

[Introduction to free article.](#)

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Apostolic Functions

Introduction

What do apostles do? Comparative studies in Ac, 1,2 Co, 1,2Ti and Tit reveal a number of functions that are symptomatic of apostles. But before looking at what apostles do perhaps it is in order to examine some characteristics of apostolic workers such as giftedness, power bases used, leadership styles and leadership models. This will lay a good foundation for understanding apostolic functions.

Apostolic Giftedness

All apostolic workers have spiritual gifts as the focal element of their giftedness set.¹ But what spiritual gifts? First of all an apostle in this technical sense being examined in this article is one who has the gift of apostleship. Second, such leaders are often multi-gifted and include various power and word gifts. The below definitions refer to giftedness seen in apostles.

Definition The gift of apostleship refers to a special leadership capacity to move with authority from God to create new ministry structures (churches and para-church) to meet needs and to develop and appoint leadership in these structures. **Its central thrust is Creating New Ministry.**

Definition Power gifts refer to a category of spiritual gifts which authenticate the reality of God by demonstrating God's intervention in today's world. These include: tongues, interpretation of tongues, discernings of spirits, kinds of healings, kinds of power (miracles), prophecy, faith, word of wisdom, word of knowledge.

Definition Word gifts refer to a category of spiritual gifts used to clarify and explain about God. These help us understand about God including His nature, His purposes and how we can relate to Him and be a part of His purposes. These include: teaching, exhortation, pastoring, evangelism, apostleship, prophecy, ruling, and sometimes word of wisdom, word of knowledge, and faith (a word of). All leaders have at least one of these and often several of these.

¹ Giftedness set refers to natural abilities, acquired skills, and spiritual gifts which a leader has as resources to use in ministry. Focal element refers to the dominate component of a giftedness set—either natural abilities, acquired skills, or spiritual gifts.

Frequently, in addition to power gifts which authenticate and validate an apostle's ministry, an apostle will have the gift of faith—which enables a strong projection of vision on others.²

What Power Bases Enforce Apostolic Functions?

Apostles use various power bases³ to enforce their leadership influence. While, most would recognize spiritual authority as the ideal, they frequently use other forms since they often are dealing with immature followers in new works. A prioritized list of power forms seen in apostolic ministry would include personal authority, competent authority, coercive authority, induced authority—all laced with a sense of spiritual authority. Networking power often buttresses power used by apostolic workers.

What Leadership Styles Flow From the Power Bases?

Apostles frequently use highly directive leadership styles. A prioritized list of leadership styles seen in apostolic ministry includes: apostolic style, father-initiator, father-guardian, confrontation, indirect conflict, obligation persuasion, imitator. Highly indirect styles are used basically only with loyal trusted leaders.

What Leadership Models Dominate Apostolic Work?

Apostolic workers dominantly are driven by values underlying the stewardship model and the harvest model. Apostolic workers have a strong sense of calling and desire to accomplish for God. And for the most part this is directed toward the outward functions of the Great Commission as seen in the harvest model. Servant, Shepherd, and Intercessor models are less seen in apostolic ministries.

Apostolic workers are dominantly task-oriented leaders with strong inspirational leadership. Usually apostolic workers lack relational leadership skills and must depend on others to supplement this or suffer the consequences of conflict, confrontation, and large back doors in their ministry as emerging workers leave them.

What Are Some Apostolic Functions?

Table 1 below lists seven major headings for apostolic functions observed in the N.T. Church Leadership Era. While there may be other apostolic functions these at least are highlighted in the Ac and epistles. I subsume a number of minor apostolic functions under these higher level categories.

² Apostolic workers are strong leaders who use highly directive leadership styles. Those with the gift of faith obtain vision from God and can exercise strong inspirational leadership to motivate and recruit to the vision. They attract followers to their cause.

³ Wrong sees power in terms of a power holder, a power subject and the means the power holder uses to gain compliance from the power subject. Power base deals with the means. Force, Manipulation, Authority, and Persuasion are the general categories containing various power bases.

Table 1. Apostolic Functions

Function	N.T. Indication	Description/Explanation
1. Start New Ministries	Paul and Barnabas, Ac 13; Paul Ac 16, 18	Paul and Barnabas inaugurate the missionary movement. Paul breaks open a new work in Europe and other new works in Asia. These are usually creative new approaches to ministry which challenge traditional approaches. Power ministry is often used to validate the apostle's ministry and authenticate God's existence, power, and presence. When starting new ministries whether churches, movements, organizations, apostolic workers attract followers due to their personality, competency, and power seen in ministry. Paul tried to start indigenized churches. ⁴ Most apostolic workers are driven by values underlying the Harvest Leadership model, though these values may be implicit.
2. Appoint Leaders	Paul and Barnabas do (1 st missionary trip). Paul does this on all his missionary trips. Titus did this in Crete. Timothy does this in Ephesus.	Apostolic workers raise up leadership including selecting, developing and giving training that will develop these workers; they impart gifts as Paul did with Timothy; they appoint leaders in works. In fact, the basic message of Titus (and in 1,2Ti) concerns leadership selection and appointment. The basic message of the book of Tit (Setting The Church In Order involves the appointing of qualified leaders, requires leaders who are sound in teaching and who model a Christian life style, and necessitates leaders who exhort others to practical Christian living.) exemplifies this apostolic function and function 3.
3. Establish Works	Paul does this in Phillipi, Corinth, Ephesus, Rome and Crete.	Apostolic workers are concerned that ministries they have begun mature in the faith. They will send workers to solve problems, help develop leaders, and to teach and help followers mature. They will send helpful materials. They will exert influence through relationships to keep works going and growing. But establishing is secondary to creating new works. See the book of Tit.
4. Intercede for Works, both new and old	Paul does this for the churches he established.	Paul had a real burden for the churches he founded and worked with. <i>Beside outward circumstances pressing me, there is the inward burden, i.e. the anxiety and care, I feel daily for all the churches.</i> 2Co 11:28. Almost all apostolic leaders will have many values of the Intercessor Leader Model and will feel the responsibility of prayer for the works they associate with.

⁴ An indigenized church has its own leadership from its own people and is organized to survive independently of outside leadership from other cultures and operates with appropriate forms, rites, and ministry fitting to its own culture.

5. Combat Heresy⁵ (both orthodoxy and orthopraxy)	Paul does this somewhat in Corinth and Crete and much in Ephesus. See also the Jerusalem conference, Ac 15.	1Ti is the comprehensive example of this apostolic function (four lines of heresy dealt with). Paul deals with potential heresy both in orthopraxy and orthodoxy. The practice of Christianity as well as the beliefs of Christianity can be heretical. Apostles are concerned with this. And apostles and so-called apostles themselves, frequently not accountable to others, can easily be the source of heresy. See 1,2Co.
6. Resource New Ministries and Old Ones	Paul and Barnabas Ac 11; Paul in 1Co, 2Co.	Apostolic workers raise finances for workers like Paul did for Timothy (1Co 16, 1Ti), Stephanus (1Co 16). They help out old works in special need. Paul had Philippian church giving to other churches. Had Corinthian churches giving to needs in Jerusalem. They also provide workers to help out in situations like Timothy, Titus, etc. Part of the resourcing includes knowledge, wisdom and findings from related experience. They also help those with resources understand both their freedom and responsibility to use these for the kingdom (1Ti).
7. Test New Ministries for Validity	Barnabas Ac 11	Barnabas is sent on a ministry task from the apostles in Jerusalem to test the Christianity in Antioch. Titus' ministry tasks had somewhat of this flavor in Crete as well.

Conclusions

Apostolic functions involve the critical job of expanding ministry into new situations. Most apostolic workers identify strongly with values of the *Harvest Leadership model*. Without this expansion Christianity would die. Apostles exhibit strong gifts and strong leadership. Along with this strength goes the corresponding weakness of independence. Interdependence is needed—especially for accountability. Most apostolic workers do not have accountability for their ministries and hence abuses of power and heresies, both orthodoxic and orthopraxic, occur. A strong task-oriented leadership bias by most apostolic workers often lacks the needed balance of a relational leadership bias. Apostolic workers tend to build empires which they over control in a micro-managing manner. Needed is the indigenization function modeled by Paul, a very strong apostolic worker, which releases leadership and allows new leadership to function. But hats off to apostolic workers! They carry out the Great Commission. They want to reach the world!

See *gifts of healings; discernings of spirits; exhortation; evangelism; faith; prophecy; ruling; teaching; word of knowledge; word of wisdom; coercive authority; competent authority; induced authority; personal authority; spiritual authority; leadership styles; apostolic style; father-initiator; father-guardian; imitator; confrontation style; indirect*

⁵ Heresy refers to deviation from a standard, whether in belief (orthodoxy) or practice (orthopraxy). e.g. See 1Ti where both are present in the Ephesian church (as prophesied in Ac 20:30).

*conflict; obligation persuasion; harvest model, stewardship model, shepherd model, servant model, intercessor model; **Glossary.** See **Articles**, *Jesus-Five Leadership Models: Shepherd, harvest, Steward, Servant, Intercessor*; *Developing Giftedness; Spiritual Gift Clusters; Spiritual Gifts, Giftedness, and Development. Pauline Leadership Styles; Value Driven Leadership.* See For **Further Study Bibliography**, Clinton's **Leadership Styles**.*

Apostolic Functions--Comparison of Titus and Timothy

Introduction

In a previous article I identified 7 apostolic functions.⁶ As I worked on the Titus leadership commentary I identified a new function that stood out because of the Cretan situation. I also identified three phases of apostolic ministry.⁷ So this article is written not only to update the former article but also to compare which of these functions is seen in Titus ministry on Crete and Timothy's ministry in Ephesus and to draw out some comparative observations. All of the apostolic functions are seen in Paul's various ministries which involved different stings in all three phases of apostolic ministry.⁸

Apostolic Functions Updated

Below in Table 1 are given the previous 7 apostolic functions and the new function seen in Titus, function 8--Contextualization.

Table 1 Apostolic Functions--Paul's, Timothy's and Titus

Function	Apostolic Thrust	Supplementary Gifts
1. Start New Ministries	pioneer new work	evangelism, power gifts
2. Appoint Leaders	leadership selection	basically an apostolic gifting function; sometimes word of knowledge, word of wisdom
3. Establish Works	leadership development; edification ministry with believers	teaching, exhortation, ruling
4. Intercede for Works, both new and old	release spiritual power in situations	faith, discernings of spirits, sometimes word of knowledge or word of wisdom
5. Combat Heresy ⁹ (both orthodoxy and orthopraxy)	correct and stabilize a deteriorating situation	exhortation, prophecy, teaching
6. Resource New Ministries and Old Ones	resource apostolic ministries; give help to needy church situations	not clear
7. Test New Ministries for Validity	authenticate God's work	not clear
8. Contextualize ¹⁰ the Gospel to Cross-cultural Situations	apply truth to complex cultural situations	teaching, exhortation, sometimes prophecy

⁶ See **Article**, *Apostolic Functions*.

⁷ See **Article**, *Apostolic Giftedness--Multiple Gifted Leaders*.

⁸ Paul does have ministry in all three but dominantly in phase 1 ministries.

⁹ Heresy refers to deviation from a standard, whether in belief (orthodoxy) or practice (orthopraxy). e.g. See 1Ti where both are present in the Ephesian church (as prophesied in Ac 20:30).

¹⁰ See **Article**, *Basic Contextualization Principles*.

Comparison of Timothy and Titus's Apostolic Ministries

Three phases of apostolic ministry will work on differing apostolic functions:

Phase I. Ground Breaking Apostolic Work (like Paul and Barnabas in Thessalonica)

Phase II. Edification Work (like Titus in Crete)

Phase III. Corrective Work (like Timothy in Ephesus)

Table 2 Comparison of Apostolic Functions--Timothy and Titus

Function	Apostolic Thrust	Seen In Ministry
1. Start New Ministries	pioneer new work	neither
2. Appoint Leaders	leadership selection	seen in both
3. Establish Works	leadership development; edification ministry with believers	seen in both
4. Intercede for Works, both new and old	release spiritual power in situations	Paul models this in Timothy and commands Timothy to do so. Not seen in Titus.
5. Combat Heresy ¹¹ (both orthodoxy and orthopraxy)	correct and stabilize a deteriorating situation	Timothy is combating at least 4 lines of heresy; Titus 2.
6. Resource New Ministries and Old Ones	resource apostolic ministries; give help to needy church situations	Paul does this in Titus. Titus does to (also did this at Corinth) gives Timothy advice on doing this in Ephesian situation.
7. Test New Ministries for Validity	authenticate God's work	neither
8. Contextualize the Gospel to Cross-cultural Situations	apply truth to complex cultural situations	Titus must do this. Cretan cultural has many values degrading from Christian testimony

¹¹ Heresy refers to deviation from a standard, whether in belief (orthodoxy) or practice (orthopraxy). e.g. See 1Ti where both are present in the Ephesian church (as prophesied in Ac 20:30).

Conclusion

Timothy does apostolic functions 2, 3, 4, 5 and 6. Titus does apostolic functions 2, 3, 5, 6 and 8.

Timothy's situation was complex because it involved turning around a situation that had developed over 20 years. A major problem involved turning the leadership around--getting rid of leaders who were involved in heresy--both orthodox and orthopraxic. Four lines of heresy had to be combated.

Titus ministry was complicated in that he had to introduce values into a Cretan culture which had many counter values. His was a primitive situation in which new believers had a relatively small church base to work from. He too had to do leadership selection--to get leaders of integrity to help him model the needed changes.

Here is an observation on both their ministries. Neither were using or admonished to use power gifts. However, both were admonished to use the gifts they had with power--dominantly teaching, exhortation, and probably prophetic gifts.

Apostolic ministries will vary due to local cultural situations and gifting of the apostolic leaders as well as the type of apostolic ministry being done, Phase 1, or 2, or 3.

Apostolic Giftedness — Multiple Gifted Leaders

Introduction

Breaking open new ground, like planting a church in a cross-cultural situation, will require a number of gifts. This can be done by a team which has the necessary gifts comprising the total needed in the situation.¹⁶ One of the gifts needed for such new work is the apostleship gift. Another is the gift of evangelism. Sometimes power gifts will be needed in order to authenticate the work as being of God. As the work begins to succeed other gifts will be needed like teaching, exhortation, and pastoring. As a work ages it usually experiences ecclesiastical entropy — plateauing or worse, diverting from truth. Prophetic gifts, teaching gifts and exhortation gifts are desperately needed to embrace and correct this situation. Examples in the New Testament show apostolic ministries arising to help in all these situations.

Usually an apostolic leader will have multiple gifts, a gift-mix.¹⁷ Teammates will come along side to provide other needed gifts, the apostolic support gifts.¹⁸ In reading any of the Pauline epistles¹⁹ or especially leadership books like Titus or 1, 2 Timothy or the book of Acts one needs an understanding of apostolic giftedness in order to read with an enlightened perspective. Such a perspective might also help to prevent certain excesses in apostolic ministries which may lead to leaders not finishing well. This article gives a quick

^{16.} Different sets of gifts will be needed in different situations. More on this later.

^{17.} *Gif-mix* refers to the set of spiritual gifts that a leader is exercising at a given time in his/her ministry. the broader term is *giftedness set* which includes natural abilities, acquired skills and spiritual gifts. In this article, we are restricting ourselves to spiritual gifts. See *Article, Developing Giftedness*. See *Glossary, spiritual gifts, gift-mix, giftedness set*, each of the individual spiritual gifts named in this article.

^{18.} From 1973 to 1983 I did Biblical research on *spiritual gifts* and taught on spiritual gifts in a number of teaching roles. I published a book, *Spiritual Gifts*, which defined the gifts, from an exegetical and comparative study of them in the New Testament. From 1983 to 1993 we (my son began helping me in the research) did empirical research on giftedness in leaders. Around 500 contemporary leaders were studied. Out of that research came our present understanding of giftedness, a broader and more comprehensive treatment of how a leader operates. Of special interest was the whole notion of developing spiritual gifts. This research is written up in *Unlocking Your Giftedness* and forms the basis for much of this article.

^{19.} Paul's epistles should be studied not only for content but to see what Paul is doing and how he is doing. Paul exercises apostolic ministry throughout his missionary career. An understanding of apostolic ministry and its giftedness is instructive for appreciating Paul's leadership.

overview of apostolic giftedness. Three phases of apostolic ministry will need differing sets of gifts:

Phase I. Ground Breaking Apostolic Work (like Paul and Barnabas in Thessalonica)

Phase II. Edification Work (like Titus in Crete)

Phase III. Corrective Work (like Timothy in Ephesus)

Leaders — Word Gifted

Apostleship, prophecy, evangelism, pastoring and teaching are often called the leadership gifts. Because of their nature and function, the exercising of these gifts are directly connected to exercising leadership influence. Some would not call these gifts but would call them offices. Because of the way that these gifts are listed in Ephesians 4, it is easy to see how this viewpoint is formed. In the Ephesians 4 passage, we believe that Paul is using metonymy as he wrote the text on spiritual gifts. We believe that he is referring to individuals who are gifted in apostleship, prophecy, evangelism, pastoring and teaching not just to apostles, prophets, evangelists, pastors and teachers who hold that office in the church.²⁰

Is it possible to operate with these gifts without the *office* or official position? We believe that it is possible. In fact, we have observed many leaders operating in these gifts without the *official* title or position. Often, those positions were not available to these individuals because of things like denominational tradition, gender issues, or certain types of circumstances in their past. The fact that they were not in the position didn't stop them from exercising the leadership influence associated with the gift.

It is primarily these leadership gifts that have responsibility for maturing the body. Evidently they were needed to mature the church as described in Ephesians 4. Even if you don't believe them to be gifts you can ask yourself the question, what did each of these offices contribute to the maturing of the body? Even if the offices don't exist officially today, what functions did they represent? These functions will be needed today to mature the body. So what are these functions? They are essentially the thrust of certain spiritual gifts. Those central thrusts are essentially the functions that are needed to mature the body. Look at them!

- | | |
|-----------------------------|--|
| 1. The Apostolic Function — | CREATING NEW MINISTRY |
| 2. The Prophetic Function — | TO PROVIDE CORRECTION OR PERSPECTIVE
ON A SITUATION |

²⁰. We have some difficulties with the whole idea of these being just offices. What is the office of pastor? What kind of gifts would a person in that office have? What is the office of teacher? What kind of gifts would a person in that office have? What is the office of evangelist? What kind of gifts would a person in that office have? What is the office of prophet? What kind of gifts would a person in that office have? What is the office of Apostleship? What kind of gifts would a person in that office have? Why would these offices be in the church? If to equip and lead the body to maturity is that not needed today? Has the church reached the full maturity described in Ephesians 4 so that we can do away with these offices and the gifts entailed in them? Why would some of them disappear and not all of them? Are just some of them needed to take the body to maturity?

- 3. The Evangelistic Function — **INTRODUCING OTHERS TO THE GOSPEL.**
- 4. The Pastoring Function — **CARING FOR THE GROWTH OF FOLLOWERS.**
- 5. The Teaching Function — **TO CLARIFY TRUTH**

And to these we have added two other influence gifts — exhortation and ruling.

- 6. The Exhortive Function — **TO APPLY BIBLICAL TRUTH**
- 7. The Ruling Function — **INFLUENCING OTHERS TOWARD VISION.**

It is our contention that God is still following the Ephesians 4 mandate of equipping the body and developing it toward maturity. And these kinds of functions are still needed.

Implications

1. All seven of the functions listed above are needed to bring a balanced maturity to the body.
2. In general, over an extended time, no one of the functions should be overemphasized to the exclusion of others.
3. For a given contextual situation and for a given time, one or more of the functions may need to be overemphasized to meet crucial needs.

Phase I Apostolic Ministry — Initial Breakthroughs

The Acts of the Apostles traces Paul's pioneering ministry in a number of places including Cyprus, Iconium, Lystra, Derbe, Phillipi, Thessalonica, Berea, Athens, Corinth, and Ephesus. In these pioneer ministries Paul demonstrates apostolic gifting supplemented with various power gifts (word of knowledge, working of powers, gifts of healings, discernings of spirits, faith) to authenticate divine backing and various word gifts (dominantly teaching and exhortation with evangelism, occasionally prophecy) to start the edification process. Paul was very multi-gifted and needed to be since he is basically ushering in the church leadership era. He is an exemplar.

In the initial stages of a new work, power gifts validate the word gifts and bring about breakthroughs. Various word gifts initiate the growth process.

Phase II Apostolic Ministry — Edification Breakthroughs

Once a work gets going, apostolic leadership will usually transition leaders from the local setting in to do the edification work (especially pastoral gifting and ruling) needed to stabilize the embryonic work. In some situations, where much contextualization of the Gospel is needed, apostolic leadership will be necessary to get edification breakthroughs. This was the case for Titus in Crete. We do not know for certain Titus' giftedness set. But we do know that the demands that Paul gave him required strong teaching and exhortation gifts as well as the ruling gift. His apostolic gift gave him authoritative backing to contextualize the Gospel into the Crete situation with its values so counter to living out Gospel truth.

Phase III. Apostolic Ministry — Correction Breakthroughs

Timothy's work in Ephesus exemplifies apostolic ministry that is corrective in nature. The Ephesian church had stagnated, in fact, deteriorated following along the lines of Paul's prophetic warning to given to them in Acts 20. It was about 20 years old and had its own indigenous leaders at the time Timothy is sent in to correct the situation.²¹ A number of heresies (orthopraxic and orthodoxic) needed to be countered. Timothy did this. Again we do not know for certain what Timothy's gift-mix was but we do know what was needed in addition to apostleship: teaching, exhortation, prophecy.

Apostleship Functions And Giftedness Needed

Elsewhere in two articles,²² I have described some apostolic functions. Below I list these functions and suggest the apostleship gift and supplementary gifts needed to probably carry out the functions.

Function	Apostolic Thrust	Supplementary Gifts
1. Start New Ministries	pioneer new work	evangelism, power gifts
2. Appoint Leaders	leadership selection	basically an apostolic gifting function; sometimes word of knowledge, word of wisdom
3. Establish Works	leadership development; edification ministry with believers	teaching, exhortation, ruling
4. Intercede for Works, both new and old	release spiritual power in situations	faith, discernings of spirits, sometimes word of knowledge or word of wisdom
5. Combat Heresy ^a (both orthodoxy and orthopraxy)	correct and stabilize a deteriorating situation	exhortation, prophecy, teaching
6. Resource New Ministries and Old Ones	resource apostolic ministries; give help to needy church situations	not clear
7. Test New Ministries for Validity	authenticate God's work	not clear
8. Contextualize the Gospel to Cross-cultural Situations	apply truth to complex cultural situations	teaching, exhortation, sometimes prophecy

a. *Heresy* refers to deviation from a standard, whether in belief (orthodoxy) or practice (orthopraxy). e.g. See 1Ti where both are present in the Ephesian church (as prophesied in Ac 20:30).

In the following discussion I will suggest a basic core that is usually seen throughout apostolic ministry. Then I will show how it may be modified to fit the three phases of apostolic ministry. At this point, having discussed the apostolic functions and related giftedness, I want to suggest that frequently apostolic leaders easily recruit people to come alongside and work with them in an apostolic ministry. Such team members will usually

²¹. See *Article, Ephesian Church — Its Time-Line*.

²². See *Articles, Apostolic Functions; Apostolic Functions — Comparison of Titus and Timothy*.

be drawn for two very different reasons. Two patterns discovered in our giftedness research describes these reasons:

1. The Like-Attracts-Like Pattern
2. The Needs Pattern

The *like-attracts-like pattern* is a general giftedness pattern very helpful to a leader in assessing leadership selection and development. It asserts that potentially gifted emerging leaders are attracted to leaders because of gifts which they already have in potential or will receive. *The Needs Pattern*, much more rarely seen, asserts that emerging leaders recognize some glaring omissions in an apostolic leader in terms of giftedness and are drawn to help solve those needs. These emerging leaders have the needed gifts to supplement and support the apostolic ministry.

Definition *Apostolic support* gifts refer to gifts that are needed in an apostolic work and are supplied by leaders drawn to the ministry.

This relieves the pressure on a given apostolic leader. Such a leader then does not have to have all the gifts needed in a situation.

Apostleship Giftedness — The Core

We can display a person's gift-mix and show the relationship between the various spiritual gifts that he/she operates in.²³ All leaders we have studied are multi-gifted. In our research we have commonly seen that certain gifts frequently supplement other gifts. Below I give the core Venn diagram for an apostolic worker. Then I modify it to fit the three phases of apostolic work.

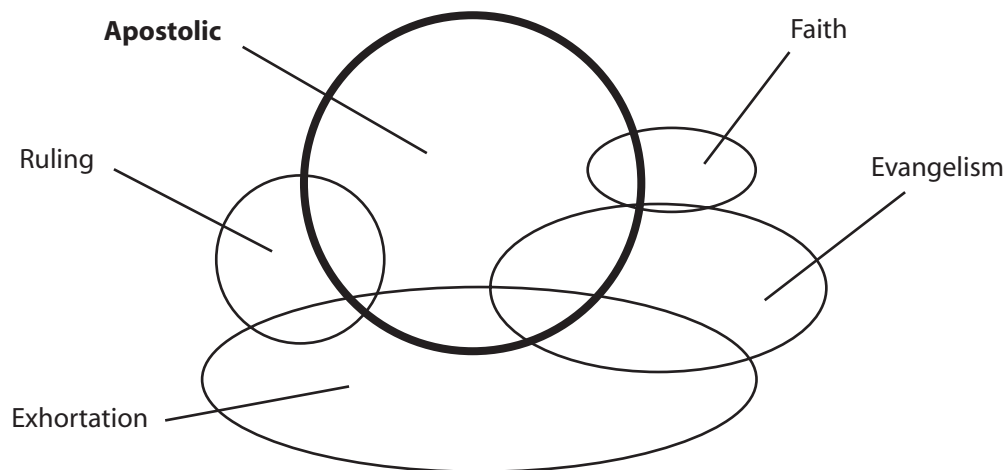


Figure 4.1 Venn Diagram — Apostolic Core

²³. These are called Venn diagrams. See chapter 9 in *Unlocking Giftedness* for a detailed explanation of a Venn diagram and guidelines for constructing.

Of course in team situations, one or more of the gifts shown in the apostolic core may be dominantly supplied to the situation by some other team member. Frequently, in our giftedness research, the gift of faith accompanied the apostleship gift — especially in Phase 1 ministry.

For a Phase 2 ministry, like Titus' ministry in Crete, the apostolic core would be modified somewhat. The evangelism gift would usually be dropped off. In its place would be the teaching gift. Again, any of the peripheral gifts could be supplied by a team member. The *faith gift* may or may not be seen. The *ruling gift* takes on more of an influence as indicated by the larger bold faced line. Actually the book of Titus indicates a strong exhortation and teaching gift is needed.

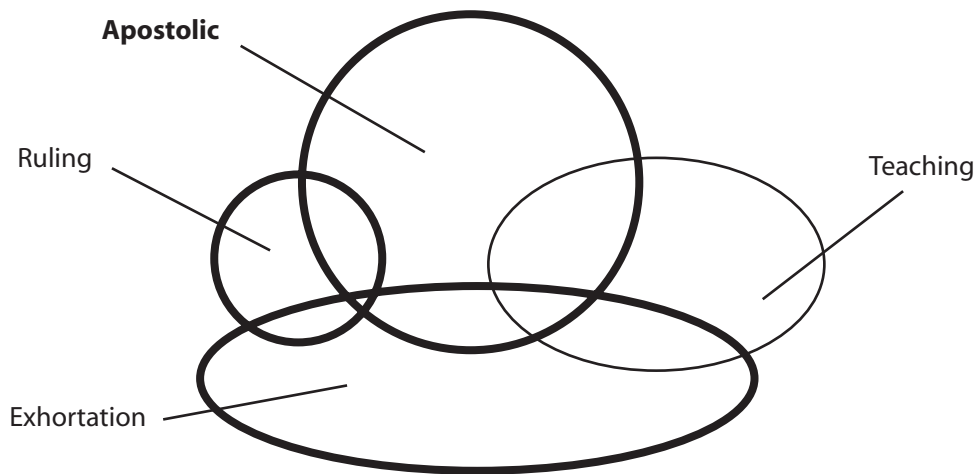


Figure 4.2 Venn Diagram — Apostolic Core Modified for Phase 2

For a Phase 3 ministry like Timothy's ministry in Ephesus, the core would be modified again.

In the next diagram, Figure 4.3, notice the strong exhortation and/or prophetic gift. This is needed to correct the drift from known truth or practiced truth and to regain momentum. The teaching gift has to take on heightened use due to the clarification of heresy. The ruling gift drops off somewhat since there is indigenous leadership in place. However, leadership selection is usually needed to transition in leaders that can get the situation back on track. Old leaders, those immersed in the heresy and the stagnation will probably have to be moved on. The apostolic function of appointing leaders will be really needed.

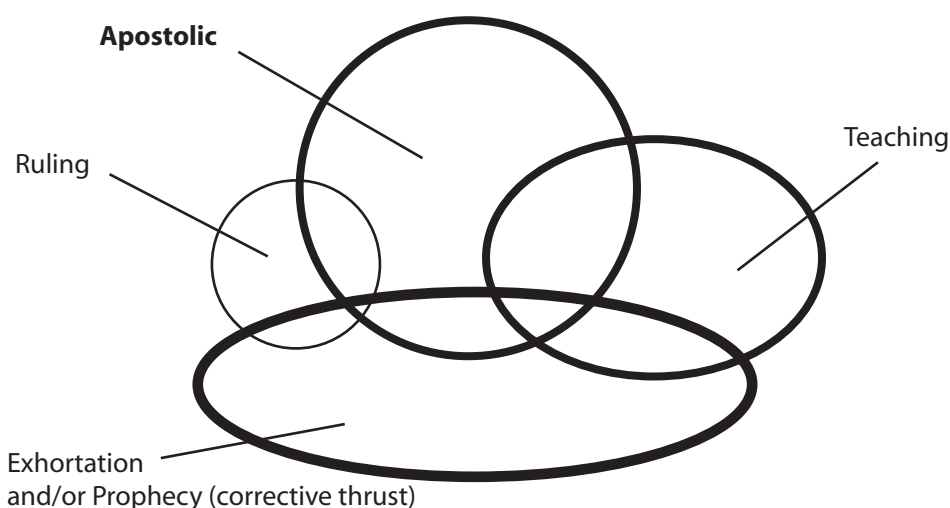


Figure 4.3 Venn Diagram — Apostolic Core Modified for Phase 3

Conclusion

Paul, Timothy, and Titus model for us apostolic ministries. Paul was powerfully multi-gifted as can easily be demonstrated from Luke's historical narrative in Acts. The gift-mix of Timothy and Titus is not demonstrated. But from the functions they had to perform in their ministries, certain things about gifts can be inferred.

Perspective is needed on apostolic ministry and apostolic giftedness. In the fervor of a powerful movement, like the present day emphasis on apostolic leaders, it is easy to be carried away pragmatically by tides that tug away from Biblical anchors. This article is a start to analyzing apostolic ministry and giftedness. The varying gift needs in terms of the basic three phases provides some anchors.²⁴ The concept of apostolic support gifts, another anchor, takes some of the pressure off of an apostolic worker. They do not have to have it all.

²⁴. In terms of the barriers to finishing well it is easy for present day apostolic ministries to fall into the traps of five of the six barriers: abuse of power, financial impropriety, family neglect, sexual impropriety, pride. This basically relates to lack of accountability of powerful apostolic leaders.