip Course will be added to the LifeJourney curriculum.

Finally, participants were required to be leaders within the church. These leaders will include paid staff, Leadership Team members (elected volunteer elders of the church), and individuals who serve on the LifeJourney Leadership Team (those who coordinate the facilitation of the LifeJourney course and ensure the viability of the



program). These leaders were best equipped to understand the most effective parts of the intervention and the current dynamics of the church.

### **Description of Participants**

All of the candidates were Partners, LifeJourney Graduates, and leaders from LifeChurch Canton. They were made up of male and female participants. They were between 33 to 72 years old. One was a paid staff member, one was a member of the Leadership Team, and the rest served as either a facilitator of the LifeJourney Course or served on its leadership team.

### **Ethical Considerations**

Participants were asked to read the Survey Informed Consent Form attached at the beginning of the Pre-Intervention and Post-Intervention FFS on SurveyMonkey to give their informed consent (Appendix C). Participants were able to read and respond with, "Do you agree to the terms written on the Consent Form? by clicking "Yes, you consent that you are willing to answer the questions on this survey?" The survey was terminated at that point if they did not consent. Privacy protocols were used to assure confidentiality for both surveys, which can be found at on SurveyMonkey's website. Only a person with the login information and strong password authenticated by a fingerprint sensor on the researcher's personal Mac Computer could access the information.

The Post-Intervention Five-Fold Focus Group's confidentiality was secured by a statement in the Five-Fold Confidentiality Form (Appendix E) signed before the group began. The form was handed out and immediately collected. The papers were then locked in a filing cabinet in the researcher's office that only he had a key to unlock. The audio was recorded on the Mac Computer that is fingerprint protected by the lead researcher.

The dialogue and responses were kept private, with only the research team (John Grandy and Nathan McWherter) having access. The computer was only accessible to the researcher. Six months after the research project ended, the researcher destroyed all electronic data. In a colloquium on Asbury's Kentucky campus, the researcher revealed key findings from his research with Doctorate of Ministry cohort colleagues and ATS faculty. The researcher shared the research findings with course facilitator John Grandy (a research team member) to improve the Intervention for future usage as part of the LifeJourney curriculum.

### **Instrumentation**

There were two tools utilized by this intervention to gain qualitative and quantitative data. The first was a researcher-designed quantitative survey distributed before and after the intervention with seventeen questions named the Five-Fold Survey. The second instrument was a post-intervention focus group with six researcher-designed qualitative questions called the Five-Fold Focus Group.

Assent to the terms in the consent form was given before the participant could complete the survey. The second section included four demographic information questions. The third section of survey questions had twelve randomly mixed questions, four for each area: Knowledge, Attitude, and Behavior. The FFS utilized the four-point, forced-choice scale to provide a subjective assessment of their attitudes toward the Five-Fold ministry. The same survey was used before and after the intervention to collect descriptive data on the changes of dependent variables.

Following the completion of the intervention, The Post-Intervention Five-Fold Focus Group (FFFG) met under John Grandy, the researcher-trained moderator. The

group included everyone who took the Equip course (eight people). The researcher was present, taking an audio recording and typing field notes. The participants sat in a circle with the moderator to facilitate dialogue. The semi-structured group answered the questions found in Appendix B. The first question was a question every individual was invited to respond to in the circle. The questions moved from general to more specific and focused on what aspects of the Equip Course enhanced their understanding of the Five-Fold Gifts. Before the final question, the researcher summarized the response of the focus group participants and asked if there were any questions.

### **Expert Review**

Both tools were researcher-designed. After exploring other dissertations and examples of knowledge attitude and behavior research design (Andrade et al.), the lead researcher designed the Five-Fold Survey. Sensing and other authors already listed and the training from Krueger on focus groups helped the lead researcher design the questions for the Five-Fold Focus Group. Following that, the lead researcher sent an Expert Review Form (Appendix F) to two individuals. They graciously gave feedback on both instruments.

Dr. Ellen Marmon is the Director of the Doctor of Ministry Program at Asbury Theological Seminary and well experienced in instrument design. Milton Lowe is the Associate Doctor of Ministry Director and Academic Coach at Asbury Theological Seminary. Both responded to the invitation to review the instruments. Some key changes were switching from a five-point Likert scale to a four-point forced-choice Likert Scale and the addition of asking what parts the participants found most helpful and those that were least helpful to enhance the data. Other changes were focused on wording for

greater clarity and adding the text of Ephesians 4.11 to one of the questions. These were helpful additions, and all comments were applied to the instrument design.

### **Reliability & Validity of Project Design**

Reliability is a measure of the consistency of the research if the data is accurate to reality. Many factors can help create confidence in the findings. These include consistency of instrument tools, consulting best practices regarding qualitative and quantitative research, consulting experts in research design, clearly documented directions, explanations of confidentiality, a precise statement of the project's purpose, and multiple intervention tools (Sensing 118).

The consistency of the feedback method through the same test hosted by SurveyMonkey eliminated confusion that may be caused by using a digital medium for the Pre-Intervention Survey and paper for the Post-Intervention. The researcher ensured the reliability of the FFS and FFFG by obtaining feedback from research experts on the questions. The survey design helped ensure clarity by clear sections and a natural flow (Andrade et al. 478; Sensing 119).

A clear explanation of the confidentiality agreement within the FFS and before the FFFG helped ensure a sense of safety in the individual through their knowledge of what they are doing. The questions created for the pre- and post-surveys specifically addressed the research questions in the quest to know what knowledge, attitudes, and behaviors existed about Five-Fold Ministry before and after the intervention.

SurveyMonkey allowed the researcher to see the response rate and follow-up with those not responding for maximize participation.

To ensure qualitative consistency for focus groups, the researcher chose and trained a facilitator that followed the suggested procedures. Best practices, as laid out by Krueger's "Designing and Conducting Focus Group Interviews," guided the room's layout, the design of the questions, order, and the moderator's tone. Qualitative research is grounded in experience and seeks to make sense of that experience. The FFFG sought to give space to reflections and reactions of the participants who had the shared experience of the Equip Course.

The findings of the two studies were trustworthy and generalized because there was a mixed-method approach of a quantitative Five-Fold Survey and a qualitative Five-Fold Focus Group. Together, they provide a more detailed picture of the self-reflection of the individuals and themes in regards to the change in Knowledge, Attitude, and Behavior. The Purpose statement alignment to the research questions and the instruments supported the validity of the findings.

### **Data Collection**

#### **Pre- Intervention phase:**

A list of the individuals associated with LifeChurch Canton was compiled that met the requirements of the Equip Course Intervention: Partners of the church (covenant relationship with accountability), LifeJourney graduates (5-course curriculum), and serve as leaders within the church (Staff, Leadership Team/Elected Elders, or LifeJourney facilitators). "In qualitative data collection, purposeful sampling is used so that individuals are selected because they have experienced that central phenomenon" (Creswell 217). Due to the nature of the content and its impact on the church's leadership, a mature and committed believer is necessary for the sake of that individual. Determined

and mature individuals could handle the confidential nature of the discussion and the amount of coursework. Everyone (17 people) on that list was invited to participate in the course. They were contacted by phone or in-person to confirm their initial interest and confirm their email address and told to look for an email with the next steps.

A brief description of the intention and purpose of the course accompanied an email with the link to the Pre-Intervention Five-Fold Survey link online. Before beginning to take the survey, the consent form was presented as the first question. Within the consent form (Appendix C), participants were given the confidentiality measures and an outline of the time and actions required of them to complete the course and fill out the FFS. The individual would either click "yes" to indicate they accepted the terms and would proceed to the survey. If they clicked "No," then the survey programming terminated the survey at that point. For efficiency, the researcher gave three days from sending the email and was offered to participate in the intervention. The data was collected to ensure compliance and completion and set aside in a secure location to be analyzed after the conclusion of all instrumentation steps.

### **Intervention Phase:**

Once confirmation of completion of the Pre-FFS, the individual received a welcome email to the Equip Course along with links to the first online instruction video modules for the first of eight weeks of Equip. The email also included instructions to their login to the secure discussion board and how to post and comment on other participants' online responses. The questions and dialogue intended to engage in the Experiential Learning concept of Reflective Observation. The email also included details on where the In-Person Experiential session would be held every week. Participants were

instructed to have their online work done before coming to the weekly meeting, which met for two hours in the same location and same day of the week and time for eight weeks. The Equip Course is complex in nature, so to accurately recreate the process, the instructional design document is included in Appendix G. This document was only used by the research team, and it existed to create continuity and flow between the In-Person Experiential and Online Instructional parts of the course.

The in-person experiential sessions were split into two or three modules each week, focusing on encountering God through the Holy Spirit with exercises that engaged the whole body. Engaging Concrete Experiences help to enhance the transformational learning process (Gutierrez). In smaller groups and as a larger group, the concepts and instruction from the videos were applied to real-world examples, situations within the church as the individuals engaged in Abstract Conceptualization (Dewey 79). This course set out to create a grounded understanding of the Five-Fold gifting found in Ephesians 4.11. The research questions were directly connected and tied to the goals of the course. The course was an effort to engage individuals through experiential learning and apply it now to their lives. The course endeavored to set up individuals to live out their new transformational understanding in the real world (Strange and Gibson 88). To encourage this, one of the modules every week walked each individual through a Ministry Action Plan (Appendix H). The purpose was to engage in the last part of Experiential Learning: Active Experimentation. The course was designed to create space for transformational learning and to engage all of the individuals in a potential reframing of the role of God, Jesus, the Church, and the individual through the lens of the Five-Fold ministry.

### **Post Intervention Phase**

At the final in-person experiential course meeting, the participants were informed that they would receive another email inviting them to take the FFS. They had three days to complete the survey. They were also invited to come to the Five-Fold Focus Group, of which the consent form (attached to the email) was kept for their records and filled out at the beginning of the Focus Group (researcher provided). The secure room was set up attractively with a circle of chairs. The moderator, John Grandy, trained in focus group best practices, facilitated the focus group using the questions in Appendix D to obtain qualitative data (Berg 145). The lead researcher sat and took digital notes in a document secured on the MacBook through a fingerprint scanner. The audio was recorded on that same document. The audio was then transcribed using a program on the MacBook for analysis.

The overall timeframe of the project was 10–11 weeks. The email was sent in the week before the Equip Course began, followed by the eight-week, sixteen-session course, and the following week participants completed the Post-Intervention FFS and attended the Post-Intervention FFFG. The lead researcher then input the data from both the Pre- and Post-FFA into an Excel document for quantitative analysis and the transcript and field notes compared to begin grounded theory analysis. All information resided on the fingerprint-protected MacBook used throughout the project, only accessible by the lead researcher. Following these directions, other researchers would be able to recreate the process



## **Data Analysis**

The project is a mixed method approach of quantitative and qualitative instrumentation and subsequently both simple numbers from the Pre and Post FFS and observations on themes found during the FFFG are compared to each other. The data process analysis begins early.

“The process of data analysis involves making sense out of text and image data. It involves preparing the data for analysis, conducting different analyses, moving deeper and deeper into understanding the data (some qualitative researchers like to think of this as peeling back the layers of an onion), representing the data, and making an interpretation of the larger meaning of the data” (Creswell 183).

### **Quantitative**

The quantitative data from the Five-Fold Survey was provided by the web site SurveyMonkey. Microsoft Excel was used to collect and analyze the data. The descriptive statistics, most notably the mean and standard deviation of each question, were computed using Excel analysis. The statistical significance of the responses, mean, and standard deviation were determined for each question separately. This data reveals the quantitative change in Knowledge, Attitude, and Behavior as a result of the Equip Course

### **Qualitative**

Transcription allows for more in-depth analysis and creates a permanent written record of the interviews that the researchers may analyze after the conclusion of the

project (Stewart et al. 602). The main researcher's field notes add other observations such as emotions, tears, sighs, and other sounds which should be transcribed since they may reflect how the participant feels (Liamputtong 167). The data for the FFFG will use the transcript and field notes to analyze the data using Thematic Analysis and Analysis of FFFG interactions.

### **Thematic Analysis**

A thematic analysis identifies, evaluates, and reports patterns in data (Braun and Clark 79; Liamputtong 173). Reading the transcript and comprehending the focus group data is the first step in thematic analysis. To look at the collective information, the researchers need to understand what is being said by the participants to find repeated patterns of meaning (Braun and Clark 86). Initial coding questions obtained from Uwe Flick's *An Introduction to Qualitative Research* guided initial coding elements. The codes found from the initial work were examined to see how they interacted, which is called axial coding.

### **Analyzing Focus Groups and Interaction**

The researchers must pay close attention to body language, and verbal cues in order to learn about the tactics that participants use to deal with difficult-to-express opinions (Liamputtong 176). Researchers must examine both direct and indirect data if they want to accurately portray the opinions of the participants (Liamputtong 176). However, minority perspectives and cases that contradict the researcher's overarching hypothesis, as well as silenced voices, must be considered (Kitzinger and Farquhar 66). Questions about studying the dynamics of the group, such as "What topics/opinions

caused agreement?" will lead the researchers as they continue to develop the data synthesis (Willis et al. 133).

## **CHAPTER 4**

### **EVIDENCE FOR THE PROJECT**

#### **Overview of the Chapter**

The purpose of the research was to evaluate the change in the knowledge, attitude, and behavior of the leadership of LifeChurch Canton as a result of a sixteen-session experiential course on APEST (Apostle, Prophet, Evangelist, Shepherd, Teacher) ascension gifts and their application to the leadership of LifeChurch Canton. The Equip Course was created to give a grounded understanding of the Five-Fold Ministry found in the character of God, reclaimed through the mission of Jesus Christ, lived out in the mission of the church, and gifted to individuals through the Holy Spirit. Three research tools were designed to capture the quantitative (Pre- and Post-Intervention Five-Fold Survey) and qualitative (Post-Intervention Five-Fold Focus Group) data.

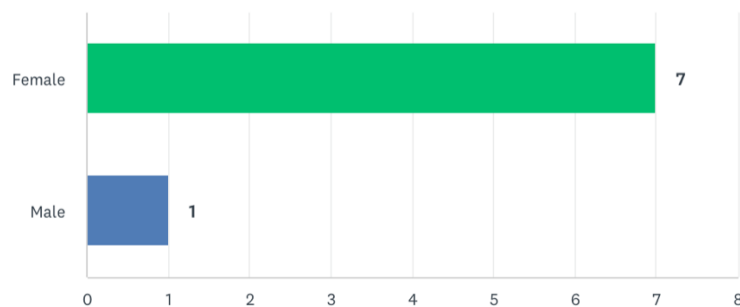
This chapter describes the participants who completed the entire intervention process and their demographics. The chapter continues to measure the quantitative data supporting Research Questions #1 and #2 through measuring the knowledge, attitude, and behavior before and after the Equip course. Research Question #3 is explored through a thematic and coding process of the FFFG audio, transcript, and lead researcher notes. Finally, the chapter covers four significant findings from synthesizing all of the data gathering tools.

## Participants

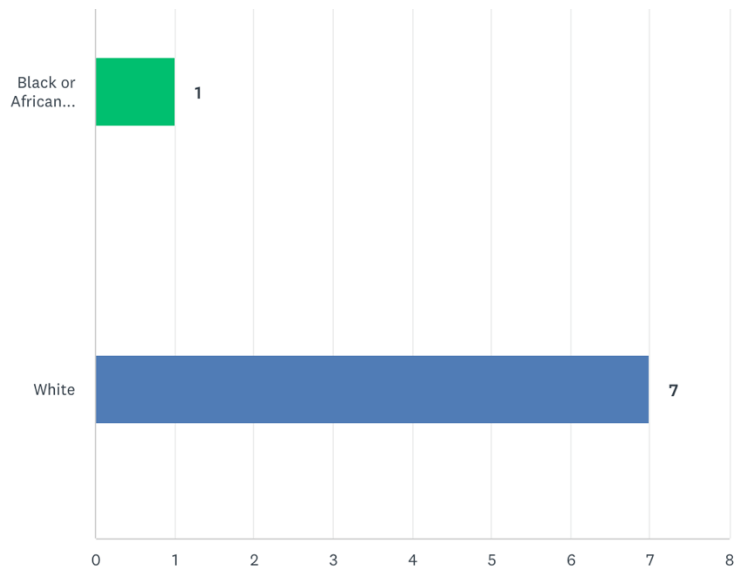
Seventeen individuals at LifeChurch Canton met the qualifications of being a Partner, a graduate of the LifeJourney Course, and part of the church's leadership. Nine individuals agreed to take the course and completed the Pre-Intervention Five-Fold Survey and Confidentiality Form on SurveyMonkey. One participant fell ill and decided to exit the course. Eight individuals completed the Pre- and Post-Intervention Five-Fold Survey, the sixteen-session experiential course on the Five-Fold Ministry (Equip), and participated in the Post-Intervention Five-Fold Focus Group.

The demographic profile of the eight participants represents LifeChurch Canton fairly. The age range was between 30 and 69 years old. The education level of the participants included some college, Associate Degrees, Bachelor Degrees to Graduate Degrees. Seven women and one man participated in the Equip Course, and seven were white and one black.

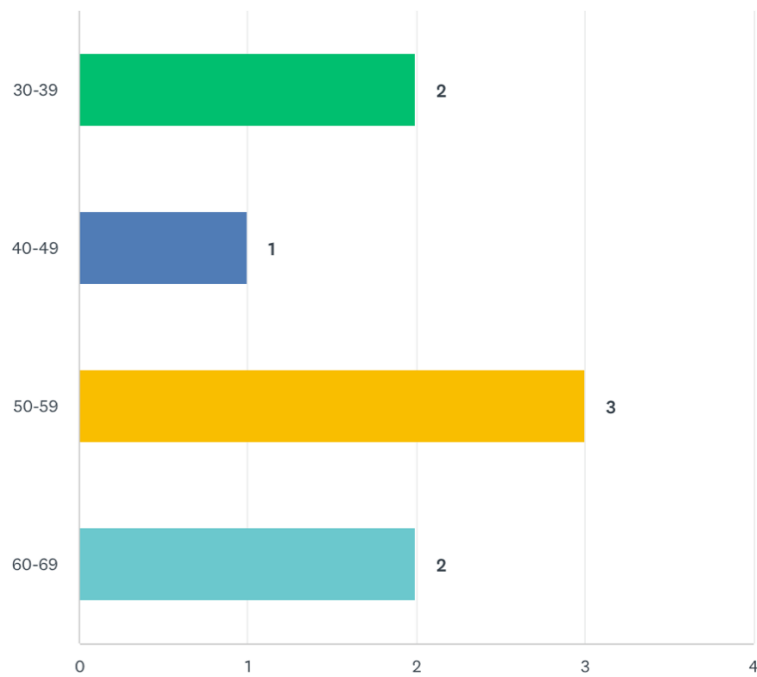
**Figure 4.1 Gender Demographics**

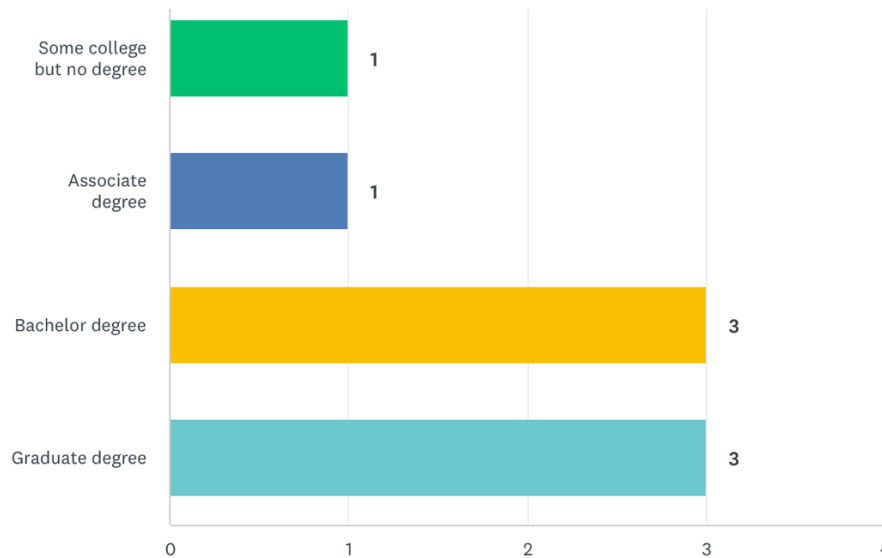


**Figure 4.2 Ethnicity Demographics**



**Figure 4.3 Age Demographics**



**Figure 4.4 Education Demographics**

The participants represented all levels of leadership at LifeChurch Canton, including one Staff Member, one Nominating Committee Member, one Leadership Team Member, one facilitator of the LifeJourney Course, and four members of the LifeJourney Leadership Team. This helped to capture the leadership of LifeChurch Canton well.

### **Research Question #1: Description of Evidence**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) before the training?

The Five-Fold Survey included twelve questions divided into the three categories found in Research Questions #1 and #2: knowledge, attitude, and behavior. Questions 8, 11, 15, and 17 measured the participants' knowledge regarding the Five-Fold Ministry. Questions 10, 12, 14, and 16 measured the participant's attitude regarding the Five-Fold Ministry. Finally, questions 9, 13, 18, and 19 measured participants' behavior regarding

the Five-Fold Ministry. For the purposes of determining the mean and standard deviation, “Strongly Agree” was assigned the number 1, “Agree” assigned the number 2, “Disagree” assigned the number 3, and Strongly Disagree was assigned the number 4.

Figure 4.5 details the questions measuring the knowledge of the Five-Fold before the Equip course. The Pre-Intervention Five-Fold survey demonstrated the participant's familiarity or understanding of the Five-Fold gifts as concepts in question eight (mean 1.5) with a narrow distribution ( $SD = < 0.5$ ). The participants' confidence in explaining examples of the Five-Fold to others declined, however, in Question 11 (mean 2). Question 17 provides the most substantial survey result from Pre or Post Five-Fold Survey in the negative (mean 2.38), with half of the participants unable to explain how the Five-Fold can be found in the character of God.

Question 15 measured the ability of the participants to identify false statements in regards to the Five-Fold ministry. The statement should read, "The Shepherd Function of the church includes the care for interpersonal relationships within the church," if it was true. For question 15, only one participant correctly identified the statement as untrue while most agreed, before the Equip course, that the false statement is true. Overall, there were broad responses to the four questions measuring the initial knowledge of participants before the Equip course.

**Figure 4.5 Participants Initial Knowledge of the Five-Fold Ministry (N=8)**

Questions	Mean	SD	Strongly Agree	Agree	Disagree	Stongly Disagree
Q8. I am familiar with the Five-Fold gifts in Ephesians 4:11 "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers" (English Standard Version).	1.5	0.5	50.00%	50.00%	Nil	Nil
Q11. I can provide an example of the Prophetic, Apostolic, Evangelistic, Shepherding, and Teaching Mission of Jesus Christ.	2	0.71	25.00%	50.00%	25.00%	Nil
Q15. The Prophetic Function of the church includes the care for interpersonal relationships within the church.	1.88	0.6	25.00%	62.50%	12.50%	Nil
Q17. I can explain to my friends how each of the Five-Fold gifts is found in the character of God.	2.38	0.7	12.50%	37.50%	50.00%	Nil

Figure 4.6 details the questions measuring the Five-Fold attitude before the Equip course. Question 10 indicates the broadest response to a question in either the pre- or post-survey (SD 0.83) regarding the participant's attitude to their role in the church and how it connects to their gifts. Questions 12 and 14 both indicated that the participants started the intervention with favorable attitudes towards their unique role in the church's functions and that Jesus left a five-fold mission to the church (mean 1.38, SD .48). Question 16's mean rose to 1.63, indicating a slightly less positive attitude towards the dynamic of God's character and Jesus' mission as crucial to understanding their unique role in ministry. Overall, there was a generally favorable attitude towards the Five-Fold ministry before the Equip Course.



**Figure 4.6 Participants Initial Attitude Towards the Five-Fold Ministry (N=8)**

Questions	Mean	SD	Strongly Agree	Agree	Disagree	Stongly Disagree
Q10. I see a clear connection between my role within the church and the spiritual gifts I have been given through the Holy Spirit.	1.75	0.83	50.00%	25.00%	25.00%	Nil
Q12. I believe I have a role to play in the church's functions.	1.38	0.48	62.50%	37.50%	Nil	Nil
Q14. I believe that Jesus left a Five-Fold mission to the church.	1.38	0.48	62.50%	37.50%	Nil	Nil
Q16. Understanding how God's character affected Jesus' mission on earth is crucial to understanding my ministry.	1.63	0.48	37.50%	62.50%	Nil	Nil

Figure 4.7 details the question measuring the Five-Fold behaviors of the participants before the Equip course. Questions 9 and 19 both had a strong agreement in response (SD 0.5 and 0.43 respectively) and a positive outlook on ministering in their gifts and working together (mean 1.5 and 1.25 respectively). When measuring the willingness to take on more ministry in question thirteen, there was a dip in the mean to 1.75, including a 12.50% response rate in the "Disagree" category. Question 18's favorability decreased further to a mean of 1.88 and included a 25.00% response rate in the "Disagree" category.

**Figure 4.7 Participants Initial Behavior Regarding the Five-Fold Ministry. (N=8)**

Questions	Mean	SD	Strongly Agree	Agree	Disagree	Stongly Disagree
Q9. I have ministered out of my spiritual gifts every month.	1.5	0.5	50.00%	50.00%	Nil	Nil
Q13. I am willing to take on more ministry inside and outside the church.	1.75	0.66	37.50%	50.00%	12.50%	Nil
Q18. I often engage in ministry planning.	1.88	0.78	37.50%	37.50%	25.00%	Nil
Q19. I am willing to work with others to influence the world together.	1.25	0.43	75.00%	25.00%	Nil	Nil

### **Summary of findings for the Pre-Intervention Five-Fold Survey**

The Pre-Intervention Five-Fold Survey measured the initial knowledge, attitude, and behavior regarding the Five-Fold Ministry. The initial knowledge of participants had the most negative responses (mean of 1.5, 2, 1.88, and 2.38). The initial attitude of participants was the most favorable (means of 1.75, 1.38, 1.38, and 1.63). While generally favorable, the initial behavior included indications of adverse responses in the third section. Overall, the standard deviation never met or exceeded 0.85, showing general agreement among the participants.

### **Research Question #2:**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) following the training?

The same survey was sent out through SurveyMonkey directly following the completion of the Equip Course. All eight participants fully completed the survey within

twelve hours of it being sent. The Post-Intervention Five-Fold Survey in comparison with the Pre-Intervention Five-Fold Survey supports Research Questions #2. Figure 4.8 details the questions measuring the Five-Fold knowledge of the participants following the Equip course.

Question 8 indicated an increase in the participants' confidence in their familiarity with the Five-Fold gifts (mean decreased from 1.5 to 1.13). Almost all of the participants Strongly Agreed with a standard deviation of 0.33. When asked whether participants could give examples of the Five-Fold in Jesus Christ's mission (Question 11), the mean decreased from 2 to 1.25, with all of the participants either indicating "Agree" or "Strongly Agree." The change to Question 15 was small, showing a mean of 1.75 compared to the previous 1.88. Since this question was a false statement, the change in knowledge indicates that knowledge did not increase but remained firmly in the untrue category. Question 17 represents the largest increase in knowledge from a mean of 2.38 to 1.38. The confidence in giving an example of the Five-Fold character of God was very favorable after the Equip Course.

The favorable increase in three of the four questions measuring the participants' knowledge regarding the Five-Fold Ministry indicates the perceived effectiveness of the Equip Course. The course, however, failed to change the false understanding of the prophetic in the participants, as indicated by Question 15.

### Figure 4.8 Participatants Knowledge of the Five-Fold Ministry Post-Intervention

(N=8)

Questions	Mean	SD	Strongly Agree	Agree	Disagree	Stongly Disagree
Q8. I am familiar with the Five-Fold gifts in Ephesians 4:11 "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers" (English Standard Version).	1.13	0.33	87.50%	12.50%	Nil	Nil
Q11. I can provide an example of the Prophetic, Apostolic, Evangelistic, Shepherding, and Teaching Mission of Jesus Christ.	1.25	0.43	75.00%	25.00%	Nil	Nil
Q15. The Prophetic Function of the church includes the care for interpersonal relationships within the church.	1.75	0.66	37.50%	50.00%	12.50%	Nil
Q17. I can explain to my friends how each of the Five-Fold gifts is found in the character of God.	1.38	0.7	75.00%	12.50%	12.50%	Nil

Figure 4.9 details the questions measuring the Five-Fold attitude of the participants following the Equip course. The change in mean for Question 10 was from 1.75 to 1.25, indicating a significant positive change in attitude towards the participant's role in the church and their Holy Spirit gifts. 25.00% "Disagreed" with this question before the Equip course, but there were only affirmative responses after. There were two questions on the survey which resulted in 100% of the results in one response. In this section measuring attitude, it was question 12 (mean 1, SD 0). This answer is in the "Strongly Agree," which indicates the most robust belief that the participant has a role in the church. Question 14 had a small improvement from a mean of 1.38 to 1.13. There is a strong belief that Jesus left the Five-Fold to the church. Question 16 ended with the same mean and SD as Question 14 but improved more significantly from a mean of 1.63

The general attitude towards the Five-Fold before the Equip experiential course was positive. However, there was still an improvement in the post-survey, resulting in the smallest means (1.25, 1, 1.13, and 1.13) of the three sections. There is a strong positive attitude of the Five-Fold Ministry following the Equip course.

**Figure 4.9 Participatants Attitude Toward the Five-Fold Ministry Post-Intervention**

(N=8)

Questions	Mean	SD	Strongly Agree	Agree	Disagree	Stongly Disagree
Q10. I see a clear connection between my role within the church and the spiritual gifts I have been given through the Holy Spirit.	1.25	0.43	75.00%	25.00%	Nil	Nil
Q12. I believe I have a role to play in the church's functions.	1	0	100.00%	Nil	Nil	Nil
Q14. I believe that Jesus left a Five-Fold mission to the church.	1.13	0.33	87.50%	12.50%	Nil	Nil
Q16. Understanding how God's character affected Jesus' mission on earth is crucial to understanding my ministry.	1.13	0.33	87.50%	12.50%	Nil	Nil

Figure 4.10 details the questions measuring the Five-Fold behavior of the participants following the Equip course. Question 9 had no change indicating that the participants intended to continue ministering once a month out of their spiritual gifts. Question 13 resulted in a slight increase of willingness to take on more ministry (mean changed from 1.75 to 1.5). Question 18 showed a slight increase in behavior regarding planning more ministry. Both Questions 13 and 18 had answers in the "Disagree" section, indicating an unwillingness to increase their workload or plan. The final question of the survey and this section was Question 19, resulting in the second question to have 100%

agreement in the "Strongly Agree" section (mean 1, SD 0). This indicates a unified and strong desire to work with others in the work of the church. These questions indicated a slight increase to an already high score for behavior in regards to the Five-Fold Ministry.

**Figure 4.10 Participants Behavior Regarding the Five-Fold Ministry Post-Intervention (N=8)**

Questions	Mean	SD	Strongly Agree	Agree	Disagree	Stongly Disagree
Q9. I have ministered out of my spiritual gifts every month.	1.5	0.5	50.00%	50.00%	Nil	Nil
Q13. I am willing to take on more ministry inside and outside the church.	1.5	0.71	62.50%	25.00%	12.50%	Nil
Q18. I often engage in ministry planning.	1.75	0.66	37.50%	50.00%	12.50%	Nil
Q19. I am willing to work with others to influence the world together.	1	0	100.00%	Nil	Nil	Nil

**Summary of Findings for the Post-Intervention Five-Fold Survey**

The Post-Intervention Five-Fold Survey measured the knowledge, attitude, and behavior regarding the Five-Fold Ministry after the experiential course, Equip. Overall, the standard deviation reduced, never meeting or exceeding 0.72 (from 0.85 Pre), showing a general increase in agreement among the participants. The Pre-Intervention Five-Fold Survey's lowest standard deviation from any question was 0.43, while in the post-Equip survey, two questions resulted in standard deviations of 0. From the data presented the course increased Knowledge, Attitude, and Behavior regarding the Five-Fold Ministry.

**Research Question #3:**

What aspects of the sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) had the most significant impact on the observed changes in knowledge, attitude, and behavior among the participants?

All eight participants attended the Five-Fold Focus Group one week after the final session of the Equip Course. Each individual signed a copy of the Five-Fold Focus Group Confidentiality Form (Appendix D) and received a copy to take with them. In a secured room, the focus group was led by John Grandy, the trained facilitator, while the lead researcher took notes and performed the recording of the audio. The transcript was analyzed for themes that supported Research Question #3. Three major themes arose from the Five-Fold Focus Group.

**Theme One: The facilitators' attitudes and presence overcame the negative emotions the participants experienced.** The participants experienced anxiety, frustration, feeling overwhelmed, anger, and other unpleasant emotions both from past experiences with formal education that reemerged amid the amount of work and weight of the Ministry Action Plans the participants completed over the eight weeks. The participants comments guide this theme forward. These three participants reflected on the content and how it was presented. During times of complicated emotions arising, the lead researcher observed that the participants would make a joke or laugh at statements to alleviate the tension.

**Participant G** - "I felt overwhelmed. It evoked curiosity in me. So, while I felt overwhelmed because it was a lot of content and a lot of processing to understand this, I wanted to understand it. And I wanted to go deeper into it."

**Participant A** - "It felt like a graduate-level course. And I experienced lots of anxiety because I wanted to make sure that I crafted anything that I put inside of the discussion boxes, making sure that it was clear. And I'm just like, stay the course, stay in the room [Laughter from four participants]. And I start getting flashbacks of being in grad school. So that also was not a pleasant experience. I did not want to remember that at all. Oh, but it's okay. It is good. Sometimes you need to have that stuff that draws stuff up. All of that. So yes, it was a different experience."

**Participant D** - "I have had a whole lot of words thrown at me, but yeah, Nathan [Lead Researcher and Video Host], you had some new ones. I had to keep my phone there to look them up. [Laughter from three other participants]: "What is he talking about?"

The participants had ideas on how to help the feelings of being overwhelmed due to the content in the future iterations of the Equip Course.

**Participant H** - "But it could be nice to see it broken down by each of the APEST [Five-Fold] a little bit more so that I can focus on that and have a moment to reflect and process. I just felt like I was biting a whole steak. Like a whole this whole chunk of it, and I needed a little bit more spacing to transition"

**Participant C** - "Maybe some notes or transcripts or slides could help [H audibly agrees]"



The key theme of the role of facilitator naturally began to be woven into how the negative emotions were resolved. Accountability to the process provided by the facilitators and the availability of the facilitators to ask questions and provide feedback were crucial to the effectiveness of transformational learning for the participants.

**Participant H** - "Never once did I ever doubt that you guys [facilitators] knew that we would get it done. I looked at it like, what the heck are you doing? [Laughter] Every single week, I left mostly frustrated, but it saved me, it literally kept me going because there was enough pressure that you believed in me but not enough pressure where I like crumbled underneath it."

**Participant G** - "Half of the sessions I ended with feeling confused and not really knowing what I was doing, but I was constantly encouraged by Nathan and by you, John [Research Team, and Facilitator]. That it is okay to feel, yeah, it's okay to feel, and that this is murky. I appreciated that; those were reassuring words. [Later] So I started out going in one direction, and Nathan came along. He just blew the whole sucker up [Laughter]. Just blew it up and part of me was ticked. And then then I just leaned in my love for Nathan, [Extended Laughter] I just knew to maintain a good teachable spirit. Um, but I'm just so thankful that I had, you know, both of your [facilitator] inputs and that you were present in the room because at key moments, I was just really feeling like I was like, am I the only one in this room is not getting this? Yeah, I had those moments, but your encouragement continued saying, 'It is going to happen. It is going to come together to get there,' and it did. It did."

**Participant F** - "What I did love about it though, as far as our class was the both of you[facilitators]. You're here walking with us. And saying 'It's okay.' You all were there before we even got started when we were doing our Ministry Action Plan (MAP). I was able to say; I'm Okay, I am in it. However it looks, I'm still in it. And God's with me. It does not look very graceful at the moment, but you know that I still appreciate it, so thank you. It helped when you asked those clarifying questions and came to each of us individually, which has helped very much."

**Participant G** - "Yes, it helped very much."

**Participant A** - "I felt encouraged, coming week after week because all I focused on was getting the MAP done, which was half the battle for me. I did not feel shame which caused me not to keep coming back. Typically, that's not my testimony—stuff like this. I will personally probably hide and stuff, but I felt confident that I could come back and keep doing this."

Relationships that developed between the participants also served as a source of regulation for the emotions and encouragement to keep going. There was a strong appreciation for the ongoing pre-assigned cohort that the individuals participated with in-person over the course of eight weeks and the breakout group of individuals who tested in the same Five-Fold Gift week seven of the course. The online reflective observation blog posts served to draw individuals into the learning process and relationships with each other.

**Participant F** - "It gave us a chance to love on each other. To speak into each other. For me, it's just more clarification that we are not alone. That we all do belong, and

it's all simply about relationships. If I don't have to do it all by myself. My gifting is mine and I do my part, but I don't have to do it all I have to have that burden of doing it all. I can lean on everybody in this room. Yeah. And it's just really about loving on each other."

**Participant E** - "I get so drawn into what everybody else was putting. It kept pulling me back. I probably checked it five days a week just because I wanted to see how conversations evolved. And then I thought, you cannot get that in anything where you're drawing people back to a website like that. And so I thought that that was a really good benefit how it was structured."

A lively discussion revealed an even more pronounced desire for relationships among the participants in the course. To know more and to be known. Participant A expressed a desire to be known more. "So, therefore, having that room to be able to do that, I tried to get myself to give my story on the online discussion. Now my timing was just awful. So in terms of posting it online, I did try to get pieces of myself there. But in terms of in-person, I do not feel as though there was enough room." Participants H, G, A, and F all mentioned that they thought that the individual's story was missing from the Ministry Action Plans in response to this topic being brought up. This discussion resulted in tension and back and forth. There was a true desire to know each person in the cohort better and that it was to some extent, a missed opportunity in some of the participants opinions.

Throughout the FFFG, it became clear that the relationships had begun to develop, but the experience could have benefited from even more intentional time with all the members of the Equip course. At the beginning of the course, negative emotions

abounded in response to the content: the burden of creating a Ministry Action Plan, deconstructing ideas about church and leadership, and the individual's personal ability to live up to the course objectives. Through the facilitators' intentional process, attitude, and presence, those negative emotions transformed into confidence, healing, and clarity of calling for the participants. Relationships with other participants were observed to be helpful to the resiliency of the participants.

**Theme Two: The course positioned the participants for positive transformation through improved knowledge, attitude, and behavior regarding the Five-Fold Ministry.** The Equip Course was broken into both online, reflective observation-based learning and interaction through discussion boards with other participants and in-person active experimentation and interaction. The online portion of the Equip Course utilized instructional videos alongside blog posts focused on reflected observation of past events and current realities in conjunction with the week's learning on the Five-Fold. During the FFFG, it became clear that the structure of both the online and the in-person course design resulted in perceived improvements of Knowledge Attitude and Behavior regarding the Five-Fold Ministry. When asked about what was helpful about this portion of the Equip Course, participants appreciated the ability to pause, take notes, and work at their own pace. The blog posts not only connected the participants but provided a level of accountability.

**Participant C** - " I felt like I got to know a lot more about my classmates, and it was a much richer experience because of that, and I need the accountability." Participants D, F, B, and H verbally agreed with this component.

Other aspects of the course that helped the individuals engage the learning involved specific experiential activities, exercises, memorization, and engagement in the Bible. All of these exercises were modeled after the Experiential Learning Model. The following comments by participants fall under reflective observation, abstract conceptualization, active experimentation, and concrete experience and how they enhanced the Knowledge (RQ3) of the participant regarding the Five-Fold.

**Participant E** - "The diagram of how the character of God expands to the mission of Jesus, to the ministry of the Church and then pointing out to us that was very helpful. That really made a lot of sense to me. And so, being able to hear the words but see the picture and put it together was probably like the single biggest piece of help that you could have given somebody."

**Participant F** - "Mapping out each person's personal gifts on the pentagon illustration was powerful."

**Participant C** - "Looking in the scriptures for the Five-Fold gifts and the online video instruction."

**Participant D** - "For me, the videos too, and taking each the fivefold mission of Jesus, a fivefold mission of the Church. And then in each of the different APSET, listing out how it applied to each of those different missions." **Participant G** - "Yes, very well done"

**Participant C** - "The scripture memorization was building one verse a week, that was like, you know, the front of the puzzle box for me, like okay, this is what we're doing. So that helped me know and connect the dots."

**Participant A** - "I feel as though that it allowed me to have more clarity. I would have never in a million years thought that, oh yes, you have prophetic leadership. It gave me confidence to use my voice because and trying to step into that. It feels like it gave me eyes to see. Um, see people, see ministry, see it from a larger point of view, like where we are as a church and where we have room to grow."

The general improvement of the attitudes and behavior (RQ3) was evident in many of the comments, resulting in self-reported changes in the actions of participants.

**Participant H** - "I also have a greater appreciation for ministry, but I think I understand that I can be part of it. Like truly understand that I can be a part of it without having the vocation of being a minister. I've been a part of a lot of ministries, but I've never felt like I was actually a part of it and can propel it forward and be that catalyst. So I think that is a big difference. And I think that this course was important to realize that. Like it doesn't have to be that way."

**Participant B** - "And what I didn't really understand is that there's ministry out in our communities. You know, it doesn't have to be connected to the church, you can help your neighbor, you can. There's so much there. Empowering women to realize, oh, I can help my neighbors. I can start something at work, whatever it is, you know, there's more there than I even thought and I'm like, wow, okay, that's cool."

**Participant D** - "I don't have to fit into somebody else's ministry to impact God's kingdom. I can take what gifts and strengths he's given me and move forward of his kingdom and if and that the other people's ministries that are that they're part of together. It makes it a bigger impact."

**Participant G** – “where you end up, leaves you at a place where there is not only permission given for action, but you are encouraged. You have a MAP now, it's a MAP for action. Yeah. So I've heard it said this way. The first three letters of Satan are s-a-t. first two letters of God are g-o; he equips for going not sitting.”

The in-person experiential portion of the course made a significant impact on the participants, as evidenced by the FFFG comments. The participants appreciated the intentional structure of space to connect, to work, and not knowing at the very beginning what the participants would be doing.

**Participant H** - "That saved me. Yeah, like, online. It was great because I got to hear from everyone. But the in-person having a smaller cohort and having the space to sit there. But then I had the time to really process it. And yeah, I appreciate the structure, group time, independent work time. group huddle time. Yeah, to me. It was perfect."

**Participant E** – “What I liked about it was a little different every week.” (H verbally agrees). **Participant D** – “It allowed for a variety of experiences and feedback.” **Participant F** – “Not having the session papers until the day of was very helpful because I might look too far ahead. Not knowing that till we got to class was very nice.” **Participant E** - "That's good. Also, the space because if we did have the information in advance, we would be like, where is this going? And how do I tailor how I respond today to fit what I know is coming and that actually crowds out my thinking. So not having it actually provided the space to stay in the moment. What we were supposed to focus on."

**Participant C** - "I think it [spiritual experientials] kept us focused on what we're actually doing and why we're doing these things. For the purpose of the kingdom, it's

easy to make it about knowledge or information and forget why we're learning this. And so that just keeps us centered. So I enjoyed that.”

A much-anticipated portion of the course was the participants taking their assessments about which of the Five-Fold gifts was their primary gift. This was intentionally left until the course's seventh week, which was commented thoroughly on and seemed to have a substantial impact on the perceived effectiveness of the structure of the Equip Course. Participant E recognized a learning barrier in knowing too much too early and focusing on responding to something coming instead of experiencing it in the moment. Participant H indicated a shift in an approach to learning. Recognizing and appreciating the restraint shown in the structure of the course and how it expanded H's experience.

**Participant F** - "We all wanted to know what our gifting was right at the beginning and Nathan's like, 'No! wait for a while.' And he was right." **Participant H** - "I gave Nathan a lot of crap about why we had to wait to test [personal Five-Fold gifts] so late. That was probably for me; the most important thing was making me wait. But learning all about it [Five-Fold], and learning about it to generally. Learn about all of it instead of learning about it to figure out who I am or what God created me to be. That was absolutely brilliant for me. And letting me appreciate all the gifts instead of trying to learn it for myself or learn it because I want to know something more about people that I care about. I got to learn it all in the importance of it all before I even knew where I fit in. Right. And I think that to me, it was brilliant. I literally, I literally made fun of him every single week. That was literally the most brilliant thing. I was wrong. Nathan was right [tons of laughter] [many voices talking over each other] it was really good."



**Participant E** - "I've had to develop curriculum before, and quite honestly, I thought it was really brilliantly done as beta. I thought it tied together. I thought the exercises supported learning what I would say is the proof isn't now, the proof is how we how we're able to really live into our MAPs."

**Participant H** – “God has gifted us, but he's going to use whoever but just the brilliance of like how he designed the church and really the understanding the mission of reaching people and pulling it out of ourselves because it has nothing to do with us. But we get to be a part of it; I think it was so incredibly important to spend time in the Word and understand it instead of taint it and change the gospel or whatever we do because we all sudden think that we're at the center of something that really we're not.” [crying in the room, including Participant H].

This conversation indicated a strong connection between transformation and the structure of making them wait. The structure helped them concentrate on the task ahead of them. The class's iterative, slow, and methodical structure allowed them to step out of the "Me" aspect of Ephesians 4.11 and step into the "We" aspect of discipleship. This affected their knowledge (being able to focus more fully on the task of learning) and their attitude towards the Five-Fold in that it was about the church. It extended into their behavior in that they were willing to go out into the world.

**Participant H** - "I think it was just really important for me to understand more of the beauty of how God has designed the church and how we operate outside of the church, to be the church everywhere. It is just understanding the brilliance of the whole entire plan. And then to see yourself in it, see your friends in it, and see where the church is heading and how it's being led. I think was incredibly important. I wanted to know

more because I wanted to know more about what God says, not because I wanted to know more because I want to know how amazing Participant H is or Nathan or whomever it is. It was really well done. I learned it. I don't know if I would have learned it had I been given an understanding of myself before.” **Participant F** - "But the whole point of the course is learning about all of the gifts and how that works together as a whole and how we all work together as a whole. You could have lost some of that at the beginning." **Participant E** – “I just think it speaks to the unity. The unity that we have to come to.”

**Participant G** – “That is another aspect of the genius that I so appreciated. Staying in the small bit of Scripture (Eph. 4.11–16).” **Participant C** – “I needed time to deconstruct what I thought I knew and rebuild. Waiting to take our test so that I wasn't hyper-focused on trying to be the best prophet there was or whatever, you know. There was a deconstruction process that had to happen first. First, before I could really appreciate what the outcome of that test was.”

Transformation learning is focused on learning that changes not only the factual knowledge of the learner, but the lens in which the learner perceives their past, present, and future. Transformational learning results in a change in the individual's knowledge, attitude, and behavior. The FFFG resulted in participants sharing their transformational learning experience.

**Participant E** - "I always believed that I had a purpose. I didn't know what it was. But I never felt like I had permission to go, and through all of this, I feel like that's been taken away. And that, you know, it wasn't just in the commissioning ceremony that I feel like I was sent, it was more like, wow, I can do this. And I should do this. You know, this

is what I'm built for. And I should go and do it. Yeah. And I don't think that I felt that before. This to me, it was a game-changer for me."

**Participant C** - "I felt like this helped me zoom out even further. And it's like another layer of reclaiming my identity in Christ. I never realized I was a leader and had a role to play in the church or the kingdom before this class. It takes discipleship one step further. It exposes the fullness of the gospel—the unity of the body, and it gives church and everything so much more purpose. I don't know for me; it just did not click yet. Until realizing that it doesn't stop with discipleship. We all have unique roles to play. God is awe-inspiring."

**Participant D** – "I don't think I really even realized it until we did our presentation. I was like, Whoa, this is real! This we this it, we really could do this. And I would not have said that. I would not have been prepared for that, in the first seven weeks. It took all of them to get me to a place where I was like, Yeah, I can do this. And to have a real clarity on my calling through this process was beautiful and I just thought I was doing a project you know. I have been transformed because of this course. So your work in putting this together is so multifaceted. I mean, there is a plan that we all are going to go out with, but we are changed through the process."

**Theme three: The Five-Fold Focus Group revealed that the knowledge, attitude, and behavior of participants before the Equip Course was limited.** There was a significant deficit of the knowledge of the Five-Fold Ministry of the Church and disunified and broken understanding of the role of the Five-Fold. The attitude could have been described as "apathetic" or "disinterested." The attitude towards action within the Church could have been considered disempowered and unaware of the impact of the

Five-Fold. Behavior subsequently was lackluster and not connected to the individual's ministry gifting. Participants shared the following regarding the Five-Fold knowledge before the Equip course.

**Participant E** - "I really didn't know what they were I mean, I knew what the acronym was, but I didn't know what those really meant and didn't understand the entire background of it actually: the character of God, the mission of Jesus and ministry of the church, and then how it applies to all of us." [Four others nodded their heads during the explanation of the progression of the Five-Fold]

**Participant H** - "I would have I would have no idea like if you gave me a scenario of which APEST gift after that, like I, would have had no clue at the start."

**Participant F** - "Sometimes we get stuck in a word and think that you know what that word is, but there is a lot more underneath. So I got more clarification on more of what those giftings are, and how they relate to each other."

**Participant C** - "I had a very limited understanding of them. Only really evangelism probably, and teacher and shepherd, but I think I understood them more from the spiritual gifting side of things instead of I had no idea that there was a leadership gift. And if I did, it was a very boxed in idea."

The general attitude toward the Five-Fold was confused emotionally and intellectually.

**Participant D** - "I understood what they were vaguely, but I didn't know they were all connected. I didn't understand the Church needed all of them to be healthy."

**Participant A** – "After being told, there are no more apostles. And so when you see someone having the title of apostle like that, I was like, you can do that? So just

hearing some different misconceptions, I feel as though that this course kind of helped to resolve some of that."

After sharing that Participant A had previously felt dissonance over whether there could or could not be apostles, Participant E made a joke that "that makes the rest of us just PESTS" There was Immediate laughter from everyone in the room for a good while. The joke elicited laughter because the participants understood that taking the A out of APEST leaves just "pests". Participant - "Is that a mom joke?" This interchange indicates a greater understanding and general attitude towards the gifts.

Since knowledge and attitude were lacking and confused at best, participants' resulting action or behavior that preceded the Equip Course was limited.

**Participant F** - "There's a lot of people this [Equip Course] will help because they believe that they are not part of that. They do not have that [APEST] because they're not in a position, you know, staff or, or they don't have that gifting, but God calls us all to be leaders ones. Become Christians in some way."

**Participant G** - "So I heard this saying that you teach what you know, but you reproduce who you are. And in relation to the APEST giftings, there has been a lot of knowledge about those five-fold giftings but not in a way that reproduces in each of those five areas. My experience hasn't touched it as it was mentioned here by a couple of people. I haven't been around people who have had that particular gifting so as to see that reproduced in the lives of other people. And so that really came alive to me."

Research Question #3 sought to determine the most important aspects of the Equip course that served to enhance the knowledge, attitude, and behavior regarding the Five-Fold Ministry. Through the FFFG three major themes were revealed: Facilitators

and relationship overcame the presence of negative emotions, the multi-faceted structure of the online and in-person course was crucial to the participants' growth, and through the course the participants recognized and were able to explain the deficit of their knowledge, attitude, and behavior regarding the Five-Fold Ministry.

### **Summary of Major Findings**

The Equip Course was designed on the principles of Experiential Learning Theory, resulting in a sixteen-session learning experience over eight weeks. After completing the data analysis, four major findings were discovered.

1. The experiential learning theory structure of the course resulted in transformational learning in the participants.
2. Deconstructing old perceptions of the church by introducing the Five-Fold Ministry paradigm triggered emotional reactions in the participants.
3. The facilitator's attitude and direct participation in individuals in the in-person experiential resulted in participants overcoming negative emotions.
4. Relationships are crucial to the effectiveness of creating, developing, and managing ministry action in the individual.

## **CHAPTER 5**

### **LEARNING REPORT FOR THE PROJECT**

#### **Overview of the Chapter**

This research project investigated the change in knowledge, attitude, and behavior among participants of the Equip Course regarding the Five-Fold Ministry which employed Experiential Learning Theory. This chapter identifies the four findings from the research project, personal observations before, during, and after the project's completion, the support from the research literature, and recommendations for further study and ministry application.

#### **Major Findings**

##### **Transformational Learning in the Participants**

The first significant finding of my project is that the experiential learning theory structure of the course resulted in transformational learning in the participants. This section shares my observations related to this finding before, during, and after the Equip Course, how the literature reviewed supported the findings, and how this project connects to theological and biblical themes.

Before the course began, I was convinced through my engagement with the LifeJourney course over ten years that a couple of things worked well. Experience-based time together, reflection, and space to discuss became rules of those courses. Experiential learning theory as a subset of transformational learning hinted that there was an even broader and more researched expression of learning as not informational but a transformation of the lens by which the world is viewed.

When the literature review portion of this project was completed, I decided to create an Instructional Design Document to set out the objectives of each online and in-person session. The focus was to ensure that the Equip course embraced all of the learning objectives in experiential learning. It is included in its entirety in Appendix G as its importance to the repeatability of the intervention is crucial. An excerpt from the Instructional Design Document is as follows:

Utilizing Adult Learning and Experiential Learning Theory (ELT) and instructional design, this document will lay out the intentions, goals, and vision that will guide the creation and refinement of the "Equip" course, which will serve as an extension of the LifeJourney process at LifeChurch Canton. **Consisting of 16 sessions over eight weeks, this course will utilize in-person experiential learning and online content to facilitate transformation.** Each week there will be one online session and one in-person session with distinct goals and objectives to encourage maximum retention and participation. The use of midweek emails, discussion boards, texts, and videos to keep the content front of mind, **this course seeks to transform the learner's knowledge, attitude, and behavior.**

The online portions of the course were designed to create a grounded understanding of the Five-Fold Ministry, while the in-person sessions were designed to move the participants towards a holistic personal expression of the Five-Fold gifts they received.

To create a grounded understanding, a specific theological lens that the participants had observed their church experience needed to be deconstructed. I realized that due to the lack of knowledge and the general claim that there was a paradigm based solely on the Shepherd-Teacher model, entire generations' perception of the mission of



the church and the role of leaders had probably been anemic. Subsequently, enough time and space were needed for reflection and, according to ELT, time to experiment with how that new truth lined up with the learners' past experiences. After the period of deconstruction was over, the online section of the course progressed with a slow, methodical reconstruction of theology to establish a theological and biblical explanation of how the Five-Fold flows from the very character of God out into the community. These two components established a grounded understanding of the Five-Fold ministry.

When approaching the in-person portion of the course design, I wanted to have dialogue and experimentation focused on applying the abstract concepts of the Five-Fold and putting it into practice practically. The Instructional Design document lays out how the work in person directly connects to the online video and encourages the learners to apply their transforming perspective. A significant component of this design process was the Ministry Action Plan (Appendix H). This active experimentation was crucial to their transformational experience. Finally, we wanted the work done on the MAPs to feel significant. A rite of passage where everyone shared their MAP and received written feedback provided an opportunity to commission the individuals to begin to live out those plans.

During the course, the planning around the length of time and purpose of our time seemed to play out the way that the facilitators anticipated. However, there was pushback on one part of the structure that I did not anticipate. In order to facilitate reconstruction of their theology, the personal Five-Fold giftings were addressed in week seven according to the design. The participants wanted to know immediately to see how they fit within the Five-Fold. Participant H, during the online discussion board, wrote: "There are a few

things that I hope to accomplish in this course. I would like to understand more about APEST and the 5-fold ministry model. Specifically, I would like to know how the Lord has wired and gifted me in regard to that." There was also difficulty with abstract conceptualization, or the ability to take the concepts from the video and apply them to real-world situations. It took significant energy and time to come up with articles and examples. The responses or outcomes, however, were fantastic and well worded. During the course, there did not seem to be any issue reflecting on past experiences in churches and identifying.

Gradually there was verbal affirmation during the course that the structure was appreciated. Individuals were engaged with each other and worked hard to understand and apply the Five-Fold to their own MAPs. The participants began to joke about the Five-Fold in a way that indicated they understood the concepts personally and church-wide. The MAPs themselves became rich documents that were testaments to the individual's ability to integrate and utilize a reconstructed Five-Fold perspective to create effective ministry.

After the course, I was surprised by the degree of transformation, as evidenced by the MAPs that were completed and the FFFG. Individuals indicated that they went through significant changes in knowledge. Specifically, they thought they understood the content before but were surprised by the depth of the change in their perspective. Their grasp of the concepts went beyond knowledge of facts but instead represented a transformation in perspective. The Five-Fold would forever redefine the church for the participants. I was incredibly surprised by the ability not only to state their transformation

but point to the reasons it occurred. Their attitude towards the church improved and their ownership in its ministries increased. The course was designed through Experiential Learning Theory concepts to improve participants' knowledge, attitude, and behavior regarding the Five-Fold Ministry, and my observations indicated that it excelled beyond my hopes.

The literature surrounding Adult Learning Theories provided the most significant support for the findings of this project. "A profound change in the way one perceives themselves and the environment in which they live is at the heart of transformative or Transformational Learning" (Merriman et al. 130). The transformational learning that occurred was best supported by the course design, which was closely crafted by Experiential Learning Theory (ELT). The participants experienced transformation, but it may prove helpful to bring this quote forward again. "While Transformation Learning focuses on the processes involved in shifting an individual's frames of reference, Experiential Learning Theory shows us how to create the kind of action-oriented experience that is most likely to lead to transformation" (Strange and Gibson 88). The action-oriented experience as laid out by the Instructional Design Document and the Ministry Action Plans, fashioned after the ELT concepts of Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation, resulted in a transformation. The application of this learning will be lived out through the Ministry Action Plans of those who participated in the Equip course.

The biblical and theological framework for this project focuses on Ephesians 4 as the plan and purpose of the church as laid out by Paul. Ephesians serves as a

constitutional document and lays out the Five-Fold Ministry as the gift of Jesus to his church to continue his mission through the ministries of the body as exemplified by individuals. In Ephesians 4, the purpose of this understanding and plan is so that the body grows in maturity. In a way, the purpose of the Five-Fold is to increase the knowledge, attitude, and behavior of Christians regarding their collective mission. Transformation is critical to maturation which imposes the necessity to observe, understand, and respond to the world differently. If the Five-Fold Ministry increases in an individual, one would expect the transformational power of the Holy Spirit to show up. One would expect growth and understanding. One other scripture comes to mind when considering the transformation of the mind. Romans 12.2 states: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (*NIV*).

### **Emotional Reactions of Participants**

The second significant finding of the intervention is that deconstructing old perceptions of the church by introducing the Five-Fold Ministry paradigm triggered emotional reactions in the participants. This section will share my observations related to this finding before, during, and after the Equip Course, how the literature reviewed supported the findings, and how this project connects to theological and biblical themes.

As previously stated, prior to the course, the desire to include deconstruction of the participant's current worldview was integrated into different aspects of the course's in-person and online modules. The desired intent of the course was to provide space and time to absorb and integrate the Five-Fold Ministry into the worldview of the participants. However, I did not anticipate the level of the emotional challenge that would

come with this deconstruction. While the MAP and Reflective Observation discussion posts provided the space for reflection, the emotions that came up because of those observations were not necessarily fully accounted.

One of the experiences created during the deconstruction stage of the Instruction Design Document (IDD) was an in-person group lament, working through the grief or frustration of realizing that the church had operated on two or three of the Five-Fold gifts for so long. The Rite of Passage was also intended to create a positive emotional experience to cap the experience. Finally, I did not account for the feelings of being overwhelmed by the scope of the content and its sweeping impact across, in some cases, decades of ministry involvement. To grasp and reflect on decades of past experiences for some participants created frustration, anger, and a general feeling of being overwhelmed.

During the Equip course, I realized that the work's emotional impact was more significant than anticipated. At times the body language of individuals indicated frustration or feeling overwhelmed. Emails expressing concerns to the facilitators during the course and direct conversations indicated turmoil as the participants engaged in the course. I remember feeling grateful to our planning process for the time for the facilitators to walk around and meet each individual while they worked on their MAPs each week.

After the Equip course, during the FFFG we heard more about how the level of content and work reminded them of graduate-level courses and how they felt as if there was more work than previously communicated. Past shame related to graduate courses came up for individuals, and feelings of inadequacy and belonging surfaced during the weeks. The FFFG revealed that I did not understand the extent that this course would

cause positive and negative emotions to come up as they engaged in the new truth and deconstructed some of the emotions involved. How these negative emotions were engaged is explained in the next major finding.

The literature review did a sufficient job describing the process of relearning regarding Adult Learning Theory. All learning is a process of relearning. A method that pulls out students' beliefs and ideas about a subject to be investigated, evaluated, and merged with new, more refined concepts is the most effective way to promote learning. However, the review did not support the extent of the emotional response to deconstruction or the examination of the beliefs. The literature stated that a more holistic transformational paradigm could be adopted if people and organizations are encouraged to discover the emotional effect of views and meaning (Mulvihill 325). However, the extent and practices to do so were not explicitly stated. The review also did not include how to help adult learners through the turmoil they might experience in transformational learning.

As already stated, this project relied on Ephesians 4 and the subsequent requirement for the maturation of individuals. The benefits of unity and experiencing the full measure of the fullness of Christ do not come without relearning or overcoming infancy. This is an emotional and challenging process. Romans 12.2 comes to mind. "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Holy Bible, New International Version). The outcome of this maturation is a personal experience of greater unity with others in Christ and God himself. Emotions both negative and positive are a part of the process of transformation.

**Facilitator's Role Essential to Transformation**

The facilitator's attitude and direct participation in individuals in the in-person experiential resulted in participants overcoming negative emotions. This section will share my observations related to this finding before, during, and after the Equip Course.

Before the Equip course, it was determined that in order to both integrate a new Five-Fold interpretation of the church and begin a new process of developing a MAP, there would need to be direct support from the facilitators. This included both availability during the week and by email as well as planned availability within the in-person experiential. With limited time in the life of the participant and the significant requirements of the course, scheduled time to work on the MAP with the facilitator's guidance seemed necessary. The other aspect is that the MAP would directly affect the greater church. Having staff members there to guide and provide insight to current ministries was crucial to the eventual effectiveness and alignment of the MAP. Of note, the new vision of the church was being revealed during this course. The MAP was the first step in the ten-year vision, and communication became crucial.

I also discussed with John Grandy (the other facilitator) the importance of our demeanor and attitude during the classes. We needed to be calm and confident for them. When unexpected emotions came up during the course, we engaged the participants and validated the difficulty. We asked many questions to help the participants name and share their emotions. The cohorts also provided smaller environments for the facilitators to speak to those groups without anyone being put on the spot. Both facilitators walked around and spoke to every person, offering helpful advice and insight into their work.

Every week, the facilitators met to discuss how the previous session went and how to position the participants in a safe space.

After the FFFG, I realized the extent the participants attributed their success in the course to the facilitator's attitude. The extent of the negative emotions was not truly revealed until after the course was completed. It was clear that our confidence in them and availability to be there through the challenging emotions empowered them to feel successful in embracing transformation. Before the Equip Course, I knew the facilitator's attitude was important but not crucial. Afterward, I realized that the facilitators' emotional availability and helpful demeanor are crucial to the effectiveness of the transformation.

### **Relationships Essential to Ministry Effectiveness**

Relationships are crucial to the effectiveness of creating, developing, and managing ministry action in the individual. This section will share my observations related to this finding before, during, and after the Equip Course, how the literature reviewed supported the findings, and how this project connects to theological and biblical themes.

The Five-Fold Ministry must be present in the leadership and ministry of the church. Without it, the church will be unbalanced and anemic. Since Ephesians 4.11 indicates that Jesus has gifted the church individuals who help to continue his mission on earth, balance will only occur with unity. Relationships were always crucial to this course. Every aspect of the course encouraged growth in the relationship between the participants. To facilitate this, discussion boards were created for dialogue and many in-



person experiences were developed. The majority of the two hours in-person every week was in discussion together. We developed cohorts for each participant to journey with to facilitate the relationships and in hopes of sparking collaboration. Illustrations of the Five-Fold gifts of the participants overlaid on top of each other showed how the fullness of the mission of Jesus is carried out in teams.

The hope was that there would be a natural partnering of those with different Five-Fold gifts to ensure a more mature and complete expression of ministry. Two activities in the course's final weeks were designed to encourage these relationships. The first was the Adaptive Leadership Challenge which allowed the participant to get raw feedback and enhance their understanding of how different individuals receive them.

The second was the Rite of Passage which was designed so that each participant would get feedback from everyone, including the facilitators. Encouragement and exhortation were included. At the end of the presentation, two individuals came forward to express those out loud, lay hands, and pray. Finally, the facilitator commissioned the individual and handed each a pentagon that signified all of the gifts working together and pointed out that they were a part of that. These experiences were explicitly designed to help reinforce the community and encourage relationships.

During the Equip course, I saw individuals responding to each other and being thoughtful and encouraging. Asking questions and clarification helped refine the responses of everyone. Group learning occurred and these insights often translated to the MAP of each individual. As individuals shared the stories of their pasts, vulnerability was met with acceptance. Since we all attend the same church, I observed that participants

collaborated on their MAPs together, asking questions and encouraging each other. The adaptive leadership challenge further refined the MAPs and pointed out the gaps that could prevent the ability to carry those out effectively. The Rite of Passage was a powerful experience as the facilitators stepped back and allowed the participants to speak life and commission individuals to go out and do the work they had planned to do.

After the course was over, during the FFFG, the participants indicated they wanted more time together to get to know each other. They wanted to know even more of their story and indicated that perhaps they could have done one collect MAP. My observation is that they also adopted the desire to work as a team to create a balanced Five-Fold ministry—a significant change from individualism to unity in the spirit and purpose. The conversations continue as the participants begin to live their plans and connect to the church's staff.

One significant MAP of one of the participants recognized an opportunity to enhance the MAP process through relationships. This MAP is included in Appendix I to provide an example of a MAP and highlight the importance of relationships. This MAP was included in the presentation of the ten-year vision of the church since it helped tell the story of the Five-Fold Ministry God is creating at the church in terms that individuals who did not complete the Equip course could understand.

As referenced earlier in the literature review, there can be no maturity without a community that fully incorporates each unique gift. Thus, the whole of Christ's fullness is only realized due to continuous development and growth in unity. The project showed the necessity of relationships to carry out the work required to produce and eventually carry

out the MAPs. The weight of the work of the Five-Fold ministry is too much for any single participant to bear. Had they approached the MAPs on their own, they would have failed the process because no individual can fully represent the Five-Fold Mission of Jesus. Because an individualistic approach to leadership frequently leads to an individualistic approach to discipleship, a community approach to discipleship with an awareness of God's life-shaping potential leads to a community approach to discipleship (Woodward 31). Alan Hirsch's work continues to prove essential to the theological arguments around the dynamics within the church of mutual submission to the working of the Holy Spirit.

Ephesians 4 serves as the strongest theological support for this finding. All of the gifts given by Jesus in his ascension are necessary to ward off infancy prone to manipulation and theological drift. If the Apostolic, Prophetic, Evangelistic, Shepherding and Teaching ministries of the church are absent or unbalanced, then full maturity and effectiveness to do the work of the ministry will be anemic. A relationship is inferred in the unity of the body. The church is called to be one as Jesus, the Father, and the Holy Spirit are one. The radical assertion here is that the Five-Fold archetypes, forms, patterns, and purposes are sourced from nothing less than the Father's existence, manifested in Jesus' life and ministry, and transmitted through the Spirit (Hirsch 57).

Ephesians 4.1–3 demand a zeal for unity. Relationship within the body is inferred, conferred, and demanded of believers with the church. As referenced earlier, Paul establishes a strong link between the church's spiritual growth and the five sorts of

equippers at work inside it. The entire body will be stirred up and invigorated to live in the world, for the sake of the world, as Christ did (Woodward 20).

### **Ministry Implications of the Findings**

The Equip Course will be integrated into the LifeJourney curriculum. Staff members will support the graduates of Equip through the Partner care process, and the vision of the church to see TorchBearers go out and bring Christ's Justice and Love to the community will be accomplished through their MAPs. LifeChurch Canton is creating metrics and learning opportunities to measure the effectiveness and impact of the MAPs on the community and the learnings of the individuals and teams who carry them out. This will inform the future effectiveness of the MAP process within Equip.

Far from being a singular experience, this course will continue to be refined and grow as necessary kingdom work. LifeChurch Canton will continue to integrate all of the leaders within the church through Equip and begin to offer it to Partners who have completed the LifeJourney up until this point. Over the year, the content will be refined and made better. Other churches across the country utilize the LifeJourney, and LifeChurch Canton has assembled a team that helps them launch and integrate the courses in their context. This process includes facilitator guides and training, participant guides, and the video and written content. The Equip course will be added once facilitator training is created.

The importance of the maturity and training of those facilitators has been highlighted as significantly more critical than previously determined. The importance of emotional awareness surrounding the impact of deconstructing a worldview and reconstructing a theological worldview, including the Five-Fold, must be considered

when selecting and training the facilitators of Equip. Recommendations will be made for the training of these individuals.

The Equip course's purpose was to create a grounded understanding of the Five-Fold Ministry as found in Ephesians 4. The course has accomplished a grounded understanding in the individuals who participated; however, the impact of the Five-Fold Ministry within the church must grow. This course was the foundation of future courses and opportunities to expand and grow the work done in this project. Courses that may be written may focus on developing the primary Five-Fold gift of the individual, creating balanced teams that represent all of the Five-Fold gifts to create team MAPs, and apprenticing opportunities to help those discovering their gifts a chance to learn from someone who has embraced their gift for years.

Experiential Learning Theory will now serve as the template for creating new content in LifeJourney and taking concerted efforts to reform the five previous courses. The Instructional Design process was highly effective for the curriculum developers and had a significant positive impact on the participants. Adult Learning Theory is a crucial component of effectiveness. The process of developing content, designing curriculum, and seeing results will shape the way we do the work of discipleship.

### **Limitations of the Study**

A limitation of the study was that it was conducted during the Covid-19 pandemic, specifically during a surge in cases. One individual had to step back from the course after two weeks due to pandemic-related issues. However, eight out of nine of the individuals were able to complete the course. It could have been difficult to include all of the diversity within LifeChurch Canton with eight individuals, but this couple did include

all the voices. Yet, the course was unbalanced in that only one man participated and one person of color.

Three changes to the process could prove beneficial: First, the Pre- and Post-Intervention Survey could be expanded to provide more insight into the knowledge, attitude, and behavioral changes as a result of the course, which would provide more detail and perhaps additional findings. Awareness of the Five-Fold ministry on the part of the facilitator is crucial. The second recommendation would be that facilitators go through the course, reading the research provided here, Five-Fold assessments, and reading Alan Hirsch's work. Finally, all facilitators of this course should go through emotional awareness training in response to the significant emotional reactions of the participants during the Equip course.

### **Unexpected Observations**

Some of the major findings of this project were unexpected. As already documented, the emotionally disruptive nature of transformational learning and the need for a regulated facilitator to overcome negative emotions were not expected. These observations will significantly affect the changes applied to any LifeJourney courses and emphasize the need for training and maturity on behalf of the facilitators. I have come to understand the positive change in knowledge, attitude, and behavior as transformational learning. Any work to grow individuals within the church must be a process of relearning or deconstruction and reconstruction of the worldview of the individual and organization.

### **Recommendations**

1) More research is required regarding the effect of specifically Five-Fold Ministry projects on leadership and individuals within the church. During my study on

this topic, very little had been written in Doctor of Ministry projects on APEST and its effects. David Lee's dissertation and Alan Hirsch's books significantly contribute to the conversation about the topics. However, practical studies are required to begin a robust academic dialogue. There are endless applications to the local church, but more studies like this are necessary to make a more considerable impact.

2) Projects applying Experiential Learning Theory to transform the lens through which individuals perceive the church could further the conversation on the role of emotional upheaval in learning and how it applies to a holistic expression of the Five-Fold Ministry expressed through individuals.

3) As already stated, ELT will inform future courses, classes, and experiences at LifeChurch Canton. Exploration of current literature and projects will serve to enhance the effectiveness of instructional design in the future. Additionally, the expansion of ELT training among not only curriculum developers but also facilitators and training in helping identify and shepherd participants experiencing negative emotions will enhance transformation.

4) Further research on how a course like the Equip course fair in traditionally Black American Churches, Latino Churches, and other denominations could be enlightening. What does a project like this in the Pentecostal denomination with more examples of APEST being present in their language, leadership, and community for long time reveal?

5) To ensure repeatability, it is important to consider that Partnership and its' commitments as well as the LifeJourney curriculum are necessary to the success of the Equip course. To repeat this experience in other contexts, the corresponding outcomes

need to be identified and required of participants. First, Partnership provides accountability to what many churches call membership and ensures relationships with staff and individual investment. Partners are positioned to bear the torch of Christ's Justice and love through their commitments. Those repeating this course would need to ensure that those elements are present in the participants. Second, the Life Journey's focus is to help people mature, grow, and develop from wherever they are to a place where they are emotionally and spiritually mature, actively discipling those around them one-on-one. The maturity of the individual is crucial to the Equip course.

This course is emotionally taxing due to the transformative nature of the content and design. To that end, ensuring some level of the emotional well-being of the participants as well as training of the facilitators beforehand is necessary. These steps will ensure a helpful and transformative experience for those going through the Equip course.

### **Postscript**

When I began this journey, I was in a different church and in a different role. I anticipated starting and finishing my Doctoral Journey before pursuing a Lead Pastor position. Months after beginning my Doctoral journey at Asbury Theological Seminary, God called me to take on a Lead Pastor position in Michigan. The week I arrived, crisis after crisis threatened my time and energy. The drastic need for transformation in the church was evident, and the classic struggles of replacing the founding pastor of fifteen years was overwhelming to say the least. The peak of those problems reared its head in January of 2020. Those who read this may understand what came next: the Covid-19 pandemic crashed through America, closing churches.



Political and racial unrest followed as the previously ignored plight of the black man was shown online everywhere in the form of a police officer's knee. No longer intentionally able to hide, a racial awakening with massive political ramifications ripped through the church. To say that leading through this time was traumatic would be underselling it. Why do I share this? Because the church was anemic in its expression of the Five-Fold ministry of Jesus Christ. It was unable to provide the prophetic voice during a time of repentance. Immature followers of Christ left the church in droves, and in the course of two years, church trends were accelerated by decades due to the pandemic. The need for the Five-Fold is more apparent than ever before.

Five years after I began this journey, I limped to the finish line with a smile on my face. God is bringing a revival of a size that many who read this years later will recognize in hindsight. We do not take on these projects to get some letters in front of our name but to transform, inform, and inspire. I am forever better for this process. I am forever challenged. And I am ready for the next movement of Jesus Christ to redeem his world.

## APENDICES

### APPENDIX A

#### LIST OF FIVE-FOLD SURVEY QUESTIONS

##### **Knowledge**

8. I am familiar with the Five-Fold gifts in Ephesians 4.11 *"And he gave the apostles, the prophets, the evangelists, the shepherds and teachers"* (English Standard Version).

11. I can provide an example of the Prophetic, Apostolic, Evangelistic, Shepherding, and Teaching Mission of Jesus Christ.

15. The Prophetic Function of the church includes the care for interpersonal relationship within the church.

17. I can explain to my friends how each of the Five-Fold gifts is found in the character of God.

##### **Attitude**

10. I see a clear connection between my role within the church and the spiritual gifts I have been given through the Holy Spirit

12. I believe I have a role to play in the church's functions.

14. I believe that Jesus left the Five-Fold mission to the church

16. Understanding how God's character affected Jesus' mission on earth is crucial to understanding my ministry.

##### **Behavior**

9. I have ministered out of my spiritual gifts every month.

13. I am willing to take on more ministry inside and outside the church.

18. I often engage in ministry planning

19. I am willing to work with others to influence the world together.

## **APPENDIX B**

### **POST-INTERVENTION FIVE-FOLD FOCUS GROUP QUESTIONS**

#### **Opening Question (Round Robin):**

What was your experience or understanding of the Five-Fold gifts before the Equip course?

#### **Main Questions:**

What part of our online class was most significant to you and why? Can you give a specific example of something online that was particularly meaningful to you?

What parts of the online class were least helpful to you and why?

What part of our in-person experience was most significant to you and why? Can you give a specific example of something in-person that was particularly meaningful to you?

What parts of the in-person experience were least helpful to you and why?

How have you noticed a change in the way you view church or ministry during this course?

#### **End Question:**

(After a summary of the answers given so far) Have we missed anything? Is there anything else you'd like to share that we haven't covered?

**APPENDIX C****PRE AND POST INTERVENTION FIVE-FOLD SURVEY CONFIDENTIALITY  
NOTICE****INFORMED CONSENT & CONFIDENTIALITY FORM  
*EFFECTS OF THE FIVE-FOLD EXPERIENTIAL COURSE EQUIP***

You are invited to be in a research study by Nathan McWherter, a doctoral student from Asbury Theological Seminary. You are invited because you are a Partner at LifeChurch Canton, have graduated from the LifeJourney, and serve as either staff, Leadership Team, or are a LifeJourney facilitator.

This Consent Letter must be agreed to before filling out the Five-Fold Survey and participating in the Equip Course. The eight-week Equip Course includes an online video instruction session every week, followed by online discussion boards. Every week, you will attend a two-hour experiential session at LifeChurch Canton and interact with a small group (8-10) others. Once this is complete, you will fill out the Five-Fold Survey again. The experience ends with a 1-2 hour focus group discussion about the Equip Course Experience. You will indicate your assent by answering "Yes" to the prompt on the Five-Fold Survey **"Do you agree to the terms written on the Consent Form? By clicking "Yes," you consent that you are willing to answer the questions on this survey and participate in the Equip Course."**

All responses on the Five-Fold Survey will be kept confidential as well the audio recordings of the focus group. I will not refer to the participants by name as you write up your data, but will use a number and letter combination (example: participant 1S). The lead researcher will delete all data after six months. Comments on the discussion board, conversations during our in-person experiential course, and dialogue during our focus group will be kept within the research team (Nathan McWherter and John Grandy) and considered confidential. All data will be stored on the lead researcher's computer and protected by a fingerprint scanner. While confidentiality will be encouraged within the Equip Course and the focus groups, it cannot be guaranteed due to the presence of other participants.

Some of the risks involved would be traveling to and from the LifeChurch Canton classroom and the time and energy lost. The benefits are a greater understanding of the course material and gaining new or enhanced relationships with others within the group.

If something makes you feel uncomfortable in any way while you are in the study, please tell Nathan McWherter, who can be reached at [Nathan.McWherter@lifechurchcanton.org](mailto:Nathan.McWherter@lifechurchcanton.org). You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time without penalty. You agree that you have been told about this study, why it is being done, and what to do.

**APPENDIX D**

**FIVE-FOLD FOCUS GROUP CONFIDENTIALITY FORM**

Dear Participant,

Thank you very much for volunteering to be part of a focus group in direct relation to the research, *EFFECTS OF THE FIVE-FOLD EXPERIENTIAL COURSE EQUIP*.

Other focus group participants will be aware of your identity, and the researcher cannot ensure that others in these groups will maintain the group's confidentiality. However, we ask that you sign here to confirm that you will keep all comments made during the focus group confidential and will not discuss what occurred outside of the meeting. In the study, the researcher will refer to you solely as Participant 1, 2, 3, and so on.

If you agree to the following, please sign below: Please sign below if you agree to the following:

- I have reviewed the information in this letter and have had any questions about the study answered to my satisfaction.
- I am agreeing to have the focus group audio-recorded.
- I agree to maintain confidentiality of information shared in this focus group.
- I have received a copy of this information letter.
- I grant **Nathan McWherter** the permission to use my words, insights, and actions as part of the research project.

---

Signature of Person Agreeing to be in the Study

---

Date Signed

**APPENDIX E**

**FOCUS GROUP MODERATOR CONFIDENTIALITY FORM**

I have been invited to be an integral part of the research entitled, *EFFECTS OF THE FIVE-FOLD EXPERIENTIAL COURSE EQUIP*.

As part of the research team I agree to the following:

- I'll help with the research by facilitating a focus group meeting with a set of questions supplied by the researcher.
- I will attend training for acceptable focus group methods, including timing and recording conditions, using the audio-video equipment provided.
- I'll meet with the focus group in a separate room with a door so that no one else can hear what we're saying.
- Except for the lead researcher Nathan McWherter, I will keep all remarks made during the focus group and subsequent transcripts confidential; I will not share what happened during the focus group with anyone outside the meeting.

---

Signature of Person moderating focus group

---

Date Signed

**APPENDIX F**  
**EXPERT REVIEW FORM**

Dear Recipient:

I am now working on my dissertation project as a Doctor of Ministry cohort member at Asbury Theological Seminary. I'm collecting data with two researcher-designed instruments: a quantitative pre-and-post survey (to collect quantitative data) and a focus group (to collect qualitative information).

Expert reviews are necessary for legitimacy and trustworthiness, and I am inviting you to be one of my reviewers. Your academic knowledge and experience are precious. Below you will find the following information:

- Ministry project description which includes the nature and purpose of project and research questions;
- Definition of terms;
- The two researcher-designed instruments;
- Evaluation forms for expert review

Kindly appraise the two instruments using the evaluation forms included, and feel free to share any comments that you believe would help improve the collection of data. Upon completion, please return the evaluation to me via email [Nathan.mcwherter@lifechurchcanton.org](mailto:Nathan.mcwherter@lifechurchcanton.org) as soon as possible

Thank you very much for your assistance.

Sincerely,

Nathan McWherter

**Ministry Project Title:  
Effects of the Five-Fold Experiential Course Equip**

**Nature and Purpose of Project:**

I was actively involved in the leadership of four different churches during my ministerial career. The advantages of contrasting each of these instances have resulted in the discovery of a worrisome trend. What began as a simple observation among leaders evolved into a more problematic conclusion about the American church. An imbalance of leadership voice has severely damaged the church's form and function. The imbalances I've noticed resulted from the church's leadership neglecting to yield to each of the Five-Fold gifts (Apostle, Prophet, Evangelist, Shepherd, and Teacher) found in Ephesians 4.11. This has resulted in a church which cannot be mature and complete which has suffered under the stress of racial unrest, pandemics, and an increasingly consumeristic and individualistic culture.

The letter to the Ephesians contained instructions for how the church is to be unified together and operate as the body of Christ. Ephesians 4.11 serves as the primary text for this Project.

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his 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. (*NIV*, Eph. 4.11)



If the body has not been built up and reached maturity, something within the offices or functions that Christ gave the church is not present. The lack of any of these voices or an imbalance threatens to keep the body from attaining the whole measure of the fullness of Christ.

The gifts of the Apostle, Prophet, and Evangelist are not as valued in the American church context. The knowledge about these offices and functions has been relegated to stories about Billy Graham, wayward Pentecostal Apostles, and prophetic individuals predicting the end of times. In contrast, the scholarship on the Shepherding and Teaching functions of leaders in the western church is extensive. There is little scholarship at the time of writing this project on the impact of Five-Fold leadership on organizations. This gap in research and ministry projects potentially leaves a gap in our understanding of what Christ intended for the church.

The church's leadership or the body of Christ must be united to see an effective church body. The whole measure of the fullness of Christ is the goal. Anything short of that needs correction and refinement. To see all of these functions present, submission to each other and submission to a greater authority is necessary. The need for submission to the Holy Spirit to guide the church is of utmost importance.

A project that improves the knowledge of Five-Fold and positively affects the behavior and attitudes towards leadership as laid out in Ephesians 4.11 will: enable LifeChurch Canton and other churches to address the issues as laid out above, to correct the issues of maturity in the American church today, and attain another measure of the fullness of Christ. This project aims to improve knowledge of all five ascension gifts and

fill the gap in scholastic information for future students. Furthermore, to reunite the church leadership in submission to each other and the Holy Spirit will result in an experience of God's ministry on Earth we may be missing.

The purpose of the research was to evaluate the change in the knowledge, attitude, and behavior of the leadership of LifeChurch Canton as a result of a sixteen-session experiential course on APEST (Apostle, Prophet, Evangelist, Shepherd, Teacher) ascension gifts and their application to the leadership of Life Church.

**Research Question #1**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on the Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) before the course?

**Research Question #2**

What were the levels of knowledge, attitude, and behavior among the leadership of LifeChurch Canton who participated in a sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) following the course?

**Research Question #3**

What aspects of the sixteen-session experiential course on Five-Fold Ministry (Apostle, Prophet, Evangelist, Shepherd, Teacher) had the most significant impact on the observed changes in knowledge, attitude, and behavior among the participants?

**Key Terms:**

**Ascension Gifts**

These are the gifts given to the church by Christ in Ephesians 4.11 before Jesus' ascension. These gifts were designed to build up the body of Christ by empowering,

leading, and equipping the people of the church to do the works of service. Found in fullness in Christ, these gifts helped lead the church forward in leadership, while Christ sits at the Father's right hand.

### **Five-Fold**

This term is shorthand for the five different individuals described in Ephesians 4.11, also described as APEST. While these gifts can be found in individuals, recent literature has expanded Five-Fold to include The Five-Fold character of God found in creation, the Five-Fold mission of Jesus while on earth, the Five-Fold ministry of the Church as functions of the body of Christ, and the Five-Fold gifts given by the Holy Spirit to individuals. Other ways of describing the Five-Fold: Five-Fold aspects, Five-Fold archetypes, and Five-Fold jobs.

### **APEST**

An acronym for the equipper gifts is found in Ephesians 4.11. It stands for apostle, prophet, evangelist, shepherd, teacher.

### **Apostle**

The Apostolic Ascension Gift is present to help lead others to advance the Gospel and discipleship into new communities.

### **Prophet**

The Prophetic Ascension Gift is a correcting voice and a catalyzer for care for the disenfranchised and hurting. The prophet understands the will of God in situations and helps to speak the truth.

### **Evangelist**

The Evangelistic Ascension Gift tells the story of God in every context and recruits others to do the same. The evangelistic voice contextualizes the story of God into the workplaces of the church and the communities they live in. It is concerned with the church being missional in every area of life.

**Shepherd**

The Evangelistic Ascension Gift cares for the heart of the people and maintains the community by addressing strife and brokenness within the hearts of individuals. The shepherd's voice empowers the church to heal and to extend forgiveness and spiritual care.

**Teacher**

The Teacher Ascension Gift maintains the truth of God in the minds of the people. The teacher empowers people to grow in maturity of the faith and knowledge of the scriptures. They spread the ability for the church to understand and apply truth.

**FOR EXPERT REVIEW ONLY:**

**Five-Fold Quantitative Pre and Post Survey. RQ #1 and #2**

Please input the link and go over the questions.

<https://www.surveymonkey.com/r/NNNXTJT>

**Expert Evaluation Form:**

Question	Needed	Not Needed	Clear	Unclear	Suggestions:

1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					

Any question(s) that were not asked that should be asked?

Review completed by: \_\_\_\_\_

Signature \_\_\_\_\_ Date Completed \_\_\_\_\_

**FOR EXPERT REVIEW ONLY:**

**Five-Fold Post—Intervention Focus Group Semi-Structured RQ #3**

**Opening Question (Round Robin):**

- 1) What was your experience or understanding of the Five-Fold gifts before the Equip course?

**Introductory Question:**

- 2) What did you think about the online instruction experience in general?
- 3) What did you think about the in-person experiential in general?

**Key Questions:**

- 4) What aspects of the Equip Course did you find the most helpful in enhancing your understanding of the Five-Fold gifts?
- 5) How have you noticed a change in the way you view church or ministry during this course?

**End Question:**

- 6) (After a summary of the answers given so far) Have we missed anything?

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to Clarify
1					
2					
3					
4					
5					
6					

Recommendation of questions that were not asked that should be asked?

Review completed by:

\_\_\_\_\_

Signature\_\_\_\_\_ Date Completed\_\_\_\_\_

## APPENDIX G

### EQUIP COURSE INSTRUCTIONAL DESIGN

# Equip Course

## LifeChurch Canton

### Timeline

- September 20th Chapter 1,23, to Ellen (Asbury) for Review
- September 30th Review Board Practice to Ellen (Asbury)
- In late September participants finalized and invited
- October 1 Review Board approval Sent (wait for approval)
- Nathan Records Equip session 1 week of October 1st
  - Set up a recording studio for weekly recordings with David.
  - Any help with Wade or John's graphic design elements
- October (Week of 10th) Surveys sent...then videos will be sent.
  - Set up Discussion Board elements and tasks
- October (week of 17th) Equip session 1
  - January 31st Session 8 concluded
    - Focus Group scheduled.
- Five-Fold Focus Group concluded February 7th 2022.



# Instructional Design

Utilizing Adult Learning and Experiential learning theory and instructional design, this document will lay out the intentions, goals, and vision that will guide the creation and refinement of the “Equip” course, which will serve as an extension of the LifeJourney process at LifeChurch Canton. **Consisting of 16 sessions over eight weeks, this course will utilize in-person experiential learning and online content to facilitate transformation.** Each week there will be one online session and one in-person session with distinct goals and objectives to encourage maximum retention and participation. The use of midweek emails, discussion boards, texts, and videos to keep the content front of mind, **this course seeks to transform the knowledge, attitude, and behavior of the learner.**

## Course Instructional Goals

The APEST paradigm found in Ephesians 4:11 and mirrored throughout all of scripture must be reclaimed in the Western Church. **To create this reclamation movement, the culture of LifeChurch must be shaped by a new paradigm. This course endeavors to build upon the LifeJourney to become a **multiplying** APEST movement.**

MULTIPLYING
FRUITFUL
BALANCED
HOLISTIC
GROUNDED

### 1. Create a **Grounded** and engaged understanding of the **Five-fold (APEST) paradigm of church function.**

- a. **Deconstruction** - Show and engage the failure of a bi-fold (ST) paradigm of church ministry in the American Church and the cost.

**b. Reconstruction** - Reform a systematic theology defined by the APEST paradigm of creation and church function.

- i. APEST as the character and qualities of God (**Cosmology**)
- ii. J-APEST- the mode of operation of Jesus (**Christology**)
- iii. Church APEST as the functions given to his body before ascension (**Ecclesiology**). *Ephesians 4:11*
- iv. Stated succinctly: The **character** of God in creation, reclaimed and reconstituted through the **mission** of Jesus, given as the continued **ministry** of the church, and empowered by the Holy Spirit in **gifts** to individuals.

## **2. Empower learners to participate in creating a **Holistic APEST** culture at LifeChurch Canton.**

- a. Personal APEST-** assess, define, and develop the APEST gifting within the learner (**Pneumatology**). (influence one)
- b. APEST on Teams** - Develop Ministry Action Plans on teams to begin doing ministry as APEST teams (**Missiology**). (Influence others together)

# Target Audience

**Discipleship is the starting line for Kingdom effectiveness through APEST functionality.** One of the most significant paradigm shifts in the Western Church is returning to one-on-one discipleship as the primary way of operating within the church. This will (and has) outlasted any denomination or any oppressive government or culture change. However, the Western Church has repeatedly repressed the need for discipleship and has become tied to an anemic paradigm of church ministry. **A seismic culture shift must occur to re-elevate discipleship as the church's primary goal.**

Once this discipleship model is established, the church can begin to function as the body of Christ. This transformation is led by leaders who breathe discipleship, with the spiritual maturity to be parents of children in the faith. This APEST multiplying movement happens in each local church by those most invested in the leadership and body. For this reason, our target audience will be:

1. **Transform Graduates (Knowledge)**
  - a. LifeJourney graduates understand the framework of discipleship and the call to *influence others together*. This creates a baseline of understanding to build upon.
2. **Partners at LifeChurch Canton (Investment)**
  - a. Partners are invested in the church in practical ways which ensures cultural influence.
    - i. Small-Group participants
    - ii. Personal disciplines and worship
    - iii. Serving at LifeChurch
    - iv. Tithing
    - v. Discipling someone
    - vi. Attending church
  - b. Connected to the leadership of the church through PartnerCare.

## Terms and Experiences

- 1) **ALC** - Adult Learning Component -Every Session and Module must include an ALC to facilitate retention.
  - a) **In-Person ALC** - Experiential Learning - Tying Reality to Create Meaning.
    - i) **CE** - Concrete Experience...Kinesthetic learning through physical actions. Learning that evokes strong emotional responses (realistic scenarios that reveal cause-effect relationships).
    - ii) **RO** - Reflective Observation: Adults need to engage with and reflect on their experiences to glean insights and acquire knowledge. Opportunities to “watch” the actions (demonstration) and “analyzing” processes and procedures (scenario-driven activities, case studies).
    - iii) **AC**- Abstract conceptualization - the success of experiential learning lies in the learner being able to decode abstract concepts from their reflections, generalize these ideas, and realize the relevance to their reality.

- iv) **AE - Active Experimentation:** Role-Playing activities, internships, and hands-on tasks. Active experimentation LEADS to **CE**, and the cycle of learning resumes.
- b) Examples of ALC
  - i) Discussion Posts midweek where they must respond to two individual
  - ii) Other forms of Social Networking
  - iii) Games
  - iv) Assessments
  - v) Adaptive Leadership Exercise (from vocational excellence)
  - vi) Scenarios/ everyday experiences/role playing/responding to emails
    - (1) *“How would a Shepherd respond to this scenario?”*
    - (2) *What is a HOLISTIC (APEST) response to this need?*
  - vii) Holy Spirit exercises
  - viii) Ministry Action Plans
  - ix) Rights of Passage
- 2) Ministry Action Plan
  - a) Developed in steps for eight weeks a ministry action plan lays out a new or refined initiative to be implemented after the training.
  - b) CODE Goals integration will ensure that initiatives fall in line with LifeChurch’s current goals
    - i) Barriers
  - c) These ministry action plans must utilize the gifts and skills as well as the APEST motivation of the individual.
- 3) **Instructional Gap** - What gap is trying to be filled with this module?
- 4) **Instructional Outcome** - If successful, what will the learner know, be able to do, change?
- 5) **APEST / G-APEST / J-APEST** - Apostle Prophet Evangelist, Shepherd, Teacher. GOD-APEST is the aspects and characteristics of God found written throughout all creation. Jesus-APEST is the fullness of all of God in function through Jesus.
- 6) Five-Fold
  - a) Five-Fold Character of God
  - b) Five-Fold Mission of Jesus
  - c) Five-Fold Ministry of the Church
  - d) Five-Fold Gifts of the Holy Spirit to individuals

# Session Progression

## Grounded (foundation)

- Session 1: **Five-Fold Vision**
  - Video
    - Welcome to Equip
    - Key Terminology (APEST) and Five-Fold
    - Overview of Course/Expectations
  - In-Person
    - Experiential Discussion: Adult Learning Components
    - Ministry Action Plan (MAP) Introduction & Example

## Deconstruction:

- Session 2: **The Problem**
  - Video
    - Dilemma - Christianity in Crisis
    - Deconstruction: The Anemic Local Church
    - Our Role in Reclamation
  - In-Person
    - **MAP: The Problem** - What problem/gap in the Church or the surrounding community is God calling you to address? What new or refining initiative is God calling you to pursue? What are you going to do about it? Think of this section as your hypothesis. You will refine these ideas in future sections and you will come back and edit this section later.
    - Encounter Jesus - Lament Prayer

## Reconstruction:

- Session 3 **Five-Fold Character of God (Cosmology)**
  - Video
    - Five-Fold as Metanarrative (Archetype)
    - G-APEST: The Fivefold in Creation (AP)
    - G-APEST: The Fivefold in Creation cont. (EST)

- In-Person
  - Five-Fold in Creation Case Studies
  - **MAP: Code Anchor** - A Code is an actionable, measurable statement that drives identity and action. Choose a Code statement from below that anchors your MAP. How is this Code statement a solution to the Problem you identified above? Choose one Old Testament Scripture that supports this Code statement.
- Session 4 **Five-Fold Mission of Jesus (Christology)**
  - Video
    - Five-Fold Incarnate: Victor who Rescues and Restores.
    - Five-Fold Incarnate: The Exemplary APEST (AP)
    - Five-Fold Incarnate: The Exemplary APEST (EST)
  - In-Person
    - Five-Fold Mission Impact
    - **MAP: Five-Fold Mission** - Jesus had a Five-Fold Apostolic, Prophetic, Evangelistic, Shepherding, and Teaching Mission. Which one of the five roles of this Mission inspires your Code Anchor? What stories, parables, teachings, or miracles from the life and mission of Jesus support this?
- Session 5 **Five-Fold Ministry of the Church (Ecclesiology)**
  - Video
    - The Church - Ephesians as Constitution
    - The Church - The Five-Fold Ministries in Church Leadership
    - The Church - The Five-Fold Ministries within the Church
    - APEST PERSONALITY TEST
  - In-Person
    - Five-Fold Prayer Experience
    - **MAP: Develop** - Create 1-3 specific Goals to accomplish that will solve the problem you identified in Session 2. State and describe your goal, list barriers to achieving the goal, steps to overcome the barrier, and what needs to change in you to overcome the barrier. *Review and refine the Problem section of your MAP.*

- Session 6 Five-Fold Gifts of Individuals (Pneumatology)

- Video
  - Unity in the Spirit
  - Five-Fold Gifts (AP)
  - Five-Fold Gifts (EST)
- In-Person
  - Five-Fold United Pentagon Exercise
  - **MAP: Drive** - How does your Five-Fold Gift drive your Goals? How will you bear the torch of Christ's justice and love through living out your MAP? Determine actions steps you will take to increase experiential knowledge and understanding of your Five-Fold Gift. Consider how your Five-Fold gift will empower you to live out your calling and disciple others.

- Session 7 MAP Adaptive Leadership Challenge (Missiology)

- Video
  - Map In-Depth
  - Map In-Depth
  - Adaptive Leadership Challenge
- In-Person
  - Adaptive Leadership Challenge
  - **MAP: Refine** - Adaptive Leadership Challenge - Peer review and constructive criticism of your MAP. Leverage constructive feedback to refine your MAP. Plan how you will incorporate each of the Five-Fold Ministries into your MAP and consider how it will be connected to the vision of your church and involve individuals within the church.

- Session 8 Commission (Rite of Passage)

- Video
  - Encouragement
  - Final Rite of Passage Explanation
  - Explain that the course itself was a MAP
- In-Person
  - Present MAP

- **MAP: Commission** - Present MAP, Rite of Passage - empowered with encouragement, anointed with oil, commissioned through prayer.

## Transformation learning

- “Whole-person learning, including personal, political, historical, and sacred learning, is emphasized. In this view, the **teacher serves as a collaborator and helps the learners share and revise their narratives** as new meaning is made” (Mirriam et al 142). Boyd, Robert D., and J.Gordon Myers. “Transformative Education.” International Journal of Lifelong Education, vol. 7, no. 4, Jan. 1988, pp. 261–284. EBSCOhost,
- “The constructivist perspective highlights **reflecting on the concrete experience and making meaning of it**. The situate approach focus on getting **learners involved in a community of practice** because in this view **learning is intertwined with doing**. The psychoanalytic lens emphasizes the learners need to **get in touch with his or her unconscious desires and fears**. The critical approach focus on the need to **resist dominate social norms**. Last, the complexity theory of experiential learning emphasis the **relationship among experiences**” (Merriman et al 185).
- “Reflective practice is a **deliberate pause to assume an open perspective, to allow for higher-level thinking processes**. Practitioners use this processes for examining beliefs, goals, and practices, to gain new or deeper understanding that lead to actions that improve learning for students” (merman et al 172).
- The Catholic Church in Crisis
  - “When individuals and groups can be encouraged to **uncover the emotional impact of perspectives and meaning**, and to blend this information with other ways of knowing, a more holistic transformative paradigm might be embraced” (Mulvihill 325).
  - “Harvie found that the transformative learning process for under graduates was a highly social process, with **interpersonal support** being an important component of the process ( merman et al 153)...The transformative learning experiences did not appear to rely upon rational discourse for critical reflection of assumptions...Instead, participants experience transformative learning through relationship dialogue based on the relationships among group members and the relationship with God” (Mulvihill abstract).
    - **Learning that Transforms does not occur outside a dialogue and relational experience with God and others (McWherter)**
- Peter Jarvis (Religious Experience and Experiential Learning)
  - <https://www.tandfonline.com/doi/abs/10.1080/00344080802427200?scroll=top&needAccess=true&journalCode=urea20>
    - **We cannot teach anybody religious experiences—they have to experience that for themselves and learn from it**; perhaps, however, we can actually help them interpret their experience from within the framework of our own religious narrative. However, we can provide individuals with many opportunities to learn about the interpretations of our own religious quest—theology, religious history, philosophy and morality, and so on—but we have to recognize that we do so from within the framework of secondary experiences” (Jarvis 564).



- **"At the heart of religion is an experience**—during our lives, we all have inexplicable experiences. Over the ages, sages and mystics have sought to give meaning to these experiences and in so doing they make it possible to learn something about the way others have seen their religious experiences—but what we see and learn is by way of **secondary experiences** rather than primary ones. We cannot teach the primary experience but only learn from it but we can teach religious belief systems. Perhaps the significant fact is that we all have these experiences but that we differ in the way that we interpret them but these differences have led to major cultural conflicts—conflicts that can only be resolved if we try to reach back and recognize that these experiences are fundamental to our humanity whereas the explanations reflect only the cultures within which they were had—**the explanations are not the experiences!** We learn our cultural heritage and our interpretations are secondary but **our experiences are at the heart of our humanity** and in this contemporary world we might wish to **shift the debate from secondary interpretations to the human experience and what we learn about the Wholly Other—something that words cannot contain**" (Jarvis 566).
- "Our experience is our expertise." - Emmanuel Acho (Uncomfortable Conversations with a Black Man)

# Session 1: Five-Fold Vision – Video

ALL VIDEO LINKS FOUND HERE:: <http://tinyurl.com/ljequip>

## **Module 1: Welcome to Equip**

**Instruction Goal** (Competency Gap)

The learner may not understand why they are taking this course or the most excellent vision of the church.

**Instruction Outcome** (Successful Completion looks like)

The Learner understands the purpose of the course in the local church's grander vision as well as the learner outcomes and behaviors.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflective Observation** - Discussion Question online: Write your name, experience in your church, and answer the question: **what do you hope to accomplish through this course?** Respond to two individuals on the discussion board.

## **Module 2: Key Terminology APEST**

**Instruction Goal** (Competency Gap)

Key terminology around APEST must be assumed completely unknown. Defining these key terms and the key verse for the course is crucial to the continued growth of comprehension around this topic.

**Instruction Outcome** (Successful Completion looks like)

A foundational comprehension of terms within the context of Ephesians 4:11.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Concrete Experience:** Write out Ephesians 4:11 (preference is to use ESV but use whichever you feel most comfortable) by hand four times and have memorized by Session 1 In-Person.

## Module 3: Overview of Course

### **Instruction Goal** (Competency Gap)

The learner may be unsure of how to engage the course through the different tools and outcomes. They may also be uncertain of the goals of online interaction and in-person interaction.

### **Instruction Outcome** (Successful Completion looks like)

The Learner has a base understanding of how to engage the content and how to be prepared for meetings, and what will be accomplished. They are confident in their ability to proceed.

### **Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflective Observation** - Discussion Question online: Write your name; what do you hope to accomplish through this course? Respond to two individuals on the discussion board.
- **Concrete Experience** - Write out Ephesians 4:11 four times. Have memorized by the end of the

# Session 1: In-Person

## Module 1: Adult Learning Components

- **Experiential Goal** (Competency Gap)
  - Confusion regarding course expectations, structure, and terms could prevent participants from fully engaging in the course and cause them to feel behind and overwhelmed.
- **Experiential Outcome** (Successful Completion looks like)
  - Clarity of course expectations, structure, and definitions of terms will empower participants to begin the course from a common baseline understanding which they will build onto throughout the remainder of the course.
- **Experiential Component:** (Discussion posts, application of experience, next step).

- **Active Experimentation:** Define the Adult Learning Components with the class in their own words as well as study and discuss Five-Fold Gifts in Scripture.
- **Reflective Observation:** Observe how these gifts were experienced in participants' life stories.

## Module 2: *MAP Introduction & Example*

- **Experiential Goal** (Competency Gap)
  - Confusion regarding course expectations, structure, and terms could prevent participants from fully engaging in the course and cause them to feel behind and overwhelmed.
- **Experiential Outcome** (Successful Completion looks like)
  - Clarity of course expectations, structure, and definitions of terms will empower participants to begin the course from a common baseline understanding which they will build onto throughout the remainder of the course.
- **Adult Learning Component:** (Discussion posts, application of experience, next step).
  - **Abstract Conceptualization:** Decode elements of the MAP and model an example to provide understanding and clarity.
- **Ministry Action Plan Step**
  - Go over MAP Outline:
    - **Abstract (100 Words)**

This section is a very brief summary or thesis of your Ministry Action Plan (MAP). It is a synthesis of your main ideas and a progression through your MAP process. You will actually be writing this section last.
    - **Session 2: Problem (200 Words)**

What problem/gap in the Church or the surrounding community is God calling you to address? What new or refining initiative is God calling you to pursue? What are you going to do about it? Think of this section as your hypothesis. You will refine these ideas in future sections and you will come back and edit this section later.
    - **Session 3: Code Anchor (250 Words)**

A Code is an actionable, measurable statement that drives identity and action. Choose a Code statement that anchors your MAP. How is this Code statement a solution to the Problem you identified above? Choose one Old Testament Scripture that supports this Code statement.

■ **Session 4: Five-Fold Mission (250 Words)**

Jesus had a Five-Fold Apostolic, Prophetic, Evangelistic, Shepherding, and Teaching Mission. Which one of the five roles of this Mission inspires your Code Anchor? What stories, parables, teachings, or miracles from the life and mission of Jesus support this?

■ **Session 5: Develop (750 Words)**

Create 1-3 specific Goals to accomplish that will solve the Problem you identified in Session 2. State and describe your goal, list barriers to achieving the goal, steps to overcome the barrier, and what needs to change in you to overcome the barrier. *Review and refine the Problem section of your MAP.*

■ **Session 6: Drive (250 Words)**

How does your Five-Fold Gift drive your Goals? How will you bear the torch of Christ's justice and love through living out your MAP? Determine actions steps you will take to increase experiential knowledge and understanding of your Five-Fold Gift. Consider how your Five-Fold gift will empower you to live out your calling and disciple others.

■ **Session 7: Refine (200 Words)**

Adaptive Leadership Challenge - Peer review and constructive criticism of your MAP. Leverage constructive feedback to refine your MAP. Plan how you will incorporate each of the Five-Fold Ministries into your MAP and consider how it will be connected to the vision of your church and involve individuals within the church.

---

# Session 2: The Problem – Video

## **Module 1: Dilemma - Christianity in Crisis**

**Instruction Goal** (Competency Gap)

Increase awareness of American Christianity's current state and its connection to a systemic issue in the basic functions of the church. There may be a lack of awareness surrounding the health of the church.

**Instruction Outcome** (Successful Completion looks like)

The Learner will begin to question the validity of the current church experience and engage in **Reflective Observation** on how an exclusively ST paradigm has negatively affected the church.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflect Observation:** Discussion Question: Where have you seen a gap in the way the church functions? What is missing? What is corrupt? What, in your experience just doesn't seem right? Give specific examples from your past. Respond to two individuals

## **Module 2: Deconstruction - The Anemic Local Church**

**Instruction Goal** (Competency Gap)

A desire to see the gap or inefficacy of the local church is necessary to take steps to deconstruct theology and embrace the Five-Fold Ministry approach to calling and function.

**Instruction Outcome** (Successful Completion looks like)

The learner will be able to connect the problems with the church to a gap in the Five-Fold Ministry as presented by Jesus Christ.

## **Module 3: Our Role in Reclamation**

**Instruction Goal** (Competency Gap)

The learner does not know how to address such a pervasive issue in the community and may become overwhelmed or unwilling to connect their experience of the church with this paradigm.

**Instruction Outcome** (Successful Completion looks like)

The Learner will begin to engage how they, as APEST leaders, are crucial to the transformation of our TheoPraxy and Theology.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflect Observation:** Discussion Question: Where have you seen a gap in the way the church functions? What is missing? What is corrupt? What, in your experience just doesn't seem right? Give specific examples from your past. Respond to two individuals
- **Concrete Experience:** Memorize Ephesians 4:11-12 by *Session Two In-Person* by writing out four times.

**Ministry Action Plan Step**

MAP: Tension - What problem/gap/tension in the Church do you sense God calling you to fix? What are you going to do about it? What new or refining initiative is God calling you to pursue?

---

# Session 2: In-Person

## Module 1: MAP - The Problem

- **Instruction Goal** (Competency Gap)
  - Participants may not realize God is calling them to reform something they are frustrated about in the Church or community.
- **Instruction Outcome** (Successful Completion looks like)
  - By identifying causes and solutions to a problem in the Church or community, participants will feel empowered to fix the problem.
- **Experiential Component:** (Discussion posts, application of experience, next step).
  - **Active Experimentation**
    - **MAP Step:** The Problem - What problem/gap in the Church or the surrounding community is God calling you to address? What new or refining initiative is God calling you to pursue? What are you going to do about it? Think of this section as your hypothesis. You will refine these ideas in future sections and you will come back and edit this section later.

## Module 2: *Encounter Jesus - Lament Prayer*

- **Experiential Goal** (Competency Gap)
    - Participants will identify a problem in the Church they need to lament. They will learn to name the emotions they are experiencing, feel them, and release them to God through the lighting of a candle.
  - **Experiential Outcome** (Successful Completion looks like)
    - By Encountering Jesus through lament, participants will experience the spiritual discipline of lament. They will gain the skill of processing complex emotions with God and experience freedom by releasing these emotions to God. The framework used for this lament experience will be given to participants as a tool in their Participant Guide which they can use to lead others.
  - **Experiential Component:**
    - **Concrete Experience:** The act of Lament is a process by which the group together will engage the potential grief of what was lost.
- 

## Session 3: Five-Fold

## Character of God - Video

### Module 1: *Five-Fold as Metanarrative (Archetype)*

**Instruction Goal** (Competency Gap)

In order to be willing to deconstruct and reconstruct a new paradigm or archetype, they must be aware of the systems, archetypes, and metanarratives at play in the world as laid out by the word of God.

**Instruction Outcome** (Successful Completion looks like)



Learners are able to understand systems and archetypes well enough to identify them in their own experience. Learners begin to observe life through the lens of Metanarrative and engage in **Reflective Observation**.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflective Observation:** Discussion Question: Where have you seen archetypes at play in your life? Respond to two other students.

## **Module 2: *The Five-Fold in Creation (AP)***

**Instruction Goal** (Competency Gap)

Learners need to cement in their minds the characteristics of God explained through APEST. A refined *Cosmology* is necessary.

**Instruction Outcome** (Successful Completion looks like)

Learners can identify the APEST characteristics of God in creation and thus deepen their understanding of the Primal Archetypes.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Abstract Conceptualization** - Find an Article or Journal about how the church in America lives out the Apostolic characteristic of God **OR** Find a story or article about How the church in America lives out the Prophetic characteristics of God. Critique the article. What is good, what is not?

## **Module 3: *The Five-Fold in Creation (EST)***

**Instruction Goal** (Competency Gap)

Learners need to cement in their minds the truth behind the characteristics of God explained through APEST. A refined *Cosmology* is necessary.

**Instruction Outcome** (Successful Completion looks like)

Learners can identify the APEST characteristics of God in creation and thus deepen their understanding of the Primal Archetypes and a defined *Cosmology*.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Concrete Experimentation:** Memorize Ephesians 4:11-12. Write it out four times. Find someone outside of class to recite it to. Give yourself a Gold Star or treat if successful.

# Session 3: In-Person

## **Module 1:** *Five-Fold in Creation Case Studies*

### **Experiential Goal** (Competency Gap)

- Participants may be unable to define or give examples of the Five-Fold Character of God in Scripture and creation.

### **Experiential Outcome** (Successful Completion looks like)

- As a result of this exercise, participants will be able to clearly list specific qualities of each Five-Fold Character of God, and provide concrete examples of God's Five-Fold Character both from Scripture and creation. This will provide a more robust understanding and application of the Five-Fold Character of God.

### **Experiential Component:** (Discussion posts, application of experience, next step).

- **Reflective Observation** - Case Studies
- **Abstract Conceptualization** - Comparing creation examples to God's Five-Fold Character

## **Module 2:** *MAP - Code Anchor*

### **Instruction Goal** (Competency Gap)

- Students may not have a clear solution to the problem in the church they identified in Session 2. On the other hand, they may have too many solutions to their defined problem and need to refine to one.

### **Instruction Outcome** (Successful Completion looks like)

- As a result of this exercise, participants will anchor their MAP in a Code Statement which they will also build upon as their proposed solution to their identified Problem. They will have identified one Old Testament Scripture that supports this Code Statement.

### **Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Active Experimentation** - Hands-on work and development of their MAP
    - **MAP Step: Code Anchor (250 Words)**

A Code is an actionable, measurable statement that drives identity and action. Choose a Code statement that anchors your MAP. How is this Code statement a solution to the Problem you identified above? Choose one Old Testament Scripture that supports this Code statement.
- 

## Session 4: Five-Fold Mission of Jesus Video

### Script:

### **Module 1: Five-Fold Incarnate** - *The victor who rescues and restores.*

**Instruction Goal** (Competency Gap)

Learners need to comprehend and connect to the characteristics of God through nature which were subsequently rescued and restored in Jesus.

**Instruction Outcome** (Successful Completion looks like)

Learners can explain and identify how Jesus is the victor who is redeeming all things. Begin to explain an understanding of *Christology* framed by APEST.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflective Observation:** Discussion Question: What is one way God has redeemed and reconstituted your life. Be specific and respond to two others.

### **Module 2: The EXEMPLARY APEST (AP)**

**Instruction Goal** (Competency Gap)

Learners do not know how Jesus lived out each of the fivefold ministry. If they cannot identify the ways Jesus lived these out they will struggle to apply it to themselves as well as the output (function) of the church.

**Instruction Outcome** (Successful Completion looks like)

Learners can identify and explain how Jesus was the perfect example of an Apostle, Prophet, Evangelist, Shepherd, and Teacher.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Abstract Conceptualization:** Pick one of the APEST characteristics in Jesus that stuck out to you (one you resonated with or one you were surprised by) and explain why it is crucial that we emulate this as his disciples. Respond to two others.

## Module 3: *The EXEMPLARY APEST (EST)*

**Instruction Goal** (Competency Gap)

Learners must deepen their understanding of these characteristics and archetypes found in Jesus by seating them in real-world scenarios for retention and culture change to occur.

**Instruction Outcome** (Successful Completion looks like)

Learners can quickly identify and explain how Jesus fulfills APEST and give examples of his ministry that support that fact.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Concrete Experimentation:** Memorize Ephesians 4:11-13 by writing it out by hand. Create creative.

---

# Session 4: In-Person

## Module 1: *Five-Fold Mission Impact*

**Experiential Goal** (Competency Gap)

- Participants may not be able to decipher the distinctions among the Five-Fold Mission of Jesus or be able to identify Gospel Scriptures that display the Five-Fold Mission.

**Experiential Outcome** (Successful Completion looks like)

- Participants will be able to clearly differentiate between the unique elements of the Five-Fold Mission of Jesus, give specific Scriptural examples, and share about their impact.

**Experiential Component:** (Discussion posts, application of experience, next step).

- **ALC:** Reflective Observation

## **Module 2: MAP - Five-Fold Mission**

**Instruction Goal** (Competency Gap)

- Students may have a conceptual understanding of the Five-Fold Mission of Jesus but not be able to cite or describe specific examples. They may not realize the significance of the impact of this Five-Fold Mission.

**Instruction Outcome** (Successful Completion looks like)

- Recording and reflecting on Christ's Five-Fold Mission will deepen the participant's understanding of them and their role in continuing the Mission of Christ today.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **ALC:** Active Experimentation
- **MAP Step: Five-Fold Mission (250 Words)**

Jesus had a Five-Fold Apostolic, Prophetic, Evangelistic, Shepherding, and Teaching Mission. Which one of the five roles of this Mission inspires your Code Anchor? What stories, parables, teachings, or miracles from the life and mission of Jesus support this?

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# Session 5: Five-Fold Ministry of the Church - Video

## **Module 1: The Church - Ephesians as Constitution**

**Instruction Goal** (Competency Gap)

A base understanding of the marching orders, or plan for the body of Christ as laid out by Jesus Christ before his ascension is essential.

**Instruction Outcome** (Successful Completion looks like)

The learner begins to apply the Ephesians 4 APEST functions to their ecclesiology by breaking down Ephesians 4 exegetically.

## **Module 2: *The Church - The Five-Fold Ministries in Church Leadership***

**Instruction Goal** (Competency Gap)

The learner may not be able to point to what leadership in each APEST category looks like.

**Instruction Outcome** (Successful Completion looks like)

Learner begins to be able to identify which functions of the church looks like in practical examples and can recognize when there is a deficiency in one of the aspects. The learner's Ecclesiology is deeply impacted by Ephesians 4 in light of APEST.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Concrete Experience:** Memorize Ephesians 4:11-14. Write out 4 times. Be able to recite at the next meeting.
- **Reflective Observation:** How has the Church (currently or in your past) fulfilled two aspects of APEST? Respond to two others.

## **Module 3: *The Church- The Five-Fold Ministries within the Church.***

**Instruction Goal** (Competency Gap)

The learner may not be able to point to what leadership in each APEST category looks like.

**Instruction Outcome** (Successful Completion looks like)

Learner begins to be able to identify which functions of the church looks like in practical examples and can recognize when there is a deficiency in one of the aspects. The learner's Ecclesiology is deeply impacted by Ephesians 4 in light of APEST.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflective Observation:** How has the Church (currently or in your past) fulfilled two aspects of APEST? Respond to two others.

## Session 5: In-Person

### Module 1: *Five-Fold Prayer Experience*

- **Experiential Goal** (Competency Gap)
  - Without envisioning the Five-Fold ministry in their world and experience, participants may not realize the significance and impact of the Five-Fold Ministry in their context.
- **Experiential Outcome** (Successful Completion looks like)
  - By envisioning the Five-Fold Ministry characteristics in their context, participants will be empowered to envision one way their church or community can grow as a result of the Five-Fold Ministry.
- **Experiential Component:** (Discussion posts, application of experience, next step).
  - **ALC:** Abstract Conceptualization

### Module 2: *MAP - Develop*

- **Instruction Goal** (Competency Gap)
  - Without measurable, strategic, time-based goals, participants may come up with great ideas in their MAP that never get accomplished.
- **Instruction Outcome** (Successful Completion looks like)
  - Specific involvement in developing the Five-Fold Ministry in their church will give participants ownership of their church's vision and create specific action steps with accountability to make that vision a reality.
- **Adult Learning Component:** (Discussion posts, application of experience, next step).
  - **ALC:** Active Experimentation

- **MAP Step: Develop (750 Words)**

Create 1-3 specific Goals to accomplish that will solve the Problem you identified in Session 2. State and describe your goal, list barriers to achieving the goal, steps to overcome the barrier, and what needs to change in you to overcome the barrier. *Review and refine the Problem section of your MAP.*

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# Session 6: Five-Fold Gifts of Individuals - Video

## **Module 1: Unity in the Spirit**

**Instruction Goal** (Competency Gap)

The learner needs to understand the relationship between APEST leadership and the Holy Spirit.

**Instruction Outcome** (Successful Completion looks like)

Learners can understand how crucial the Holy Spirit is to our process of discernment. Their Pneumatology of the Holy Spirit is directly influenced by the APEST model.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Concrete Experimentation:** Memorize Ephesians 4:11-15. Write out 4 times. Be able to recite at the next meeting.

## **Module 2: Five-Fold Gifts (Apostle, Prophet).**

**Instruction Goal** (Competency Gap)

Learners need to understand what the Apostle and Prophet might look like in ministry as well as the workforce.

**Instruction Outcome** (Successful Completion looks like)

Learners can identify in others the Apostle and Prophet motivations.

**Adult Learning Component:** (Discussion posts, application of experience, next step).



- **Reflective Observation:** Write down what stuck out to you the most about the Apostle and Prophet. Respond to two people on the discussion board.

## **Module 3: *Five-Fold Gifts (Evangelist, Shepherd, Teacher)***

### **Instruction Goal** (Competency Gap)

Learners need to understand the motivations of Evangelists, Shepherds, and Teachers.

### **Instruction Outcome** (Successful Completion looks like)

Learners can identify in others the motivations of the Evangelist, Shepherd, and Teacher

### **Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Reflective Observation:** Write down what stuck out to you the most about the Apostle and Prophet. Respond to two people on the discussion board.
- **Concrete Experience:** Take the Five-Fold Gift Assessment

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# Session 6: In-Person

## **Module 1: *Five-Fold United Pentagon Exercise***

- **Experiential Goal** (Competency Gap)
  - Students do not yet know what their primary or secondary Five-Fold gifts are. Without this knowledge, they cannot personally identify or develop within themselves the Five-Fold gift that has the greatest potential. In addition, students may not understand how every Five-Fold gift is necessary to each other to function in fullness and unity.
- **Experiential Outcome** (Successful Completion looks like)
  - By reflecting on their Five-Fold Gift and learning from other classmates, Participants will have a greater understanding of how the Five-Fold Gifts are lived out through individuals, how they can continue to develop their Five-Fold

# Session 7: MAP Adaptive Leadership Challenge - Video

## **Module 1: MAP IN-DEPTH**

**Instruction Goal** (Competency Gap)

Learners may not fully understand how to fill our their MAP effectively

**Instruction Outcome** (Successful Completion looks like)

Learners can connect the MAP concept to their own work and effectively finish the work they are doing.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Active Experimentation** - refine the first couple sections of the MAP

-

## **Module 2: *Map in-Depth***

**Instruction Goal** (Competency Gap)

Learners may not fully understand how to fill our their MAP effectively

**Instruction Outcome** (Successful Completion looks like)

Learners can connect the MAP concept to their own work and effectively finish the work they are doing.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

- **Active Experimentation** - refine the back half of the MAP

## **Module 3: *Adaptive Leadership Challenge***

**Instruction Goal** (Competency Gap)

The learner does not understand the exercise that we will do in the in-person session and may not be prepared to present

**Instruction Outcome** (Successful Completion looks like)

General understanding of the exercise so that they can prepare their MAP.

**Adult Learning Component:** (Discussion posts, application of experience, next step).

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# Session 7: In-Person

## **Module 1: Adaptive Leadership Challenge**

- **Instruction Goal** (Competency Gap)
    - Without peer-reviewed feedback on their MAP, participants may have good strategies and objectives but they may be incomplete or imbalanced.
  - **Instruction Outcome** (Successful Completion looks like)
    - By participating in a strategic Adaptive Leadership Challenge exercise, participants will receive peer-reviewed feedback on their MAP which will refine their MAP from good to great.
  - **Adult Learning Component:** (Discussion posts, application of experience, next step).
    - **ALC: Active Experimentation, Reflective Observation**
    - **MAP Step: Refine (200 Words)**

Adaptive Leadership Challenge - Peer review and constructive criticism of your MAP. Leverage constructive feedback to refine your MAP. Plan how you will incorporate each of the Five-Fold Ministries into your MAP and consider how it will be connected to the vision of your church and involve individuals within the church.
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# Session 8: Commission – Video

**Module 1:** *Encouragement*

**Module 2:** *Final Rite of Passage Explanation*

**Module 3:** *Explain that the course itself was a  
MAP*

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# Session 8: In-Person

**Module 1:** *Present MAP*

- **Instruction Goal** (Competency Gap)
  - Participants may be insecure about the impact and practicality of their MAP. They may be “in their own heads” thinking it is just a pipe dream but not realistic or attainable.
- **Instruction Outcome** (Successful Completion looks like)
  - By presenting their MAP to the class and gaining valuable feedback from coursemates, participants will not only grow in confidence but gain another layer of refinement to make their MAP more effective.
- **Adult Learning Component:** (Discussion posts, application of experience, next step).
  - Concrete Experience

Gift, and how all the Five-Fold Gifts are necessary for the Church to thrive in fullness and unity.

- **Experiential Component:** (Discussion posts, application of experience, next step).
  - **ALC:** Reflective Observation

## Module 2: *MAP - Drive*

- **Instruction Goal** (Competency Gap)
    - Without considering how their Five-Fold Gift drives their MAP, participants will not understand how they will use it to accomplish the initiative God has called them to.
  - **Instruction Outcome** (Successful Completion looks like)
    - Taking ownership of their Five-Fold Gift and applying it to their ministry context will allow participants to not only “try on” their Gift, but begin to envision living it out in reality which will allow their Gift to drive the initiative God is calling them to.
  - **Adult Learning Component:** (Discussion posts, application of experience, next step).
    - **ALC:** Active Experimentation
    - **MAP Step: Drive (250 Words)**

How does your Five-Fold Gift drive your Goals? How will you bear the torch of Christ’s justice and love through living out your MAP? Determine actions steps you will take to increase experiential knowledge and understanding of your Five-Fold Gift. Consider how your Five-Fold gift will empower you to live out your calling and disciple others.
-

- **MAP Step:** Present their MAP to the class!

## **Module 2: *Commission***

- **Instruction Goal** (Competency Gap)
    - Participants may have worked through their entire MAP through a theoretical lens without shifting into the realization that it is now time to go and live their MAP. A Rite of Passage experience is needed to intentionally guide this shift and propel participants into action.
  - **Instruction Outcome** (Successful Completion looks like)
    - Being encouraged and prayed over by course mates will anoint and commission participants to go and accomplish their MAP with passion and confidence.
  - **Adult Learning Component:** (Discussion posts, application of experience, next step).
    - Concrete Experience
    - **Commission** - Rite of Passage - empowered with encouragement, anointed with oil, commissioned through prayer
-

## APPENDIX H

## MINISTRY ACTION PLAN OUTLINE



# MAP OUTLINE

**NAME:** |

**MAP INITIATIVE:**

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## Abstract (100 Words)

This section is a very brief summary or thesis of your Ministry Action Plan (MAP). It is a synthesis of your main ideas and a progression through your MAP process. You will actually be writing this section last.

- 1 sentence stating the problem you want to address in the Church or community.
- 1 sentence stating the Code statement that is your proposed solution to the problem.
- 2-3 sentences stating your goals for the solution.
- 1-2 sentences stating how your Five-Fold Gifting will fuel the solution.
- 1 concluding sentence.

## Session 2: Problem (200 Words)

What problem/gap in the Church or the surrounding community is God calling you to address? What new or refining initiative is God calling you to pursue? What are you going to do about it? Think of this section as your hypothesis. You will refine these ideas in future sections and you will come back and edit this section later.

- What problem is God calling you to address (1-2 sentences)?
- What do you think caused this problem?
- What could be one potential solution?

## Session 3: Code Anchor (250 Words)

A Code is an actionable, measurable statement that drives identity and action. Choose a Code statement from below that anchors your MAP. How is this Code statement a solution to the Problem you identified above? Choose one Old Testament Scripture that supports this Code statement.

### CODE STATEMENTS

*These Code statements are rooted in God's Five-Fold Character:*

- You Belong
- Encounter Jesus
- Relentless Pursuit of One More
- Whatever it Takes Wherever it Takes Us
- Multiply
- Driven by New Life

### STEPS

- Which Code statement are you choosing to anchor your MAP? Why did you choose it?
- What Old Testament Scripture supports this Code Statement?  
Reference and summarize the Scripture and briefly state why you chose it.

## Session 4: Five-Fold Mission (250 Words)

Jesus had a Five-Fold Apostolic, Prophetic, Evangelistic, Shepherding, and Teaching Mission. Which one of the five roles of this Mission inspires your Code Anchor? What stories, parables, teachings, or miracles from the life and mission of Jesus support this?

- Choose only one role of the Five-Fold Mission of Jesus that supports your Code Anchor: Apostolic, Prophetic, Evangelistic, Shepherd, or Teacher.
- What story from Scripture reveals how Jesus lived out this particular Five-Fold Mission? Do not quote the whole passage. Instead, reference and summarize it. If relevant, you may quote a few verses from the passage, but not the entire thing.
- Why do you think Jesus was passionate about this?



## Session 5: Develop (750 Words)

Create 1-3 specific Goals to accomplish that will solve the Problem you identified in Session 2. State and describe your goal, list barriers to achieving the goal, steps to overcome the barrier, and what needs to change in you to overcome the barrier. *Review and refine the Problem section of your MAP.*

**Complete the following process with each Goal:**

- **State and Describe Goal:** State your Goal and briefly describe how it solves the Problem you identified in Session 2 (2-3 sentences).
- **Barriers:** What are the challenges or barriers in the way of achieving your goal? (List 1-3 barriers)
- **Steps:** What steps will you take to overcome these barriers? (List 2-3 steps that are specific, measurable, achievable, relevant, and time-based)
- **Change:** What needs to change in you in order to overcome these barriers?

## Session 6: Drive (250 Words)

How does your Five-Fold Gift drive your Goals? How will you bear the torch of Christ's justice and love through living out your MAP? Determine actions steps you will take to increase experiential knowledge and understanding of your Five-Fold Gift. Consider how your Five-Fold gift will empower you to live out your calling and disciple others.

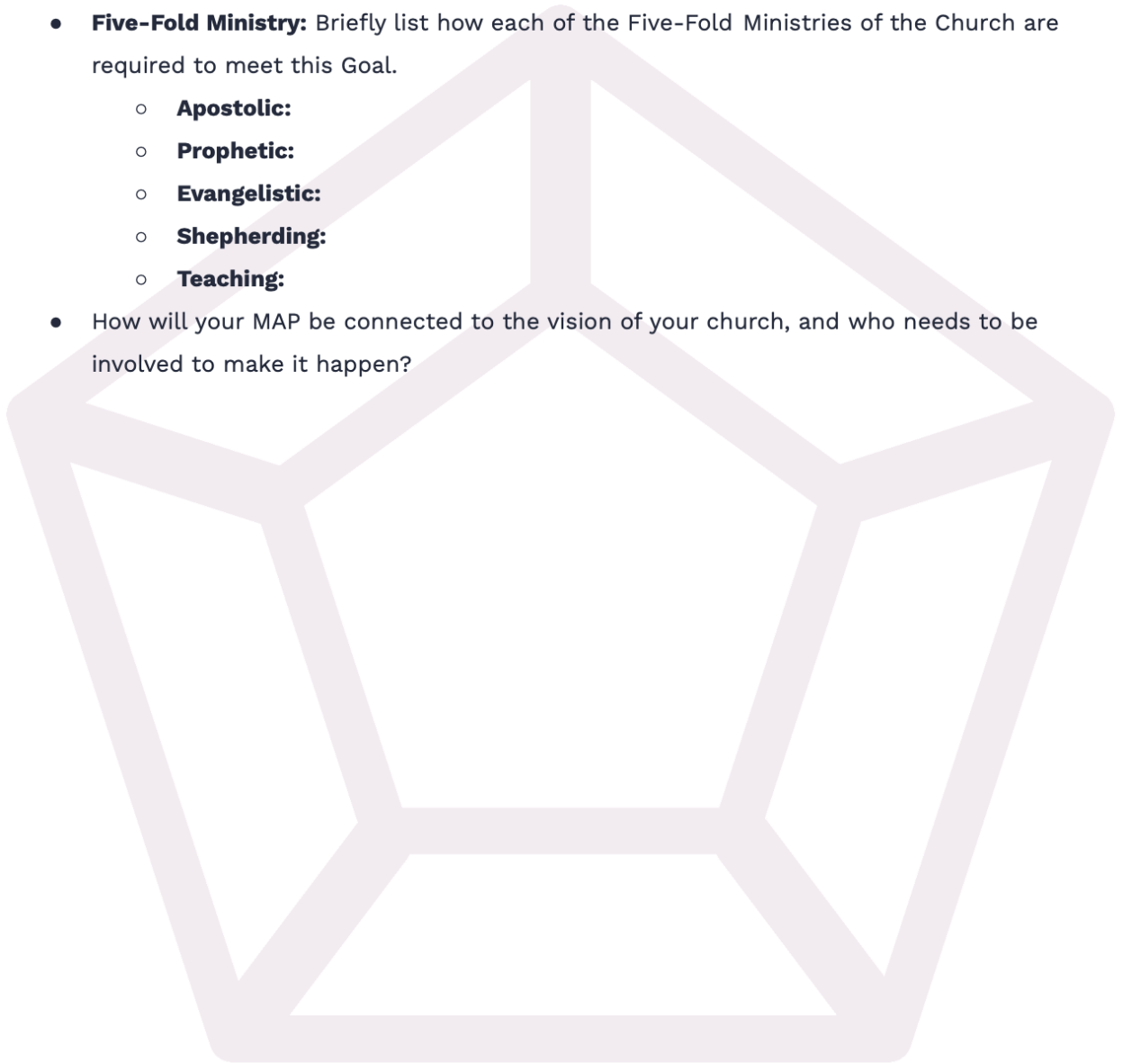
- What is your top Five-Fold Gift?
- How will you partner with God to develop, sharpen, and multiply your gifting through this initiative?
  - **Develop:** What are 1-2 specific action steps you will take to learn more about your Five-Fold gift?
  - **Sharpen:** How does your Five-Fold gift empower you to live out your calling? State your calling and how your Five-Fold gifts empowers you to live it out.
  - **Multiply:** How can you use your Five-Fold gift to influence and disciple others?

## Session 7: Refine (200 Words)

Adaptive Leadership Challenge - Peer review and constructive criticism of your MAP. Leverage constructive feedback to refine your MAP. Plan how you will incorporate each of the Five-Fold

Ministries into your MAP and consider how it will be connected to the vision of your church and involve individuals within the church.

- Use your peers' insight to refine your MAP. Read through the entire thing and make edits as a result of their insight.
- **Five-Fold Ministry:** Briefly list how each of the Five-Fold Ministries of the Church are required to meet this Goal.
  - **Apostolic:**
  - **Prophetic:**
  - **Evangelistic:**
  - **Shepherding:**
  - **Teaching:**
- How will your MAP be connected to the vision of your church, and who needs to be involved to make it happen?



APPENDIX I

MINISTRY ACTION PLAN EXAMPLE



# MAP OUTLINE

NAME: Participant “E”

MAP INITIATIVE: Telling the MAP Story



## Abstract (100 Words)

Placeholder text for the abstract section, consisting of several lines of illegible characters.

## Session 2: Problem (200 Words)

Placeholder text for the Session 2: Problem section, consisting of several lines of illegible characters.

and successfully, the members of the congregation need to have a shared understanding of the work and feel invited into it. My MAP begins at the beginning of all our work through the sharing of MAP Stories, a standard and insightful way for each EQUIP student's MAP Story to be shared with the congregation. In this way, the early Torchbearers, and as a result LifeChurch, can gather an army of informed and engaged people to shine the light of Christ into the world.

### **Session 3: Code Anchor (250 Words)**

I chose 'You belong' as the code statement for my MAP because it affirms that everyone who attends LifeChurch, no matter their status as a Partner, or as an EQUIP graduate, belongs or is included in the work of the Torchbearers to fulfill the mission and ministry of the church. Together, we will learn from the actions of the early Torchbearers and the work they choose to undertake. Together, we will move out into the community with our work to address injustice and support of the vulnerable. Together, we will achieve the vision through the actions of our people and their support of the work of the Torchbearers.

The Old Testament scripture that supports my MAP is Exodus 25: 8 "And let them make me a sanctuary, that I may dwell in their midst" which reveals God's desire to be with us, his children, those who belong to him. God includes all of us into his presence.

The New Testament scripture that supports my MAP is Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" which declares that we are all one in Christ and called to his mission of discipleship to glorify the Kingdom of God. The work of the discipleship is Torchbearer's work.

### **Session 4: Five-Fold Mission (250 Words)**

The anchor code for my MAP is 'You belong' and the work aligns with the evangelistic mission of Jesus. Through his evangelistic mission, Jesus welcomed the marginalized, pardoned all sinners, and drew all people to him. He did this through delivering his messages in parables or stories. 5Q defines the evangelist as a "storyteller, the all-important recruiter to the cause, the naturally infectious person who is able to enlist people into what God is doing in and through the church." My goal involves telling each MAPs' story to our congregation as a means of touching their hearts and heads, recruiting all into the work of these ministries.

The scripture that supports the evangelistic mission of Jesus is found in Luke 10: 25-37, the parable of the good Samaritan, a story of the ethical works of a Samaritan in rescue of an unknown, injured

man. Reflecting the ethical nature of Jesus, the story ends with an invitation to “go and do likewise,” a recruiting statement that includes all who understand the parable.

Jesus was and is the greatest evangelist. I believe that he was passionate about this aspect of his mission because it inspired people to follow him, drawing them into his kingdom. Matthew 13: 13-17 supplies the reason that Jesus speaks in parables, fulfilling a prophecy of Isaiah. Matthew says that the inability of people to see, hear, or understand the stories of Jesus is their rejection of him. Because Jesus loves, he draws people into his being through stories and welcomes their understanding.

## **Session 5: Develop (750 Words)**

My desire is to see the achievement of LifeChurch’s 10-year vision. I foresee challenges in the work ahead because the congregation doesn’t understand who the Torchbearers are and what work they will do when they go out into the world. Given that my goal is:

To create methods for communicating the work of the Torchbearers to the people of LifeChurch that are easily understood and help each person to realize that God created each of them specifically for this is the kind of work. A standard, insightful template for each MAP will be created so that the story of the MAP can be told, helping the congregation to connect and know how they ‘belong’ to this ministry. Essentially, the MAP Story tells the who, where, why, when, and how of each EQUIP student’s MAP.

The MAP Story template will take portions of the student’s EQUIP course MAP and create simplified statements for the congregation. The template will coach and inform the congregation about MAPs and help them understand the reasons for the work. The linkage between the MAP and our Code Statements will be made. New terms will be explained and the scriptural foundations provided. In this simple way, the work of the Torchbearers will become clearer to everyone.

This evangelistic ministry communication plan will involve the creation of the template, the development of mechanisms for making the MAPs visible to the congregation, and the coordination of MAP Stories with the Vision Task Force.

Achievement of this goal will include:

1. Creation of approved template for telling the stories of the MAPs by February 2022.
2. Design of approved mechanism(s) for sharing the stories to the congregation by March 2022 cooperating with the Vision Task Force to communicate consistent messaging. (Timeline pending Vision Task Force plans)
3. Helping current EQUIP students in the completion of the story template by March 2022 (Timeline pending Vision Task Force plans)

4. 100% of finished MAPs to have the story template completed.

The barriers that I see in myself for completion are:

1. Curbing my desire for self-control and perfection; in other words, I need to let the Holy Spirit work.
2. Doing the discernment to identify the APEST characteristics in my plan and recognize them in others; the characteristics are so interdependent for me that I sometimes struggle to distinguish how they are uniquely different.

The steps that I will take to overcome these barriers are:

1. Daily time spent in prayer to discern where I am using my spiritual gifts as the Holy Spirit intends and when I am keeping control for my own comfort and/or confidence.
2. Complete the EQUIP course and all assignments according to the timeline set by the instructors,
3. Continue my study on APEST through reading the 5-Fold Ministry by Womack by February 2022.

The change that needs to occur in me is trust. I am a product of years of experience of well-intentioned plans by good people that have not been able to be executed or the goals achieved. Leaning into and listening to the Holy Spirit for the actions of my MAP and the resulting acceptance of the congregation of the MAP stories will help me be less focused on perfection and performance.

## **Session 6: Drive (250 Words)**

My top five-fold gift is the apostle, with the secondary gifting of the evangelist. A person with this combination is described by 5Q as a person who has a "sense of strategic combined with clarity of vision but can communicate these in an engaging way."

I will continue to develop my understanding of my gifts through:

1. Increase understanding of the apostolic ministry through attendance at the 5Q workshop
2. Examining the relationship of my APEST couplet (Big A, little e).

My 5-Fold apostolic gifting empowers me to live into what I have always understood about myself with boldness and confidence. Throughout my life, I have had the ability to 'see the big picture' and to create relevant and workable plans to achieve a strategic vision. In addition, I have always used stories and analogies to share my thoughts with others. Not surprisingly, the results of the Advance tests affirm my apostolic and evangelistic gifts.

My calling is: In relationship, through counsel and service, to help others, as individuals or groups, multiply their spiritual gifts.

My 5-Fold apostolic gifts enable me to live into my calling to help others who do not have the ability to design a plan that maximizes their APEST gifts. I have mentored many people to help them achieve personal and professional goals. I have been able to do this through helping people to see themselves in their own stories and create plans that best align with who they truly are. By helping others multiply their gifts, I multiply my own.

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