

No
28



July-August 2025

THE SGI
JOURNAL
OF LEADERSHIP

THE **IN THIS ISSUE**
FIVEFOLD
MINISTRY

SPECIAL EDITION



TABLE OF CONTENTS

FROM THE SGI COMMITTEE CHAIR

The Diversity of Ministry

Darrell Johns

The Leadership Gifts to the Church

Stan O. Gleason

The Apostle

Allan Shalm

The Office of the Prophet

Jason Sciscoe

The Evangelist, Gifted for the Harvest

Douglas C. Klinedinst

The Pastor

Art Wilson

The Role of the Teacher

Raymond Woodward

ISSUE 28 TOOLBOX

Apostolic SGI Resources



MISSION STATEMENT

Leading the United Pentecostal Church International to think strategically about future growth.

THE STRATEGIC GROWTH INITIATIVE STEERING COMMITTEE

Darrell Johns, Chair
Bryan Parkey, Vice Chair
Nathan Scoggins, Secretary

GENERAL EDITING

Sylvia Clemons
Paul Records

GRAPHIC DESIGN & LAYOUT

Paul Records

DISTRIBUTION

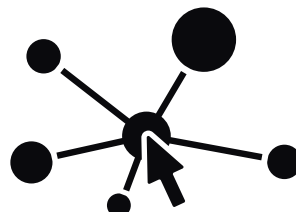
Nathan Scoggins

SPANISH TRANSLATION EDITORS

Trinidad Ramos
Rene Moreno

FRENCH TRANSLATION EDITOR

Liane R. Grant, *Certified Translator*
(Nonprofit Translation Solutions)



This resource is interactive. Click the items in the Table of Contents to move around and explore each issue.





THE DIVERSITY OF MINISTRY

Darrell Johns / SGI Committee Chair

In His wisdom, Jesus Christ gifted His church with the full spectrum of ministries. He gave the governing offices of apostles, prophets, evangelists, pastors, and teachers to bring the church to spiritual maturity. Through the fivefold ministry, the church is equipped to do the work of the ministry and build up the body of Christ (Ephesians 4:11-12). Jesus also generously gave spiritual gifts to every member of His body.

Unfortunately, the church in Corinth did not value the diversity of ministry. Many of the Corinthian believers were immature and carnal. Factions formed over favorite preachers. Some saints were fans of the “deep” apostle Paul. Others preferred the “eloquent” Apollos. Still others favored the “fiery” preaching of Cephas (I Corinthians 1:12). Paul sternly asked: “Is Christ divided?” (I Corinthians 1:13). He explained that these diverse ministries were not in competition but instead were complementary. Each of these ministries played a crucial role in bringing balance and maturity to the body of Christ.

In I Corinthians 12, Paul began a discussion on spiritual gifts that extends throughout three chapters. Early in this passage, he addressed the need for the diversity of ministry.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all (1 Corinthians 12:4-6).

Paul assured the Corinthians that regardless of the gift, the type of ministry, or the way God operated, they were to make room for these ministries in the church. Not everyone ministers with the same gift, the same ministry, or with the same operation of the Holy Spirit. The diversity of the body of Christ is given to profit the entire church.

If we reject or marginalize God’s messengers because we are unfamiliar or uncomfortable with their gifts, ministries, or modes of operation, we deprive ourselves of the profit we can receive from the Lord through the fivefold ministry.



Jesus Christ was the epitome of anointed ministry, and yet He was highly unorthodox. He interrupted a church service to heal a man whose hand was withered (Mark 3:1-5). Jesus spat on the ground and made mud balls, putting them on the empty eye sockets of a man born blind (John 9:6). Jesus put His fingers in the ears of a man who was deaf and mute. He spat and touched his tongue. Then, Jesus commanded his ears to open and his tongue to be loosed (Mark 7:33-35).

Once, when casting out a devil, the young man who was possessed fell to the ground, wallowed, and foamed at the mouth (Mark 9:20). Deliverance, healing, and salvation are not always pretty. We accept these miracles of healing and deliverance performed by Jesus. However, in His day, He was widely criticized and repudiated.

The Lord has called us to experience the restoration of the church to apostolic principles, practice and power. That revival can only come if we welcome the diversity of ministry.

Apostles, prophets and evangelists are wise to be connected to a local church and may serve on a local church ministry team. (There were prophets and teachers in the church at Antioch of Syria [Acts 13:1]). However, in the routine work of the local church, there is an emphasis on pastoral and teaching ministries. These ministries are the staple of local church life. But pastors are wise to welcome the ministries of apostles, prophets, and evangelists. To restore the fully functioning, fully equipped New Testament church, we must value and deploy the diversity of ministry.

Darrell Johns

Darrell Johns serves as pastor of Atlanta West Pentecostal Church, assistant general superintendent of the Eastern Zone, UPCI, and chair of the Strategic Growth Initiative Committee of the General Board.





THE LEADERSHIP GIFTS TO THE CHURCH

FEATURE ARTICLE

STAN O. GLEASON

IDEA IN BRIEF

In this article, Stan O. Gleason challenges the Apostolic church to rediscover, embrace, and fully release the fivefold ministry as described in Ephesians 4:11-13. He asserts that apostles, prophets, evangelists, pastors, and teachers are leadership gifts given by Christ to equip the saints and build up the Church.

Drawing from both Scripture and the example of Jesus Himself, who embodied all five roles, Gleason calls for a renewed understanding and activation of these gifts—not as hierarchical titles but as collaborative, Spirit-empowered functions essential for the end-time harvest.

Within the UPCI we are having a conversation concerning the role, operation, and purpose of the fivefold ministry. We are not debating whether or not we believe in the fivefold ministry, but we are having an in-house conversation, perhaps even a discovery, about how we can better partner with the fivefold ministry and more fully engage and release its demonstration within the UPCI. The fivefold ministry represents the leadership gifts to the church.

The fivefold ministry provides vision, direction, and spiritual authority for the church.

Apostles, prophets, evangelists, pastors and teachers are the primary equippers of the church for the purpose of reaping the final harvest of the last days.

Our ultimate example in everything we reach for in the kingdom of God is the Lord Jesus Christ. He is the purchaser and founder of the Church. He established the Church in the first century the way He intended for it to operate until He returns.

Paul said in Ephesians 4:11-13 (NKJV):

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

If you are wondering where Jesus received the idea for the fivefold ministry, He was the embodiment of the fivefold ministry. Jesus serves as our:

- Apostle (Hebrews 3:1)
- Prophet (John 4:19)
- Evangelist (Luke 19:5-10)
- Pastor (John 17:6-12)
- Teacher (Matthew 9:9-13)

In modern Pentecost we have had no problem receiving and using evangelists, pastors, and teachers. However, apostles and prophets are prolifically mentioned and some named throughout the New Testament (apostle seventy-nine times and prophet forty-five times). We should not fear or be skeptical of apostles or prophets.

A careful examination of the operations of the fivefold ministry in the first-century Church will demonstrate they were partnered together, mutually submitted to each other, and they enjoyed an overall agreement in bringing solutions to problems, as well as providing direction for the Church.

It should also be noted that all five of these leadership gifts functioned with an overarching attitude of humility, again reflecting the example of our Lord.

Acts 15 records the coming together of the church to solve the Gentile problem. Apparently the apostles, elders, and saints were present to hear the reports of Peter, Paul, and Barnabas. Once everyone said their piece, the congregation grew silent. Then, James (the pastor of the church in Jerusalem) brought the summation of the discussion and offered a course of action to which they all agreed.

When the twenty-first century Apostolic church operates as the first-century church, there will be peace, harmony, growth, kingdom expansion, wonders, signs and miracles. We will not reach the world without each of the offices of the fivefold ministry dutifully operating in the full power and demonstration of their giftedness. We should be less focused on “who is who” and more intentional about just being *who we are*, doing what we do, and operating in the full authority and effectiveness of our gifting.



Here is an abbreviated working definition of each of the fivefold ministry leadership gifts:

- **Apostles GO:** They have spiritual authority and are sent by God to initiate, create, to open nations, regions, cities, people groups with the gospel of Jesus Christ. Paul said the signs of an apostle are the working of signs, wonders, and mighty deeds.
- **Prophets GUIDE:** They are like the eyes to the body of Christ, prophets see sooner, further, and more than others. They have the God-given ability to judge spiritual conditions and to be an oracle of God for strategic seasons and moments when direction is needed.
- **Evangelists GATHER:** They inspire the activation of faith in the hearers, they have the God-given ability to bring sinners and saints to decisions that need to be made for God, they come alongside local pastors of congregations to gather harvest, bringing sinners to conversion experiences.
- **Pastors GROW:** Pastors are gifted by God to oversee and grow those in the local church, helping and challenging them to mature, develop, and become what God has called them to be. Pastors raise up future leaders who become candidates to be sent beyond the local church for worldwide harvest.
- **Teachers GROUND:** Teachers are gifted by God to study and share their discovery with disciples who in turn become grounded in doctrine, lifestyle and apostolic mission. They not only teach but they train, inspire, and celebrate the successes of their disciples as they engage in the mission of making disciples.

Paul indicates in Ephesians (4:11) that all five of the fivefold ministry are necessary to equip the saints for spiritual ministry. Of course, the pastor of the local church is the gatekeeper of the fivefold ministry, and it is the pastor who decides who will be used to help equip the saints. Without the equipping by the fivefold ministry, perhaps saints will not see the full orbed imagery and power of the Jesus Christ.

With the rise and development of the Roman Catholic Church in the fourth century, much of apostolic doctrine and function was lost. We know what doctrines were changed (development of the Trinity, baptismal formula, etc.) but for the purpose of this article, let me focus on lost function. The historic church developed what came to be known as the “clergy and laity” local church model. A great distinction was made between the professionals in the ministry (i.e. those on the platform) and the mere church members (those in the pew). The clergy did all the work of the ministry while the main function of church members was to attend public services.

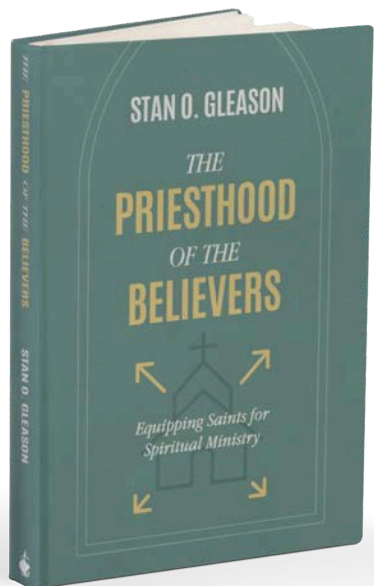
However, in the first century, the saints operated in the gifts they were given by God and trained and released to use by the fivefold ministry.



In the Apostolic church today we think of saints as primarily operating in ministries on the local church campus (Sunday School teachers, ushers, greeters, music ministry, lawn care, church maintenance, etc.) The Acts of the Apostles, however, records saints doing spiritual ministry such as working miracles (Acts 6:8), preaching (Acts 8:4), baptizing (Acts 9:18), making disciples (2 Timothy 2:2), casting out devils (Acts 8:7), and even initiating churches (Acts 11:19). Philip, who cast out devils in Samaria, had previously been serving tables (Acts 6). Peter called the saints, a “priesthood of believers.”

The Apostolic church will never reach it’s full redemptive potential in this world without a fully functioning fivefold ministry, that in turn is equipping and partnering with the saints for the final harvest.

By some estimates there are 34 million Oneness Pentecostals in the world today, which represents .05 percent of the worlds population. By the end of the second century, estimates of baptized believers range between 10-20 percent. They did this without campuses and all the communication and travel advantages we enjoy today. Perhaps we can make a greater reach for the function and operation of that first church through releasing the fivefold ministry who will train and release saints for the final harvest.



The Priesthood of Believers:
Equipping Saints for Spiritual Ministry

Now available from Word Aflame Press! Click image to order.



Stan O. Gleason

Stan O. Gleason has served The Life Church of Kansas City Missouri, for over three decades, first as lead pastor and now most recently as bishop. He is also an assistant general superintendent of the United Pentecostal Church International.





THE ROLE OF THE APOSTLE IN THE TWENTY-FIRST CENTURY CHURCH

Allan Shalm

What is an apostle? Are there apostles in the twenty-first century church? Those are two questions that have created much discussion and debate. I think it's worth mentioning that when Paul wrote to the church in Ephesus 4:6 concerning the various ministries of the church, the first ministry that he mentioned was that of apostles:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

In the New Testament, Jesus' twelve disciples were first called "apostles." In Matthew 10:2, when the writer states that the names of the twelve apostles are . . . and goes on to list them. Mark explains what happened more definitively when he wrote in Mark 3:14 that He (Jesus) ordained twelve, that they should be with Him, and that He might send them forth to preach. Luke 6:13 reiterates this truth when Jesus called unto Him disciples, "and of them He chose twelve, whom also He named apostles."

As the church grew there were other men who were called apostles. In Acts 14:14, Luke identified Barnabas as an apostle. Paul referred to Apollos as an apostle in I Corinthians 4:6, 9. In I Thessalonians 1:1, Paul mentions Silvanus and Timotheus along with himself, and then in 2:6, he refers to the three of them as apostles.

Since it's clear that the office of an apostle extended to more than the twelve disciples, and that in the present-day church we still have prophets, evangelists, pastors, and teachers, one must consider the broader context. Scripturally, in the New Testament, the word "apostle" is used much more often than prophet, evangelist, pastor, or teacher—so I feel it is legitimate to ask, "When and why did the office of an apostle dissolve when the other four ministries are still in existence?"

Using the example of Paul and Peter who repeatedly identified themselves as apostles, allow me to explore the role, function, and purpose of an apostle using the following nine points:

- 1** An apostle is a "sent one", with a calling to a specific place or people. Acts 13:2 states, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." In Romans 1:1, Paul identifies himself as one who was "called to be an apostle, separated unto the gospel of Christ."



- 2 An apostle not only opens new geographic areas to the gospel, but also opens new spiritual paradigms and ethnicities. The Book of Acts relates to us how Paul and Peter demonstrated this, when they opened the door to the Gentiles and established churches throughout the Gentile world. The first warm body in a certain location is not necessarily an apostle; the apostle makes a spiritual breakthrough in that location.
- 3 An apostle opens large scale areas, regions, nations and continents with signs and wonders. An apostle operates in the supernatural dimension, introduces the kingdom of Heaven and demonstrates what God's power can do. As Paul said in I Corinthians 2:4, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." In I Thessalonians 1:5, Paul states "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." II Corinthians 12:12 says, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Acts 5:12 repeats this thought, "And by the hands of the apostles were many signs and wonders wrought among the people."
- 4 An apostle has a broader kingdom focus beyond a local church focus, and strives to influence and impact a society or a culture outside the church. An apostle may visit local churches from time to time, as Paul did throughout his ministry, but his calling is to establish many churches rather than pastor a single congregation.
- 5 As Jesus trained his disciples, and Paul trained and mentored many young men, an apostle *always* trains others who will be able to continue his work. An apostle is never a "one-man show," but continually passes what he has learned and seen to others.
- 6 An apostle will have an *effective* ministry where God's endorsement is evident, both in the process and the outcomes.
- 7 An apostle confronts those who are causing division in the church, who are spreading false doctrine, or who are involved in sin. The apostle will not defend himself when others falsely accuse him but will always defend the integrity of the church. We see this principle in action in I Corinthians 5 when Paul names the sin in the church in Corinth and gives clear instructions for its removal.
- 8 An apostle is an agent of change who cultivates a reforming mindset in the church, as was exemplified by Peter and Paul in the Jerusalem conference in Acts 15. An apostle motivates and challenges churches to move forward in their mission, preventing them from becoming self-centered.



9

An apostle walks in authority that comes as a result of spiritual battles with the forces of evil that he has won. The spirits that the seven sons of Sceva tried to cast out in Acts 19:15 announced that they knew Jesus and Paul. Jesus and Paul had defeated evil spirits in battle. This authority does not make the apostle a “boss”, but a leader. Paul said in II Corinthians 1:24 that he did not have dominion over their faith but was a helper of their joy.

The New Testament has clearly delineated the role of apostles, and in no place states that their role will cease. Perhaps the reason some have concluded that the office of apostleship is no longer in operation is because there are not many in our fellowship who have been recognized as apostles even though they fulfill the requirements of apostleship that have been listed above.

It is my earnest desire that a hunger for apostolic ministry would rise up within each one of us, and that those who have been called to be apostles would be acknowledged and enabled to operate their ministry.

Allan Shalm

Allan and Georgene Shalm were appointed as career missionaries to India in 1980 but settled in Karachi, Pakistan, in 1982 due to visa restrictions. There, they pastored an English-speaking congregation while regularly ministering in India and Bangladesh. During their first term, Brother Shalm launched a correspondence course in three Indian languages.

In 1990, they relocated to Islamabad, where Brother Shalm became general superintendent in 1994. Under his leadership, the church in Pakistan grew from 325 to nearly 3,060 churches and preaching points, and from 20,000 to 155,000 constituents. The Shalms also helped fund the construction of 40 churches and Bible college properties in both India and Pakistan. A key focus of their ministry was developing national leadership. In 2012, they moved to Malaysia, continuing to teach, evangelize, and promote end-time Apostolic revival across Asia and the Pacific.





THE ROLE OF BATTLES IN THE DEVELOPMENT OF AN APOSTLE

THE FORMATIVE ROLE OF ADVERSITY

It must be noted that the life of an apostle is not all glorious and miraculous. Paul defined apostleship in I Corinthians 4:9-13:

“For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.”

Think and Discuss

- In what ways have personal spiritual battles shaped your leadership, and how can we ensure that our authority flows from spiritual victory rather than positional power?
- Paul described the apostolic life as one of suffering, sacrifice, and seeming dishonor (I Corinthians 4:9-13). How should this shape our expectations and definition of success in ministry today?
- Paul said, “We are made as the filth of the world.” How do we reconcile this reality with the modern pressure to appear successful, celebrated, and influential in ministry?



THE OFFICE OF THE PROPHET

Jason Sciscoe

There are two foundational ministries in the body of Christ: apostles and prophets (Ephesians 2:20–21). Prophets laid foundation in the Old Testament. Apostles laid foundation in the New Testament.

Old Testament Prophets

The oldest office given to man was the prophet. This ministry began with Abel, who was called a prophet by Jesus Himself (Luke 11:50–51). Enoch was a prophet. Noah was called “a preacher of righteousness” by Peter, but his life and ministry fulfilled the role of a prophet. Abraham, the father of our faith, was called a prophet (Genesis 20:7). Moses, the lawgiver, was called a prophet (Deuteronomy 18:15). The list goes on and on. From the beginning of time until now, God has always had a prophet to represent Him and speak on His behalf. When you look at the foundation and origins of biblical people and what they believed, you will always find a prophet.

There is a difference between prophets in the Old Testament era and the New Testament era. In the Old Testament, there are four Hebrew words to describe the office of the prophet. Prophets were especially important in the Old Testament because the Holy Spirit was not poured out as it is today. God revealed His secrets to the prophets first, and they relayed the message to the people God wanted them to hear. “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7). Let’s look at these four words briefly to get a little more understanding.

- *Nabiy* (naw-bee). This Hebrew word for prophet simply means “spokesperson.” It is the most used word for prophet in the Old Testament. God told Jeremiah he was born a prophet or nabiy (Jeremiah 1:5).
- *Ra’ah* (raw-aw) is the Hebrew word for “seer.” This is a description of a prophet as one who sees in the spiritual realm, and in a broader sense sees or discerns things pertaining to the will of God. Samuel was described as a seer (I Samuel 9:9).
- *Chozeh* is another Hebrew word for “seer” or “prophet.” We see this Hebrew word for Gad in I Chronicles 21:9. This word is similar to *ra’ah*, which implies seeing things in addition to hearing, but the word “chozeh” infers a stronger emphasis on the visual aspect of being a prophet—things they literally see. All seers are prophets, but not all prophets will see in this manner.



- *Nataph* is a more obscure usage for prophet. (See Micah 2:11.) In this context, *nataph* gives us more about the how of being a prophet. This word means to “distill gradually or drop. To preach or prophesy.” This Hebrew word reveals to us that God will give a word to a prophet, and as he speaks, more will come. In other words, God gives a prophet a word that remains in the spirit of the man or woman of God being pondered and distilled until it is time to be released.

Each of these Hebrew words for the office of the prophet shows us the various ways God will use the prophets to speak to us. All Old Testament prophets pointed to Christ and the outpouring the Holy Spirit that would follow. In so doing, they laid the foundation of the Old Testament and prepared us for the New Testament (I Peter 1:10–11).

New Testament Prophets

As we move into the New Testament era, prophets are placed alongside the rest of the fivefold ministry and continue to act as messengers of God providing direction, correction, insight, and guidance. Now that the Holy Spirit has been poured out, prophecy is available to any member of the body of Christ (Acts 2:17–18). All who are filled can and do speak messages on God's behalf in some fashion, but there is a difference between being prophetic and being a prophet.

There is also a spiritual gift of prophecy that can be imparted by the Holy Spirit to a disciple of Christ. This gift of prophecy listed in I Corinthians 12 is different from the office of the prophet mentioned in Ephesians 4.

All prophets prophesy, but all who prophesy are not prophets.

The gift of prophecy has a specific function within the church. “But he that prophesieth speaketh unto men to edification, and exhortation, and comfort” (I Corinthians 14:3). These are the specific parameters of the gift of prophecy, not the office of the prophet. The primary difference between the gift of prophecy and the office of the prophet is that a prophet is a vocation. A gift is something that moves upon you from *time to time*, but a prophet is who he or she is *all the time*. With that office comes a much greater responsibility with the result that the parameters are wider. Prophets are a part of the fivefold ministry and have a role within the church to guide. Prophets hear from God and provide insight into the future.

The Book of Acts gives us examples of both the gift and the office.

- Philip, the evangelist, had four daughters who prophesied (Acts 21:8–9). Here we see the gift of prophecy working within these young ladies. Notice there is no specific prophecy mentioned, just that they prophesied. The point was that God was using these girls and fulfilling His word that sons and daughters would prophesy.



- In Acts 11:27–28, the office of the prophet is mentioned, a specific prophecy concerning a famine is given by Agabus, and the time frame of when his prophecy came to pass is given. Agabus’s words were given more weight because this was *who he was*, not just *what he did*. He consistently saw in the Spirit and heard the voice of God. He was given authority to equip the believers because he had a proven track record. His prophecy was specific, and details of when it came to pass were in the record.
- In Acts 13, a company of prophets and teachers was leading the church. This text shows the fivefold ministry role that a prophet or even a group of prophets can exercise. Because this was their primary function, prophets within the church of Antioch were both recognized and respected. They had authority to lead and impart within the church (Acts 13:1–2).
- The prophets declared that Barnabas and Saul were changing offices; they were moving into the ministry of an apostle, and it was time to go. The prophets were so trusted that the church acknowledged this as a work of the Holy Spirit. They laid their hands upon Barnabas and Saul and sent them (Acts 13:3). The ramifications of such actions should not be underestimated; the ministry of the prophet was understood and embraced by the church. Acts 13 shows us how much weight this office had and how it was integrated into the life of the church. There are other examples as well. (See Acts 15:22–32.) Paul took Silas, the prophet, with him on one of his missionary journeys.

Not only do prophets reveal, discern, and confirm the will of God, they equip the church to hear the voice of God. Who better to help us understand how God speaks than a prophet?

As the fivefold ministry works together like the five senses of the human body, let us take full advantage of this ministry and let it be a part of the church now as it was in the early church. “He that hath an ear, let him hear what the Spirit is saying to the churches.”

Jason Sciscoe

Jason W. Sciscoe is an international evangelist, pastor, author, and prophetic strategist with over thirty-five years of ministry experience spanning six continents. Known for his revelatory teaching and apostolic vision, he is the founder of Triumph Ministries International Network and the lead pastor of The Church Triumphant in Pasadena, Texas, where he has overseen significant growth and revival.

A passionate advocate for equipping leaders and empowering churches, Jason has produced influential resources and leads Prayer Nation, a global prophetic prayer broadcast launched during the 2020 pandemic. His ministry is marked by a deep love for people, a hunger for the supernatural, and an unwavering focus on Jesus Christ.





THE EVANGELIST, GIFTED FOR THE HARVEST

Douglas C. Klinedinst

Spiritual growth, the manifestation of the miraculous, and the conversion of souls from the kingdom of darkness into the kingdom of God are all direct results of the active, unhindered flow of the Holy Spirit within the church. This divine movement is not passive or incidental—it is purposeful, powerful, and essential to God's redemptive work in the world.

One of the clearest biblical illustrations of this spiritual flow is found in Ezekiel's prophetic vision of the river (Ezekiel 47). In this vision, water begins as a trickle at the altar and grows steadily as it flows through the sanctuary, past the threshold, and into the streets. As the river deepens, it becomes a mighty current—waters to swim in—bringing life and healing wherever it goes.

This vision offers more than symbolic imagery; it reveals a divine pattern for revival and Kingdom advancement. It shows us how the presence of God, once ignited in consecrated hearts, is meant to overflow the walls of the sanctuary, and impact the world.

The Pathway of the Spirit's Flow

This spiritual river represents more than a personal encounter—it represents the church's collective journey from consecration to commission, from altar to harvest. Revival, as seen in this vision, follows a distinct pattern:

- **Altar of Consecration.** All true spiritual awakening begins here. The altar is the place of surrender, sacrifice, and fire. It is where we die to self and are filled afresh with the Spirit. Revival is not built on talent or charisma—it is birthed in brokenness and prayer.
- **Sanctuary of Worship.** From the altar, the river flows into worship. Here, we exalt God in spirit and in truth. Worship creates an atmosphere where heaven touches earth and where God's presence is enthroned among His people (Psalm 22:3).
- **Doorway of the Miraculous.** As the flow deepens, it crosses the threshold of the miraculous. This is where signs, wonders, and divine interventions begin to occur—where faith meets the supernatural, and the impossible becomes possible.



- **Streets of Evangelism.** Revival is never meant to stay within the four walls of the church. The Spirit flows outward—into the city, the community, and the culture. The streets represent the mission field, where the harvest is waiting and the lost are longing for hope.
- **Waters to Swim In.** Eventually, the river becomes too deep to stand in. These are “waters to swim in”—a realm beyond human intellect, strategy, or control. This is the flow of God’s divine nature—where His wisdom, power, and glory move in uncontainable ways. It is here that the church is fully immersed in God’s purpose.

A Five-Flow Ministry

In this model of spiritual flow, we can understand the fivefold ministry (Ephesians 4:11–12) as the five-flow ministry, with each office playing a vital role in guiding and stewarding revival:

- **Apostles** initiate flow into new territories—breaking new ground spiritually, doctrinally, and geographically. They are pioneers of purpose.
- **Prophets** discern and declare the direction of the flow—giving insight into God’s timing, voice, and intent. They align the people with the will of God.
- **Evangelists** gather the harvest that the flow produces. They are not merely passionate speakers, but anointed reapers—gifted to call the lost into the river of life.
- **Pastors** nurture and shepherd the flow. They care for the flock, deepen spiritual roots, and build community that can sustain revival.
- **Teachers** define the flow with truth. They set doctrinal boundaries, ensure scriptural integrity, and help people walk in wisdom as they grow.

This five-fold flow equips the saints, empowers the church, and edifies the body of Christ so that it may rise into maturity and fulfill its mission.

The Evangelist’s Anointing

Among these offices, the evangelist stands uniquely positioned in the harvest zone. They function at the intersection where the river touches the streets. Their calling is not merely to proclaim the gospel—it is to compel, to gather, and to bring in those prepared by the Spirit’s movement.

Evangelists are harvesters anointed for urgency. They carry within them a burden for the lost, a fire for the gospel, and a grace for soul winning. Their voice cuts through confusion, their message pierces the heart, and their faith expects the miraculous.



Ephesians 4:11–12 reminds us that this calling is a gift from Christ Himself:

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

The evangelist is not a secondary gift or a forgotten role. They are God's answer to the growing fields, His provision for the harvest. When revival waters rise, the evangelist steps in with boldness and gathers what the Spirit has prepared.

The Role of Evangelist

The ministry of the evangelist is distinctly marked by a divine passion to proclaim the gospel of Jesus Christ—the good news of the kingdom of God. This message is not merely a historical narrative or theological proposition; it is a living invitation to experience abundant life, healing, freedom from sin, and the indwelling reign of Christ in the human heart. The gospel reveals a better kingdom—one filled with righteousness, peace, and joy in the Holy Ghost—and it awakens spiritual hunger in the hearts of all who hear it.

When this message is preached under the anointing of the Holy Spirit, it stirs desire. Listeners are drawn by the Spirit to seek entrance into this Kingdom. As that hunger grows, the evangelist presents the gospel of the new birth, as declared by Jesus in John 3:5:

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

The evangelist faithfully presents the death, burial, and resurrection of Jesus Christ as the divine remedy for the sin condition of humanity. Through repentance, water baptism in Jesus' name, and the infilling of the Holy Spirit, the door to the Kingdom is opened. These are the keys the apostle Peter proclaimed in Acts 2:38:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

The Evangelist's Divine Gifting

The evangelist is uniquely gifted for a critical phase in the Kingdom process: gathering the spiritual harvest. While others may sow, water, or tend, the evangelist is empowered by the Spirit to recognize when the fruit is ripe and to bring in the harvest—whether that be in a city, a congregation, a household, or even a single soul. This is not merely about public preaching. The true evangelist operates skillfully and abundantly under the anointing, discerning the moment when someone's heart is ready and boldly calling them to respond to the gospel. They partner with the Spirit's flow to reap what God has prepared.



A Biblical Pattern: Philip the Evangelist

In the New Testament, we are introduced to Philip the Evangelist, one of the clearest examples of this gifting in action. When the apostle Paul arrived in Caesarea, the Scripture records that he entered the house of Philip—who was already known and recognized by the church as “the evangelist” (Acts 21:8). His ministry bore such distinct fruit that his calling was evident to the early believers. Philip’s journey to Samaria offers a compelling picture of evangelistic effectiveness. He went and preached Christ to the city—and what followed was revival:

- Hearts were hungry, and people listened with openness.
- Miracles and signs followed, confirming the Word.
- Demons were cast out, and spiritual dominion was established.
- Many were baptized in water, and joy flooded the city.
- The apostles later joined him and assisted with the initial outpouring of the Holy Ghost.

Philip didn’t merely inspire temporary enthusiasm. He catalyzed a lasting revival. The flow of the Spirit, partnered with his gifting, brought about widespread transformation.

The Modern Evangelist’s Function

Today’s evangelist is not limited to pulpits or revival campaign platforms. While some operate powerfully in mass gatherings, others are gifted for personal evangelism, outreach strategy, church equipping, or digital missions. There are various methods, but one Spirit. Some evangelists excel in street ministry, others in training congregations to witness. Some are called to unreached people groups, while others are used mightily within established churches.

Regardless of the context, the modern evangelist plays a vital role in equipping the Church for the work of evangelism.

They stir urgency, model boldness, and train others to move in faith. Their voice is a trumpet—clear, convicting, and filled with hope.

Diversities of Operations Among Evangelists

The ministry of the evangelist, like many of the gifts within the body of Christ, operates in diverse ways. While the core calling is the same—to proclaim the gospel and gather the harvest—the methods, emphases, and spheres of influence can vary widely. This diversity reflects the wisdom of God, who equips each evangelist according to the specific needs of the field they are called to reach.



Here are several identifiable types of evangelists, each with a distinct contribution to the mission of the Church:

Exhortation Evangelist

This evangelist carries a strong gift of exhortation and operates primarily by traveling from church to church, releasing fresh words of faith, hope, and encouragement. Their ministry is often marked by a stirring of spiritual passion, reinvigoration of purpose, and uplifting of weary hearts. These evangelists bless not only congregations but also pastors and their families, bringing personal strength and spiritual refreshment. They are often used in seasons of weariness or transition to spark new fire.

Local Church Evangelist

Not every evangelist is itinerant. Some are deeply rooted in their home congregation, where they labor faithfully in personal evangelism. These individuals are often especially fruitful in teaching home Bible studies, sharing the gospel in everyday life, and walking new believers through the conversion process. Though they may never travel outside their city, their impact is undeniable. These evangelists are essential to building strong, soul-winning churches from within.

Prophetic Evangelist

Prophetic evangelists are those who function in both evangelism and the gift of prophecy. They bring timely, Spirit-inspired words that align the church, ignite fresh passion for the lost, and often signal a shift into a season of harvest. These evangelists are often used to speak insight to pastors, offer direction during times of uncertainty, and call congregations to renewed focus. Their ministry stirs intercession, awakens spiritual urgency, and breaks spiritual lethargy.

Teaching Evangelist

Some evangelists are uniquely gifted not only to reach the lost, but to equip others to do the same. With a strong anointing to teach, they focus on training believers in practical, effective methods of outreach. Whether through workshops, seminars, or discipleship, this evangelist builds confidence in witnessing and raises up laborers for the field. Their ministry is essential to multiplying evangelistic momentum and creating a culture of outreach in the church.

End-Time Evangelist

These evangelists carry a strong sense of urgency concerning the coming of the Lord. They are deeply aware of the signs of the times and boldly proclaim, "The Lord is coming soon!" Their ministry sounds the alarm—awakening hearts that have grown complacent and reaching for those who have once known the truth but are asleep at the midnight hour. The end-time evangelist is a watchman, calling the church to readiness and the backslider to return.



The Body of Christ benefits greatly from these diverse expressions of the evangelistic gift. Whether ministering to thousands in a stadium or leading one person through a Bible study, each evangelist plays a critical role in the harvest.

The church must recognize, equip, and release these ministers according to their divine design. One plants, another waters—but God gives the increase.

How to Recognize an Evangelistic Calling

God calls individuals into various aspects of ministry, and the evangelist is a vital part of His plan for reaching the world. But how can one discern if they are called to this specific office? The evangelistic calling is not always announced with lightning and thunder—it often begins with a deep, consistent stirring of the heart and the emergence of spiritual traits that align with the work of a harvester. Below are seven indicators that often indicate the call of an evangelist at work:

A Burning Burden for the Lost

The clearest mark of an evangelistic calling is an overwhelming compassion for unsaved souls. This burden goes beyond concern—it becomes a fire in the bones. The called evangelist often feels emotional or even weeps over people who do not know Christ. Their heart is tender toward the lost, and they feel driven to do something about it. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing” (Psalm 126:6).

A Boldness in Sharing the Gospel

Those called as evangelists typically demonstrate a natural or Spirit-empowered boldness in witnessing. While others may hesitate, the evangelist feels compelled to speak. Whether on the street, in a home, or behind a pulpit, this person declares the message of salvation with clarity, urgency, and conviction.

Consistent Fruit in Soul-Winning

A strong indication of evangelistic gifting is consistent fruitfulness in leading people to Christ. They may not even realize how effective they are—conversations lead to repentance, Bible studies lead to baptism, and prayer leads to breakthroughs. The evangelist doesn't just plant seeds—they often reap the harvest.

A Deep Love for the Gospel Message

While all believers should love the gospel, the evangelist is especially captivated by it. The message of the cross, the resurrection, and the new birth thrills their spirit. They never grow tired of telling the story. They are deeply moved by testimonies and are passionate about seeing lives changed by the power of Jesus.



An Anointing That Draws Response

Evangelists often carry a spiritual anointing that causes people to respond. Their words cut to the heart. Their prayers stir conviction. Their presence sometimes stirs hunger even before they speak. This anointing is not self-generated—it is the Holy Spirit working through a vessel appointed for harvest.

Confirmation from Spiritual Leadership

A healthy sign of an evangelistic calling is recognition by spiritual authority. Pastors and mentors may see the grace of God on someone's life and begin affirming it: "God's hand is on you for evangelism." This kind of confirmation helps the emerging evangelist mature in humility, accountability, and effectiveness.

Responding to the Call

Recognizing the call is just the beginning. Once identified, the evangelistic gift should be:

- Cultivated through prayer, study, and practice
- Submitted to spiritual leadership for guidance and covering
- Exercised faithfully, whether in public platforms or personal conversations
- Sharpened by learning from others, observing effective evangelism, and growing in wisdom

The evangelist is not a self-made title. It is a divine calling, affirmed by fruit and spiritual function. As Paul instructed Timothy, those with the call must:

Do the work of an evangelist, make full proof of thy ministry. 2 Timothy 4:5.

Go is in the Gospel

"The gospel of the kingdom must be preached in all the world." This divine mandate places Go at the heart of the Gospel. May God bless the evangelist to stay in "Go Mode"—keep going, keep preaching, keep praying, keep stirring, keep inspiring, keep reaching!

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 Timothy 4:5.

The role of the evangelist is to support and strengthen the pastoral ministry. Without the invitation of a pastor, there can be no effective "Go Mode."

Evangelists are both dependent on and deeply grateful for the pastors who open their pulpits and hearts—allowing the evangelist to come alongside them and complement the work God is doing in their cities.



Together, we keep moving forward. Together, we reach farther. Together, we stir the Spirit and fuel the fires of revival this world so desperately needs.

Doug Klinedinst

Doug Klinedinst serves as an evangelist with the United Pentecostal Church International.





THE PASTOR.

Art Wilson

I was honored to address this ever-evolving conversation concerning the importance of the fivefold ministry at the 2023 UPCI General Conference. The message I delivered was not just theological, it was urgent. We are witnessing a rising wave of pastoral fatigue and burnout in our movement and the biblical solution is already given to us, it's the fivefold ministry!

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. Ephesians 4:11-13

From the Old Testament until now the biblical call has been delegation and partnership.

And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Exodus 18:17-18.

The Result of Operating as a One Fold Ministry: Pastoral Burnout

Too many pastors are trying to do everything themselves. They are preaching, leading, counseling, discipling, and organizing week after week, year after year. This is not sustainable. It was never God's will for the pastor to carry the full burden alone.

The Pastor's Unique Role in the Fivefold Ministry

The office of the pastor is uniquely positioned. The pastor acts as a facilitator, discerning and managing the flow of spiritual influence both inside and outside the church. The pastor is not called to carry every mantle, but to recognize, equip, and release those who are.

Pastors must stop trying to do everything themselves and release the anointed voices God has already implemented to empower the church. Without properly implemented fivefold ministry support, pastors risk exhaustion, spiritual depletion, and stagnation in the local church. The local church relies on the local pastor to release the inward flow of the fivefold ministry into the local church and the release of the outward flow of future leaders into the harvest.



The Fivefold Roles Defined & Activated

- **Apostle** – Sent ones, visionary leaders who pioneer new dimensions of ministry.
- **Prophet** – Voices of revelation who help navigate spiritual direction.
- **Evangelist** – Anointed soul-winners who ignite outreach and harvest.
- **Teacher** – Grounded instructors who bring spiritual depth and doctrinal clarity.
- **Pastor** – Apostolic covering that supports a local congregation with wisdom, leadership, and authority.

How to Identify Gifts in the Local Church

Look for spiritual fruit, not just desire or charisma. Recognize those already leading spiritually, teaching effectively, and praying with prophetic depth. Watch for humility, consistency, and divine timing.

I encourage you to utilize the worksheet on the following page as a tool of discussion with your ministry team to explore ways to spread the burden of pastoral care in your congregation.

The Urgency of Now

We are not in an ordinary time. The church is in the final-hour of the harvest, and our leadership models must match the urgency. The local pastor cannot do it alone. It was never designed to be that way. The Fivefold Ministry is heaven's strategy for revival, harvest, and spiritual balance. Let us rise together pastors, apostles, prophets, evangelists, and teachers! We need to equip the saints and reap the fields that are white with harvest!

Art Wilson

Art Wilson is the founding pastor of The International Church of Metro Detroit and the former Detroit Metro district superintendent. He is also an International Diplomatic ambassador and Interfaith special advisor.





STEPS TO IMPLEMENT SPIRITUAL LEADERS IN THE CHURCH

HOW TO SPREAD THE BURDEN OF PASTORAL CARE

STEP 1

Teach the biblical pattern of ministry to the congregation.

STEP 2

Discern callings through prayer and spiritual observation.

STEP 3

Activate leaders through delegated responsibility under pastoral authority.

STEP 4

Cover leaders with pastoral mentorship, while allowing room to operate.

STEP 5

Evaluate and refine consistently to ensure unity and fruitfulness.

Think and Discuss

- Of the steps listed above, which are areas of strength in your church? Which steps need additional focus, attention, or improvement?
- Which steps come more naturally for you to implement and which seem to demand extra work?
- In your church, on a practical level, what does it look like to evaluate and refine consistently to ensure unity and fruitfulness (Step 5).



THE ROLE OF THE TEACHER.

Raymond Woodward

Of the ninety times Jesus was addressed directly in the gospels, sixty times He was called “Teacher.” This was the word the multitudes, the disciples, and even His enemies used—and Jesus used the term often as He was describing Himself. No doubt that’s why Nicodemus declared, “We know that thou art a teacher come from God” (John 3:2). Jesus astonished the crowds because “He taught them as one having authority” (Matthew 7:28-29). He taught every day (Matthew 26:55), everyone and everywhere—to multitudes and individuals, adversaries and friends; in the temple and in the streets, in synagogues and houses, from a boat and on a hillside, at a well and at a table, on the road and by the seashore. And His final words, His last instructions, His ultimate mandate, and His great commission included a command to “Go and teach” (Matthew 28:19-20).

In this light, it’s not surprising that the teacher is one of the gifts given to the Apostolic church through the fivefold ministry. While preaching is the anointed *declaration* of truth, teaching is the anointed *explanation* of truth. Preaching inspires, while teaching instructs. As Apostolic author Clay Jackson notes in *The Gifted Church*:

The prophet brings the revelation of God for direction and correction, the evangelist for convincing and conversion, but the teacher brings it for understanding and application. That sort of life transformation takes time. Although the dramatic results of evangelism and prophecy tend to attract human attention, the office of the teacher is no less important and requires dedication, conscientiousness, and anointing.

Teachers love to take the obscure and make it obvious; to take the profound and make it practical; to take the complicated and make it clear. This is what Jesus did in His parables, and what Paul did in his epistles.

In Scripture, the role of the teacher is intimately associated with two critical concepts, each related to the long-term development of local churches and individual Christians:

- **discipleship** (*matheteuo*)
- **doctrine** (*didaskolos*)

Jackson, W. Clay. *The Gifted Church: How an Apostolic Hermeneutic of Ecclesiology Empowers Mission*. Meadville, PA: Christian Faith Publishing, 2025.



Fivefold ministry teachers, in particular, are specifically gifted to see patterns and processes in the Word that will benefit and bless the body. And when the Body is more effectively edified, the church is more effectively mobilized.

The “Body” Metaphor in the Epistles of Paul

There are several images of the church found throughout the New Testament. It is seen as a family, an army, a temple, a bride and a body. Each one of these images has important lessons to teach us, but Paul gives special emphasis to the “body” metaphor in three of his epistles (Romans 12, Ephesians 4, and I Corinthians 12 & 13). Interestingly, Paul brings out the same trio of truths in the same sequence each time—unity, diversity, and maturity. This is because the church cannot even begin to function as the body of Christ unless its many members choose to cultivate unity, appreciate diversity, and demonstrate maturity.

	Cultivate unity	Celebrate diversity	Demonstrate maturity
ROMANS	12:1-5	12:6-8	12:9-21
EPHESIANS	4:1-6	4:7-12	4:13-32
I CORINTHIANS	12:1-13	12:14-31	13:1-13

In I Corinthians 12:27-31, apostles, prophets and teachers are referred to as *gifts* in a list that also includes miracles, gifts of healings, helps, governments, and diversities of tongues. And we also see apostles, prophets, evangelists, pastors and teachers referred to as *gifts* in Ephesians 4:8 (“and gave gifts unto men”), just before the familiar passage identifying what we now call the fivefold ministry (verses 11-13). So, you can call them whatever you want—ministries, functions, governments, leaders, roles, or offices—but the Bible calls them *gifts*. And that has implications for how they work within the body of Christ.

In the context of the fivefold ministry, the focus is never to be on those who operate these gifts, or on those who may have a prominent public or itinerant ministry. Rather, the focus is to remain on Jesus who is the gift giver, and on the members of His church, who are the recipients of the gift.



Therefore, if you are blessed to have an apostle, prophet, evangelist, pastor or teacher speaking into your life, ministry or church, please don't glorify them. Glorify God, who has given such powerful gifts to His church!

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephesians 4:11-13.

Verse 11 refers to the "fivefold ministry," five powerful gifts that God gives to His church. But please note that verse 12 is *not* the "threefold job description" of the fivefold ministry! Rather, the fivefold ministry is to *mature* ("perfect") the saints, who then do the work of the *ministry* ("serving"). That is how the church experiences *edification* ("building up"). So, if we truly want to build up the Apostolic church, we must have these five gifts operating within it. But remember, even these five powerful gifts must operate in unity, diversity, and maturity.

It's vitally important that ministry leaders in every context remember seven principles concerning the fivefold ministry:

- 1 Jesus embodies and empowers the fivefold ministry.** The New Testament calls Him our apostle (Hebrews 3:1), prophet (Acts 3:22), evangelist (Luke 19:10), pastor/shepherd/*poimen* (John 10:11), and teacher (John 3:2). The fivefold ministry is actually Jesus' ministry distributed among leaders within His body, so that they are compelled to work together in unity, diversity, and maturity in order to accomplish His will.
- 2 Fivefold ministry gifts are always unique.** The vast majority of God's people are not called to be in the fivefold ministry. Rather, they are "called to be saints" (I Corinthians 1:2), and they should cheerfully abide in their calling (I Corinthians 7:20). Also, a particular fivefold ministry leader may operate in more than one of these gifts. For example, Paul described himself as an apostle and a teacher (I Timothy 1:11), and told Timothy to do the work of an evangelist even though he was a pastor (II Timothy 4:5).
- 3 Fivefold ministry gifts are not always universal.** Paul called himself "the apostle of the Gentiles" (Romans 11:13), but the Jews didn't always receive his ministry (Acts 13:45). He told the Corinthians he was an apostle to them, even if he was not considered an apostle by others (I Corinthians 9:2). Likewise, in the church today, some fivefold ministry gifts are local, some are regional, and some are universal. But regardless of their particular focus, *all* are important to the growth of the church.



- 4 **Fivefold ministry gifts are just part of God's gifts to His body.** Remember, *all* gifts are “spiritual gifts” if they are used to benefit the Body of Christ. In I Corinthians 12:4-6, Paul refers to diversities of gifts (“supernatural” gifts), differences of administrations (“steering” gifts), and diversities of operations (“serving” gifts). The goal is not to be in the fivefold ministry. The goal is to edify the body! So be thankful for the gifts God has given to you and use them in unity, diversity, and maturity.
- 5 **Fivefold ministry gifts must operate in mutual submission.** Paul submitted to the authority of James and the other elders in Jerusalem (Acts 15:6), but challenged Peter in Antioch when his actions appeared hypocritical (Galatians 2:11). And he exhorted all believers to submit “one to another” (Ephesians 5:21). Fivefold ministry leaders cannot operate in authority unless they live in submission. For the good of the body, no gift can be dominant and no gift can be absent.
- 6 **Fivefold ministry gifts may be recognized as offices by the body.** An individual's gift is bestowed by God, but their office is conferred by the church when the body of Christ recognizes their gift widely and authorizes them to use it publicly. In order to prevent the abuse of spiritual authority an office cannot be self-appointed, and it should not be self-promoted (Hebrews 5:4, Proverbs 27:2). If the fivefold ministry is handled this way, it automatically creates accountability, and it ultimately prevents conflicts with existing ministerial structures in our fellowship.
- 7 **Every local church should be exposed to the fivefold ministry.** The church in Antioch contained prophets and teachers (Acts 13:1), but the church in Samaria had to call for apostles (Acts 8:14) to come from Jerusalem to help them. Philip the evangelist based his ministry in Caesarea (Acts 21:8), but Paul ordained pastors (“elders”) in every church (Acts 14:23) during his missionary journeys. The same holds true today, with all local congregations having pastors, but not necessarily containing every fivefold ministry office. It is the responsibility of the pastor to expose their church to the other fivefold ministry gifts and to engage with the other offices in unity, diversity, and maturity.

In his book, *Culture of Honor*, author Danny Silk compares the fivefold ministry to five people showing up at the scene of a terrible car accident. I find his illustration to be both helpful and humorous.

- The **apostle** immediately takes charge of the rescue efforts, rallying the bystanders to help and assigning tasks to the other leaders. After the victims are cared for, he starts a training school for first responders.

Danny Silk, *Culture of Honor: Sustaining a Supernatural Environment* (Destiny Image Publishers, 2012).



- The **prophet** immediately starts rebuking the spirit of death, speaking healing over the victims, and calling on all the bystanders to pray. He knew the accident would happen because he had a dream about it.
- The **evangelist** immediately starts talking to all the bystanders—“There are no guarantees that you will make it home safely today. If you were to die in a car accident, where would you spend eternity?”
- The **pastor** immediately starts dispensing first aid, blankets and water, getting everyone’s contact information, coordinating with other leaders, and comforting the victims’ family members and other bystanders.
- The **teacher** immediately starts evaluating the scene of the accident, to see what caused it, whose fault it is, how future drivers might react better, and what can be done to ensure it doesn’t ever happen again.

Which fivefold ministry leaders do we need on the scene of that terrible car accident? We need all of them! Which fivefold ministry roles do we need to perfect the saints of God? We need all of them! Which fivefold ministry offices do we need to give direction in the body of Christ? We need all of them! Which fivefold ministry gifts do we need to have a voice in our local churches? We need all of them! However, remember their job description: The fivefold ministry is to *perfect* the saints who then do the work of ministry so that the body may be edified.

If fivefold ministry leaders only use their gifts to promote their own ministry, never release ministry to the saints, or become celebrities instead of servants then they are neither doing their job nor fulfilling their calling.

God’s gifts are not toys to play with, they are tools to build with. His gifts are not talents to show off with, they are treasures to invest with. However, if the gifts are not used in love, they become weapons to fight with, which is exactly what happened in the Corinthian church. Operating any gift without love is harmful to you, confusing to the world, worthless to God, and destructive to His body (1 Corinthians 13).

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 1 Corinthians 13:2.

After discussing the gifts of the Spirit (chapter 12) and the fruit of the Spirit (chapter 13), Paul turns to the *government* of the Spirit (how the Holy Ghost operates in a public service). And 1 Corinthians 14 teaches us that our primary concern must always be the edification of the body, not the gratification (or glorification) of any individual.



If God gave you a gift, your edification comes second to the edification of others. Any gift that doesn't build up will eventually tear down, no matter how "spiritual" it appears—and that includes fivefold ministry gifts! Everything that happens in an Apostolic service should be guided by the Word, submitted to godly leadership, and led by the Holy Ghost.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. I Corinthians 14:12.

Our tendency is to want everything to fit neatly into our own theological boxes, but the fivefold ministry is far too pervasive and powerful to do that. There will always be differences of opinion and understanding concerning the fivefold ministry, "till we all come in the unity of the faith" (Ephesians 4:13). And this should be embraced, not avoided—because this is exactly how God grows His church in unity, diversity, and maturity.

Raymond Woodward

Rev. Raymond Woodward returned to his hometown of Fredericton to become the lead pastor of Capital Community Church on Pentecost Sunday in June 2001. Prior to that, he served as an assistant pastor for nearly twenty years. He and Beverley were married in 1983 and have two adult children, Emily (married to Ryan) and Matthew (married to Katricia).

Over forty years of pastoral ministry have seen Raymond travel extensively in the United States, Canada and overseas to share the Word of God. He currently serves the United Pentecostal Church International as executive presbyter for Canada, and serves Northeast Christian College as chancellor. Since June 2021, when Rev. Jack Leaman was installed as lead pastor of CCC, Raymond has continued to serve the congregation in the roles of bishop and teaching pastor. He remains passionate about missions, mentoring, teaching, and team ministry.





ISSUE 28 TOOLBOX PRACTICAL TOOLS YOU CAN USE

TEAM DISCUSSION & ACTIVITY GUIDE



Unlocking the Gifts: Cultivating a Fivefold Culture in Your Church

This guide is meant to serve as a team-based reflection and activation tool at the end of this SGI Journal issue. It is designed to help your pastoral staff, ministry team, or leaders unpack what you've read and translate it into authentic application within your church.

- Use this guide during a leadership or staff meeting.
- Designate a facilitator to guide the conversation, capture notes, and encourage participation.
- Allow space for prayer, reflection, and be prepared to take steps of activation and alignment as the Holy Spirit leads.

Learning Objectives

By the end of this session, your leadership team should:

- Understand the biblical and practical roles of each fivefold ministry gift.
- Assess your current church culture and leadership structure through the lens of Ephesians 4.
- Identify opportunities to make room for the diversity of spiritual gifts and offices.
- Develop actionable strategies to equip, release, and protect emerging fivefold leaders.
- Embrace a shared commitment to unity, humility, and spiritual maturity.

STEP 1: Lay the Foundation

Read Ephesians 4:11-13 aloud and then allow each person to answer the following question:

- What stood out to you most from this SGI Journal issue about the fivefold ministry? Why?

Reflect on each of the five gifts: apostle, prophet, evangelist, pastor, teacher. For each office, ask:

- How is this gift currently functioning (or under-functioning) in our church?

Optional Activity

Create a whiteboard chart with five columns (one per gift). Under each, list:

- People in your church who might be functioning in this role (even unofficially).
- Strengths currently expressed through that gift.
- Barriers preventing that gift from fully operating.

Together, discuss what would it look like for this gift to operate more fully and biblically in the church.

STEP 2: Analyze the Culture

Discussion Questions:

- Do we see our church as a pastor-only model or an Ephesians 4 team model?
- What are the signs?
- Where have we unintentionally limited spiritual gifts out of fear, tradition, or control?
- Do we have systems in place to discern and develop apostolic, prophetic, and evangelistic callings—not just teaching and pastoral ones?

STEP 3: Discern & Activate

Group Activity:

- Read aloud: I Corinthians 12:4–6
- Break into smaller teams and assign each group one of the five gifts. Ask:
 - How can our church practically make room for this gift?
 - What support, training, or structure would be needed?
 - What would success look like one year from now if we nurtured this gift?

Reconvene and allow each group to present their insights.

STEP 4: Build a Fivefold Strategy

Vision Questions:

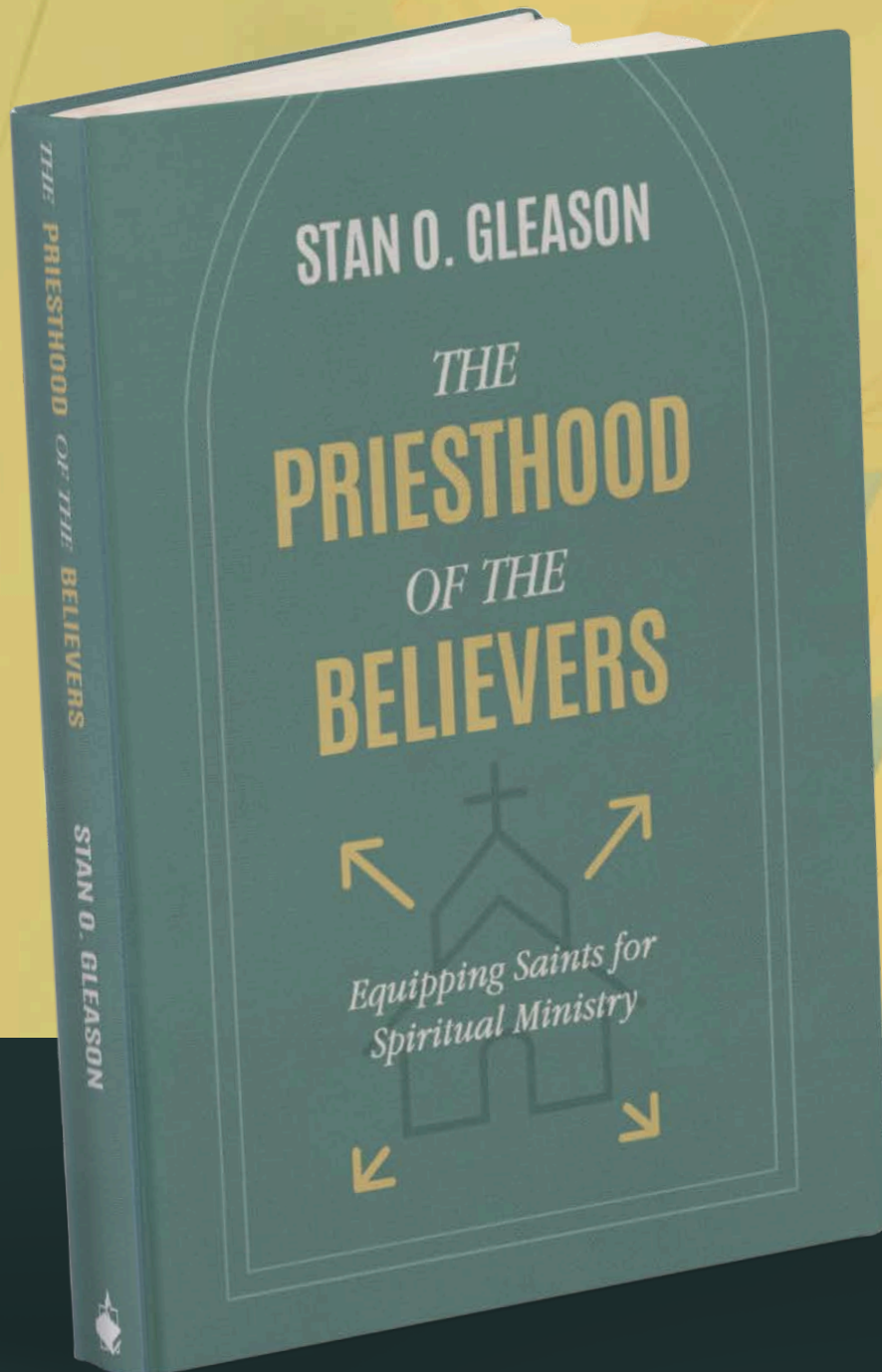
- What kind of church culture would allow all five gifts to flourish?
- How can we begin transitioning from a “spectator” model of ministry to an “equipping” model?

What bold decision will we make this month to align our church more closely with the fivefold model Jesus intended? For example:

- Teaching on fivefold ministry publicly.
- Developing new leaders.
- Inviting outside fivefold voices to speak into your church.

NOW AVAILABLE FROM WORD AFLAME PRESS

**DISCOVER HOW TO
RELEASE EVERY BELIEVER
INTO APOSTOLIC MINISTRY.**



WORD AFLAME PRESS
pentecostalpublishing.com



**CLICK TO
ORDER!**

FIND HELP TO GROW ON
MINISTRY CENTRAL!

CLICK BELOW TO FIND
OUT MORE.



SGI Church Growth Resources

Unlisted



United Pentecostal C...
38.6K subscribers

Subscribed



Strategic Growth Initiative

The mission of SGI is to create a culture of health that produces spiritual and numerical growth in ministers, churches, and districts in the UPCI.

Church Health Check-Up

Welcome to the *Church Health Check-Up*. This evaluation is designed to give you a more clearly defined understanding of your church's overall health. With a better understanding, you, as a pastor, can move forward to make the proper changes necessary to either continue the growth process, begin to grow again after a period of non-growth, or restructure for growth after a period of decline. Click below to access the Church Health Check-Up.

[Click Here](#)

A Church Growth Track

Now available for ALL! View this tremendous resource for pastors, districts, church leadership teams and those involved in the local church. This Church Growth Track will consist of eleven lessons, each taught by Apostolic leaders on the front lines of revival and growth. Please click VIEW COURSE for this free resource.

[View Course](#)

SGI RESOURCES! CLICK THIS PAGE TO VISIT PENTECOSTAL PUBLISHING HOUSE



Search for books, bibles and more

Search

Hello, Log In

Create an Account



Curriculum

Books

Bibles

Bible Studies

For Churches

Media

Sales

Blog

Strategic Growth Initiative (SGI) Resources



The Strategic Growth Initiative (SGI) was born in the heart of General Superintendent David K. Bernard as God gave him a vision for growing the North American church. The General Board of the UPCI approved the forming of SGI for the purpose of highlighting growth in the areas of the number of churches and ministers in North America. The four focus points of SGI are outlined below along with resources available through the Pentecostal Resources Group.

Multiply the number of churches

SGI will assist districts by providing promotion, planning, and training with the goal of enabling every district to at least double the number of churches (including preaching points, daughter works, autonomous church plants, multicultural church plants, integrate independent Apostolic churches, etc.) in one decade.

