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Fivefold Ministry: an Expressional Church Model for Releasing 21st-century Disciples Into Their Missional Potential and Design

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FIVEFOLD MINISTRY: AN EXPRESSIONAL CHURCH MODEL

FOR RELEASING 21ST-CENTURY DISCIPLES

INTO THEIR MISSIONAL POTENTIAL AND DESIGN

A THESIS PROJECT REPORT SUBMITTED IN PARTIAL FULFILLMENT

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BY

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ABSTRACT

Making disciples is the mission of the church. However, the task of equipping and releasing disciples has become progressively complex with the increased access to information and influence shaped by popular leadership content. This has resulted in the emergence of numerous discipleship methodologies that have targeted specific church growth models while lacking transference. While the 21st-century church is undergoing drastic change, a new discipleship perspective is needed for releasing 21st-century disciples into their missional potential and design.

The problem this research addressed is the need for identifying barriers keeping the church from fully expressing the fivefold functions listed in Ephesians 4:11 to develop principles for releasing 21st-century disciples into their missional potential and design. In response to this problem the researcher examined theological and biblical resources to establish support for the practice of the fivefold functions listed in Ephesians 4:11. The researcher also reviewed relevant literature related to servant leadership theory and found that there was a correlation between the fivefold functions and servant leadership theory. A grounded mixed-methodology was used to gather data that identified and assessed barriers that hinder the full expression of the fivefold functions in the church. Finally, the research identified principles for the church to move toward releasing 21st-century disciples into their missional potential and design.

The fivefold functions listed in Ephesians 4:11 are essential to discipleship. The barriers that limit the full expression of the church included the apostolic barrier, the prophetic barrier, the evangelistic barrier, and the shepherding and teaching barrier. Each barrier held a principle for releasing disciples into their divine design. These principles included the identification, envisioning, empowering, equipping, and releasing of disciples. The unified expression of these functions are essential to release 21st-century disciples into their divine design.

DEDICATION

To my son, Kai Alexander, who has shown me what it means to have faith, love, and hope like a child. May the risks you dare to take never return void and may the future of the church be your greatest risk. Remember to whom you belong. Hold tight to the vision you have received and step boldly into today knowing that you are forever loved.

— Dad

In worship of the Christ whose first proof of life after the resurrection

was the proof of his death.

"Put your finger here, and see my hands;
and put out your hand,
and place it in my side.
Do not disbelieve, but believe."

John 20:27

CHAPTER ONE: THE NEED FOR A FIVEFOLD MINISTRY MODEL FOR

RELEASING 21ST-CENTURY DISCIPLES

The Problem and its Context

The problem this research addressed is the need for identifying barriers keeping

the church from fully expressing the fivefold functions listed in Ephesians 4:11 to

develop principles for releasing 21st-century disciples into their missional potential and

design. In response to this problem the researcher (a) examined theological and biblical

resources to establish support for the practice of the fivefold functions listed in Ephesians

4:11, (b) reviewed the relevant literature related to servant leadership theory, (c)

identified and assessed that barriers that hinder the full expression of the fivefold

functions in the church, and (d) examined the data to determine principles for the church

to move toward releasing 21st-century disciples into their missional potential and design.

Delimitations of the Research

The research was limited to the characteristics, perspectives, and application of

the spiritual gifts identified in Ephesians 4:11. In Ephesians 4:11 the Apostle Paul

identified gifts that Christ gave to the church. Most scholars have called these spiritual

gifts. This research will refer to these gifts as the fivefold functions of the church. The

literature addressed the theological perspectives and reviewed Jesus' life and ministry as

an exemplary model for the practice of these fivefold functions.

The research was limited to the literature on the subject of servant leadership theory and practice as it related to the fivefold functions listed in Ephesians 4:11. Servant leadership has become a globally recognized leadership theory. The characteristics and competencies of servant leadership bear a similarity to the fivefold functions identified in Ephesians 4:11.

The research was limited to a selection of five churches. Participating churches were selected according to congregational size, organizational structure, and geographic availability. Churches selected for the research averaged between 60-400 weekly attendees and were located in central Pennsylvania.

The research was limited to identifying the barriers that prevent the expression, unity, and application of the fivefold functions. Participants from each church were non-paid volunteers and regular attendees over the age of eighteen. A questionnaire and interviews were used to collect data to identify barriers. The questionnaire collected data from church volunteers. The interviews collected data from the lead pastor of each church.

Assumptions

The first assumption was that Ephesians 4:11 served as an all-inclusive measure by which ministry can be categorized. Using Jesus ministry as an example, every documented ministry scenario meets the description for one or more of the fivefold functions.

The second assumption was that every disciple has a spiritual anointing, gifting, or preference for one or more of the fivefold functions. Through the individual

identification and application of the fivefold functions, God has equipped every church with missiological potential. The local church has been entrusted with the collective practice of these fivefold functions.

The third assumption was that barriers exist preventing the release of the fivefold functions. These barriers can be identified. The identification of these barriers can be used to create strategies that help the church release 21st-century disciples into their missional potential and design.

The fourth assumption was that when the fivefold functions are identified, envisioned, empowered, equipped, and released, missional effectiveness increases. The application and practice of the fivefold functions listed in Ephesians 4:11 demonstrate a complete expression of the church. The purpose of this expression is for the attainment of the maturity and unity of all believers in Jesus Christ (Eph. 4:12-13).[1]

Subproblems

The first subproblem was to establish biblical support for the practice and use of the fivefold functions listed in Ephesians 4:11. If barriers limit the practice and use of the fivefold functions, the biblical precedent must be evident. The Bible must establish that the fivefold functions listed in Ephesians 4:11 were evident in Jesus' ministry as the founder of the church.

The second subproblem was to review the literature. The focus of the literature was on the characteristics and competencies of servant leadership theory. The researcher

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[1] Unless otherwise noted, all Scripture citations are from *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2001).

perused the literature to see if a relationship existed between servant leadership theory and the fivefold functions listed in Ephesians 4:11.

The third subproblem was to develop a questionnaire and an interview guide. The questionnaire was used to gain the volunteers' perspective and interpretation of Ephesians 4:11-12. The interview guide was used to gain insights from the lead pastors about their perspective and interpretation of Ephesians 4:11-12. Both research instruments focused on identifying and assessing the barriers that hinder the expression of the fivefold functions in the church.

The fourth subproblem was to analyze the data to determine principles for the church to move towards releasing 21st-century disciples into their missional potential and design. Observing barriers from the research helped the researcher determine principles to help the church minimize those barriers. The church can increase its missional effectiveness by practicing and using the fivefold functions when the barriers are minimized or removed.

Setting of the Research

The setting for the research was among a small, diverse selection of the local church located in central Pennsylvania. Five churches were selected for the research. Churches were geographically located in urban, suburban, and rural areas. Two participating churches were suburban, two were rural, and one was urban. The economic and ethnic demographic varied from church to church. The participants from the rural and suburban churches were predominantly middle class and of Caucasian majority. The participants from the urban church were of a Hispanic majority. Participating churches

identified denominationally as Churches of God, Evangelical Congregational, and Non-denominational.

The Importance of the Research

The outcomes of the research potentially impact the church's ministry philosophy and development for the 21st-century. The ministry application can be categorized as identifying, envisioning, empowering, equipping, and releasing the fivefold functions of the church in a missional context. The identification, envisioning, empowering, equipping, and releasing of the fivefold functions is multi-dimensional. First, it applies to the development of individual character and competency. Second, it applies to the corporate expression of the church.

The first application pertains to individual character and competency. For the competencies of the fivefold functions to be expressed, their identification, practice, and use must be acknowledged as a viable approach to the mission of Christ. This discipleship model confirms that knowledge and experience can enhance personal confidence and authority in one's call and practice of their particular function.

Wisdom and experience can increase an individual's missional effectiveness by developing an understanding and competency of each fivefold function. The authority given to the fivefold function of the apostle catalyzes and releases the other fivefold functions. The prophetic function fuels intimacy with the Lord and establishes his vision for the church. The evangelist function sees opportunities to empower others. The teaching function grounds the church in authoritative truth so the church "will no longer be tossed to and fro, carried about with every wind of doctrine by the trickery of

men" (Eph. 4:14). Finally, the shepherding function moves lovers of God toward becoming lovers of people through the closeness of relationships.

This research potentially unveils a tremendous insight into the missional agenda and practices of Jesus. In identifying the fivefold functions practiced by Jesus a strategy can be researched, developed, and implemented. By documenting Jesus' interactions in the Gospels and categorizing his responses in a missional context accurately, the conclusions have the potential to impact the missional methodology of the 21st-century church.

The Importance of the Research to the Immediate Context

An abundance of research has been published on each of the fivefold functions. This research suggests that an individual's spiritual health, identity, life satisfaction and wholeness are dependent on all fivefold functions. A disciple's potential and effectiveness is determined by the application of the fivefold functions. Environments which nurture the fivefold functions must be created for disciples to mature. Even though everyone has a preference for a particular fivefold function, the presence and unity of the fivefold functions catalyze maturity, partnership, and effectiveness.

The apostolic function is dualistic in its biblical usage. It refers to an individual's divine design or identity and it refers to the distinguishable characteristic in those who take stewardship as "one who is sent." The contribution of the fivefold function of the apostle is to identify and release. The apostolic function acts to oversee, network, and build corporate unity. The fivefold function of the apostle is tasked with the creation of biblical environments where the other functions can be identified, envisioned,

empowered, equipped, and released. To these conclusions, the researcher remains in agreement with Alan Johnson's declarations:

> [The] apostolic function as I have developed it here has nothing to do with [positional] authority and everything to do with the pursuit of the apostolic goals of preaching the gospel where it has not yet been heard, to plant the church where the potential for near-neighbor witness does not exist, and to care for the weak and hurting. It has nothing to do with position, rank, and titles, and everything to do with a catalytic and mobilizing function to waken those believers that exist in a given setting, or to win the first wave of believers. It is about team, seeing the big picture to know how every gift in the body works to bring the church to its highest potential in Christ; teaching and modeling care for the weak, stirring the release of local bodies of believers to be the hands and feet of Jesus in their worlds, and challenging all forms of self-absorption and prejudice that keep us from reaching out to those who are different from us.[2]

Apostolic leaders take stewardship and responsibility for their missional task. They strategically lead others into the process of unity and completeness achieved by the application of the fivefold functions.

In his book, *Conversion in the New Testament*, Richard Peace provides insight into the present needs of the church. He wrote, "How we conceive of conversion determines how we do evangelism."[3] The dilemma the church is facing in western culture is that old philosophies and methodologies of evangelism are no longer effective. "The church needs relevant practices that are reproducible (or scalable) at their basic core."[4] Apostolic leaders are gatekeepers to identifying and releasing the fivefold functions of the apostle, prophet, evangelist, shepherd and teacher.

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[2] Alan R. Johnson, "Apostolic Function and Mission," *Journal of Pentecostal Theology* 17, no. 2 (2009): 265.

[3] Richard Peace, *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids, MI: Eerdmans Publishing, 1999), 286.

[4] Alan Hirsch, Tim Catchim and Mike Breen, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* (San Francisco, CA: Jossey-Bass, 2012), 195.

The Importance of the Research to the Church at Large

This research attempts to identify and propose a 21st-century missiology for increased effectiveness. Jesus effectively communicated to all audiences, temperaments, and personalities. He did so through the appropriate application of the fivefold functions. Jesus' application of the fivefold functions provides his disciples with a viable approach for moving people towards him.

The research is important for the church at large because it identifies how the fivefold functions operate in unity. The Apostle Paul wrote, "Now you are the body of Christ and individually members of it" (1 Cor. 12:27). In the same way the human body has many members and each member has a different function, the church does as well. The members of the church comprise the body of Christ. The Bible equated the maturity of the church to unity. Unity involves the equipping of the saints to celebrate individual perspectives, expressions, passions, and strengths through its corporate context. Through identifying and releasing the fivefold functions listed in Ephesians 4:11, the church has the potential to achieve its calling as the body of Christ by demonstrating its love for one another (John 13:34).

This research offers a foundation for the discussion, training, and practice of the fivefold functions listed in Ephesians 4:11. The practice of the fivefold functions offer the church new opportunities for spiritual growth, learning, and maturity. This appeals to what the Apostle Paul wrote when advising the church to work toward attaining unity under the guidance of the Holy Spirit:

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; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love (Eph. 4:13-16).

CHAPTER TWO: A BIBLICAL FOUNDATION FOR FIVEFOLD FUNCTIONS

The church is fully manifest when the fivefold functions listed in Ephesians 4:11 are expressed. The fivefold functions include the apostle, prophet, evangelist, shepherd, and teacher. Every believer has been given one or more of these fivefold functions to contribute to the mission of the Kingdom of God. The fivefold functions will naturally manifest in the mission of the church when unity is expressed through the power of the Holy Spirit openly giving and receiving.

The fivefold functions are distributed among believers to build the church. The Apostle Paul wrote, "He gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:11-13). The "fullness" of which the Apostle wrote establishes Christ as the source of each function for his expression in the world. Jesus modeled each of the fivefold functions in the Gospels.

Ephesians 4:11 and the Fivefold Functions

Biblical scholars disagree about the intention and interpretation of Ephesians 4:11-12. The long-standing traditional interpretation of the passage has held that the role of clergy has been to "do the work" of the ministry. In the 1960s, however, a "new"

interpretation was proposed offering a more egalitarian view arguing for the empowering

of laity as a priesthood of all believers to be trained to carry out the work of the ministry.[5]

The introduction to the new theological interpretation was most notably credited

to Markus Barth, the son of the neo-orthodox theologian Karl Barth. His interpretation of

Ephesians 4:11-12 held the distinction that ministry had been misunderstood to belong to

pastors instead of all believers.[6] Barth wrote:

> All the saints (and among them, each saint) are enabled by the four or five types
> of servants enumerated in [Ephesians] 4:11 to fulfill the ministry given to them,
> so that the whole church is taken into Christ's service and given missionary
> substance, purpose and structure.[7]

Ephesians 4:11-12 has been commonly cited as the indisputable proof text for

Barth's views.[8] However, although the "new" theological interpretation has been

culturally appealing in the egalitarian age, rising to be a 21st-century phenomenon, many

scholars have given a defense to why its interpretation is unbiblical.[9]

The Difference in Interpretation

Barth was not the only one to propose the interpretation for "lay ministry." He

referred to the groundbreaking work done from 1940 and onward by the World Council

of Churches' Departments of the Laity and Evangelism.[10] While their interpretation has

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[5] Phillip J. Secker, "Ephesians 4:11-12 Reconsidered," *Logia* 5, no. 2 (1996): 61.

[6] Robert Mayes, "'Equipping the Saints'?: Why Ephesians 4:11-12 Opposes the Theology and Practice of Lay Ministry," *Logia* 24, no. 4 (2015): 8.

[7] Markus Barth, *Ephesians 4-6* (Garden City, NY: Doubleday, 1974), 479.

[8] Mayes, 8.

[9] Secker, 61.

[10] Lacy Creighton, "The Legacy of D. T. Niles," *International Bulletin of Missionary Research* 8 (1984): 174-78.

gained acceptance over the last several decades among some contemporary scholars, others argue that their approach to interpreting Ephesians 4:11-12 undermines the theological doctrine of the text.

Biblical scholars present three central questions left unanswered by Barth's interpretation. Although the presentation of their arguments will not be comprehensive in this work, it remains necessary to summarize their arguments because of the impact that the laity/clergy debate has on this research. The challenges offered in response to Barth's scholarship are based on punctuation, grammatical structure, and the Greek use and translation of the words *diakonia* and *katartismos*.

Punctuation

Punctuation can make all the difference to a scripture's textual meaning. In Ephesians 4:11-12, when a comma is placed after the word "saints," it is implied that the "gifted ones" are commissioned to do the work of the ministry. These "gifted ones" have been identified as those professional practitioners who are commissioned by the church to "order the lives of the faithful, minister to their needs and build up the frame of the church."[11] Two Bible translations most commonly noted for punctuating the passage this way include the King James Version and the American Standard Version.

If the comma is omitted, the work of the ministry is for the saints and pastors are to equip them to do the ministry. The implication is that commissioned practitioners are released from doing the ministry and "their ministry" is limited to the training of others. Since the publication of the New English Bible in 1961, "This 'new' translation rapidly

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[11] John Vooys, "No Clergy or Laity: All Christians are Ministers in the Body of Christ, Ephesians 4:11-13," *Direction* 20, no. 1 (1991): 91.

became the standard translation," which other translations have chosen to follow,

omitting the comma.[12]

There is an apparent reason for the difference in interpretations. While scholars

have disagreed on the interpretation of Ephesian's 4:11-12 based upon the placement of

punctuation, they have agreed that adding it or omitting it does not directly address the

issue. The underpinning issues recognize the original text was written in capital letters

with no spacing and no punctuation, making it "difficult to conclude the Apostle Paul's

intention from the punctuation alone."[13] Using punctuation as an argument for the

interpretation of the text to have a "lay ministry" view is a weak one.

Diakonia, Katartismos and Grammatical Structure

A growing number of ministry practitioners are assuming Paul intended to have

the role of clergy limited to serving and equipping laity to carry out the ministry. David

Gordon appealed this exegesis however stating that the text does not support it. He posed

the grammatical difficulty:

> If any one of these three [propositions] is not proven, the entire argument
> unravels, for the "lay ministry" translation of this passage requires all three
> conclusions. It requires that the implied subject of the three clauses is not the
> "gifted ones" in each clause but only in the first clause. It requires translating
> *katartismon* as "equipping," or it makes no sense to take the second and/or third
> purpose clauses as complementary to the first. It requires understanding *ergon
> diakonias* to mean the distinctive ministry of the Word, or it requires reducing that
> ministry to an equipping role for other service.[14]

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[12] Secker, 59.

[13] Mayes, 9.

[14] David T. Gordon, "Equipping Ministry in Ephesians 4," *Journal of the Evangelical Theological Society* 37, no. 1 (1994): 70.

Many scholars, who like Gordon disagreed with Barth's interpretation, have worked through the meanings and use of the terms *diakonia* and *katartismos*. The scholarship of Gordon and others present Barth's interpretation with increasing difficulty.

While the theological argument for the direct meaning and interpretation of Ephesians 4:11-12 appeals more to the "equipping of the saints," the literature addresses a more significant issue. The diverse views of interpretation presented by scholars on Ephesians 4:11-12 is debated, but their propositions of truth are not. Gordon acknowledged that the interpretation of this text remains a matter of Christian conscience.[15] One's position does not exempt one from the overarching responsibility and work of service required of all believers. Regardless of the interpretation one holds of Ephesians 4:11-12, the work of the ministry remains a responsibility of all believers.

The Cohesiveness in Interpretation

The literature addressing the interpretation of Ephesians 4:11-12 demonstrated a cohesive perspective. Both interpretations adhere to a high view of Scripture, truth, and application. Although scholarly evidence provides a more robust conclusion for "the equipping of the saints" interpretation, the defensive position of these scholars rests on not minimizing the role of clergy. Robert Mayes wrote, "If the role of clergy is minimized to an equipping role, then a pastor's work would be limited to a supervisory position over lay people."[16] Some scholars have said this interpretation diminishes the grace, provision, honor, and edification due a pastor by limiting his duty to the chief executive officer role

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[15] Gordon, 70.

[16] Mayes, 10.

of the church.[17] It appears the diligence in scholarship from both views has not been to eradicate the competing interpretation but to attend to making sure the office or fivefold function is not limited by such interpretation.

Gordon explained, along with other scholars like John Calvin, John Owen, and Charles Hodge, that the contrasting interpretations seem to promote a comprehensive understanding of Ephesians 4:11-12 consistent with the context.[18] Their perspective remains congruent with the greater message of the New Testament. The Apostle Paul compared the body of Christ and the individual expression of his functions to the maturity and activity of the church. He used terms like "joining" and "knitting together" the whole body in such a way that each fivefold function is active (Eph. 4:16).

Barth's views do not directly contradict Calvin's commentary. Barth's focus in Ephesians 4:11-12 is on the coherence of the church's origin, order, and destiny.[19] Scholars have recognized that he remains in full agreement with Calvin that Christ has given gifts to the church for maturity and unity in the faith. "Since Christ is the giver of the spiritual gifts and [the fivefold] functions, there is no place for human pride, as if the gifts were self-generated [by man] or in some way earned."[20]

All believers have been given a spiritual gift to declare the coming of the Kingdom of God. "All believers, whether they be the specially gifted equippers or those

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[17] Gordon, 78.

[18] Gordon, 74.

[19] Barth, 478.

[20] Vooys, 88.

equipped by them, have this assignment."[21] In the scholarly discussion of the interpretation of Ephesians 4:11-12, it appears the importance lies in the truth that both views hold. The "equipping of the saints" view is trying to keep the authority of those who are governing the church from being diminished. The "all laity" view is trying to honor the biblical mandate to include all in Christ's missional work. Together they address a high priority on biblical truth, biblical exegesis, church tradition, and the concern of biblical heresy.

The Fivefold Functions and Jesus' Model for Ministry

Jesus modeled the fivefold functions of Ephesians 4:11. An in-depth review of every recorded interaction of Jesus can be used to demonstrate the application of one more of the fivefold functions. The practical application of Ephesians 4:11-16 is for the church to identify, envision, empower, equip, and release these gifts into a missional context. In his commentary on Ephesians, George Caird called these fivefold functions "Christ's own program of service to the world, which he entrusts to the whole membership of the people of God and not only to a group of clergy within the church."[22]

Jesus' ministry was characterized by the fivefold functions. His intent was for the learner to mature into the teacher. Jesus demonstrated this in his instructions to his disciples when he said, "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher" (Luke 6:40). In modeling missional behavior, Jesus demonstrated the apostolic function in establishing his church. Jesus modeled the

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[21] Vooys, 93.

[22] G. B. Caird, *Paul's Letters from Prison* in the *Revised Standard* (Oxford University Press, 1976), 76.

spiritual intimacy, vision, and encouragement of the prophetic function. His missional

work was characterized by the empowerment of the evangelistic function while nurturing,

guiding, disciplining, and teaching through the shepherding and teaching function.

Apostolic Function as Modeled by Jesus

The first spiritual function the Apostle Paul listed in Ephesians 4:11 is the

apostolic function. The Greek word for apostle is *apostolos.* In the Bible it has two uses.

First, the term is used in the book of Acts as a title applied to a select group of authorities

in the early Church.[23] Second, the term *apostolos* used by Paul, is translated as

"representative, messenger, or one sent with the gospel" (2 Cor. 8:23; Phil. 2:25).

Meeting these criteria, "Jesus was an apostle, sent by God's authority" for the revelation

of God so the world might believe.[24]

Apostolos translated as "one who is sent" is expressed by the verbs *apostellein*

and *pempein*.[25] The primary theme is that God commissioned his son Jesus and sent him

into the world. Jesus said, "I have come down from heaven, not to do my own will but

the will of him who sent me" (John 6:38). Jesus declared, "My teaching is not mine, but

his who sent me" (John 7:16). The conclusion can be drawn that Jesus is God's

apostellein and *pempein* who has the authority to envision, empower, and release his

disciples into that *apostellein* and *pempein*. Other examples in the New Testament,

outside the Gospel of John, generally apply the term *apostolos* as a person "sent out" on

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[23] Dietrich Müller, "Apostle," *The New International Dictionary of New Testament Theology* 1 (1975): 128-129.

[24] Calvin Mercer, "Jesus the Apostle: 'Sending' and the Theology of John," *Journal of The Evangelical Theological Society* 35, no. 4 (December 1992): 460.

[25] Mercer, 457.

the authority of God to reveal the truth about God, calling others to the faith.[26] Jesus

demonstrated the function of an apostle as one being sent by God. Jesus' authority was

derived from the Father with whom he identified and acted through him.

Although John's Gospel does not attribute the title of apostle to Jesus, the

evidence surveyed suggests the appropriateness of calling Jesus an apostle.[27] Jesus' life

modeled the function of an apostle. The Gospel of John associated Jesus's ministry to the

ministry of an apostle by emphasizing the subordination of "one sent." Calvin Mercer

wrote of biblical support in this manner:

> This principle is stated in [John] 13:16, where one who is sent is not greater than the one sending him: *Apostólos* parallels *doulos* ("slave"), while the sender (*ho pempsas auton)* parallels *ho kyrios* ("master"). Subordination is seen more specifically in other ways. Jesus seeks the will (5:30), accomplishes the work (5:36), and speaks the commandment (12:49) and the word (3:34; 14:24) of the one who sent him. His teaching is not his own but that of the Father (7:16), and so he declares what he has heard from the true sender (8:26). Furthermore, the very life of the Son is dependent on the living Father who sent him (6:57). Jesus says the one who sent him is true (8:26) and accents the importance of seeking his glory (7:18). Jesus in 6:38-39 is said to have come to do the will of the sender, which in 6:39 is expressed as not losing that which the Father has given him.[28]

Apostolic Calling and Identity

The fivefold function of the apostle holds two distinct references. It applies to

those who have been granted the task to see the gospel taken where it currently is not and

it applies to the identity of every believer.[29] This identity is rooted in "sonship" through

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[26] Ferdinand Hahn, *The Apostolate in Early Christianity: Its Peculiarity and its Prerequisites* (Vandenhoeck and Ruprecht, 1974), 54-77.

[27] Mercer, 460.

[28] Mercer, 462.

[29] Johnson, 261.

Christ (Eph. 1:5). Through adoption, every believer has been granted a fivefold function

to contribute toward the ministry and work of the Kingdom of God.

Paul's understanding of his work as an apostle, to take the gospel where it had not

yet been heard, mirrored the life and work of Jesus. He wrote about his calling, "It has

always been my ambition to preach the gospel where Christ was not known" (Rom.

15:20). He later explained, "now, since I no longer have any room for work in these

regions . . . I hope to see you in passing as I go to Spain" (Rom. 15:23-24). Paul's

apostolic calling is concerned with the nature of the gospel and the establishment of the

church.[30] Jesus demonstrated this apostolic function as being the "one sent" to establish

his church.

The apostolic function does not just apply to the preaching of the gospel where it

has not been heard, nor just planting churches where they do not exist, but to the

obedience of faith in people as they express Jesus Christ in their lives.[31] In addition to the

apostolic function applying to one's calling, it also refers to one's identity. The Gospels

were not written to give a chronology of Jesus' ministry but to reveal who he was.[32] Jesus

identity was both divine and human. In being divine and human, Jesus demonstrated both

the role of servant and apostle. John Stott pointed out, "Every Christian is both a servant

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[30] Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: Eerdmans Publishing, 1987), 50.

[31] Johnson, 261.

[32] Ben Witherington III, "Primary Sources: What Type of History do the Four Evangelists Tell, and What Does it Reveal about Jesus?," *Christian History* 17, no. 3 (1998): 2.

and an apostle ... sent out into the world as Christ's ambassadors and witnesses, to share in the apostolic mission of the whole church."[33]

An individual's apostolic identity in Christ is an active, specific invitation to participate in the missional expression of the Kingdom of God. Identity and calling precede gifting. The apostolic function enables a person to discover his missional work. It allows the believer to gain the understanding of "what Christians do, why they do it, and how they do it."[34] "Men become apostles, prophets, and the like, not because they are appointed to an office, but because they are endowed with a spiritual gift, each of which carries with it a direct commission from Christ."[35]

Apostolic Purpose

Jesus demonstrated the fivefold function of the apostle. The "apostle has in mind the spiritual maturity of each saint."[36] Erwin Penner, referencing the guiding vision of Ephesians, wrote,

> First, as head of the church Christ stands in vital union and fellowship with it (l: 22f; 2:13ff; 5:22ff) He reveals himself to the apostle (3:3) and calls him to ministry (3:7). He gives the Spirit and gifts to the church (4:17ff) and supplies all that is needed for the body to build itself up in love (4:15f).[37]

As the fivefold functions are exercised and received, the body is built up and moves toward maturity in the fullness of Christ (Eph. 4:11-13).

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[33] John Stott, *God's New Society: The Message of Ephesians* (Downers Grove, IL: InterVarsity Press, 1979), 160.

[34] Johnson, 261.

[35] Caird, 75-76.

[36] Kenneth S. Wuest, *Ephesians and Colossians in the Greek New Testament* (Grand Rapids: Eerdmans Publishing, 1957), 101.

[37] Erwin Penner, "The Enthronement of Christ in Ephesians," *Direction* 12, no. 3 (July 1983): 15-16.

In the same way that Christ modeled the apostolic function, he established his church by it. The apostolic function mobilizes and catalyzes the body of Christ to have an eternal impact of Christ's love and compassion to the poor, hurting, and marginalized.[38]

> It is a church already seated in the heavenly places but not at rest, for it is precisely in these heavenly places that she must do battle with the rulers of darkness. [The church] needs to stand firm in the Lord's strength with an armor that is strikingly reminiscent of the moral-spiritual qualities that cause the growth of the body. Therefore, the church needs to continue striving and growing toward the fullness of Christ so that she may be completely filled with the fullness of God. This is a present process which is at the heart of the apostle's prayer.[39]

The apostolic function in the age of postmodernity has nothing to do with position, rank, and titles. The apostolic function is about Jesus identifying, envisioning, empowering, equipping, and releasing his church to take the good news of the gospel to those who yet have not heard. Following Jesus' example, "the church strives to grasp how [the fivefold functions] work together to fulfill the church's potential."[40] The fivefold functions which Jesus demonstrated are present and active in believers today. They are the apostolic function, the prophetic function, the evangelist function, the shepherding function, and the teaching function.

Prophetic Function as Modeled by Jesus

The fivefold functions listed in Ephesians 4:11 have been given to identify, envision, empower, equip, and released the church. As a primary role, scholars have agreed that since the completion of Old and New Testament, these roles are in some form

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[38] Johnson, 264.

[39] Penner, 18.

[40] Johnson, 265.

complete or changed.[41] In a secondary sense, the Apostle Paul declared that the function of the apostle, prophet, evangelist, shepherd, and teacher will continue until the mission of the church is realized. In Ephesians 4:13 he wrote, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." In the same way the apostolic function remains evident in such gifts and passions of missionaries and church planters, the prophetic function continues to emphasize intimate communion with God.

Jesus' social role was complex. He was seen as a wise teacher, a doer of miracles, a messianic pretender, and a prophet. However, "a most fitting historical description [was] to label him a prophet."[42] Richard Horsley and John Hanson present a two-type prophetic classification based on Jesus' life. Their classification includes the oracular prophet and the action prophet.[43] The oracular prophet is often demonstrated in the oracles of God one pronounced through impending judgment or redemption. The action prophet is differentiated in form by one's role in leading and inspiring participation and change through the redemptive action of God. José Croatto agreed, stating in his research on the Gospel of Luke that "the prophetic character of Jesus is kerygmatic, as applied through his oracular proclamation, and epistemological, as it relates to knowledge and methodology presenting redemptive change."[44]

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[41] Vooys, 90.

[42] Adela Yarbro Collins, "Jesus the Prophet," *Biblical Research* 36 (1991): 30.

[43] Richard A. Horsley and John S. Hanson, *Bandits, Prophets, and Messiahs* (San Francisco, CA: Harper and Row, 1985), 135.

[44] José Severino Croatto, "Jesus, Prophet Like Elijah, and Prophet-Teacher Like Moses in Luke-Acts," *Journal of Biblical Literature*, no. 3 (2005): 452.

Jesus' life and ministry matched the description of an oracular prophet. His teaching was documented as "eschatological, teaching of death, judgment, redemption and the final destiny of humanity."[45] In Luke 18:24-25, Jesus warned of the eternal outcomes for those holding a deceptive worldview of riches. He said, "How hard it is for those who have riches to enter the Kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." Jesus, quoted in the synoptic of Matthew, said,

> I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth (Matt. 8:10).

Little doubt remains to the urgent message Jesus was determined to present and bring to fruition through the offer of redemption.

Scholars have identified that many prophetic sayings were attributed to Jesus in the synoptic tradition which tied him to the role of an oracular prophet.[46] Beginning with his public announcement, fitting the prophetic profile of Isaiah 61:1-3, Jesus declared his association with the prophetic message of the Old Testament. The Gospel of Mark reads,

> Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him (Mark 9:12-13).

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[45] Collins, 30.

[46] Collins, 33.

Nicholas Thomas Wright states furthermore that Jesus modeled his ministry on various

Old Testament prophets. Wright pointed out that Jesus recognized his ministry was

congruent with the climatic work of the Old Testament prophets.[47]

It is appropriate to acknowledge that Jesus was an action prophet who offered

transformational and epistemological change. Baxter Magolda wrote, "Epistemological

transformation is a shift to a more complex set of epistemological assumptions rather

than the acquisition of particular learning strategies or skills."[48] As an action prophet

Jesus introduced literacy, table fellowship, public healing and more. Some scholars have

said Jesus' way of life was meant to anticipate and embody the Kingdom of God.[49] After

Jesus' triumphant entry into Jerusalem, his "cleansing" of the Temple is a historical,

prophetic, symbolic action.[50] Transformational change was at the center of Jesus'

ministry. Through his practice of the prophetic function he showed that he knew the

Father and was making that relationship available to others.

Finally, Jesus' prophetic capacity to know people's life scenarios, internal

motivations, and life struggles allowed him to address immediate needs and predict the

future. Lyle Story said this "knowing" of Jesus was not to be assumed to be supernatural,

minimizing his humanity, but instead, Jesus' intimate communion with the Father granted

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[47] N.T. Wright, *Jesus and the Victory of God* (London: SPCK, 1996), 167.

[48] Baxter Magolda, "Evolution of a Constructivist Conceptualization of Epistemological Reflection," *Educational Psychologist 39,* no.1 (2004): 31.

[49] Collins, 33.

[50] Craig A. Evans, "Jesus' Action in the Temple: Cleansing or Portent of Destruction?," *Catholic Biblical Quarterly* 51, no. 2 (1989): 237.

this "knowing."[51] For example, in the Gospel of Luke, Jesus was made privy to what people were thinking or doing. He was "in the know" to particular events that will unfold. Scholars have said that Jesus' intimacy with the Father granted him the gift of foreknowledge that is characteristic of the prophetic function.[52]

Jesus thoroughly fits the description and role of a prophet. In fulfilling every prophecy foretold, Jesus' life and message were consistent with the prophets of the Old Testament. Jesus' emphasis in fulfilling every prophecy foretold about him demonstrated the prophetic function's role in the *ekklesia* of the New Testament. The fivefold function of the prophet does not come to an end as some scholars argue. The function serves to demonstrate intimacy in relationship with the Father in a new "jesuanic" reality.[53] Jesus' prophetic activity serves as the basis for eschatological change through the establishment of himself as the messenger and the message.

Evangelistic Function as Modeled by Jesus

The fivefold functions mentioned by the Apostle Paul in Ephesians 4:11 are essential to the missional effectiveness of the church. By divine design in the context of unity, laying one's life down for one another, the fivefold functions establish the foundation of the church (Figure 2.1).[54] The third function listed in Paul's epistle is the evangelistic function. "The evangelistic function is a variable priority inextricably woven

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[51] Lyle Story, "If This Man Were a Prophet He Would Have Known… (Luke 7:39)," *Journal of Biblical and Pneumatological Research* 5 (September 2013): 69.

[52] Rudolf Otto, *The Kingdom of God and the Son of Man*, trans. Floyd V. Filson (London: Lutterworth, 1951), 353-354.

[53] Croatto, 451.

[54] Hirsch and Catchim, 115.

into the idea of the apostolic and prophetic function."[55] It is listed next after apostles and

prophets because in the early church they carried on this foundational work by taking the

gospel to new groups of people extending the work of the apostles and prophets.

Figure 2.1: Apostolic Environments

Without apostolic ministry, the others in the APEST ministry have no practical reference and therefore lack legitimacy. As such, the apostle creates the primary field of New Testament ministry and is crucial to the recovery of the missional church.	Without the prophet, the evangelist can become shallow, and God becomes an idol. The prophet ensures that the holiness of God is honored and truth is respected.	Without the evangelist, there is no basis for the shepherd because there is no one to pastor.	The shepherd exposes disciples to the need for self-awareness and understanding.	Teaching based on the revealed will of God leads to maturity and understanding.

Teacher
The teacher creates the environment for the development of Christlikeness.

Shepherd
The evangelist brings people into a relationship with Jesus through the gospel. This function thus initiates the shepherd's function.

Evangelist
Prophetic ministry attends to what God has to say and calls the covenant people to faithfulness. As such it opens up the hearer to God's call, which is the task of the evangelist.

Prophet
The apostle creates the environment that gives birth to all of the other ministries. This is because the apostolic function hosts the DNA of Jesus' church and forms the reference point for the other ministries. It gives birth to the prophetic function because it establishes the covenant community. Together with the prophet, it establishes the foundational ministry of the church (Ephesians 2:20).

Apostle

Source: Data adapted from Alan Hirsch, Tim Catchim and Mike Breen, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church (San Francisco, CA: Jossey-Bass, 2012), 195.*

The Greek word used for "evangelist" is *euaggelizō*. It is best translated as the act

of bringing good news, glad tidings, and instruction concerning the things that pertain to

Christian salvation.[56] In the New Testament it is used primarily of the glad tidings of the

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[55] Johnson, 262.

[56] James Innell Packer, *Evangelism and the Sovereignty of God* (InterVarsity Press, 2008), 54

coming Kingdom of God, and of the salvation to be obtained in it through Christ. C.L. Milton identifies this function as one possessing a unique passion that is special to taking the gospel to those outside the church.[57]

Scholars have noted that the church has been established under the apostles and prophets yet other evangelistic passions are given to augment its extension.[58] Paul's message to Timothy re-enforced this. Paul urged him to "do the work of an evangelist" (2 Timothy 4:5) even though there is a reason to suggest that he does not have the evangelist office or function. Jesus intention in modeling the evangelistic function served as an example for all believers.

Some scholars have suggested the Bible's use of *euaggelizō* leaves the good news of salvation open to interpretation. One challenge comes from the feminist biblical hermeneutic arguing that the message and function of the evangelist cannot only be understood eschatologically.[59] The response from more conservative contemporaries is that in the case of Christ, the "good news" to which Jesus points is in fact himself. Johnson wrote that Paul's letters support the latter conclusions. He stated that in being an apostle, a sent one of Christ, he was sent to proclaim the "good news" and point the attention towards God alone.[60]

The challenge which questions the "good news" of Jesus as having limited eschatological value does not belittle Jesus' practice of the evangelistic function but

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[57] C. Leslie Mitton, *Ephesians* (Grand Rapids, Michigan: Eerdmans, 1973), 151.

[58] Vooys, 90.

[59] Miranda Pillay, "Good News for All? A Feminist Perspective on the Gospel of Matthew," *Scriptura* 114 (2015): 2.

[60] Johnson, 260.

reinforces it extending it well beyond the questioned eschatological limitation. Jesus'

evangelistic practice demonstrates his intention to present the existence of an all-

encompassing reality where God is working to reconcile all things to himself (Col. 1:20).

In the eternal purposes of God, the fivefold function of the evangelist has two

roles. Van Gelderen contends that the evangelistic function tends to the task of equipping

the saints for gospel usefulness while demonstrating the passion for presenting a clear

presentation of the gospel to the lost.[61] James Boyce states, "[it is] significant then for the

hearers [of Jesus' words] to enter into a new manner of existence shaped by repentance

and faith in this good news."[62] It is through gaining this new perspective of the

evangelistic passion that the alignment of biblical mission or gospel usefulness begins.

The gospel invitation was presented as an opportunity to receive Jesus' message followed

by the opportunity to join in his missional work.

Jesus' tradition for presenting these invitations matched the identified recipient's

spiritual readiness for acceptance. Some of his invitations were "Come and see" (John

1:39;46). Other invitations were intensified declaring that, "If you would be perfect, go,

sell what you possess and give to the poor, and you will have treasure in heaven; and

come, follow me" (Matt.19:21). Jesus invitation addressed issues of relationship,

economics, community, and power. Joel Green suggested that the phrase "good news" in

Luke's Gospel summarized Jesus' mission to extend invitation to those who were

dispossessed. He wrote,

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[61] Van Gelderen, *For the Cause of Revival and Evangelism* (Menomonee Falls, WI: Preach the Word Ministries. 2001), 23–29.

[62] James L. Boyce, "Hearing the Good News: The Message of the Kingdom in Mark," *Word and World* 26, no. 1 (2006): 31.

Granted, it is a strange world when the poor are labeled "happy" rather than "unfortunate" or even "cursed." But this only underscores the degree to which Jesus' mission serves as the decisive disclosure of God's kingdom, in contradistinction to those institutions and empires that oppose God's sovereign rule. Jesus invites people to evaluate life in ways characteristic of God's kingdom, and so to embrace patterns of life harmonious with his disclosure of God's ways. Jesus' statements of happiness and distress thus sketch a vocation of embodying God's salvation while at the same time communicating hope to people whose lives are eked out at (or beyond) society's margins: the demonized, tax collectors, women, lepers, sinners, and so on.[63]

Jesus demonstrated the evangelistic function as an actionable invitation. His demonstration of the fivefold function is different from the view of the 21st-century church where cognitive conversion is usually seen as the goal. Conversion cannot only impact the way we think, it must impact the way we feel and do. Belief without conviction does not lead to transformational change. If the intention of evangelism is both cognitive as well as pragmatic, it is logical to conclude that the application of the evangelical function will result in cognitive and pragmatic transformation.

The "good news" that Jesus presented was always a direct invitation from God to join him in relationship. Richard Mouw presented,

[The evangelistic function] necessarily aims at the incorporation of individual human beings into the church of Jesus Christ, a process that necessitates a transformation of their lives by divine grace, so that they move from a pattern of unbelief to belief, of disobedience to obedience, of alienation from God to a reconciled relationship.[64]

Central to Mouw's view was that when an individual moves into a relationship with God, the self-awareness of that relationship is evidenced by transformational change. In the

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[63] Joel B. Green, "Good News to the Poor: A Lukan Leitmotif," *Review and Expositor* 111, no. 2 (2014): 178.

[64] Richard J. Mouw, "Evangelism: The Very Idea!," *Pro Ecclesia* 7, no. 2 (1998): 175.

reception of the "good news" of Christ hearers become disciples. Disciples are "sent out" with the message of God's transformative healing power. In this respect, the fivefold function of the evangelist is naturally followed by the shepherding and teaching function in Ephesians 4:11.

Shepherding and Teaching Function as Modeled by Jesus

The remaining fivefold functions identified in Ephesians 4:11 are the shepherding and teaching function. When discussing these fivefold functions it is necessary to recognize the theological concerns which question whether or not there are five functions listed in Ephesians 4:11 or four. Although evidence exists for both, the agreement of both views rests in their commonality as well as in their distinction. The commonality between the term "teacher" and "shepherd" identifies pastors as having the gifting to care and teach. "All pastors are expected to teach, as it is part of the function itself; however, not all teachers are capable of shepherding."[65] Some scriptural support for this is evidenced in the Scriptures where teachers are mentioned as a separate group of "gifted ones" (1 Cor. 12:28; Rom. 12:7). Since it is not the task of the researcher to address this theological issue, for the purpose of this research the fivefold functions of the shepherd and the teacher will be addressed together.

The shepherding and teaching function identified in Ephesians 4:11 describe nurturing and instruction. The Greek word used in the Bible for shepherd is *poimen,* coming from a root meaning to protect.[66] It is only in Ephesians 4:11 that teachers are

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[65] Vooys, 90-91.

[66] Archibald Thomas Robertson, *Word Pictures in the New Testament. Vol. IV The Epistles of Paul* (Nashville, TN: Broadman Press, 1931), 537.

called shepherds indicating that more than a "word ministry" is involved.[67] An emphasis

exists that where there is leadership, oversight and care are provided. The best model of

the shepherding and teaching function is Jesus Christ.

The gospel writers used several words that characterize Jesus as a teacher. The

Greek words used are *didaskalos*, *didaskale*, *rabbi*, *rabbonì*, *epistata*, and *epistatës*. The

most common of these is *didaskalos*.[68] Jesus was undoubtedly a theological educator but

he was much more. Keith Ferdinando identified the teaching function of Jesus best by

highlighting,

> [Jesus] taught the twelve, and he taught the crowds. The Gospels frequently call
> him teacher and rabbi suggestive of the popular reputation he gained for teaching.
> Indeed, more than once he identified himself as a teacher, confirming the
> assessment of others: You call me "Teacher" and "Lord" and rightfully I am (John
> 13:13; Matt. 23:10; 26:18).[69]

"Jesus suits the function and role of a teacher, and it is the role that Josephus and the

Talmud associate most specifically to him."[70]

Jesus models the fivefold functions of a shepherd and a teacher by acting as a

spiritual guardian. He demonstrated his commitment to the shepherding function by

providing nurture, care, protection, guidance, discipline, and rebuke. Scholars have said

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[67] Vooys, 90.

[68] Marie Noël Keller, "Jesus the Teacher." *Currents in Theology and Mission* 25, no. 6 (December 1998): 450-451.

[69] Keith Ferdinando, "Jesus, the Theological Educator," *Themelios* 38, no. 3 (November 2013): 360.

[70] Henry Blocher, "Jesus Educateur," *Ichthus* 128 (1985): 3.

that although Jesus is not credentialed, he teaches with an unprecedented authority

attracting followers in a different way where learning leads to transformational results.[71]

Jesus' identification with the fivefold function of the shepherd and the teacher

goes one step further. Jesus' life can be directly correlated to an Old Davidic Testament

typology as the divine shepherd and teacher. In John 10:16, by calling himself the "good

shepherd," Jesus placed himself in the context of the messianic tradition of Ezekiel as

well as evidencing a consciousness of a Davidic typology.[72] David was called from

shepherding his flock to be king over God's people in Israel, and yet, David himself

acknowledged "The LORD [as his] shepherd."[73] In Ezekiel 37:22-24, Jesus' role and

identity as a shepherd and a teacher was identified as the lasting and eternal King over

God's people. Ezekiel serves as the seer who has the vision of restoration and unification

of Israel from two nations into one where "David will be king over them, and they will all

have one shepherd" (Ezek. 37:24).

Ideally, the shepherding and teaching function focuses intentionally on

demonstrating radical acceptance through compassion and vulnerability.[74] Gary McGee

mentions that a natural discomfort exists reconciling this tension in its application.

Offering an example, he identified pentecostals as struggling to reconcile this unified

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[71] Keller, 452-455.

[72] William S. LaSor, D. A. Hubbard, and E W. Bush, *The Old Testament: Genesis, History, Message* (Giessen: Brunnen, 1990), 5.

[73]Andreas J. Köstenberger, "Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor," *Bulletin For Biblical Research* 12, no. 1 (2002): 77.

[74]Bruce Gordon Epperly and Katherine Gould Epperly, *Tending to the Holy: The Practice of the Presence of God in Ministry* (Herndon, Va.: Alban Institute, 2009), 91-110.

expression of shepherding and teaching often feeling uneasy about the relationship

between evangelism and social action. McGee wrote,

> Missionaries and church leaders have long struggled with the tension between preaching the gospel and establishing charitable ministries (schools, orphanages, and hospitals) overseas. Should the missionary focus on saving souls or saving lives? Can one be done without 'lionizing' the importance of the other?[75]

Jesus demonstrated that an irreconcilable tension need not exist between the

unification and shared application of the fivefold functions. The apostolic function in

missions has the power and authority to transcend the dichotomist thinking that so often

characterizes this debate.[76] Scholars have concluded that woven into the responsibility of

the apostolic function is the shared priority of the prophetic function and the evangelistic

function supported by the equipping of the shepherding and teaching function.[77]

Summary

Ephesians 4:11-12 introduces the concept and practice of the fivefold functions

for the church. Concerning the interpretation of Ephesians 4:11-12, scholars have taken

polarizing views about the author's original intent. On one side of the debate lies the

more traditional view holding that the authority, responsibility, and practice of ministry

belongs to those who are mature, called, and trained in the faith. Typically, these

individuals have been acknowledged as professional clergy. Contrasting this view is the

egalitarian interpretation arguing that the intent of Ephesians 4:11-12 is to empower "all

laity" to be equipped and released to do the work of the ministry.

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[75] Gary B. McGee, "Saving Souls or Saving Lives?," *Paraclete* 28, no. 4 (1994): 11.

[76] Johnson, 264.

[77] Johnson, 262.

The defensive tension at the heart of this debate seems to be the stance each side has taken to safeguard the sacredness of the Scripture. The literature does substantiate the biblical foundation for both interpretations and does not call for one definitive interpretation over the other. Both interpretations express cohesive value and truth without the need of one minimizing the other. Those "anointed ones" who serve as pastors and clergy are held to a higher standard. They are responsible for the work of the ministry and the equipping the saints but the work of the ministry belongs to all believers.

Jesus modeled the fivefold functions listed in Ephesians 4:11. The Gospel writers gave an account for each of the fivefold functions of the apostle, prophet, evangelist, shepherd, and teacher. Jesus demonstrated the apostolic function in demonstrating his identity and authority. His work was to redeem humanity and birth his church. This work was the effect of his identity, being one with God. Jesus modeled the prophetic function when he demonstrated adherence to a higher call, oneness in spirit, truth, and love with the Father.

Jesus modeled the evangelist function and the shepherding and teaching function. Modeling the evangelist function, Jesus presented the knowledge of the gospel an extended transformative truth to the partnership and ownership of his disciples and all who believed in him. Toward those who acknowledged Jesus as the Christ, receiving him as both message and messenger, Jesus provided a caring, nurturing, disciple/teacher relationship. This relationship extended education, guidance, discipline, and sometimes rebuke.

The fivefold functions listed in Ephesians 4:11 are necessary for the church to demonstrate an effective missiology. It is through their identification, envisioning, empowerment, equipping, and release that the apostolic function, the prophetic function, the evangelistic function, and the shepherding and teaching function contribute to the life of the church. Missional effectiveness results when individuals demonstrate these functions by laying their lives down for one another in unity.

The fivefold functions are like seeing the same image from different perspectives. Each perspective carries with it a different function. The teacher sees the application of the written Word of God. The shepherd sees caring and nurturing. The evangelist sees "new birth." The prophet sees passion and intimacy with the Holy Spirit and the apostle sees the big picture. Jesus' ministry demonstrated these functions. On some occasions Jesus demonstrated these functions independently while at other times he practice them in conjunction. The examples of the apostolic-teacher, the prophetic-teacher, the prophet-shepherd-evangelist, apostolic-shepherd, and others have been recognized when the functions conjoin.

CHAPTER THREE: SERVANT LEADERSHIP THEORY AND PRACTICE

Servant leadership theory as a prominent 21st-century leadership theory has gained an increasing amount of interest. Since its introduction by Robert Greenleaf in 1977, servant leadership has become a global phenomenon. Research in servant leadership has focused primarily on its characteristics, competencies, and outcomes. It has been validated as a viable leadership theory that has impacted the lives of individuals, organizations, communities, and society.

Servant Leadership Theory

Robert Greenleaf initially introduced the concept of servant leadership theory as a desire to serve. He then added that this desire in leaders grows, matures, and gives way to the conscious choice of aspiring to lead.[78] Although Greenleaf is credited with the introduction of servant leadership theory, the origin of his ideas is debated. Biblical scholars, among others, recognize Jesus in the Bible as the exemplar of Greenleaf's principles. Mark 10:42-45 is often cited as an example where Jesus was recorded as saying,

> You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.

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[78] Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977), 13.

The research on servant leadership has provided multiple definitions. The definitions from Robert Greenleaf, Larry Spears, and Dirk Van Dierendonck have been the most commonly accepted. They defined servant leadership as a multidimensional leadership theory that starts with the desire to serve that is followed by the intent to lead and develop others to ultimately achieve a higher purpose objective to the benefit of individuals, organizations, and societies.[79] Greenleaf introduced servant leadership as an ideology and, among the contributions of many others, the work of Spears and Van Dierendonck continue to research, validate and advance his ideas.

Servant leadership is similar to other leadership theories and is often seen incorporating their practices. For instance, servant leadership theory is similar to transformational theory. While both theories focus on people and results, clarification lies in leadership intent. The focus of servant leadership remains on people. While transformational leaders and servant leaders both show concern for their followers, a servant leader's overriding focus remains on service to their followers.[80]

Servant leadership theory suggests a more meaningful approach to leadership ensuring a purpose based outcome.[81] In comparison to transactional leadership theory, servant leadership applies the values and practices of service to achieve results instead of using external rewards or motivators.[82] In servant leadership, outcomes are measured in

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[79] Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys, "The Functions of a Servant Leader," *Administrative Sciences (2076-3387)*7, no. 1 (March 2017): 1.

[80] A. Gregory Stone, Robert F. Russell, Kathleen Patterson, "Transformational Versus Servant Leadership: A Difference in Leader Focus," abstract, *Leadership and Organization Development Journal* 25, no.4 (2004): 354.

[81] Coetzer, Bussin, and Geldenhuys, 1.

[82] A. S. Chathury, "Servant Leadership in a Large South African Business Organization" (master's thesis, University of South Africa, 2008), 124.

the form of an individual's improved life and well-being. Compared to the positive results demonstrated by other leadership theories, the primary focus of servant leadership remains to serve people first.

Servant leadership theory is more complex than other leadership theories. Complexity exists due to the numerous variables and open-ended definitions. Some scholars have recognized that servant leadership outcomes are dependent on healthy, trusting relationships.[83] Servant leadership theory also validates individuality and values tailored situational leadership toward the development of those individual needs, talents, personalities, and competencies. Servant leadership theory implements aspects of trait theory and behavioral and situational leadership theory but appears to be more trait-based, wherein traits and attributes are given greater importance.[84]

In addition to the multiple dimensions of servant leadership theory mentioned here, many others remain unmentioned that the literature attempts to address.[85] The intent of this literature review is to identify and define the servant leadership characteristics and competencies prominent in the literature which closely align with the fivefold functions identified in Ephesians 4:11. Particular attention was given to servant leadership characteristics and competencies and the way they have been identified, modeled and practiced.

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[83] Jan Johansson Hanse, Ulrika Harlin, Caroline Jarebrant, Kerstin Ulin, Jörgen Winkel, "The Impact on Servant Leadership Dimensions on Leader-Member Exchange among Health Care Professionals," *Journal of Nursing Management 24*, no.2 (March 2016): 232.

[84] Chathury, 72.

[85] Dirk Van Dierendonck, "Servant Leadership: A Review and Synthesis," *Journal of Management* 37, no.4 (July 2011): 1229.

Characteristics of Servant Leadership

Distinctions are made in the literature to differentiate a servant leadership characteristic from a servant leadership competency. Scholars have defined servant leadership characteristics as personality traits that regulate the way a person thinks, feels, and behaves.[86] A servant leadership competency is different. Servant leadership competencies have been described by scholars as a combination of cognitive and technical knowledge, skills, traits, and habits applied systematically to achieve a specific standardized outcome.[87] Outcomes are measured by the development and progress made towards "enhanced personal and corporate wellbeing, effectiveness and optimal functioning."[88]

It has remained a challenging task among scholars to agree on a set of core characteristics of servant leadership. This is in part because "over 100 characteristics of servant leadership have been used in the literature by scholars".[89] Although no standard of agreement yet exists, scholarly attempts have been made to simplify the list of servant leadership characteristics.

Michiel Coetzer, Adam Focht and Michael Ponton have been recognized for their methods for simplification. Focht and Ponton's Delphi study simplified 100 servant leadership characteristics into twelve primary characteristics. Their list included valuing

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[86] Alan E. Kazdin, *Encyclopedia of Psychology* (Oxford University Press: Washington, DC, 2000), 6:140.

[87] Ronald M. Epstein and Edward M. Hundert, "Defining and Assessing Professional Competence," *Journal of American Medical Association* 287, (2002): 226.

[88] Coetzer, Bussin, and Geldenhuys, 15.

[89] Sen Sendjaya, *Development and Validation of the Servant Leadership Behavior Scale* (Monash University, 2005), 4.

people, humility, listening, trust, caring, integrity, service, empowering, serving others'

needs before their own, collaboration, love/unconditional love, and learning.[90] Coetzer's

research used a variety of instruments across twenty-one nations for his findings. His

findings, used as reference for this research, elevated eight systematic characteristics of a

servant leader. These characteristics include (a) authenticity, (b) humility, (c) compassion,

(d) accountability, (e) courage, (f) altruism, (g) integrity, and (h) listening.

Authenticity

Authenticity was identified in the literature as a core characteristic of servant

leadership theory. Authenticity was described as showing one's true identity, intentions,

and motivations.[91] In the context of identity, authenticity was examined by correlating the

underlying moral principles with evidenced behavior. If authenticity requires identifying

who we are then it requires "knowing ourselves and being ourselves."[92]

Other elements closely associated with the servant leadership characteristic of

authenticity have been presented by scholars. Sen Sendjaya and Brian Cooper,

synthesizing the work of James Autry, Joseph Badaracco and Richard Ellsworth, Alastair

Bain and David Loader, Thomas Becker, and Max De Pree, identify the consistent

behavior of authenticity as integrity, vulnerability, accountability, and self-security.[93]

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[90] Adam Focht and Michael Ponton, "Identifying Primary Characteristics of Servant Leadership: Delphi Study," *International Journal of Leadership Studies* 9, no. 1 (Spring 2015): 49-50.

[91] Christopher Peterson and Martin E. P. Seligman, *Character Strengths and Virtues: A Handbook and Classification* (New York: Oxford University Press, 2004), 402.

[92] Andre A. Pekerti and Sen Sendjaya, "Exploring Servant Leadership across Cultures: Comparative Study in Australia and Indonesia," *The International Journal of Human Resource Management* 21, no. 5 (2010): 765.

[93] Sen Sendjaya and Brian Cooper, "Servant Leadership Behaviour Scale: A Hierarchical Model and Test of Construct Validity," *European Journal of Work and Organizational Psychology* 20, no. 3 (2011): 8.

These traits acknowledge the prominence that humility plays in the life of servant leaders and the open response a leader has to learn from others.

Humility

Humility was defined in the literature as one who is consistent and modest with a heightened degree of self-awareness regarding one's strengths and challenges.[94] Van Dierendonck said this characteristic is demonstrated by the openness a leader shows toward learning.[95] Other scholars have said humility is seen in an individual's ability to perceive one's talent and achievements in the right perspective.[96] Servant leaders with this trait identify as having a humble attitude. Having a humble view of oneself was not synonymous with self-deprecation. It was not thinking less of oneself, but instead thinking of oneself less.

Humility was emphasized when a leader's awareness and focus were placed on others. Humble leaders enjoy helping others succeed. Servant leaders with this trait make it their intention to activate the talent of others and esteem them when a task is completed.[97] The servant leadership characteristic of humility is an attitude of virtue where a leader's access to resources, such as finances, position, and influence are used for the betterment of others.

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[94] Kathleen Patterson, *Servant Leadership: A Theoretical Model* (Doctoral Thesis, Regent University, VI, 2003), 4.

[95] Van Dierendonck, "Servant Leadership," 1231.

[96] Patterson, "Servant Leadership," 3.

[97] Van Dierendonck, "Servant Leadership," 1232.

Compassion

Compassion was another identified trait essential to servant leadership theory. Compassion was defined as the personal concern and well-being a leader has for a follower. Spears correlated compassion with the feelings of empathy one has for another motivating a behavioral response that extends personal care and kindness.[98] Another common motivator associated with the theme of compassion is love. Van Dierendonck wrote that compassion offers grace and unconditional "agape" love towards others.[99] Practicing compassion emphasized the process of learning over the immediacy of mistakes.

Themes of individuality were expressed in the literature as the responsibility a leader has to the health, wholeness, and well-being of their followers.[100] Denise Parris and Jon Peachey wrote, "Compassion places others and their well-being first."[101] Scholars have said that this type of relational interaction results in emotional healing helping others recover from hardships or difficulties.[102] Servant leaders recognize the unique value of humanity and see the practice of compassion as a bridge between the limitations of today and the hopes one holds for tomorrow.

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[98] Larry C. Spears, "Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders," *The Journal of Virtues and Leadership* 1, no. 1 (2010): 27.

[99] Dirk Van Dierendonck, and Kathleen Patterson, "Compassionate Love as a Cornerstone of Servant Leadership: An Integration of Previous Theorizing and Research," *Journal of Business Ethics 128*, no. 1 (2014): 121.

[100] Susan Finley, "Servant Leadership: A Literature Review," *Review of Management Innovation and Creativity* 5, no. 14 (2012), 136.

[101] Denise Linda Parris and Jon Welty Peachey, "A Systematic Literature Review of Servant Leadership Theory in Organizational Contexts," *Journal of Business Ethics* 113, no. 3 (2013): 386.

[102] John E. Barbuto Jr. and Daniel W. Wheeler. "Scale Development and Construct Clarification of Servant Leadership," *Group and Organization Management* 31, no. 3 (2006): 322.

Accountability

Citing Spears, Tony Edwards, Van Dierendonck, and Milton Sousa, Coetzer defined accountability as responsibility that sets and adheres to standards of transparency and clear expectations.[103] Responsibility refers to a leader's commitment to accomplish the agreed upon goals. Servant leaders recognize that their participation sets the standard for the whole and thus, by being open and transparent with their responsibilities, others can expect to be held to the same standard. Scholars agree that accountability monitors follower performance and grants the leader permission to move towards achieving established goals.[104]

Well-defined expectations ensure that both followers and leaders are held accountable. Accountability acts as a guide for a servant leader when the stewardship for followers is upheld. Popular literature on servant leadership has emphasized the relevance of accountability but it has often been neglected by scholars and continues to lack research on resulting outcomes.[105]

Courage

The servant leadership characteristic of courage, although only cited in six different articles according to Coetzer's research, made the list because of the activating theme it holds in respect to accountability.[106] Van Dierendonck stated, "A servant leader

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[103] Coetzer, Bussin, and Geldenhuys, 6.

[104] Milton Sousa and Dirk Van Dierendonck, "Servant Leadership and the Effect of the Interaction between Humility, Action, and Hierarchical Power on Follower Engagement," *Journal of Business Ethics* 141, no. 1 (2017): 15.

[105] Dirk Van Dierendonck and Inge Nuijten, "The Servant Leadership Survey: Development and Validation of a Multidimensional Measure," *Journal of Business and Psychology* 26, no. 3 (2011): 252.

[106] Coetzer, Bussin, and Geldenhuys, 6.

needs to be a courageous steward who is able to hold people accountable for their own good."[107] Courage defends the ethics of serving people first at all times. Despite adversity, courage enables the servant leader to "consistently stand up for what is morally right enduring obstacles, conflicts, and risks."[108]

Courage is directly associated with setting, translating, and executing a higher vision.[109] Scholars have said that for a servant leader to set, translate, and execute a higher purpose vision, the interest of others must supersede the interests of self.[110] Courage guides servant leaders to take calculated risks. "Without the courage to stand for what is right, followers face the possible victimization of destructive outcomes caused by selfish leaders."[111] Courage is practiced by servant leaders to try to alter adverse outcomes. Along with the servant leadership characteristic of altruism, courage is applied to benefit individuals, communities, and society.

Altruism

Altruism as a servant leadership characteristic was mentioned in the research by seventeen different articles.[112] Altruism was described as being others orientated.[113] The

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[107] Van Dierendonck and Nuijten, "The Servant Leadership Survey," 252.

[108] Robert F. Russell and A. Gregory Stone, "A Review of Servant Leadership Attributes: Developing a Practical Model," *Leadership and Organization Development Journal* 23, no. 3 (2002): 148.

[109] Coetzer, Bussin, and Geldenhuys, 17.

[110] James Alan Laub, "Assessing the Servant Organization: Development of the Organizational," (PhD diss., Florida Atlantic University Boca Raton, Florida, 2000), 23.

[111] Nancy Erbe, and Anthony H. Normore, *Collective Efficacy: Interdisciplinary Perspectives on International Leadership* (Bingley, U.K.: Emerald Group Publishing Limited, 2013): 97.

[112] Coetzer, Bussin, and Geldenhuys, 6.

[113] David E. Melchar and Susan M. Bosco, "Achieving High Organization Performance through Servant Leadership," *The Journal of Business Inquiry* 9, no. 1, (2010): 84.

servant leadership theme of serving others resonates with its identification. Altruism is not a synonym of other servant leadership traits but in partnership with other servant leadership traits it involves more.

Altruistic behavior extends far beyond the vision of betterment for the life of individuals. John Barbuto and Daniel Wheeler wrote that "altruism incorporated a larger, compelling vision to transforms families, organizations, committees, and society."[114] The characteristic of altruism defines a better life as serving others first and hopes to achieve the outcomes where followers become servant leaders themselves. Altruism, as an attitude and embodiment of serving, is the path toward the betterment of life for individuals.

Integrity

The keywords used for integrity in the literature address honestly, fairness, and equality among its citizens.[115] A. A. Pekerti and Sendjaya explain integrity as a moral standard where ethical practices support servant leadership outcomes.[116] Although the establishment of an ethical standard has come under attack in the 21st-century resulting in a lack of clear definition and a spectrum of interpretation, integrity to high ethical standards are required nonetheless.

Integrity in servant leadership is about acknowledging the trustworthiness of a leader. Integrity is directly related to ethics. Scholars have compared integrity to ethical

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[114] Barbuto and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 308.

[115] Russell and Stone, "A Review of Servant Leadership Attributes," 147-148.

[116] Pekerti and Sendjaya, 766.

leadership theory saying that the characteristic of integrity questions the appropriateness of organizational behavior.[117] This leadership characteristic emphasizes care for people and the cultivation of trust.

Listening

Listening was the last servant leadership characteristic identified by Coetzer. Listening was an active characteristic not to be misunderstood as hearing which was defined as a physiological function involving the reception of sound. Spears described listening as the deep commitment one holds to "actively and respectfully receive feedback, thought, and concern from followers."[118]

Servant leaders create time for reflection and silence in order to remain conscious of what is being communicated through both verbal and non-verbal communication. Rishabh Rai and Anand Prakash stated that the characteristic of listening is most prominently observed among servant leaders who have the ability to gain knowledge by asking the right questions.[119]

Competencies of Servant Leadership

Competency in servant leadership theory is directly related to results and outcomes. Citing Alan Kazdin, Ronald Epstein and Edward Hundert, Coetzer clarifies the distinction of a servant leadership characteristic from a servant leadership competency. He wrote, "While a characteristic is perceived as a personality trait regulating a person's

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[117] Van Dierendonck and Nuijten, "The Servant Leadership Survey," 257.

[118] Spears, "Character and Servant Leadership," 27.

[119] Rishabh Rai and Anand Prakash, "A Relational Perspective to Knowledge Creation: Role of Servant Leadership," *Journal of Leadership Studies* 6, no. 2 (2012): 74.

thoughts, feelings, and behaviors, competency is the application of cognitive and technical knowledge, skills, traits, and habits that are systematically applied to achieve a specific outcome."[120]

The goal of servant leadership is to obtain favorable outcomes by obtaining optimal personal effectiveness and well-being. This standard was defined by Greenleaf as followers becoming servant leaders. Eight characteristics of servant leadership have been identified. They are authenticity, humility, compassion, accountability, courage, altruism, integrity, and listening. These characteristics inform the application and practice of servant leadership competencies.

Four servant leadership competencies have been identified for this research. Using the work of Coetzer, the competencies of servant leadership theory are stewardship, vision, empowerment, and relationship-building.[121] For this research, these competencies will be augmented to include complementary competencies that align with the fivefold functions listed in Ephesians 4:11. These competencies will be augmented to include (a) stewardship, authenticity, and identity, (b) vision, love, and life purpose, (c) empowerment and follower response, and (d) relationship-building, trust, and follower well-being.

Stewardship, Authenticity, and Identity

The servant leadership competency of stewardship bears close association to authenticity and identity. Scholars have used the terms synonymously at times. The

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[120] Coetzer, Bussin, and Geldenhuys, 7.

[121] Coetzer, Bussin, and Geldenhuys, 7.

capacity a servant leader has to be a successful steward is dictated by the authentic

characteristics that leader holds. In the literature, authenticity was described as showing

one's true identify, intentions, and motivations.[122] According to servant leadership theory

a leader must have the authentic motive to serve. Peter Sun suggested that stewardship is

evidenced in servant leaders because of their identity as a servant, and such an identity is

an essential aspect of self-concept.[123]

Stewardship is closely associated with identity. Scholars have said that all people

have the desire to express their human identity through one's feelings and values.[124] Sun

stated that the servant leaders' identity,

> When activated, enables [servant leaders] to display servant behaviors, while the
> other leadership related identities (such as being a visionary) trigger other types of
> effective leadership behaviors according to the requirements of the situation.
> Effective servant leaders are cognitively and behaviorally complex, and
> understanding their identities is important in enabling us to understand what
> drives their servant and other associated behaviors.[125]

Stewardship can be summarized by the way a servant leader authentically accepts

responsibility and accountability for the common interest of individuals, organizations,

and society. The stewardship perspective of servant leaders is to act as a "caretaker" and

not an "owner."[126] "A servant leader takes responsibility for outcomes and abides by

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[122] Peterson and Seligman, *Character Strengths and Virtues*, 249.

[123] Peter YT Sun, "The Servant Identity: Influences on the Cognition and Behavior of Servant Leaders," *The Leadership Quarterly* 24, no. 4 (2013): 545.

[124] Boas Shamir, Robert J. House, and Michael B. Arthur, "The Motivational Effects of Charismatic Leadership: A Self-Concept Based Theory," *Organization Science* 4, no. 4 (1993): 580.

[125] Sun, 546.

[126] Coetzer, Bussin, and Geldenhuys, 18.

strong moral principles and good governance to implement positive change."[127] The results in the literature have showed that good stewards are entrusted with and accountable for the investment of finances, assets, resources, and outcomes that modify systems and procedures enhancing life satisfaction.[128]

A servant leader's competency in stewardship, authenticity, and identity generated followership when the motivation of the leader was fervently expressed and upheld. The momentum gained in part is due to the creation and communication of a compelling vision which is embodied in the life-purpose and expression of servant leaders to love people.

Vision, Love, and Life Purpose

Setting a compelling vision was another essential servant leadership competency acknowledged by scholars. Spears described setting a compelling vision as having the ability to conceptualize an image of a future reality that creates value for a community by linking past events and current trends with potential future scenarios.[129] Sendjaya added that progress towards the achievement of this compelling vision is always bound by a higher purpose vision, mission, and strategy of the organization.[130] Love was identified in the literature as the higher purpose.

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[127] Tony Edwards, "A Content and Contextual Comparison of Contemporary Leadership Approaches with Specific Reference to Ethical and Servant Leadership: An Imperative for Service Delivery and Good Governance," *Journal for Christian Scholarship* 46, no. 1_2 (2010): 93-109.

[128] Chathury, 89.

[129] Spears, "Character and Servant Leadership," 28.

[130] Sen Sendjaya, *Personal and Organizational Excellence through Servant Leadership: Learning to Serve, Serving to Lead, Leading to Transform* (Cham, Switzerland: Springer International Publishing, 2015), 103-116.

Although researchers have found it challenging to define and measure love as a competency, they have agreed that it serves as a core motivator. Some scholars have explained that the word "love" is rooted in the ancient Greek concept implying an unconditional love for another without expectation of personal gain or reciprocation.[131] The Greek word for love used here is *agapao*. *Agapao* is a servant leadership competency which distinguishes servant leaders from other types of leaders. Leaders who selflessly serve for the pure benefit of others demonstrate this love "with little concern to achieving personal, self-serving outcomes."[132]

While *agapao* has been one proposed expression by scholars to identify the servant leadership competency of love, some scholars have chosen to call it compassionate love. Susan Sprecher and Beverly Fehr are among those suggesting a less spiritual definition for love that holds more closely to an empathetic concern for all life. They wrote that,

> [Compassionate love is] an attitude toward other(s), either close others or strangers or all of humanity; containing feelings, cognitions, and behaviors that are focused on caring, concern, tenderness, and an orientation toward supporting, helping, and understanding the other(s), particularly when the other(s) are perceived to be suffering or in need.[133]

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[131] Patterson, Servant Leadership, 3.

[132] Douglas B. Grisaffe, Rebecca VanMeter, and Lawrence B. Chonko, "Serving First for the Benefit of Others: Preliminary Evidence for a Hierarchical Conceptualization of Servant Leadership," *Journal of Personal Selling and Sales Management* 36, no. 1 (March 2016): 43.

[133] Susan Sprecher and Beverley Fehr, "Compassionate Love for Close Others and Humanity," *Journal of Social and Personal Relationships* 22, no. 5 (2005): 630.

The benefit of this love, Bruce Winston added, is "it compels a servant leader to do good toward a follower because it is the right thing as opposed to doing good to be seen."[134] Compassionate love, like *agapao*, serves as the informing criteria for a servant leader's purpose to first serve and then lead.

The life purpose of a servant leader has become synonymous with love. Love fuels the creation and implementation of a compelling vision. Scholars proposed love in servant leadership as the primary motive for ethical behavior more than any other leadership theory.[135] Greenleaf stated that it is the love that a leader has for followers that motivate that leader to serve and to empower others at all costs. He wrote, "The best test [for a servant leader], and the most difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"[136]

Servant leadership theory attributes meaning and purpose to a leader's life and work. Scholars have commented that people have an internal drive to attribute meaning to their life and work, and that remains true for a leader.[137] Life purpose for a leader is not about adapting to the scripted vision of another individual but holding to the convictions of one's self. Bill George agreed.

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[134] Bruce E. Winston, *Be a Leader for God's Sake: From Values to Behaviors* (Virginia Beach, VA: Regent University-School of Leadership Studies, 2002), 55.

[135] David M. Mayer, Karl Aquino, Rebecca L. Greenbaum and Maribeth Kuenzi, "Who Displays Ethical Leadership, and Why Does it Matter? An Examination of Antecedents and Consequences of Ethical Leadership," *Academy of Management Journal* 55, no. 1 (2012): 153.

[136] Greenleaf, 62.

[137] Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 702.

Without a real sense of purpose, leaders are at the mercy of their egos and are vulnerable to narcissistic impulses. There is no way you can adopt someone else's purpose and still be an authentic leader. You can study the purposes others pursue and you can work with them in common purposes, but in the end the purpose for your leadership must be uniquely yours.[138]

A compelling vision established by a servant leader is synonymous with a leader's life purpose. The life purpose of a servant leader is to see love influence and impact the lives of followers. Van Dierendonck recognized in his research that love is the motive of a leader which he identifies as humility, gratitude, forgiveness, and altruism (Table 3.1). These traits have a direct impact on the way a leader carries out the work of serving others. These behavioral competencies impact the way a leader empowers others.

Table 3.1 Compassionate Love and Follower Well-Being

Compassionate love	Virtuous Traits: Humility Gratitude Forgiveness Altruism	Servant Leader Behavior: Empowerment Authenticity Stewardship Providing Direction	Follower Well-being: Optimal Human Functioning Sense of Community
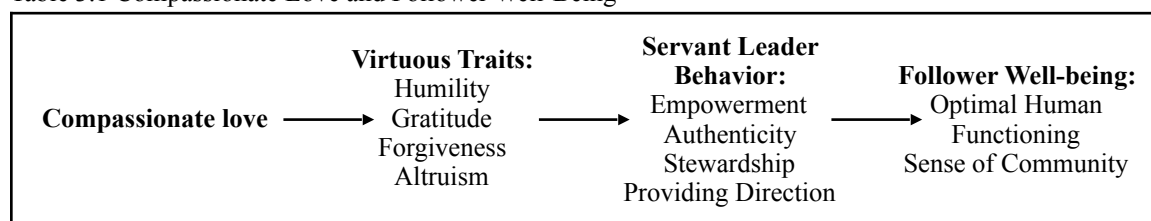
Source: Adapted from Dirk Van Dierendonck, and Kathleen Patterson, "Compassionate Love as a Cornerstone of Servant Leadership: An Integration of Previous Theorizing and Research," *Journal of Business Ethics* 128, no. 1 (2014): 120.

Empowerment and Follower Response

Empowerment was the third servant leadership competency identified in the research. In synthesizing the research, Coetzer defined empowerment as a leader's commitment to using influence for the process of "developing others to prosper."[139] Follower maturity was described as identifying and activating individual talent. Increased

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[138] Bill George, *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value* (San Francisco, CA: John Wiley and Sons, 2003), 19.

[139] Coetzer, Bussin, and Geldenhuys, 7.

follower self-confidence, well-being, and proactive behavior are the goals of empowering others.

The competency of empowerment means extending ownership to followers. Ownership is extended through sharing information and responsibility. Sousa and Van Dierendonck said that sharing responsibility communicates to followers that the organization, in the person of the leader, cares about them and their development through their work.[140] Autonomous decision making, information sharing, coaching, and mentoring individuals have been linked to increased innovative performance among followers.[141]

According to servant leadership theory empowerment leads to increased follower well-being and performance. Scholars have noticed that a direct link exists between servant leadership and self-efficacy.[142] Followers have expressed feelings of increased competence in their job when servant leaders provide opportunities to learn new skills. The research showed that productivity, innovation, and follower response increased when followers perceived that their work was valued.[143] Servant leaders empower followers to

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[140] Sousa and Van Dierendonck, Servant Leadership and the Effect of the Interaction between Humility, Action, and Hierarchical Power on Follower Engagement, 16.

[141] Lee J. Konczak, Damian J. Stelly and Michael L. Trusty, "Defining and Measuring Empowering Leader Behaviors: Development of an Upward Feedback Instrument," *Educational and Psychological Measurement* 60, no. 2 (2000): 303.

[142] Fred O. Walumbwa, Chad A. Hartnell and Adegoke Oke, "Servant Leadership, Procedural Justice Climate, Service Climate, Employee Attitudes, and Organizational Citizenship Behavior: A Cross-Level Investigation," *Journal of Applied Psychology* 95, no. 3 (2010): 518.

[143] Van Dierendonck, "Servant Leadership," 1243.

become involved in decision making by sharing information and providing

opportunities.[144] The result is the psychological empowerment of individuals.

Greenleaf stated that the goal of empowerment is to see followers become servant

leaders. Greenleaf's standard of measure asked, "Do [followers] grow as persons; do they

while being served become healthier, wiser, freer, more autonomous, more likely

themselves to become a servant?"[145] Attaining personal growth and organizational

advancement is not only reliant on the competency of a servant leader but also the

reception of empowerment offered to the follower. The follower must choose to partner

in knowledge, ownership, and reward.

Scholarly research has documented some of the effects that empowerment has on

follower response and leadership avoidance. One premise is that if followers perceive a

benevolent servant leader is leading them then a "pay it forward" empowered response

could motivate followers to respond by engaging in their work beyond traditional

boundaries.[146] Robert Liden and Alexandra Panaccio additionally suggest that when

leaders take time for the needs of followers they can identify "tailor-made" ways to serve

their followers.[147] When these factors are present, the research showed an increase in

follower response and a decrease in leadership avoidance.

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[144] Alexander Newman, Gary Schwarz, Brian Cooper, and Sen Sendjaya, "How Servant Leadership Influences Organizational Citizenship Behavior: The Roles of LMX, Empowerment, and Proactive Personality," *Journal of Business Ethics* 145, no. 1 (2017): 53.

[145] Greenleaf, 22.

[146] Grisaffe, VanMeter, and Chonko, 46.

[147] Martin Lacroix and Armin Pircher Verdorfer, "Can Servant Leaders Fuel the Leadership Fire? The Relationship between Servant Leadership and Followers' Leadership Avoidance," *Administrative Sciences* 7, no. 1 (2017): 9.

Servant leaders empower followers but outcomes rest on follower response. The activating theme in the research rests in a leader's distinctive competency for relationship-building. Leader-Member Exchange theory (LMX) has been one field of research that measures this. LMX theory explains the process by which servant leaders influence their followers to go above and beyond their job role through the development of high-quality social exchange of care and concern.[148] LMX tries to explain the connection between leadership behavior and follower empowerment/response. Relationships high in LMX are characterized by high levels of mutual trust, respect, and obligation.

Relationship-Building, Trust, and Follower Well-Being

Building trusting relationships were viewed as a competency of servant leadership theory. "Building trusting relationships with followers creates an environment of care, encouragement, and support for follower needs, aspirations and potential."[149] Direct ties have been made linking positive, nurturing, caring relationships to positive outcomes among followers. Scholars have likewise noted that adverse outcomes have been linked to a leader's lack of support and concern.[150]

Scholars have identified two types of trust that exist between leaders and followers. They are cognitive-based trust and affective-based trust.[151] Cognitive-based

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[148] Van Dierendonck, "Servant Leadership," 1248.

[149] Van Dierendonck, "Servant Leadership," 1248-1249.

[150] Joseph Forgas and Julie Fitness, *Social Relationships: Cognitive, Affective, and Motivational Processes* (New York: Psychology Press, 2008), 55-73.

[151] Suzanne Seto and James C. Sarros, "Servant Leadership Influence on Trust and Quality Relationship in Organizational Settings," *International Leadership Journal* 8, no. 3 (2016): 26.

trust involves the logical evidence that determines a followers' reliability and competence under specific circumstances. In contrast, affect-based trust involves follower emotions toward a leader's feelings or motives. Although both have been identified to be influential, affect-based trust has been noted as being especially important because followers make personal investments in building trusting relationships with those they follow. Scholars recognize that when leader concern is expressed, followers have reported a higher likelihood to reciprocate.[152]

Empirical evidence supports the premise that servant leadership theory can enhance the well-being of its followers when trust is present. An abundance of data presented by Jit Ravinder, citing the work of Yusuf Cerit, Jeff Hale and Dail Fields, Pekerti and Sendjaya, and others, shows that a positive work climate directly relates to a followers' sense of well-being, greater organizational commitment, and performance and satisfaction.[153]

Servant Leadership Practice - The Functions of Ephesians 4:11 in the Secular

A direct link between servant leadership and the fivefold functions identified in Ephesians 4:11 is non-existent in the literature; however there is an indirect link. The servant leadership characteristics which define servant leader competencies share a commonality with the fivefold functions of the apostle, prophet, evangelist, shepherd and teacher. The hypothesis this research pursued was the correlation between the

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[152] Russell Cropanzano and Marie S. Mitchell, "Social Exchange Theory: An Interdisciplinary Review," *Journal of Management* 31, no. 6 (2005): 877.

[153] Ravinder Jit, C. S. Sharma, and Mona Kawatra, "Healing a Broken Spirit: Role of Servant Leadership," *Vikalpa* 42, no. 2 (2017): 80.

characteristics and competencies of servant leadership and the fivefold functions of

Ephesians 4:11.

Indirect links exist correlating servant leadership theory with the apostolic

functions of Ephesians 4:11. First, scholars have identified that servant leadership is often

considered synonymous with spiritual leadership.[154] While the cohesion of spirituality

and leadership may feel dissonant, spiritual leadership has made mention in the

literature.[155] Second, servant leadership theory has been attributed to founders of religion,

human right activists, and great philosophers. Jesus, the Prophet Mohammad, as well as

human rights activists like Nelson Mandela, Martin Luther King Jr., and others, have

been associated with servant leadership theory.[156]

Sun distinctly correlates Jesus' characteristics and competencies with servant

leadership. He wrote, "The best-known example of a leader governed by a servant

identity is the Lord Jesus Christ."[157] The Apostle Paul said this of Jesus,

> Let this mind be in you which was also in Christ Jesus, who being in the form of
> God, did not consider it robbery to be equal with God, but made Himself of no
> reputation, taking the form of a bondservant, and coming in the likeness of men.
> And being found in appearance as a man, He humbled Himself and became
> obedient to the point of death, even the death on the cross (Phil. 2:5-8 NKJV).

Spirituality cannot be detached from leadership theory.[158]

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[154] Gilbert W. Fairholm, *Capturing the Heart of Leadership: Spirituality and Community in the New American Workplace* (Westport, CT: Greenwood Publishing Group, 1997), 113.

[155] Lois K. Draina, "Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership," edited by Larry C. Spears, *Journal of Catholic Education* 3, no. 2 (2013): 263-265.

[156] Adobi Jessica Timiyo and Annie Yeadon-Lee, "Universality of Servant Leadership," *International Leadership Journal* 8, no. 3 (2016): 6.

[157] Sun, 549.

[158] Laura Reave, "Spiritual Values and Practices Related to Leadership Effectiveness," *The Leadership Quarterly* 16, no. 5 (2005): 657.

Coetzer's conclusions, outlined in the literature of servant leadership theory, demonstrated congruity to the definitions, characteristics, and competencies of the apostolic function, the prophetic function, the evangelistic function, and the shepherding and teaching function. These functions were categorized as strategic and operational (Table 3.2).

Table 3.2 Functions of a Servant Leader

Performance Area	Strategic Servant Leadership		Operational Servant Leadership	
Function	Set, translate, and execute a higher purpose vision	Become a role model and ambassador	Align, care, and grow talent	Continuously monitor and improve
Objectives	• Set a higher purpose vision • Translate the vision into a mission, strategy, and goals • Execute the vision by serving others • Stand up for what is right	• Self-knowledge • Self-Management • Self-improvement • Self-revealing • Stay within the rules	• Align followers • Care for and protect followers • Grow followers	• Good stewardship • Monitor performance • Improve systems, policies, processes, product, and services
Characteristics	Courage Altruism	Authenticity Humility Integrity	Listening Compassion	Accountability
Competencies	Compelling Vision	Personal Capability	Building Relationships Empowerment	Stewardship

Source: Michiel Frederick Coetzer, Mark Bussin, and Madelyn Geldenhuys, "The Functions of a Servant Leader," *Administrative Sciences (2076-3387)*7, no. 1 (March 2017): 18.

Strategic Servant Leadership

Strategic servant leadership characterizes the first two functions. The first function acts as an ambassador and role model while the second function acts to set, translate and execute a higher purpose vision.[159] These two functions are arguably synonymous with the apostolic function and the prophetic function in Ephesians 4:11.

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[159] Coetzer, Bussin, and Geldenhuys, 17.

Stewardship, Authenticity, and Identity: The Apostolic Function

The servant leadership competencies of stewardship, authenticity, and identity are identical to the competencies of the apostolic function in Ephesians 4:11. Citing an example, Leighton Ford argues that Jesus' identity operated out of a sense of deep security when he is recorded as washing his disciples' feet.[160] This demonstration of servitude was not done out of weakness but out of authority. Recording this apostolic moment of Jesus, the Apostle John illustrated that Jesus' servitude was tied to his authority. John wrote,

> Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him (John 13:3-5).

Stewardship, authenticity, and identity are servant leadership competencies directly related to the role of an ambassador.[161] An ambassador is an accredited diplomat sent by a country as its official representative to a foreign country. The terminology used for an ambassador in the servant leadership literature aligns with the definition of an apostle or *apostolos* in the Greek meaning "sent one." Jesus demonstrated that he was "the sent one" come to bring official representation from the far-off realm of eternity.

Vision, Love and Life Purpose: The Prophetic Function

The second strategic servant leadership function pertained to the setting, translating and executing a higher purpose vision. This servant leadership competency of

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[160] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove: InterVarsity Press, 1991), 153.

[161] Coetzer, Bussin, and Geldenhuys, 12.

creating a compelling vision determined by love and life purpose is arguably similar to the competencies and characteristics of the prophetic function in Ephesians 4:11. The prophetic function referred to in Ephesians 4:11 was exemplified through the intimacy Jesus had with the Father. The intimacy Jesus had with the Father granted him divine awareness of the future. This awareness was the Father's higher purpose vision.

Jesus' ministry was to translate and execute the Father's vision. John 15:12-13 serves as the link where the Apostle wrote, "This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends." Jesus was aware that the ultimate expression of servant leadership was for him to lay down his life through his death on the cross. According to the Scriptures, this was his work, the setting, the translating and executing of the higher purpose vision.

Vision, love and life purpose as a servant leadership competency holds a direct link to the prophetic function listed in Ephesians 4:11. The Apostle Paul's use of *agapao* translated as unconditional love in Romans 5:8 describes that "God shows his love for us in that while we were still sinners, Christ died for us." Servant leadership theory is illustrated in the demonstration of this competency.

Operational Servant Leadership

Strategic servant leadership functions to establish leader responsibility as an ambassador and role model for followers. It involves the establishment and embodiment of the higher purpose vision. Operational servant leadership functions to serve and

empower followers to achieve the higher purpose vision through the process of becoming servant leaders themselves.[162]

Operational servant leadership aims to achieve this by empowering followers and tending to the care and well-being of followers. Operational servant leadership tends to the identification, alignment, and release of talent in followers through the provision of resources and care that enables followers to mature and improve.[163] These functions are conceivably identical with the evangelistic function and the shepherding and teaching functions in Ephesians 4:11.

Empowerment and Follower Response: The Evangelist Function

Empowerment and follower response are practiced in the marketplace as a secular expression of the evangelistic function. The competency of empowerment is most commonly agreed upon in the literature as beginning with the sharing of information. This sharing of information extends to followers the choice to respond in either participation or avoidance. An affirmative response to empowerment from followers means extending ownership to followers. The goal of empowerment according to servant leadership theory is for followers to become servant leaders themselves.

The semantics used for empowerment as a servant leadership competency, although appearing uniquely distinct, has the same applications as the evangelistic function. The evangelistic function involves the process of sharing information. In evangelism, the information shared bears the substance of faith. Nonetheless, it is the

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[162] Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time* (Nashville, TN: Thomas Nelson, 2008), 29.

[163] Coetzer, Bussin, and Geldenhuys, 15.

very content of the information itself that prompts the response of a follower to make a choice. The competency of empowerment in the marketplace involves sharing information that relates to organizational strategies, goals, and solutions. In evangelism, the information being shared is specific to the eternal vision of the work accomplished through the death, burial, and resurrection of Jesus.

Another commonality that exists among the competency of empowerment in servant leadership theory and the evangelistic function is ownership. The goal of the fivefold function of evangelism is to empower followers to become servant leaders themselves. Servant leadership holds this ideology. Jesus established the standard. In the workplace, empowerment results in followers modeling their lives after the values of the leader to contribute individual, distinct talents that complement the leader.

The empowerment that the evangelistic function grants the follower is to imitate Jesus. Jesus said, "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher" (Luke 6:40). Jesus transferred the ownership of his work to his disciples. The Apostle Paul compared ownership as a follower of Jesus to that of a child who is an heir. He wrote, "The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him" (Rom. 8:16-17).

The competency of empowerment identified in servant leadership theory is similar to the evangelistic function identified in Ephesians 4:11. According to servant

leadership theory, empowerment leads to increased follower well-being and performance. The Bible calls this discipleship.

Relationship-building: The Shepherding and Teaching Function

The final competency of operational servant leadership is the oversight, monitoring, and care that a servant leader offers to followers. The motive a servant leader has to offer and provide personal care and oversight to followers is a servant leader's gift. Servant leaders take responsibility for a follower's potential, well-being, and livelihood. Competency is not reduced to the feelings of happiness but the empowerment and release of a follower's talents and gifts. Servant leaders hope to release a follower's most significant contribution to the organizations and communities they serve.

The competency of relationship-building is established as a trusting bond among leaders and their followers. "Given the current business environment, leadership—most notably, servant leadership—is of particular relevance as the interaction between leader and follower are key components in building trust and quality relationships."[164] Trust grants the servant leader the permission to encourage, rebuke, spur, challenge, and discipline. Improved follower livelihood results when the leader/follower relationship is founded on trust.

Relationship-building is a servant leadership competency directly related to the shepherding and teaching function listed in Ephesians 4:11. The priority placed on relationship-building in servant leadership theory applies directly to the biblical tasks of the shepherd and the teacher. The images of a shepherd and a teacher are repeatedly used

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[164] Seto and Sarros, "Servant Leadership Influence on Trust and Quality Relationship in Organizational Settings," 23.

throughout the Bible. Shepherding provides oversight, care, and relationship for the well-being of others. The Apostle Peter encouraged the elders of the church to "shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock" (1 Pet. 5:2-3).

The Apostle Paul admonished leaders to not neglect the teaching of the truth found in the word of God. He wrote to Timothy, "I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching" (2 Tim. 4:1-2).

Relationship-building, trust, and follower well-being is a servant leadership competency that Jesus modeled as a shepherd and a teacher. The task of this fivefold function is to provide care and direction helping followers release their divine potential. As servant leaders build relationships to equip followers, followers become servant leaders who build relationships to identify, envision, empower, equip and release other followers.

Summary

The fivefold functions listed in Ephesians 4:11 are supported by servant leadership theory. Although the fivefold functions of the apostle, prophet, evangelist, shepherd and teacher are not recognized by servant leadership theory, they appear synonymous.

The apostolic function is present in the skillset and passion of the steward who in response to his own identity remains authentic to carrying out his life purpose. The authentic leader will remain faithful to his calling which results in the initiative of birthing new enterprises where the higher vision of unconditional love can be expressed and grow. The prophetic function is represented in the visionary who unrelentingly casts, encourages, and holds others to the highest standard. Although the prophetic function is demonstrated in the casting and executing of vision, the prophetic function acknowledges and emphasizes the holy standard established by the creator God.

The evangelistic function is practiced through the competency of empowering others through the sharing of information, ownership, and reward. Although varying in the specific content being shared, empowerment offers information that moves a follower from ignorance to awareness. Awareness in the form of empowerment bestows on followers the cognitive choice to either participate and embrace responsibility or respond with avoidance. Servant leaders make the fivefold function of the shepherd and the teacher available to everyone who responds affirmatively to become a servant leader. In servant leadership theory, as well as discipleship, these fivefold functions are necessary for the increased health, influence, and well-being of individuals, organizations, communities, and society. The church has a part in accomplishing this.

Similarities exist between the competencies of servant leadership theory and the fivefold functions of Ephesians 4:11. The goal of servant leadership is to move followers toward becoming servant leaders. The goal of discipleship is to move followers toward becoming servants. Barriers keep the church from identifying, envisioning, empowering,

equipping, and releasing followers to practice and using their fivefold functions. The

purpose of this research was to identify barriers that keep the church from fully

expressing the fivefold functions listed in Ephesians 4:11 to develop principles for

releasing 21st-century disciples into their missional potential and design.

CHAPTER FOUR: RESEARCH DESCRIPTION AND METHODS

Data and Methodology

The purpose of this research was to identify barriers that keep the church from fully expressing the fivefold functions listed in Ephesians 4:11 to develop principles for releasing 21st-century disciples into their missional potential and design. The church is not fully expressing the fivefold functions when barriers keep individuals from practicing and using their fivefold functions. The researcher used a mixed-method approach to grounded theory to identify barriers. Quantitative and qualitative research methods were used to collect data. A questionnaire was used to collect data from church volunteers. Interviews were used to collect data from pastors. Volunteers were identified as those who were eighteen years of age or older and currently serving in the church.

The interviews with the lead pastors of the participating churches were semi-structured and open-ended. The responses were used to identify emerging themes to construct concepts and theory. The concepts discovered in the data validated the conceptual barriers preventing followers of Jesus from identifying and practicing their spiritual gifts. The identification of these barriers was used to develop principles to help church leaders identify, envision, empower, equip and release disciples into their missional potential and divine design.

Grounded Theory

Grounded theory was introduced by Barney Glaser and Anselm Strauss in their 1967 work titled *The Discovery of Grounded Theory*. Their premise was that researchers needed a methodology that allowed for the emergence of new theories. Scholars have said grounded theory is inductive in the way it collects and analyzes qualitative data to develop new theories.[165] These theories, grounded in the data from which they emerge, "rise in contrast to previous methodologies which relied on analytical constructs, categories, or variables from pre-existing theories."[166]

Grounded theory is different from other research methods. Scholars have said that in grounded theory the process of data collection and analysis is merged.[167] Strauss and Corbin taught that the analytic method of the collection of data is done through a series of data collection efforts and ongoing comparisons.[168] In grounded theory, hypotheses emerge from the data. This approach to research is different from other methods in which hypotheses are tested. Along with the introduction of grounded theory, scholars have debated the problems with induction. Clarification has been needed between discovery versus construction and social processes versus individual experience.

One challenge to grounded theory pertains to inductive research. Strauss and Corbin wrote, "Data collection, analysis, and theory stand in reciprocal relationship with

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[165] Kathy Charmaz, *Constructionism and the Grounded Theory Method in the Handbook of Constructionist Research* ed. J.A. Holstein and J.F Gubrium (New York, Guilford Press, 2008), 397-398.

[166] Carla Willig, *Introducing Qualitative Research in Psychology* (Maidenhead, UK: McGraw-Hill Education, 2013), 69.

[167] Willig, 72.

[168] Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Newbury Park: Sage Publications, 1990), 23.

each other and research begins with an area of study and what is relevant to that area is allowed to emerge."[169] Scholars argue whether or not the method grants too much attention to the researcher.[170] If grounded theory intends to give rise to new theories then who validates those new theories? The use of an inductive method shows that the researcher's bias is present. Ian Dey described it as,

> Even if we accept the (doubtful) proposition that categories are discovered, what we discover will depend in some degree on what we are looking for – just as Columbus could hardly have 'discovered' America if he had not been looking for the 'Indies' in the first place.[171]

"When research assumes the task of letting the data speak, critics of positivism convincingly argue that all observations are made from a particular perspective and therefore whatever discoveries emerge depends on the observer's position."[172]

Scholars have another conflict with grounded theory in the way data is discovered versus constructed. When Glaser and Strauss introduced grounded theory they suggested that theory would rise or emerge out of the data. The terms 'discover' or 'emerge,' scholars argue, challenges that categories and theories cannot simply 'emerge' from data without the researcher imposing categories of meaning into the data.[173]

In response, Kathy Charmaz presented a solution to this problem. She introduced a constructionist version of grounded theory that stated, "Theory does not emerge from

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[169] Barney G. Glaser and Anselm L. Strauss, *Awareness of Dying* (Chicago: Aldine Publishing Company, 1965), 23.

[170] Willig, 78.

[171] Ian Dey, *Grounding Grounded Theory: Guidelines for Qualitative Inquiry, Vol. 282* (London: Academic Press), 104.

[172] Willig, 78.

[173] Willig, 73.

the data but is constructed by the researcher through the interaction with the data."[174]

According to her, grounded theory granted the researcher the ability to generate and

construct theory instead of discovering theory from within the data. "The discovery

process consists of discovering the ideas the researcher has about the data after

interacting with it while rightfully acknowledging the researcher's decisions in shaping

the data and the findings."[175] In acceptance of Charmaz's ideas, Karen Henwood and

Nick Pidgeon substitute the term "theory generation" for "discovery" to capture the

constructive element in the process of theory development.[176]

    The third challenge scholars presented in response to grounded theory focuses on

social process versus individual experience. Scholars intended to use grounded theory to

clarify and explain social processes and their consequences.[177] The researcher recognized

that the congruent nature of the research involved both social process and individual

experience. When social process and individual experience are not acknowledged, the full

cycle of interpretative inquiry made by the researcher is altered. Scholars have said that

in doing this the understanding of the participant's experience has been minimized to

only the identification of categories of meaning and experience.[178] Scholars have argued

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[174] Charmaz, 402.

[175] Willig, 73.

[176] Karen Henwood and Nick F. Pidgeon, "Qualitative Research and Psychological Theorizing," *British Journal of Psychology* 83, no. 1 (1992): 101.

[177] Willig, 77.

[178] Willig, 76.

that both are indeed required for the researcher to gain a fuller understanding of the data.[179] To remedy this, a data only analysis approach was used.

Grounded theory has continued to remain a viable research methodology among researchers. The researcher selected this methodology because "grounded theory allows for the simple discovery of new emerging patterns in data."[180] To generate data for this research, the researcher used a questionnaire and semi-structured interviews.

Research Design

Data collection for the research included the design and use of a questionnaire and interviews. A questionnaire was used to collect data from a church volunteer's perspective and experience while the interviews were used to collect data from the lead pastors of each church. After collecting the data, the data was evaluated and organized into themes. The results were then used to identify principles for the church to move towards releasing 21st-century disciples into their missional potential and design.

The researcher first designed a questionnaire and an interview guide. The questionnaire was used to identify common barriers among participants that limited the practice and use of their fivefold functions. The interview guide was designed to reflect the questionnaire and was used to inquire the perspective of the lead pastor of the participating churches.

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[179] Willig, 78.

[180] Isabelle Walsh, Judith A. Holton, Lotte Bailyn, Walter Fernandez, Natalia Levina, and Barney Glaser, "What Grounded Theory is… A Critically Reflective Conversation among Scholars," *Organizational Research Methods* 18, no. 4 (2015): 593.

Research Participants

Research participants consisted of two groups: laity and clergy. Participants were directly associated with the five participating churches (Table 4.1). Laity was defined as an adult volunteer. Volunteers were non-paid, active ministry practitioners directly associated with serving in the ministry of the participating church. The second group of participants identified as lead pastors. Each lead pastor was directly responsible for the oversight of the church in which all those participating in the research volunteered.

Table 4.1 Research Demographics for Participating Churches

	Church 1	Church 2	Church 3	Church 4	Church 5
Denomination	Churches of God	Churches of God	Non-Denominational	Evangelical Congregational	Independent Missional Network
Lead Pastor Tenure	4 years	7 years	4 years	17 years	6 years
Age of Church	est. 1879	est. 2010	est. 2013	est. 1968	circa. 1986
Weekly Attendance	400 +/-	140 +/-	80 +/-	130 +/-	300 +/-
Active Volunteers	40%	70%	35%	60%	25%
Geographical setting	Rural	Sub-Urban	Urban	Sub-Urban	Sub-Urban
Ethnicity	>95% White	90% white; 10% multi-racial	50% Hispanic; 25% African American; 25% White	>95% White	90% White; 10% African American

Participants identified as laity met the following criteria for the research. They were over the age of eighteen, had formerly made a public expression of faith in the church, had volunteered in some form of ongoing ministry at the church, and acknowledged their regular participation and attendance at such participating church. Participating laity/volunteers were both male and female.

Lead pastors met the following criteria. The pastor of each participating church had served in the role of pastor for a minimum of four years with all pastors serving on staff for over ten years. Each pastor shared similar responsibilities for each church as it pertained to headship, leadership, vision, shepherding, and teaching. All lead pastors were male. A total of 83 volunteers returned the questionnaire with an average of 16.6 participants per church. All five lead pastors were interviewed.

Questionnaire

A questionnaire was used to collect data from volunteers to identify the barriers that keep the church from fully expressing the fivefold functions listed in Ephesians 4:11. Answers were obtained using multi-type questioning. A combination of multiple choice and Likert Scale questioning was used. A five-point Likert Scale was used ranging from "strongly disagree" to "strongly agree." Questionnaire design included eighteen questions separated into three categories. The categories were spiritual gifts, corporate church experience, and participant demographics (Appendix A). Results from participants were confidential and anonymous.

Section one focused on spiritual gifts. A combination of multiple choice and Likert-type questions were used. Eleven questions were used in this section to gain participants' perspective and experience as it related to their theological understanding, personal awareness, identification, and application of the fivefold functions of Ephesians 4:11. Questions one and two inquired about the participants' theological understanding of the meaning and application of Ephesians 4:11. Questions three through five inquired about the participants' experience with the specific fivefold functions. Questions six

through eight sought to measure the participants' ownership, situational application, and reward from using their fivefold functions. The section concluded with questions nine through eleven seeking to gain the participants' understanding as it applied to the barriers that exist preventing such identification, application and practice of one's fivefold functions.

The second section inquired about the participants' corporate church experience. It involved collecting their perception of how church leadership communicated, valued and modeled the fivefold functions. This section collected the participants' corporate perspective of the church as it related to the education, experience, and practice of the fivefold functions listed in Ephesians 4:11. These questions were numbered twelve through seventeen on the questionnaire. Only Likert-type questions were used for this section. Question twelve and thirteen surveyed the participants' understanding of to whom they believed Ephesians 4:11-12 applied. Questions fourteen through seventeen inquired about the participants' perspective concerning how church leadership attends to the teaching, studying, encouraging, and applying the fivefold functions.

The third section gathered demographical data from each volunteer. The questions collected data pertaining to gender, age, and length of time serving with the church. Participation was measured by collecting responses for the number of years the participant had been attending the church, the number of ministries in which they currently served, and the number of events participants had served in their community. Results from the questionnaire were collected, exported to a spreadsheet, and collated for analysis.

Interviews

Interviews were used to collect data from the lead pastors of each church for identifying internal and external barriers keeping their church from fully expressing their fivefold functions. The interview allowed each pastor the opportunity to communicate their understanding of the fivefold functions in Ephesians 4:11 and give the researcher insight into the church's vision and mission. The interviews were semi-structured following best interview practices. This allowed participants to describe their experience and perspectives in their own words.[181]

Interviews were conducted in a location determined by the interviewee to be comfortable and casual. The interviews for Church 1, Church 4, and Church 5 were conducted at a local cafe. The interview for Church 2 was conducted online via technology. The interview for Church 3 was held in the church office of the lead pastor. Interviews were done in person and recorded with permission of the participant. Audio files were then transcribed by a third party as agreed upon by the participant and were kept confidential as detailed by the informed consent.

The interview guide had nine questions that were categorized into three sections: participant demographics, fivefold functions, and corporate church experience (Appendix B). The first question collected demographical information from the lead pastor and the church which they served. Six questions focused on the pastor's perspective, knowledge, and preference given to the fivefold functions in Ephesians 4:11. Three questions focused

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[181] Zubin Austin and Jane Sutton, "Qualitative Research: Getting Started," *The Canadian Journal of Hospital Pharmacy* 67, no. 6 (2014): 438.

on how the church attended to teaching, studying, encouraging, and applying the fivefold functions.

The researcher began the interview with demographical questions. These types of questions allowed the researcher to set the tone of the interview, establish rapport, and gain confidence and trust from participants.[182] During this part of the interview, the researcher recorded the date, the participant's name, and the participant's formal title, role and duration of position at the church. Other data collected included measuring the church's size by recording the number of those in weekly attendance, membership, and currently serving as an active volunteer.

The second part of the interview inquired about the pastor's perspective, knowledge, and preference given to the fivefold functions in Ephesians 4:11. Questions one and two asked the pastor to describe their understanding and theological perspective of the fivefold functions in Ephesians 4:11. Two follow-up questions were prepared beforehand by the researcher and were only asked if the pastor neglected to speak to any of these details. The first follow-up question asked the pastor to clarify to whom they believed Ephesians 4:11-12 applied. The second follow-up question asked the pastor to identify the fivefold function in which they most and least related.

Questions three and four asked the pastor to identify where and when volunteers had been seen practicing their fivefold functions. They were then asked to grade the level of effectiveness of those volunteers using an A, B, C, D or F grading scale and give an explanation to why. Finally, questions five and six asked the pastor to identify internal

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[182] Paul Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design, Strayer University 2010 Custom Edition* (Upper Saddle River, NJ: Merrill, 2010), 188.

and external barriers they thought were present in keeping volunteers from using their fivefold functions. This section was concluded by the researcher asking the pastor to prioritize and identify those top identified barriers and explain their reasoning.

The third part of the interview focused on corporate church culture and the strategic development for how the church prioritized the teaching, studying, encouragement, and application of the fivefold functions. Question seven asked the pastor to describe how and how often the church teaches about spiritual gifts. Question eight asked the pastor to theorize, considering the top barriers, how the church could address those barriers to minimize or remove them. Question nine asked the pastor to grade the church, giving a grade of A, B, C, D, or F, on how effective the church had been to encourage congregants to know and use their fivefold functions. Pastors were then asked to explain how they arrived at these conclusions.

The interview was concluded by asking the pastor if they had any last thoughts on the topic of the fivefold functions and the barriers that keep individuals from practicing them. Asking this question allowed the pastor freedom to share any further data they found relevant to the researcher.

Data Collection and Analysis

The data from the questionnaire was collected, the interviews were transcribed, and the results were organized, analyzed, and reported according to themes emerging from the data. The themes were used to generate principles for the church to release 21st-century disciples into their missional potential and design. Scholars have noted that

thematic analysis is one of the most common forms of analysis in qualitative research.[183] The method is used for identifying, analyzing, organizing, and reporting patterns within the data with careful detail.[184]

To collect data from volunteers the researcher decided on questionnaire design, distribution, and analysis. The researcher selected *Typeform* for questionnaire design, an online software as a service company that specializes in online form building for research.[185] After the questionnaire was designed, a link was distributed electronically through email to direct participants to its online access. The researcher collaborated with church leadership to accomplish this.

Participating churches accessed a church database for congregant contact information to electronically distribute the questionnaire. The average amount of time for volunteers to complete the questionnaire was ten minutes and twenty-nine seconds. A total of 83 questionnaires were returned. In several scenarios, the link was re-sent to participants until a minimum of fifteen responses were collected from each church.

The researcher collected the data and prepared it for thematic analysis. The researcher first accessed the online platform and downloaded the results. Data was downloaded in report form. The data was collated and further analyzed by attributing a quantifying percentage to each question.

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[183] Greg Guest, Kathleen M. MacQueen, and Emily E. Namey, *Applied Thematic Analysis* (Sage, 2011), 11.

[184] Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 82.

[185] "Typeform.com", Wikipedia, last modified September 17, 2017, accessed December 19, 2017, https://en.wikipedia.org/wiki/Typeform.com.

To collect data through interviews the researcher designed an interview guide, conducted the interviews, recorded and transcribed the results, and coded the data. The interview guide was designed to reflect the questionnaire by utilizing the same themes (Appendix B). The only thematic difference between the interview guide and the questionnaire was the placement of collecting the demographical information. For the interviews, the researcher began with collecting demographical information.

Once the interview guide was designed and approved, interviews were scheduled via email with the lead pastors from each participating church. The interviews were conducted in a highly relational, non-rushed atmosphere. The researcher took notes during the interviews in addition to using two recording devices. Two recording devices were intentionally placed on the table between the researcher and the pastor to capture reliable sound quality. Recordings were outsourced for transcription and returned for analysis.

The researcher used a three step process to analyze the interview data for reoccurring themes. First, a spreadsheet was created to record the interview responses. The spreadsheet included five columns, each assigned to the findings of each church. Second, the researcher reviewed the transcription from each interview while listening to the corresponding audio recording. Beginning with the pastor's responses from Church 1, the researcher systematically recorded the responses of each pastor into the assigned column in the spreadsheet. Finally, the researcher analyzed the data side-by-side highlighting responses that were repeated for each question. Those responses which were repeated by three or more pastors were used in the research.

Explanation of Themes

Four themes were present in the data. These themes included: a) participant understanding and identification of spiritual gifts, b) participant practice of the fivefold functions, c) participant identification of internal and external barriers, and d) participant observation of corporate influence and impact.

The first theme of the research applied to the participants' understanding and identification of spiritual gifts. In responding to questions about the respondents' theological knowledge and application of Ephesians 4:11-12, the researcher gained awareness of the participants' personal knowledge of who the work and responsibility of the church belonged to. By administering similar questions to both volunteers and lead pastors, a correlation was made between the participants' understanding of the passage and personal response as compared to the church's influence and active role.

The second theme tried to measure the participants' practice of the fivefold functions. In the reflection of the participants' knowledge and understanding of Ephesians 4:11-12, participants were asked to describe how they applied their gifts. Participants were asked to acknowledge their current ministry involvement in the church and their current ministry involvement in the community.

The third theme observed in the data was the participants' identification of barriers that hindered the church from expressing the fivefold functions. Barriers were categorized as internal barriers and external barriers. Internal barriers applied to those hindrances that were grounded in life experience or perspective such as beliefs, thoughts, or emotions. Internal barriers are different from external barriers by the informative

nature in which the information or experience is derived. External barriers were described as those which are present because of a relationship or experience outside of themselves.

The fourth theme in the research involved the participants' observation of corporate influence and impact of their church. Each participant was asked to measure the church's involvement in equipping volunteers with the knowledge, ownership, and application of the fivefold functions. These questions asked participants if church leadership taught, modeled, and created a culture where the fivefold functions were able to function and thrive.

Changes to the Research

The researcher made one change to the research. The original goal was to select a minimum sample-size of 15-25 participants from each church to fill out a questionnaire. Although an average of 17 people participated in the research across the five churches, only 13 questionnaires were returned from Church 5. The researcher chose to accept 13 questionnaires rather than 15 questionnaires from Church 5 due to time restraints. The conclusion to do so was determined after following the agreement made between the researcher and the lead pastor of Church 5 to respectfully follow-up with the volunteers as agreed in advance.

Conclusion

The purpose of the research was to identify the barriers that keep the church from fully expressing the fivefold functions listed in Ephesians 4:11 to develop principles for releasing 21st-century disciples into their missional potential and design. A biblical review of Ephesians 4:11-12 was used to establish a foundation for this research. The

Apostle Paul wrote, "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ." A literature review of servant leadership theory was then presented to ground the reliability and validity of the research. In response to the literature, the questionnaire and interview guide were designed to facilitate a grounded research methodology for gathering data in which ethical standards were upheld.

The data was collected, organized, and in case of the interviews transcribed, and used to identify barriers that keep individuals in the church from expressing their fivefold functions. Four themes were analyzed: a) participant understanding and identification of the fivefold functions, b) participant practice of the fivefold functions, c) participant identification of internal and external barriers, and d) participant observation of corporate influence and impact.

CHAPTER FIVE: RESEARCH ANALYSIS AND FINDINGS

The purpose of this research was to identify barriers that keep the church from fully expressing the fivefold functions listed in Ephesians 4:11 to develop principles for releasing 21st-century disciples into their missional potential and design. To identify barriers, the researcher designed a questionnaire and an interview guide to gather data from five participating churches. The questionnaire was used to collect data from volunteers. Interviews were used to collect data from pastors. The results of the questionnaire and interviews were analyzed in this chapter to identify and assess the barriers that hinder the expression of the fivefold functions in Ephesians 4:11.

Questionnaire

A questionnaire was used to collect data from church volunteers to identify the barriers that keep the church from fully expressing the fivefold functions listed in Ephesians 4:11. The questionnaire had eighteen questions categorized into three sections. The sections included spiritual gifts, corporate church experience, and participant demographics.

The demographic information collected for the research included the participants' age, gender, years actively serving the church, and the number of ministries they had been involved at the church and in the community this year. Eighty-three volunteers participated in the research. Of those participants, 41 percent were male and 59 percent

were female (Table 5.1). Participants were evenly spread across the following age groups: 18-34 (32%), 35-49 (25%), 50-64 (31%), and 65-79 (11%).

Table 5.1 Participant Demographics

	Church 1 n=16	Church 2 n=18	Church 3 n=17	Church 4 n=19	Church 5 n=19	Total n=83
Gender % (M/F)						
	69/31	22/78	47/53	28/72	38/62	41/59
Age						
18 - 34	0%	28%	76%	33%	23%	32%
35 - 49	38%	44%	18%	11%	15%	25%
50 - 64	38%	28%	0%	44%	46%	31%
65 - 79	25%	0%	6%	11%	15%	11%

Information collected from participants included how many years they had attended the church along with the number of ministries they had served at the church and in the community. The number of years in which participants attended their church was categorized as less than a year, one to two years, three to five years, and more than five years (Table 5.2). Almost two-thirds of the participants stated that they attended church for more than five years (63%). Those who attended church for fewer years showed a lower involvement in service. Those who volunteered three to five years (19%) was higher than those who attended one to two years (13%). Participants who regularly attended for less than a year reported just a 6 percent involvement.

Table 5.2 Participant Church Attendance

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
< 1 year	0.00	0.22	0.06	0.00	0.00	0.06
1 -2 years	0.00	0.28	0.24	0.06	0.08	0.13
3 - 5 years	0.06	0.00	0.59	0.22	0.08	0.19
> 5 years	0.94	0.50	0.12	0.72	0.85	0.63

Information was collected from participants about the number of church

ministries and community events they had been serving (Table 5.3 and Table 5.4). Over

three-quarters said that they were serving in less than four ministries (79%). Twelve

percent were serving in five or six ministries at the church while fewer than one percent

served in more ministries at the church. An average of eight percent reported that they

were not serving at the time of the questionnaire.

Table 5.3 Participant Involvement in Church Ministry

# Ministries Serving	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
1-2	0.38	0.56	0.35	0.33	0.31	0.39
3-4	0.44	0.17	0.35	0.44	0.62	0.40
5-6	0.19	0.06	0.18	0.17	0.00	0.12
7-8	0.00	0.00	0.00	0.00	0.00	0.00
>9	0.00	0.00	0.00	0.06	0.00	0.01
Not Serving	0.00	0.22	0.12	0.00	0.08	0.08

Eighty-eight percent of participants reported that they valued serving in the

community (Table 5.4). Forty-six percent of participants said they were serving in the

community one to four times per year. Forty-two percent stated that they served in the

community more than five times per year. Seventeen percent of those questioned said

they were serving in the community more than nine times per year. A small percentage of

participants acknowledged they were not currently serving in the community (12%).

Table 5.4 Participant Involvement in Local Community

# Community Events	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
1-2	0.19	0.28	0.06	0.33	0.38	0.25
3-4	0.38	0.11	0.24	0.17	0.15	0.21
5-6	0.19	0.11	0.24	0.11	0.00	0.13
7-8	0.19	0.17	0.18	0.06	0.00	0.12
>9	0.06	0.11	0.29	0.17	0.23	0.17
Not Serving	0.00	0.22	0.00	0.17	0.23	0.12

Understanding and Identification of Spiritual Gifts

The first theme analyzed from the questionnaire was the participant's

understanding and identification of the fivefold functions listed in Ephesians 4:11-12

(Table 5.5). The majority of those completing the questionnaire strongly agreed (40%) or

agreed (45%) that they had a good understanding and familiarity with the passage.

Table 5.5 Participant Understanding of Ephesians 4:11-12

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.56	0.33	0.47	0.26	0.38	0.40
4 (Agreed)	0.31	0.44	0.47	0.58	0.46	0.45
3 (Neutral)	0.06	0.17	0.00	0.11	0.08	0.08
2 (Disagreed)	0.06	0.06	0.06	0.00	0.00	0.04
1 (Strongly Disagreed)	0.00	0.00	0.00	0.05	0.08	0.03

Participants indicated it was their understanding that Ephesians 4:11-12 applied to everyone who worked or served in the church regardless if they were paid or not (Table 5.6). A high percentage reported that the passage most applied to church leadership (90%) and ministry volunteers (85%). Over three-quarters reported that the passage mostly applied to clergy (79%) or paid staff (78%). Only half (54%) said that the passage applied to laity.

Table 5.6 Participant Application of Ephesians 4:11-12

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Professional clergy	0.88	0.67	0.76	0.89	0.77	0.79
Paid Staff	0.88	0.67	0.76	0.84	0.77	0.78
Church Leadership	0.88	0.83	0.88	0.89	1.00	0.90
Ministry Volunteers	1.00	0.83	0.71	0.95	0.77	0.85
Laity	0.63	0.44	0.35	0.68	0.62	0.54
No Thoughts	0.06	0.00	0.12	0.05	0.00	0.05

Practice of Spiritual Gifts

The second theme on the questionnaire analyzed the participants' practice of their fivefold functions (Table 5.7). Ninety-one percent of participants were able to identify at least one of the fivefold functions when asked to which they most related. Over half (60%) of the participants reported that they most related to the fivefold function shepherd and teacher. The next fivefold function which participants most related was the prophetic function (14%). Only 9 percent of participants said they most related to the apostolic function and 8 percent said the evangelistic function.

Table 5.7 Fivefold Function to which Participants Most Related

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Shepherd/Teacher Function	0.56	0.50	0.59	0.58	0.77	0.60
Prophetic Function	0.13	0.06	0.18	0.11	0.23	0.14
Apostolic Function	0.25	0.06	0.00	0.16	0.00	0.09
Evangelistic Function	0.00	0.28	0.12	0.00	0.00	0.08
Does not know Spiritual Gift	0.06	0.11	0.12	0.16	0.00	0.09

Participants' responses were equally distributed when asked to identify which fivefold function they related to the least (Table 5.8). Thirty-three percent of participants said they related least to the prophetic function. Other participants identified the evangelistic function (24%) which was slightly higher than the apostolic function (23%). The shepherding and teaching function (12%) received the lowest score.

Table 5.8 Fivefold Function to which Participants Least Related

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Prophetic Function	0.50	0.17	0.29	0.47	0.23	0.33
Evangelistic Function	0.19	0.22	0.24	0.11	0.46	0.24
Apostolic Function	0.19	0.22	0.29	0.32	0.15	0.23
Shepherd/Teacher Function	0.13	0.17	0.12	0.05	0.15	0.12
Does not know Spiritual Gift	0.00	0.22	0.06	0.05	0.00	0.07

Participants identified some methods that helped them identify their fivefold function (Table 5.9). Those using a spiritual gift profile/survey (62%) said it was the most useful tool helping them identify their fivefold function. Other methods that helped

participants identify their fivefold function were pastoral sermons/teaching (42%)

followed by personal Bible study (41%). Discipleship training (35%) was also identified

as helping participants. A remaining number of participants identified other means (9%)

as having a prominent role in the identification of their fivefold function. The other

means helping people identify their fivefold functions included relationships, ministry

experience, and prayer.

Table 5.9 Participant Method for Identifying the Fivefold Functions

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Spiritual Gift Profile/ Survey	0.75	0.56	0.53	0.74	0.54	0.62
Pastor Sermon/ Teaching	0.31	0.39	0.24	0.52	0.62	0.42
Personal Bible Study	0.38	0.33	0.41	0.38	0.54	0.41
Discipleship Training	0.31	0.06	0.41	0.22	0.62	0.35
Have Not Identified	0.06	0.17	0.18	0.11	0.08	0.12
Other	0.00	0.11	0.12	0.06	0.15	0.09

After asking participants to identify the methods by which their fivefold functions

were determined, they were asked to affirm if their fivefold functions were being used

(Table 5.10). Participants strongly agreed (31%) and agreed (45%) that they were

currently practicing and using their fivefold function in their life and ministry. Twenty-

one percent of the participants gave a neutral response to the question while a small

minority disagreed (2%) or strongly disagreed (1%) to practicing and using their fivefold

function in life and ministry.

Table 5.10 Participant Practice of the Fivefold Functions

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.31	0.17	0.29	0.11	0.69	0.31
4 (Agreed)	0.56	0.50	0.41	0.53	0.23	0.45
3 (Neutral)	0.13	0.28	0.18	0.37	0.08	0.21
2 (Disagreed)	0.00	0.06	0.06	0.00	0.00	0.02
1 (Strongly Disagreed)	0.00	0.00	0.06	0.00	0.00	0.01

Table 5.11 shows the ministry setting where participants most often practiced and used their fivefold functions. The ministry setting with the highest score included weekend services at church (54%), small group gatherings (53%), and work (52%). Other settings where participants practiced and used their fivefold functions included their leadership role at the church (48%) and during the church's programmed education hour (42%). A lesser number of participants identified themselves as using their fivefold functions among their neighbors (33%). A small number of participants said they used their fivefold functions in the home among family (6%). Six percent of participants said they were not using their fivefold function at this time.

Table 5.11 Setting for the Practice and Use of the Fivefold Functions

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Weekend Services at Church	0.56	0.22	0.71	0.59	0.62	0.54
Small Group	0.56	0.44	0.65	0.63	0.38	0.53
At Work	0.44	0.44	0.71	0.48	0.54	0.52
In a Church Leadership Role	0.38	0.11	0.65	0.42	0.85	0.48
Education Hour	0.63	0.28	0.47	0.43	0.31	0.42
With Neighbors (Community)	0.06	0.38	0.41	0.27	0.54	0.33
Other (Home and Family)	0.00	0.17	0.00	0.11	0.00	0.06
Not Using at this Time	0.00	0.17	0.06	0.05	0.00	0.06

Table 5.12 reports the participants' perception of reward from practicing and using their fivefold function. Participants strongly agreed (55%) and agreed (31%) that using their fivefold function was rewarding. Those who agreed outnumbered those who disagreed (1%). A small percentage of participants remained neutral in their response (11%) when asked if they found that the practice and use of their spiritual gifts/function was rewarding.

Table 5.12 Participant Perception of Reward from Practicing Fivefold Function

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.56	0.39	0.47	0.42	0.92	0.55
4 (Agreed)	0.38	0.44	0.35	0.47	0.00	0.33
3 (Neutral)	0.06	0.11	0.18	0.11	0.08	0.11
2 (Disagreed)	0.00	0.00	0.00	0.00	0.00	0.00
1 (Strongly Disagreed)	0.00	0.06	0.00	0.00	0.00	0.01

Barriers

The third theme of the questionnaire asked participants to identify barriers that kept them from practicing and using their fivefold function. Participants were given a list of options to identify the barriers in which they determined to be most prominent. Participants were first asked to identify internal barriers such as beliefs, thoughts, or feelings that inform one's life experience or perspective. Next, they were asked to identify external barriers or hindrances that are present because of a relationship or experience outside of oneself.

Internal

Participants were asked to identify internal barriers that kept them from using their fivefold functions (Table 5.13). From the list of options, the lack of confidence (65%) was identified as the most significant internal barrier followed by the lack of understanding of how to apply spiritual gifts (33%). Additional internal barriers included the participants' perception that opportunities were not available to use one's fivefold function (23%), sin (22%), the lack of knowledge about the fivefold functions (21%), and having feelings of not belonging at the church (18%). Three percent said the lack of

resources and busyness were internal barriers that kept them from practicing and using their fivefold functions.

Table 5.13 Participant Internal Barriers

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Lack of confidence	0.63	0.61	0.71	0.63	0.69	0.65
Lack of understanding about how to apply my spiritual gifts	0.25	0.39	0.35	0.42	0.23	0.33
Do not perceive the opportunity to use my spiritual gift	0.13	0.33	0.24	0.32	0.15	0.23
Sin	0.25	0.33	0.29	0.16	0.08	0.22
Lack of knowledge about spiritual gifts	0.13	0.28	0.29	0.21	0.15	0.21
Feelings of not belonging at the church.	0.12	0.34	0.24	0.05	0.15	0.18
Other	0.06	0.11	0.00	0.00	0.00	0.03

External

Participants were asked to identify external barriers that kept them from practicing and using their fivefold functions (Table 5.14). An equal number of participants identified the lack of coaching/encouragement (34%) and the lack of teaching/training about the fivefold functions (33%) as the two top external barriers. Other participants (28%) identified the lack of time/busyness and life challenges as the external barriers keeping them from practicing and using their fivefold functions. Life challenges emerging from the research were described as relationship tension, feelings of failure, discouragement, burnout, and spiritual warfare.

Some participants perceived that external limitations were present in ministry opportunity, church culture, and church leadership. Of these external barriers, some

participants stated that few opportunities existed for them to use their fivefold function

(18%) and others said that there was a lack of invitation for them to use their fivefold

function (16%). The remaining participants perceived that church leadership was not

practicing or using their spiritual gifts (4%) and church culture did not support the use of

their spiritual gifts (9%).

Table 5.14 Participant External Barriers

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Lack of Coaching/ Encouragement to use my spiritual gift	0.25	0.44	0.53	0.26	0.23	0.34
Lack of Teaching or Training about spiritual gifts	0.31	0.44	0.41	0.11	0.38	0.33
Other	0.31	0.28	0.24	0.26	0.31	0.28
Ministry limitations (Few opportunities exist for me to use my gifts)	0.06	0.22	0.12	0.26	0.23	0.18
Lack of invitation to use spiritual gifts	0.06	0.11	0.24	0.32	0.08	0.16
Church culture does not support the use of my spiritual gifts	0.06	0.11	0.06	0.16	0.08	0.09
Church Leadership does not practice using spiritual gifts	0.00	0.06	0.06	0.00	0.08	0.04

After participants were asked to identify personal barriers keeping them from

practicing and using their fivefold function, they were asked to rate the likelihood that

those barriers applied to others (Table 5.15). Participants noted that internal barriers

played more of an inhibiting factor than external barriers when responding to this

question. The lack of confidence (74%) and the lack of understanding about how to apply

the fivefold functions (74%) emerged as most prominent barriers hindering others. Other

barriers included the lack of knowledge about spiritual gifts (66%) and the lack of perceived opportunity to use their fivefold function or gift (48%).

The next two barriers that participants cited were external barriers. The lack of coaching/encouragement to use their fivefold function (47%) along with a lack of teaching or training about spiritual gifts (43%) were identified. Except for sin (37%) and having feelings of not belonging to the church (12%), the remaining barriers were external.

Four external barriers were identified as having the least impact on keeping people from practicing and using their fivefold functions. Some participants said they were not directly invited to use their fivefold function (21%). Others stated that the church culture did not support the practice and use of the fivefold functions (13%). Finally, ministry limitations were said to exist keeping people from using their fivefold function (12%) along with church leadership not being seen to practice and use their fivefold function (11%).

Table 5.15 Internal/External Barriers Limiting Others

	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
Internal						
Lack of confidence	0.69	0.56	0.82	0.79	0.85	0.74
Lack of understanding about how to apply their spiritual gifts	0.75	0.67	0.82	0.68	0.77	0.74
Lack of knowledge about spiritual gifts	0.69	0.44	0.76	0.74	0.69	0.66
Do not perceive the opportunity to use their spiritual gift	0.56	0.44	0.35	0.53	0.54	0.48
Sin	0.25	0.39	0.71	0.37	0.15	0.37
Feelings of not belonging to the church.	0.00	0.17	0.29	0.16	0.00	0.12
External						
Lack of Coaching/ Encouragement to use their spiritual gift	0.19	0.44	0.59	0.58	0.54	0.47
Lack of Teaching or Training about spiritual gifts	0.31	0.17	0.65	0.47	0.54	0.43
Lack of invitation to use spiritual gifts	0.19	0.22	0.35	0.21	0.08	0.21
Church culture does not support the use of their spiritual gifts	0.00	0.06	0.24	0.05	0.31	0.13
Ministry limitations (Few opportunities exist for them to use their gifts)	0.00	0.17	0.12	0.16	0.15	0.12
Church Leadership does not practice using their spiritual gifts	0.00	0.06	0.12	0.16	0.23	0.11

Corporate Church Influence and Impact

The fourth theme researched participants' observation of corporate influence and impact. Each participant was asked to measure the church's involvement through its practice of equipping volunteers with the knowledge, ownership, and application of the fivefold functions (Table 5.16). Sixty percent of participants strongly disagreed (20%) or disagreed (39%) that the pastor was responsible for the work and the ministry of the church. That disagreement was in stark contrast to those who agreed (11%) or strongly agreed (4%). Twenty-seven percent responded neutrally to the question.

Table 5.16 Pastor Responsible for the Work and Ministry of the Church

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.06	0.00	0.06	0.00	0.08	0.04
4 (Agreed)	0.25	0.06	0.00	0.16	0.08	0.11
3 (Neutral)	0.44	0.28	0.29	0.26	0.08	0.27
2 (Disagreed)	0.19	0.56	0.41	0.47	0.31	0.39
1 (Strongly Disagreed)	0.06	0.11	0.24	0.11	0.46	0.20

In contrast, participants were asked if they believed that "all laity" was responsible for the work and ministry of the church granting the pastor the primary task of training and equipping. Seventy-four percent strongly agreed (42%) or agreed (31%) that laity was mostly responsible for the work and ministry of the church. Some participants responded neutrally (21%) and a minority of participants disagreed (3%) or strongly disagreed (2%).

Table 5.17 Laity Responsible for Work and Ministry of the Church

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.25	0.33	0.35	0.42	0.77	0.42
4 (Agreed)	0.44	0.33	0.24	0.32	0.23	0.31
3 (Neutral)	0.31	0.28	0.29	0.16	0.00	0.21
2 (Disagreed)	0.00	0.00	0.06	0.11	0.00	0.03
1 (Strongly Disagreed)	0.00	0.06	0.06	0.00	0.00	0.02

Participants mostly remained neutral (45%) when asked if the fivefold functions were practiced on a regular basis at their church (Table 5.18). In comparison, participants neither strongly agreed (5%) nor strongly disagreed (3%) that the fivefold functions were being used on a regular basis at their church. Those who agreed (31%) that the spiritual gifts were being used on a regular basis at their church were double than those who disagreed (15%).

Table 5.18 Church Regularly Practices the Fivefold Functions

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.06	0.06	0.06	0.05	0.00	0.05
4 (Agreed)	0.38	0.17	0.35	0.21	0.46	0.31
3 (Neutral)	0.44	0.50	0.47	0.47	0.38	0.45
2 (Disagreed)	0.13	0.22	0.06	0.21	0.15	0.15
1 (Strongly Disagreed)	0.00	0.06	0.06	0.05	0.00	0.03

Participants were asked if congregants had a knowledgeable and thorough understanding about spiritual gifts at their church (Table 5.19). Almost half responded neutral (49%) on the question. Participants who did respond identified as strongly agreed

(3%) and agreed (24%) compared to those who disagreed (18%) or strongly disagreed (7%).

Table 5.19 Church has a Deep Understanding of the Fivefold Functions

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.00	0.00	0.18	0.00	0.00	0.04
4 (Agreed)	0.25	0.28	0.18	0.16	0.31	0.24
3 (Neutral)	0.63	0.39	0.47	0.42	0.54	0.49
2 (Disagreed)	0.13	0.33	0.06	0.21	0.15	0.18
1 (Strongly Disagreed)	0.00	0.00	0.12	0.21	0.00	0.07

Participants' responses were equally distributed when asked if members of their church were being taught to use their spiritual gifts on a regular basis (Table 5.20). Those who strongly agreed (13%) or agreed (22%) was slightly more than those who disagreed (22%) or strongly disagreed (6%). Many participants gave a neutral response (36%).

Table 5.20 Church Teaches the Fivefold Functions Regularly

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.00	0.11	0.24	0.00	0.31	0.13
4 (Agreed)	0.31	0.11	0.29	0.26	0.15	0.22
3 (Neutral)	0.44	0.44	0.35	0.21	0.38	0.36
2 (Disagreed)	0.25	0.33	0.06	0.32	0.15	0.22
1 (Strongly Disagreed)	0.00	0.00	0.06	0.21	0.00	0.05

Most participants strongly agreed (24%) or agreed (38%) that their church encouraged them to use their spiritual gifts on a regular basis (Table 5.21). While only 26 percent responded neutrally to the question, there was a slight contrast by those who disagreed (10%) or strongly disagreed (1%).

Table 5.21 Church Regularly Encourages use of the Fivefold Functions

Likert Score	Church 1 (n=16)	Church 2 (n=18)	Church 3 (n=17)	Church 4 (n=19)	Church 5 (n=13)	Cumulative Avg. (n=83)
5 (Strongly Agreed)	0.13	0.22	0.47	0.16	0.23	0.24
4 (Agreed)	0.63	0.22	0.29	0.32	0.46	0.38
3 (Neutral)	0.25	0.44	0.12	0.26	0.23	0.26
2 (Disagreed)	0.00	0.11	0.12	0.21	0.08	0.10
1 (Strongly Disagreed)	0.00	0.00	0.00	0.05	0.00	0.01

Interviews

Four themes emerged when the researcher reviewed and coded the interview transcripts. The first theme that emerged was the pastors' understanding and identification of the fivefold functions identified in Ephesians 4:11. The second theme involved the setting where pastors had witnessed congregants practicing and using their fivefold functions. The third theme included the pastors' identification of barriers keeping people from practicing and using their fivefold functions. The fourth theme gained the pastors' perception of the church's corporate influence and impact.

Pastors selected for the research represented diverse theological education, ethnicity, and ministry experience (Table 5.22). Two pastors were associated with the Churches of God denomination. Another church identified as Evangelical Congregational and two churches had no denominational ties. One church which identified as non-denominational was associated with a missional network.

All of the participants interviewed held the role of lead pastor in the church for a minimum of four years. Four out of the five pastors selected for the research reported a longer tenure on staff at the same church before accepting the lead pastor role. Three

churches identified their geographical context as sub-urban. One church was urban. One

church was rural. All five pastors reflected the majority ethnicity of the church they

served. Four of the five pastors were Caucasian. One pastor was Hispanic.

Table 5.22 Lead Pastor Personal Information

	Church 1	Church 2	Church 3	Church 4	Church 5
Denomination	Churches of God	Churches of God	Non-Denominational	Evangelical Congregational	Independent Missional Network
Lead Pastor Tenure	4 years	7 years	4 years	9 years	6 years
Years on Staff Prior	7 years	*church plant*	13 years	6 years	1 year
Geographical setting	Rural	Sub-Urban	Urban	Sub-Urban	Sub-Urban
Ethnicity	Caucasian	Caucasian	Hispanic	Caucasian	Caucasian

Understanding and Identification of Spiritual Gifts

All five pastors interviewed expressed a high value for the fivefold functions

listed in Ephesians 4:11. One theme that emerged in the interviews from their

understanding and identification of spiritual gifts was purpose. The pastor from Church 1

reported that the spiritual gifts were a "pathway" for people to "live out their God-given

purpose." While Church 1 and 2 attributed their understanding and purpose of the

spiritual gifts to the popular work of Rick Warren, author of *The Purpose Driven Life,*

Church 5 said that the purpose of the fivefold functions was "to equip others." All five

pastors agreed that the fivefold functions were active today. Most pastors (4 out of 5)

acknowledged them as both an "office" and a "function."

A second theme that pastors acknowledged related to those who received spiritual

gifts. All five pastors interviewed stated that the practice of the fivefold functions applied

to all believers. The pastor from Church 4 provided one exception. He said it was "not likely that [all of the fivefold functions] related to every believer or disciple." The pastor from Church 5 agreed with the pastor from Church 4 and added that although these fivefold functions are operative, there are "other spiritual gifts not listed here that should not be dismissed." Three out of the five pastors directly associated the fivefold functions with the "identity" of believers. The pastors from Church 2 and Church 4 indirectly agreed.

Practice of Spiritual Gifts

The pastors were asked to identify where they had seen the fivefold functions identified in Ephesians 4:11 expressed in their church. Of the five pastors interviewed, four of the pastors stated that the goal of their work and ministry was to identify and release these gifts among the members of their church. The pastor from Church 1 said creating a "worship culture" promoted freedom for "releasing and supporting" disciples of Jesus. The pastor of Church 3 added that in releasing the fivefold functions in people, "we are releasing the fullness of God."

All five pastors identified inside the church and outside the church as the context for where they have seen congregants practicing and using their fivefold functions. Weekly Sunday gatherings were identified as the primary place of observation. Although there were differing perspectives to the purpose and intent of Sunday morning gatherings, all of the pastors acknowledged that it was a critical day/time for the mission of their church. Church 5 called their Sunday morning gathering "a training ground for people to identify, practice, and develop their spiritual gifts for their work and ministry outside the

church." Another said his "ministry [was] to create space for people to get [involved]." He said his job was like "a father [with] two roles: to protect and to open up opportunities for a son [or] daughter to thrive [in using their gifts]."

Pastor 2 said his church used Sunday morning gatherings for evangelistic purposes. In doing so, he felt he was modeling his fivefold function to serve, inspire, and release others to "discover and live out" their fivefold function. Church 4 took a more systematic approach to organizing the ministries of the church to "identify and match peoples gifts" with ministry opportunities.

<center>*Barriers*</center>

The third theme from the interviews identified four prominent barriers that keep people from practicing and using their fivefold functions. Two were internal barriers relating to one's thoughts, beliefs, or feelings. Two were external barriers involving a source outside the individual. The two internal barriers were fear or the lack of faith, and the misperception of spiritual identity. The two external barriers identified in the interviews were busyness and the mismanagement of the fivefold functions.

Internal

All five pastors said fear or the lack of faith was a prominent internal barrier that limited their church from practicing and using their fivefold functions. The pastor from Church 1 said people are "hesitant for many reasons," identifying avoidance for reasons such as failure and risk. The pastor from Church 3 called it a matter of "self-protection" from hurt and pain. One pastor used the term "doubt" while two others called it "spiritual

apathy." Pastor 5, responding pragmatically said, "most people do not even know how to show up [and] get into things to learn by trial and error."

The second barrier that emerged from the interviews was a misperceived identity. All five pastors identified this barrier. The pastor from Church 3 and Church 4 talked about the issues of self-deception that believers face in discovering and living out their spiritual identity. The ministry philosophy of Church 2 was grounded in helping disciples discover that "You matter" and "I matter." The pastor said that these teaching points or core value phrases assisted individuals in discovering and maturing in who they are. The pastor from Church 1 referred to identity as "Knowing [Jesus] to know [ourselves]."

Knowledge was listed as another internal barrier by three pastors. Theological disagreement, personal sin, and the misunderstanding of the fivefold functions of Ephesians 4:11 were reasons for this barrier. About the reality of human sin the pastor of Church 3 said,

> One of the biggest barriers [to the practice and use of the fivefold functions] is the kingdom of hell. The enemy is at work destroying and blinding eyes. Its darkness and evil are good at camouflaging. We need to be aware that if the fivefold ministry is trying to be diminished and attacked it is because the kingdom of hell is afraid that the people of God [will function] in that power [and the] authority that's been given to them.

External

During the interviews, pastors were asked to identify the external barriers that kept their church from identifying, practicing, and using their fivefold functions. The two external barriers that emerged included busyness and relationships. Three of the five pastors highlighted the theme of busyness. The pastor from Church 4 said that it was due

to busyness that we have "no space in life to meditate on the scriptures or even think through [our] giftedness." The pastor from Church 1 agreed and added, "We have no life margin to spend time with Jesus."

The second barrier that emerged from the research was relationships. Three of the five pastors stated that relationships were a barrier to identifying, practicing, and using the fivefold functions. The Pastor from Church 4 stated that people's "access to an abundance of [spiritual] knowledge" in the 21st-century enables people to distance themselves from healthy relationships. The pastor from Church 5 expressed that their church valued relationships so highly that through them the fivefold functions "emerge, are tested, and affirmed." The pastor from Church 1 affirmed this and also warned how "negative relationships [can] limit or quench [the] new work [in others]" when healthy relationships are not present in the lives of disciples.

The pastors from Church 1, 2, and 4 identified how systematic structures could facilitate or hinder the identification, envisioning, empowering, equipping, and release of the fivefold functions. The Pastor from Church 2 said "sometimes [he] wrestle[d] with the American model of the church," adding that "lots of things need to be done." He said he was unsure if the administrative needs of Sunday "actually hindered the Monday through Saturday [mission]" of the church.

Corporate Church Influence and Impact

The fourth theme in the interviews asked pastors to talk about their church's corporate influence and impact. Pastors talked about how they guided their church to identify, practice, and help others use their fivefold functions. They were then asked how

their church responded or can respond to the internal and external barriers that keep individuals from fully expressing their fivefold functions.

In response to these questions, two categorical ideas emerged; philosophical and pragmatic. Philosophically, all five churches said the attention that they gave to their corporate culture or "DNA" was significant. Church 1 said it was of utmost importance to protect a "culture of freedom" where leaders could emerge and use their spiritual gifts. He stated, "If [we] don't see new leaders emerging or new people coming into spaces where ministry is needed and the same people are doing the same thing year after year, then we probably missed the heart of discipleship." Although teaching the fivefold functions was stated to be significant by four of the pastors, differences were evident in their application. Two churches scheduled a time annually for corporate teaching while the other two said that teaching about the practice and use of the fivefold functions was part of the message every week. Philosophically, three pastors agreed that the use of a spiritual gift profile was beneficial when used regularly.

Pastors from all five churches said that pragmatism and experience were both essential for the identification, practice, and use of the fivefold functions. The pastor from Church 2 said that their goal was to get people to "[Try] twelve different ministries over [a] year" hoping that "something will grip [their] heart." Church 4 systematized ministry electives and Church 5 used weekly testimonies to demonstrate and model how individuals who practice the fivefold functions have life impact. Church 3 created ongoing, experientially based community events that centered their focus on prayer, worship, and relationship.

Pastors were asked in the interview to talk about how their church responded or can respond to these internal and external barriers that keep individuals from expressing their fivefold functions. One idea that emerged involved the knowledge and the practice of the fivefold functions in the context of healthy relationships. The pastor of Church 1 recognized that it was the "community of [believers]" that helps identify and affirm the fivefold functions in others. He said relationships function as "on-ramps" helping one another mature in the use of their fivefold function.

The importance that relationships played in the identification, practice, and use of the fivefold functions were shared by four of the pastors interviewed. The pastor of Church 3 identified love as the essential need for the fivefold functions to emerge. He said, "If you cut off love, you cut off trust." Trust, he described, was the essential characteristic for faith to be practiced. The pastors of Church 4 and 5 said that utilizing relationships was the path to move people "from knowledge to practice" and "from belief to [becoming] family."

All five pastors acknowledged some degree of personal responsibility for minimizing the stated internal and external barriers. The pastors did recognize however that there had to be a higher priority than just doing that. The pastor of Church 2 said, "It is challenging to alter life's programs systemically." Even if he could, he said, "Change must take place in the heart."

In these interviews the commonality that emerged among the pastors was that each had an apparent transcendent experience with Jesus. All of the pastors interviewed held a deep conviction and desire to see people released to live a calling that reflected

Christ's presence in their lives. A closing statement provided by the pastor of Church 1

summarized it best.

> [I] think that this area of purpose and walking in [spiritual] giftedness is such a
> big deal and I don't think enough people in our local churches really understand
> how important it is. Because our purpose isn't just to make a lot of money, our
> purpose is not just to have cease of the American dream; our purpose is not just to
> have a comfortable [life] or to enjoy prosperity and peace instead of extending
> God's kingdom. We have all mistaken that. We all have [a fivefold function], we
> all have a part in extending God's kingdom. He gave us the ability and the
> opportunity to do that, and that is, I think, where we get the most significance, the
> most meaning, the most joy, the most fulfillment, the most satisfaction comes
> from walking in that.

Summary

The purpose of this research was to identify barriers that keep individuals in the

church from fully expressing the fivefold functions listed in Ephesians 4:11 to develop

principles for releasing 21st-century disciples into their missional potential and design.

To discover these barriers the researcher used a questionnaire and interviews. The

questionnaire was used to collect data from 83 participants who were active volunteers in

the ministry at their church. The interviews were obtained through the participation of the

Lead Pastor from each participating church. Five churches participated in the research.

The data acquired from the questionnaire and interviews targeted four themes.

The first theme sought to understand the participant's understanding and identification of

the fivefold functions listed in Ephesians 4:11. The second theme asked participants to

identify and explain where and how these fivefold functions were practiced. The third

theme tried to identify internal and external barriers keeping the church from practicing

their fivefold functions. The fourth theme gathered insights as to how participants viewed

the corporate influence and impact of their church.

The researcher used both quantitative and qualitative methods for collecting data. The majority of participants expressed a high level of confidence in their familiarity and knowledge of the fivefold functions listed in Ephesians 4:11-12. Although different views were present as to whom the fivefold functions applied, there was agreement that the practice of the fivefold functions were present. Some pastors acknowledged the issue of cessation about the fivefold functions but little debate was presented to their discontinued functioning in some way.

Church volunteers identified that all fivefold functions listed in Ephesians 4:11 were evident in the church with varying degrees of relatability. The pastors also identified all fivefold functions in the interviews. The fivefold functions to which pastors most related were equally represented.

Each fivefold function listed in Ephesians 4:11 was acknowledged by the church. Every member of the church has a natural spiritual tendency and anointing toward one or more of these fivefold functions. Since the church has been entrusted with the corporate practice of these fivefold functions, they can be practiced and celebrated. God has given these fivefold functions to the church to carry out his mission. The church's missiological effectiveness increases when the fivefold functions are identified, envisioned, empowered, equipped, and released.

Barriers exist preventing the church from identifying, practicing, and using their fivefold functions. Participants involved in the research identified internal and external barriers. The internal barrier which participants most related was fear or the lack of faith. In addition to the barrier of fear or the lack of faith, personal identity was another internal

barrier that participants recognized. Identity as a follower of Jesus is grounded in the adoption of "sonship." The misperception or misunderstanding of who one is in Christ makes one prey to a misplaced identity.

The research showed that participants acknowledged that the corporate church has influence to overcoming these barriers to increase missional effectiveness in their church. Those participants who returned the questionnaire and were interviewed acknowledged that strategies existed to overcome these barriers. Recognition was given to the value and use of spiritual gift profiles. They also acknowledged that consistent attention was given to the fivefold functions during Sunday gatherings. Although participants had reported a variety of experiences, strategies, and insights, the shared solution that emerged from the research was the need for healthy relationships.

The researcher suggests that Ephesians 4:11 provides an all-inclusive measure for the fivefold categorization of ministry. Jesus modeled the identification, envisioning, empowering, equipping, and releasing of the fivefold functions listed in Ephesians 4:11 in his missional context. These fivefold functions are directly related to the characteristics and competencies of servant leadership theory. Scholarly support exists identifying the apostolic function as an individual's divine design tasked with a calling for the extension of the Kingdom of God. The apostolic function has the responsibility of creating biblical environments where the other fivefold functions can be identified, envisioned, empowered, equipped, and released. Servant leadership theory resonates with this same idea defining the leadership characteristic of the apostle as identity, stewardship, and authenticity. Jesus demonstrated this fivefold function and servant leadership

characteristic. Jesus remained true to his calling as the son of God entrusted with the stewardship of his redemptive work on the cross.

Jesus' modeling of the prophetic function mirrors the servant leadership characteristic of vision, love, and life purpose. In Jesus' life the prophetic function is epitomized by the love and intimacy he had with his Father. Life purpose flows from this love relationship. Jesus presented a vision for the unseen Kingdom of God in a way that confronted all lesser visions when demonstrating the prophetic function. Servant leadership theory, though falling short compared to the life and work of Jesus, casts vision, love, and life purpose for their organization. This servant leadership characteristic reflects the fivefold function of the prophet.

Empowerment is the third essential characteristic of servant leadership theory. Scholars described empowerment as the sharing of information, responsibility, and reward. The evangelistic function does this. Biblical scholars acknowledged evangelism as sharing the good news of Jesus, granting access to information not previously known and extending partnership into the work and eternal reward of the Kingdom of God.

The fourth essential trait of effective leaders according to servant leadership theory is the competency of building trusting relationships. The presence of trusting relationships enabled transference. The servant leadership traits for relationship-building directly relate to the shepherding and teaching function in Ephesians 4:11. Jesus modeled this function in his ministry. He demonstrated authority in matters of the Kingdom of God and was able to teach and give instruction. Jesus demonstrated compassion. He extended nurture, care, and trust to all who received such from him.

Missional effectiveness results when the fivefold functions are released. Whether the mission applies to the secular context of business or the mission of the church, a direct link exists between the characteristics and competencies of servant leadership theory and the fivefold functions listed in Ephesians 4:11. The application and practice of the fivefold functions listed in Ephesians 4:11 reflect a complete expression of the church. The purpose of this expression is explained in Ephesians 4:12-13. The purpose is for the attainment of the maturity and unity of all believers in Jesus Christ. By identifying the barriers that keep the church from fully expressing the fivefold functions listed in Ephesians 4:11, an expressional church model can be created that identifies, envisions, empowers, equips, and releases 21st-century disciples into their missional potential and design.

CHAPTER SIX: DISCUSSION AND EVALUATION

This chapter includes a discussion and evaluation of the research to identify

principles for the church to move towards releasing 21st-century disciples into their

missional potential and design. The discussion presented in this chapter includes the

biblical literature, the literature on servant leadership theory, the church's expression of

the fivefold functions, the barriers inhibiting the fivefold functions, and principles for

releasing 21st-century disciples into their missional potential and design. The chapter

concludes with the limitations of the research, an evaluation of the research, and

recommendations for future research.

Expressing the Fivefold Functions

The characteristics and competencies of the fivefold functions listed in Ephesians

4:11 are essential for the complete expression of the church. In review of the research,

three arguments emerged in support of this conclusion. First, Jesus' ministry was a direct

expression of the fivefold functions. Second, servant leadership theory validates the

effectiveness of these fivefold functions. Third, the church acknowledges the relevance of

these fivefold functions and is actively working to see them identified, envisioned,

empowered, equipped and released. If the church is to activate the fivefold functions

listed in Ephesians 4:11, the barriers that hinder their expression must be minimized. By

minimizing barriers, a unified expression of the fivefold functions can flourish resulting

in the release of 21st-century disciples into their missional effectiveness and divine design.

The Life and Ministry of Jesus

Jesus' life and ministry served as the premier example for modeling and demonstrating the fivefold functions listed in Ephesians 4:11. The Apostle Paul said, "[Christ] gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:11-12). In the same way Christ equipped the church with the fivefold functions, he first demonstrated the potential and power of the fivefold functions.

Jesus' ministry in the Gospels was marked by the characteristics and competencies of the apostle, prophet, evangelist, shepherd, and teacher. In demonstrating the fivefold function of the apostle, Jesus declared his identity as the Son of God and that he was the steward and the authority over the establishment his church. He gave proof of the fivefold function of the prophet by proclaiming the enduring vision of the eternal Kingdom of God. His vision was demonstrated as *agapao* love through the far-reaching effects of the work he accomplished on the cross. Jesus' intimacy with the Father demonstrated this, "[showing God's] love for us in that while we were still sinners, [he] died for us" (Rom. 5:8).

Jesus did the work of an evangelist, a shepherd, and a teacher. As an evangelist, Jesus was both the message and the messenger. The information he made public about himself granted empowerment to others. The empowering message of the gospel offered

his disciples the opportunity to partake in the same mission, responsibility, and reward of the Kingdom of God.

Jesus' empowering message was presented to his disciples under his nurture, care, and instruction. Jesus equipped those he empowered through his shepherding and teaching. Jesus remained faithful to the task of making disciples and said, "While I was with them, I kept them in your name, which you [God] have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled" (John 17:12). The fivefold functions of the apostle, prophet, evangelist, shepherd, and teacher were modeled in Jesus' life and work. Jesus modeled these fivefold functions through the identity, vision, empowerment, equipping, and release of his disciples who would carry on his mission after his resurrection and ascension.

Jesus' demonstration of the fivefold functions listed in Ephesians 4:11 established them as an all-inclusive example by which ministry can be categorized (Figure 6.1). The identification and practice of the fivefold functions are grounded in both the person and work of Christ. Jesus as the "Word of God" was both divine and human. His ministry was characterized by both faith and works. These four criteria serve as the biblical support and practice of the fivefold functions.

Figure 6.1 - The Fivefold Missional Practice of Jesus
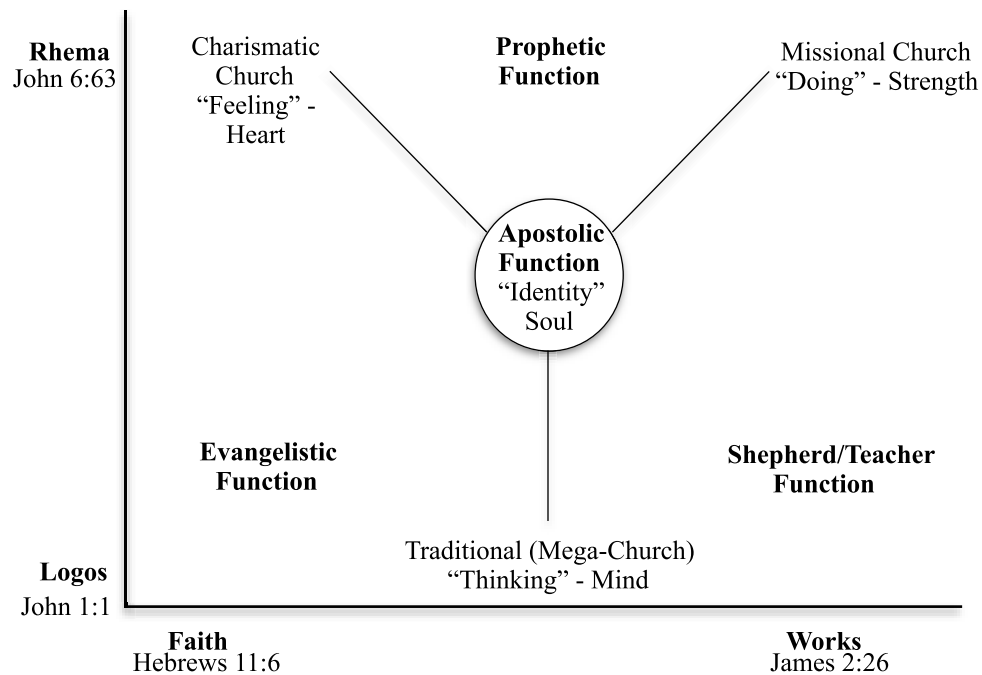
The "word of God" has a dual usage in the Bible. In John 6:63 the Greek word "*rhema*" is used to describe the "word of God." In this instance it is defined as being "uttered by a living voice." The Apostle John said, "It is the Spirit who gives life; the flesh is no help at all. The words [*rhema*] that I have spoken to you are spirit and life" (John 6:63). Its usage contrasts the Greek word "logos" which is also used for the "Word of God." In John 1:1 the Apostle John wrote, "In the beginning was the Word, and the Word was with God, and the Word was God." The "Word of God" in this instance refers to the second person in the Godhead who took upon himself the human nature to satisfy the requirements of salvation.

In the same manner which Jesus was both divine and human, Jesus' ministry was characterized by both faith and works. Though seemingly contradicting, the biblical doctrine of faith and works is complimentary. In Hebrews 11:6 the author wrote, "Without faith it is impossible to please [God]." It is also written in the Scriptures that

"by grace [we] have been saved through faith. And this is not [our] own doing; it is the gift of God, not a result of works . . . For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:9). James, the brother of Jesus, explained further, "For as the body apart from the spirit is dead, so also faith apart from works is dead" (James 2:26). Faith and works are equally present characteristics among those identifying as disciples of Jesus.

These Bible passages establish a missiological baseline for Jesus' practice and use of the fivefold functions. At the center of Jesus' missiology was his confirmed identity or the apostolic function. Being completely divine and human Jesus was able to access and demonstrate all fivefold functions determinate of the contextual needs he engaged. The argument can be made that Jesus perfectly ministered to the human and spiritual needs of those he encountered. In doing so, he modeled the potential of his church.

Servant Leadership Theory

Servant leadership theory validates the characteristics and competencies that Jesus modeled. The characteristics and competencies of servant leadership theory evidence a direct link to the fivefold functions listed in Ephesians 4:11. Although servant leadership theory does not link the characteristics and competencies of servant leadership to Ephesians 4:11, similar definitions emerged from the research.

Servant leadership does not use the term "apostolic" but it does address the leader's need for identity, stewardship, and authenticity. Servant leadership theory does not use the term "prophet" but its use of the terms vision, love and purpose remain congruent with the Bible's description of the prophetic function. Servant leadership

theory speaks of empowerment instead of evangelism and relationship-building, trust and follower well-being instead of shepherding and teaching. The terminology used to describe the characteristics and competencies of servant leadership theory match the description of the fivefold functions listed in Ephesians 4:11.

The characteristics and competencies listed in Ephesians 4:11 are essential to servant leadership theory. These characteristics and competencies augment individual performance and organizational outcomes by directly addressing the needs of those they serve. Every individual within the organization has a need. Servant leadership theory attempts to identify needs and respond appropriately to those needs to move people towards higher competence, effectiveness, and servant leadership. The goals of servant leadership theory directly correlate to the goals of Jesus' ministry and the ministry of the church.

The Expressional Church

The church is established by the practice and use of the fivefold functions listed in Ephesians 4:11. The church's missiology is built on the presence, purpose, and practice of these fivefold functions. The Apostle Paul wrote that the purpose of these fivefold functions was "to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:12-13).

The churches selected for this research all demonstrated the practice and use of the fivefold functions listed in Ephesians 4:11. The fivefold functions of the apostle,

prophet, evangelist, shepherd, and teacher were all equally identified and validated. Although it was evident in the research that participants had varying degrees of relatability to the different fivefold functions, each was present.

In the same way that Jesus demonstrated the value and practice of each fivefold function, the church is designed to do the same. The difference between the way that Jesus demonstrated the fivefold functions and the way the church does is that Jesus had all of the gifts while his disciples only have in part. The commonality is that the church is the body of Christ and when all of the parts function in unity, "as one", the ministry of Jesus continues. The task of the body is to carry on the ministry of Jesus through the unified expression of the fivefold functions.

The researcher proposes that this church model most accurately reflects the description of an "expressional church." The "expressional church" takes its name from the cultural movement that first appeared in Germany and Austria in the early twentieth century called "German Expressionism." "The term 'expressionism' was used to describe a new art form distinctly different from Impressionist, or anti-impressionist, art appearing in Europe."[186]

Ashley Bassie wrote that expressionist qualities were "not so much in innovative formal means for description of the physical world, but [for] the communication of a particularly sensitive, even slightly neurotic, perception of the world, which went beyond mere appearance."[187] She noted that "expressionism" initially described something as

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[186] Ashley Bassie, *Expressionism* (New York: Parkstone International, 2008), 8.

[187] Bassie, 7.

different. Scholars said it became evident however that the work that emerged from artists during this era was an attempt to communicate beyond material appearances to those things which revealed the spiritual essence.[188]

The researcher has identified the "expressional church" as a model because it matches the definition for the practice and use of the fivefold functions listed in Ephesians 4:11 as a "new" model of the church emerging in the 21st-century. The Apostle Paul wrote, "We look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal" (2 Cor. 4:18). The ministry of the expressional church is to make seen that which is unseen. It is distinctly different from the other missional perspectives of the church in the 20th and 21st-century (Appendix C).

Barriers

Several barriers emerged from the research that limit the expression of the fivefold functions in the church. Four barriers that emerged were the apostolic barrier, the prophetic barrier, the evangelistic barrier, and the shepherding and teaching barrier. The apostolic barrier limits the awareness and understanding of spiritual identity. The prophetic barrier limits vision and purpose. The evangelistic barrier limits the empowerment that the gospel offers in the life of the church. The shepherding and teaching barrier limits the potential that relationships have in nurturing, instructing, and releasing mature disciples into the world.

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[188] Bassie, 87.

These barriers present challenges for the church and require diligence and discipline to overcome. The message and culture of the local church are directly impacted when the fivefold functions are not valued and expressed in unity. When the local church lacks the full expression of the fivefold functions the barriers propagate further challenges.

Two observations can be made about the church's effectiveness when a dominant expression of one or two of the fivefold functions are evident in the church (Figure 6.1). First, the fivefold function most prominent in the local church determines the potential ministry, reach, and influence of that church. Second, churches who practice a specific function tend to only reach people who relate to that function. When a dominant fivefold function is expressed in the church the others are often neglected. Neglected needs in the church present missed opportunities for people to experience Jesus.

The fivefold functions listed in Ephesians 4:11 are essential to the health and mission of the church. Consequences result when they are expressed independently without one another. The church becomes defined by the strengths and weaknesses particular to its most prominent function when all fivefold functions are not equally expressed.

Barrier 1 - Identity (The Apostolic Function)

One barrier that emerged from the research was the barrier of identity. The interviews showed that identity was a prominent internal barrier directly related to the apostolic function. Disciples struggle to know who they are in Christ. One pastor summarized it as "knowing ourselves in light of knowing Jesus." The pastor from Church

3 stated, "Identity is the authentic certainty and awareness one holds as a son or daughter in Christ." The fivefold function of an individual cannot be released into the life of the church without a firm identity in Christ.

Identity as a barrier limits a disciple's ability to identify and live out their fivefold function. The results from the questionnaire correlated identity with confidence and demonstrated that when confidence is lacking, identity is lacking. Issues of self-deception overcome individuals seeking to discover and overcome hidden spiritual realities. A disciple's expression of worship and mission are hindered when identity is hindered.

Among the responses to the questionnaire the apostolic function was ranked as one of the least relatable fivefold functions. The church is negatively impacted when this fivefold function lacks prominence because the apostolic function identifies and releases all the fivefold functions. When the fivefold function of the apostle is lacking, the church's capacity to multiply is diminished because the primary focus of the church will rest on another prominent fivefold function. In most cases the shepherding and teaching functions act as its replacement.

Mission drives creativity and innovation in the apostolic driven church. The dominant characteristic of the apostolic function to release people is instinctual. The apostolic function is essential to the maturity and multiplication of the church. The fivefold function of the apostle identifies, matures, and releases the identity and divine design of its members so that the church can innovate, multiply, and expand. However, without the prevalence of the other fivefold functions to empower, equip, and ground

disciples in the vision and purpose of the church, new initiatives are vulnerable to poor

theology, relative truth, and under-developed relationships.

Barrier 2 - Vision and Purpose (The Prophetic Function)

The neglect of the prophetic function is another barrier that limits a disciple's

potential and influence. The fivefold function of the prophet enables, protects, and

sustains the biblical vision of the church. Busyness and spiritual apathy emerged from the

research as the external barriers limiting the prophetic function. Busyness and spiritual

apathy present a direct challenge to the mission, vision, and purpose of the church.

Busyness was described in the research as having too many tasks, responsibilities,

or distractions that occupy the minds and hearts of disciples. Apathy was said to be the

result of the overwhelming lack of hope, passion, and energy. Unfocused activity and

apathy are barriers that limit the biblical vision of the church. Busyness and spiritual

apathy emerge when disciples are bombarded with challenging schedules, competing

priorities, responsibilities, and negative relationships.

The prophetic function anchors the mission, vision, and purpose of the church in

the passion of Christ. The fivefold function of the prophet is consumed by intimacy and

connection with the father-heart of God. The "rhema" of God or the spoken word of God

is the prophetic functions priority. This characteristic is often expressed through public

testimony, personal word, rebuke, or challenge. The fivefold function of the prophet

holds the church to the ideals of love, purity, and holiness. The charismatic church often

results when the prophetic function is expressed as the dominant fivefold function.

The fivefold function of the prophet, expressed in unity with the others, is essential to the life and health of the church. The ministry of the church will be distorted when the prophetic function supersedes, replaces, or minimizes the other fivefold functions. The potential scenario that arises when the other fivefold functions are minimized is that the "good news" and "good theology" of the Scriptures may be exchanged for a supernatural encounter that "feels right." The unity and authority of the fivefold functions must be active for a complete missional expression of the church.

Barrier 3 - Empowerment (The Evangelistic Function)

The lack of empowerment emerged from the research as a barrier limiting the expression of the evangelistic function in the church. Servant leadership theory defined empowerment as the sharing of information, responsibility, and reward. The Scriptures' demonstration of the evangelistic function matched the definition of empowerment. In the Bible, evangelism is the sharing of the "good news" of Christ and presenting others with the opportunity to participate in the responsibility and reward of the Kingdom of God. The barrier impacting this fivefold function is the internal barrier of fear or the lack of faith.

The fivefold function of the evangelist offers the empowering message of eternal life. This fivefold function, which is the missiological imperative of the church, was rated as having the lowest relatability in the church. Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20). The evangelistic function's message of empowerment is paramount to the

church's existence. The church cannot complete its mission when the empowerment of the gospel is lacking.

The dominant church model expressing the fivefold function of the evangelist is the seeker-sensitive church. In this church model, weekly gatherings are specifically designed for the declaration of the gospel message. The strength of the seeker-sensitive church is that it has seen millions of new converts responding to the empowering message of salvation. However, weaknesses are also present. When the other fivefold functions are not equally valued, expressed, and available, the church is limited in its ability to adequately identify, envision, equip and release the participation of "all laity."

The mega-church has been described as emphasizing the fivefold function of the evangelist. In these churches, evangelism is often outsourced to clergy and hired church professionals. One negative result has been the minimization and limitation placed on the empowerment of laity. Church growth becomes determinate by financial resources, governance, facilities, and staff when the participation of laity has controls placed on it. Churches which tend to be high in expressing the fivefold function of evangelism have unintentionally inhibited spiritual maturity through the strengths offered by the other fivefold functions.

Barrier 4 - Equipping (The Shepherding and Teaching Function)

The fourth barrier that emerged from the research was the barrier of equipping. This barrier was described by the effects that the mismanagement of gifts have on relationships. Mistakes are part of developing life skills and it remains true in the development and discovery of one's divine design. During self-discovery the

mismanagement of gifts impacts the lives of those in the church. Learning is a process where individuals move from the acquisition of knowledge to the practice of knowledge. The practice and time involved in the process of equipping often places a strain on relationships.

The mismanagement of gifts was identified in the research to have a negative impact on relationships. A couple of evident factors involved the perception of offense and unmet expectations. The pastor from Church 5 identified the fivefold function of the prophet as being a daunting gift to develop because of its public nature and the fear individuals carry with being judged or criticized. He said, "Prophets often come [to church] very wounded and it is sometimes harder to see them." Two other pastors cited an example where the pastor does not make home or hospital visits. While it was acknowledged that the pastor indeed cared about its church members, their role in serving the church mismatched the expectations of the members. Relational stress resulted.

The barrier of the mismanagement of gifts is addressed by the equipping function of the shepherd and teacher. The fivefold function of the shepherd and the teacher work to equip, nurture, and train up individuals in the church in the understanding and practice of biblical truth. This fivefold function is reliant on trust established through relationship-building. The shepherding and teaching function offers the touch and proximity necessary for learning to take place.

Jesus experienced the effects of the mismanagement of gifts. On one occasion, while concerned for his life in prison, John the Baptist sent word to Jesus asking, "Are you the one who is to come, or shall we look for another?" (Matt. 11:2-3). Jesus

responded, "tell John what you hear and see: the blind receive their sight and the lame

walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have

good news preached to them. And blessed is the one who is not offended by me" (Matt.

11:4-6). It is not beyond the interpretation of the passage to assume John is hoping for

comfort provided through the shepherding function. Jesus, however, gave an apostolic

response, pointing John toward his identity and fulfillment of his mission.

The argument can be made that the majority of churches in western culture are

most familiar with practicing the fivefold function of the shepherd and teacher. Sixty

percent of participants acknowledged this was the fivefold function to which they most

related. Relationships bind the church together when shepherding and teaching are

prevalent. The shepherding and teaching function however often lack in the gifts of

identity, vision, empowerment, and release. Lacking these other gifts impacts the

church's ability to multiply. Individuals who most relate to the shepherding and teaching

function rarely have the competencies for training up those anointed with a different

fivefold function, like that of the apostle, prophet, or evangelist. The conclusion is that all

of the fivefold functions listed in Ephesians 4:11 are part of the church's strategy for

missional impact.

Releasing 21st-Century Disciples

Each fivefold function listed in Ephesians 4:11 is indispensable for releasing 21st-

century disciples. The apostle, prophet, evangelist, shepherd, and teacher each contribute

a unique characteristic and competency. Healthy relationships are essential to the mature

attainment and release of the fivefold functions. Maturity is the standard defined by one's

awareness, practice, and use of their fivefold functions in the context of the unity in the church. Although no individual embodies all the fivefold functions, every disciple expresses relatability to one and needs all of the fivefold functions to mature.

In the expressional church, identifying, envisioning, empowering, equipping, and releasing one another to one's divine design is done through supportive, caring, safe relationships. The church is the "body of Christ." The purpose of the body is to function in unity. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12:12). Unity is accomplished through "the laying down of one's life for another" (John15:13).

The apostolic function, the prophetic function, the evangelistic function, the shepherding function, and the teaching function all work together. Together they identify, envision, empower, equip and release disciples (Figure 6.2). The fivefold functions are contributed through the lives of individuals each having part in the cycle of unity. The discipleship process is not linear. Discipleship is uniquely different for every individual. The fivefold functions play a necessary recurring role in the life of maturing disciples. The ebb and flow in the corporate practice of the fivefold functions demonstrate its power through unity. Unity forms the foundation for the principles of the expressional church to release 21st-century disciples into their divine design.

Figure 6.2 - The Cycle for Releasing Disciples
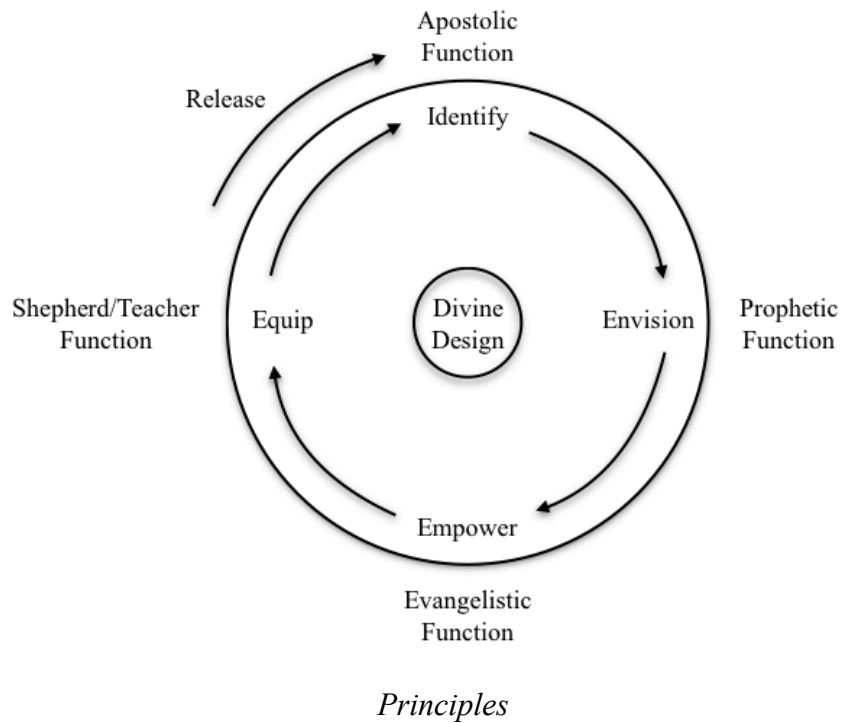
Principles

The expressional church identifies and practices the fivefold functions listed in

Ephesians 4:11. Each fivefold function holds a principle for releasing the church into its

divine design. Every disciple is fashioned after the image of God and is designed to

express his character in a specific, unique, irreplaceable way to compliment the mission

of the whole church. Moving individuals toward maturity requires the identification of

one's divine design, the envisioning of how the fivefold functions operate, the

empowerment that comes through participation, the equipping of knowledge and

competency, and the releasing of disciples into the world where the fivefold functions are

reproduced.

Principle 1: Identification

The principle of identification applies to the nature and work of the apostolic

function. The fivefold function of the apostle is a catalyst and overseer for helping the

church achieve its identity and mission. Identity applies to both individual discovery and corporate attainment. The corporate expression of the church is complete when the individual parts discover their joy and purpose. The Apostle Paul said, "If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor. 12:26). The hardship the expressional church experiences in part is due to the lack of maturity among its whole.

The fivefold function of the apostle networks people to help them discover and live out their divine design. Since identity applies to both the divine nature one has as a child of God and the active contribution which a child demonstrates, two responsibilities emerge. First, the Apostle Paul wrote that the fivefold function of the apostle grounds disciples in their spiritual reality as "[those who] have received the Spirit of adoption as sons" (Rom. 8:15). This fivefold function repeatedly shows up in the life of the church and grounds the identity of the saints in "sonship."

Second, as sons and daughters in the Lord through the adoptive work of Christ, identity is not limited to the divine and eternal but it extends to the temporary and practical. Every believer has a contribution to make in the life and work of the church. This contribution overflows from one's identity as it relates to the fivefold functions listed in Ephesians 4:11. Gift profiles, ministry involvement, and relationships were three effective ways that emerged in the research for helping people identify and use their fivefold function. The key to activating the apostolic function is to help the church individually and corporately identify, validate, network, and practice the fivefold functions present among its members.

Principle 2: Vision

The second principle for releasing 21st-century disciples involves saturating disciples with biblical vision and encouragement. The vision of the church is love. Jesus said, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another" (John 13:34-35). The love that the church is designed to express among its members is modeled after the love and intimacy Jesus demonstrated with his heavenly Father and for us. Jesus said, "As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love" (John 15:9-10).

The task of establishing a biblical vision for intimacy and love belongs to the fivefold function of the prophet. The principle is that the disciples of Christ need encouragement. The prophetic function serves to remind the church that the Lord's standard is holiness. The Apostle Paul wrote that Christ had made provision for this standard. He wrote, "For by grace [we] have been saved through faith. And this is not [our] own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:8-10).

The prophetic function encourages, challenges, rebukes, disciplines, reproves, and exhorts with complete patience and teaching (2 Tim. 4:2). It reminds the body of the holiness and intimacy the church has in relationship with Christ. The principle for the

fivefold function of the prophet is to help disciples envision and work towards the ideals

that Christ had empowered his people to carry out till completion.

Principle 3: Empowerment

The third principle for releasing 21st-century disciples into their missional

potential and design is empowerment. Servant leadership theory defines empowerment as

the sharing of information, responsibility, and reward. Empowerment distinctly belongs

to the fivefold function of the evangelist who shares the "good news" of Jesus, the

knowledge of his life, death, and resurrection. The empowerment this "good news" offers

comes through the presentation of information and the invitation for participation which

an individual priorly lacked. Paul wrote of this "good news",

> Now I would remind you, brothers, of the [good news] I preached to you, which
> you received, in which you stand, and by which you are being saved . . . For I
> delivered to you as of first importance what I also received: that Christ died for
> our sins in accordance with the Scriptures, that he was buried, that he was raised
> on the third day in accordance with the Scriptures. (1 Cor. 15:1-4)

The message of the gospel is the gift of empowerment to those who believe. It is not only

the presentation of knowledge but the extension of participation, responsibility, and

reward.

Those who receive empowerment through the gospel of Christ and respond to that

message begin to engage the cycle of discovery and release that comes with discipleship.

Empowerment means entrusting people with responsibility. Responsibility involves

sacrifice, risk, and learning. Empowerment grants learning that comes from success and

failure. While empowerment directs disciples toward the process of discovery, the other

fivefold functions attend to the individual's maturity and progress. The fivefold function

of the evangelist understands that the empowerment of the gospel plays an essential role in the activation of the life of a disciple.

Principle 4: Equipping

The fourth and fifth functions listed in Ephesians 4:11 are the shepherd and the teacher. These fivefold functions relate to the principle of equipping. To equip one another is to make available the resources necessary to overcome barriers and obstacles that limit maturity. The fivefold functions of the shepherd and the teacher cultivate nurturing, caring, and supportive relationships. Servant leadership theory called this relationship-building.

Relationship-building is the core competency of the shepherd and the teacher because of the foundation of trust it enables. Equipping is limited without trust. Trust establishes a context for the work of the shepherd and the teacher to be fruitful. The shepherd creates the environment by which the teacher can guide and instruct. Trust establishes the context for transformational change.

The shepherd and the teacher provide care, knowledge, coaching, and at times discipline and rebuke. The author of the book of Hebrews spoke to the necessity and value that God has for this fivefold function in the maturity of the saints.

> We have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but [God] disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. (Heb. 12:9-11)

The principle of equipping belongs to the fivefold functions of the shepherd and the teacher. These functions provide nurture, protection, guidance, instruction, discipline, and care for disciples to learn and mature.

Principle 5: Releasing

Relationships are the context by which the church identifies, envisions, empowers, equips, and releases disciples. The fivefold function of the apostle, prophet, evangelist, shepherd, and teacher are all essential expressions of the church. Although current church models do incorporate different aspects of the fivefold functions listed in Ephesians 4:11, the 21st-century church must move beyond the barriers to release the unified expression of the church.

Each fivefold function listed in Ephesians 4:11 has value for the maturing of disciples. If any one of their expressions is segregated or minimized their effectiveness will remain limited. A shepherding and teaching church is going to have a difficult time reaching, equipping, inspiring, and releasing the fivefold function of the apostle. Similarly, to the individual who is in need of a safe, caring, supportive, healing relationship, the fivefold function of the evangelist may be ill-perceived to lack immediate value or potential.

This research suggests that if an individual is in need of a prophetic revelation and the church responds with the instruction of the teacher, its likely that an opportunity to help them experience Jesus will be missed. These errors happen because the felt need was misunderstood, misinterpreted, ignored, or overlooked. Jesus was intentional in

identifying the needs of those he ministered and he modeled the potential that the appropriate fivefold function has to address those needs.

Healthy, supportive, caring relationships, marked by biblical love, remain essential to the release of 21st-century disciples. The Apostle John wrote in his second letter, "not as though I were writing you a new commandment, but the one we have had from the beginning—that we love one another" (2 John 1:5). Love expressed through the intentional work of relationship-building becomes the context which the fivefold functions listed in Ephesians 4:11 are identified, empowered, equipped, and released to the lasting biblical vision God declares to his people. The ministry of the church is minimized to mere guessing when mature, healthy relationships are lacking.

The church cannot serve from a distance and allow the needs of discipleship to be met by chance. The church can appropriately respond to the needs of one another when it attends to the work of relationship-building. Disciples will be fully released into the life God has created when the church serves to identify, empower, equip, and release one another to live the biblical vision placed on one another's lives.

Limitations

Two limitations were addressed in the research. The first limitation involved the researcher's methodology. The researcher's methodology was limited by the sample size and the collection of self-report data. The second limitation was the researcher's access and cultural bias. The research's access was limited to the information provided by participants and a cultural bias was present due to the limited perspective of the sample size.

The research was limited by the sample-size. The sample size for the questionnaire was limited numerically to only 83 participants from five churches. The sample size was also limited demographically and geographically. Demographically, the majority of participants identified as Caucasian and were volunteers at small or medium-sized churches. Although several denominations were included in the research, the large-style church or mega-church was not represented. All participants were limited geographically to central Pennsylvania. Four churches were located in Lancaster, Pennsylvania and one was located in Harrisburg, Pennsylvania. Although some identified as urban, suburban, and rural, the regional culture was theologically conservative.

Self-report data presented the research with another limitation. Self-report data did serve the purpose of the research but it was limited by its subjectivity. Subjective data means that participants' responses were limited to their first-hand perspective. Participants' responses were limited to their ministry experiences, theological backgrounds, and mindful influences present at the time of the research. Since responses cannot be independently verified, the researcher is limited to the responses given at the time of questioning.

The researcher's access and cultural bias were two other limitations imposed on the research. Access to information was as a limitation to the research because of both the number of individuals participating from each church as well as the particular questions used to gather data. Although an average of eighteen people from each church participated in the research, the researcher is unaware of how many were invited to participate. Numerous perspectives existed among those who chose not to participate in

the research and were therefore not accessible. This non-participation limited the researcher's access to data. The use of multiple choice and Likert-type questions on the questionnaire also limited participant data. In reflection, the questionnaire could have been improved by including some open-ended type questions.

The cultural bias of the researcher had a limiting effect on the research. Although the research established a foundation for the principles that release 21st-century disciples, several perspectives were ignored. Other potential perspectives and influences not incorporated by the research included divergent theology, feminist ideology, and cultural differences/global practices. The researcher found conservative theological agreement for this reason.

Evaluation

The purpose of the research was to identify the barriers that keep the church from expressing the fivefold functions listed in Ephesians 4:11 to develop principles for releasing 21st-century disciples into their missional potential and design. To accomplish this, the researcher examined theological and biblical resources that establish biblical support for the practice of the fivefold functions. The researcher reviewed the relevant literature relating to servant leadership theory. The researcher assessed the barriers that limit the full expression of the fivefold functions and the researcher examined the data to identify principles for the church to move toward releasing 21st-century disciples into their missional potential and design. Several strengths and weaknesses emerged as a result.

Strengths

The first strength of the research was the establishment of Jesus' ministry as a biblical model for practicing the fivefold functions listed in Ephesians 4:11. Jesus' identification as a servant leader strengthens the correlation of the fivefold functions of Ephesians 4:11 with the characteristics and competencies of servant leadership theory. There are obvious links between the biblical practice of the fivefold functions and servant leadership characteristics. The characteristics and competencies of servant leadership theory have been found valid and reliable through academic research across time, nations, and demographics. A foundation for each principle can be established by using the fivefold functions listed in Ephesians 4:11 to categorize the varying ministry styles of Jesus' ministry.

Another strength of the research was in the data collection methods. Data collection included multiple perspectives from both volunteers and lead pastors. The researcher's choice to use a mixed-methodology to gather data strengthen the research. The researcher attained a more holistic view by incorporating both quantitative methods and qualitative methods.

Strengths of the research were evident in the researcher's decision to use a questionnaire and interviews to collect data. One strength of the questionnaire was that it made it easier for volunteers to participate. Following the advice of scholars, using technology to design and implement the questionnaire made it easier for the researcher to analyze, quantify, and compare the results.[189] Utilizing self-report methods through

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[189] Chris Barker, Nancy Pistrang, and Robert Elliott, *Research Methods in Clinical Psychology: An Introduction for Students and Practitioners,* 2nd ed. (United Kingdom, Europe: Wiley, 2002), 6.

interviews with the pastors also strengthened the research. Adding the data from the

interviews was better than just having the data from the questionnaire. The interviews

were further strengthened by the relationship that the researcher had with participants.

Scholars have said, "the trust from that relationship enables the interviewer to clarify

responses and acquire data beyond a superficial response."[190]

<div align="center">Weaknesses</div>

Several weaknesses were also evident in the research which parallel the strengths.

One weakness is that it is difficult to substantiate that Jesus' practice and use of the

fivefold functions listed in Ephesians 4:11 are all inclusive using a limited selection of

biblical content. The research would greatly benefit from extensive research that provides

for the fair categorization of Jesus' ministry with the fivefold functions of Ephesians 4:11.

This research does not present enough evidence that Jesus displayed a ministry model for

all disciples for all times by just demonstrating a link between his practice of the fivefold

functions and their effectiveness.

Another weaknesses was that no direct link exists between the fivefold functions

of Ephesians 4:11 and servant leadership theory. The fivefold functions listed in

Ephesians 4:11 passage do have a "spiritual" capacity or "anointing," but a correlation

has not been made that the characteristics and competencies in servant leadership theory

are equally "spiritual." Popular literature has attempted to make the correlation that

"everything is spiritual," but scholarly support for such a hypothesis is lacking. If the

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[190] Barker, Pistrang, and Elliott, 4.

characteristics and competencies of servant leadership theory are indeed "spiritual," then no further evidence need be established through the example of Jesus and Ephesians 4:11.

The third weakness that exists in the research applies to the collection of data. One weakness of the questionnaire was the use of multiple choice and Likert-type questions. Paul Sheatsley summarized the disadvantages of closed-ended questions. He wrote, "People understand the questions differently; respondents are forced into what may seem to them an unnatural reply; they have no opportunity to qualify their answers or to explain their opinions more precisely."[191] While the Likert-type questions provided usable data, the questionnaire would have benefited from open-ended questions providing greater insight and feedback.

Self-report methods added another weakness. The disadvantages of the researcher's use of self-report methods allowed for validity problems because the researcher had no way to verify the participant's responses. Self-report methods for gathering data in the research also resulted in large amounts of data being collected. Scholars have said this creates a "data-overload" problem making transcription and analyzing the open-ended questions time-consuming.[192] Analyzing large amounts of data exposed and challenged the inexperience of the researcher.

Recommendations

The researcher makes several recommendations for continuing the research. The researcher recommends extending and refining the research to inquire how the church

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[191] Paul B. Sheatsley, "Questionnaire Construction and Item Writing," *Handbook of Survey Research* 4, no. 1 (1983): 197.

[192] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks: CA, Sage, 1994). 83.

identifies barriers that limit the church from fully expressing the fivefold functions in Ephesians 4:11. The researcher also recommends further research to discover, observe, and report on the expressional church model as it is currently practiced across demographics and cultures. Finally, the researcher recommends research on the effects of social exchange theory and how this area of study may contribute to the identifying, envisioning, empowering, equipping, and releasing of the fivefold functions listed in Ephesians 4:11.

This research will benefit from further global research across various church models. The researcher suggests that the expressional church as a phenomenon has already been established and is demonstrating characteristics, structures, and relationships vastly different from other church models. Two recommendations to further the research include incorporating a larger sample-size like the mega-church and extending the research geographically to churches in Asia and other nations located in the 10/40 window. The researcher believes clues and examples will emerge from these samples demonstrating the potential benefits, principles, expectations, and impact of the expressional church for 21st-century ministry.

The purpose of this research was to identify barriers that keep the church from fully expressing the fivefold functions listed in Ephesians 4:11 to develop principles for releasing 21st-century disciples into their missional potential and design. It is the hypothesis of the researcher that such expressional church models already exist and are currently multiplying. The researcher is unaware of such a church model, its location, and

missional impact at this time. It would be beneficial to the research to report on first-hand observations made in such missional contexts.

The third recommendation of the researcher is to look at the integration and application of social exchange theory. Relationships were identified in the research to be essential to the effectiveness of the expressional church. Social exchange theory likely offers insights and conclusions that can augment the discipleship perspective herein. Servant leadership theory is already looking at effects and outcomes that leader-member exchange (LMX) has on follower engagement and productivity. However, LMX remains to hold the leader/follower polarizing paradigm. This paradigm supports too many degrees of separation between leader and follower.

Social exchange theory has the potential to redefine the leader/follower paradigm by breaking the hierarchy and placing individuals on equal relational authority. While LMX remains more reflective of the organizationally structured church where professional clergy are responsible for the ministry, social exchange theory may offer insight into the redefined nature of relationships where the hierarchies are removed. The researcher has reason to believe that the results from these recommendations may further benefit the establishment and effectiveness of the 21st-century expressional church.

CHAPTER SEVEN: PERSONAL REFLECTION

The learning gained from the research resulted in personal and professional growth. Personally, the researcher was impacted in two ways. First, the researcher was impacted by learning of the significant changes that the church is currently undergoing. Second, the researcher was impacted by the personal understanding of grace that resulted from engaging in this work.

Professionally, the researcher gained an increased perspective and appreciation for academic research. The process of learning included many opportunities for the perspective of the researcher to be challenged and reshaped. The attributes being challenged and reshaped included the researcher's perspective of humility, patience, respect, and faithfulness. The researcher's response to this learning experience had a positive impact on the research.

Personal Learning Gained through the Research

Personal learning gained through the research included the observation of how the future of the church is present in the things it is doing today. Although it was not the researcher's intent to look for evidence of how the church is currently changing, the evidence of change emerged. Through observing the perspective, heart, and sacrifice expressed by the church leaders interviewed, the realization was made that God is intently at work moving his church toward the ideals of Ephesians 4:11-12. The

researcher also gained an experiential understanding of grace through the process of the research.

<div align="center">The Future of the Church is Present Today</div>

In the interviews all five pastors expressed a desire to see all of God's people actively participating in the life of the church. While 21st-century culture seems to be inundated with the message of "living your best life now," the pastors participating in the research authentically expressed a desire to see people released into the freedom of their own divine design. In the interviews, the signs of mimicking a cultural substitute were not at all present.

Although the church may be seen as borrowing language from the secular, the heart of the research was surprisingly different. Several pastors talked about how they felt their calling held a mediating role for bridging the church's past to the church's future. The pastor of church 4 expressed a sentiment of hope that this indeed was the case and expressed encouragement in holding to that truth. Although the research did not include the pastoral leadership styles from former generations, it appears evident that the work taking place in the 21st-century church is the beginning of something "new."

<div align="center">The Practice of Grace</div>

The researcher gained a specific, experiential understanding of grace through the process of the research. Having been a younger student who resigned from pursuing a high school diploma in exchange for a general equivalency diploma and holding a transcript that showed more than four attempts at a college level education, resignation

seemed imminent. It has been in this process that the grace of God and his faithfulness have been prominent. The completion of this research is a gift of God's faithfulness.

The researcher desires to express gratitude to the faculty and staff of the seminary for embodying and extending grace. The patience and encouragement that they offered, which held both the person and the academic work to a high standard, revealed the nature of God's grace in the life of the researcher. The researcher's reflection on grace was most evident upon the return of the first edited drafts. The need for editing showed precisely how short the researcher fell in satisfying the standard. Although the skills necessary for editing can be gained through practice, commitment, and time, falling short by human means of God's divine standard serves as a reminder of God's holiness and man's sin nature. It is a blessing to say, "For by grace we have been saved through faith. And this is not our own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:8-10). It is only by the grace granted by the work of Christ through the cross that this research as an expression of worship was made possible.

<h2 style="text-align:center">Professional Learning Gained through the Research</h2>

The academic practice and learning involved with this research benefited the researcher professionally. The years of work leading to the completion of the research has expanded the researcher's understanding and value of the learning process. Learning is a form of worship that takes diligence in humility, patience, respect, and faithfulness.

The academic posture of humility presented the researcher with the opportunity for gained learning. The researcher, through humility shaped by this process, acknowledged that truth is bigger than us. This research demonstrated that insights, answers, and experiences come from anywhere and everywhere. The researcher learned the benefits that come from pursuing truth. Truth must be intentionally pursued, sought after, and inquired from the lives of others. The Apostle Paul wrote, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves" (Phil. 2:3). These thoughts apply to research, worship, relationships, and life.

Patience was another life lesson gained from the academic work. The sources for learning were abundant but the process for learning takes time and energy. Although the sources for learning are abundant, not everything learned is beneficial unless anchored in authoritative truth. Research can be likened to turning over every rock. The process of seeking truth includes canvassing, evaluating, and assimilating the data that exists on the topic. Short-cutting this process undermines the rewards of learning. James, the brother of Jesus, said that the pursuit of truth should not be undermined. He wrote,

> Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. You also, be patient. Establish your hearts, for the coming of the Lord is at hand. . . As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful (James 5:7-8; 10-11).

The impatient researcher does not have God's truth at the heart of the work. Worship is a patient work that takes endurance and sacrifice.

Respect emerged in the learning that was gained from the research. Respect was defined as the response given to the varying perspectives of truth as they integrate with the whole. For example, the researcher introduced the idea of the "expressional church." Provided that each expression of the fivefold functions listed in Ephesians 4:11 is practiced within biblical standards, the acknowledgment of those gifts must be declared and assimilated. Writing to the church in Thessalonica, Paul wrote, "We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work" (1 Thess. 5:12-13a). The labor of those who have faithfully attended to their work are to be respected even if their conclusions are difficult to relate or understand. The context of true worship is extended when the work of the Lord is received and honored.

The academic practice and learning involved with this research required faithfulness. In the context of this research, learning involved remaining faithful to the data that emerged from the process. Faithfulness meant choosing to actively demonstrate humility, patience, and respect. For the researcher, faithfulness applied not only to the application of learning but to the sharing of what had been learned.

Faithfulness involved both listening and speaking. Research is not a platform for spectating or for the acquisition of knowledge alone. The researcher embraced the role of partnership with others to discover, learn, and practice truth. In pursuing biblical truth there was an eternal awareness the researcher had as a partaker in God's work. This perspective granted the researcher joy and peace like of that which Paul wrote in 1 Thessalonians 5:23-24, "Now may the God of peace himself sanctify you completely, and

may your whole spirit and soul and body be kept blameless at the coming of our Lord

Jesus Christ. He who calls you is faithful; he will surely do it."

The learning gained from the research experience profoundly impacted the life

and work of the researcher. While the focus of the research was of great personal interest,

the researcher was not aware of the personal impact that would result. One personal

insight was that God is and has been at work carrying out his intentions through the work

of the church. The future of the church is seen in the things it is doing today. The church

has already begun to identify, envision, empower, equip, and release the fivefold

functions of the apostle, prophet, evangelist, shepherd, and teacher. The grace of God is

present, active, and expanding in the lives of those who are the church. The path of this

movement is seen in the humility, patience, respect, and faithfulness of God's people. All

in the perfect will and timing of the Lord do "we know that for those who love God all

things [are working] together for good" (Rom. 8:28). All of God's people can be

confident of this truth, "that he who began a good work, will bring it to completion at the

day of Jesus Christ" (Phil. 1:6).

APPENDIX A: SURVEY

QUESTIONNAIRE
Ephesians 4:11-12
"And he gave the apostles, the prophets, the evangelists, the
shepherds and teachers, to equip the saints for the work of
ministry, for building up the body of Christ,"

Spiritual Gift Questions
1) I have a good understanding and familiarity with Ephesians 4:11-12.
   • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

2) Based on your understanding, who do you believe Ephesians 4:11-12 applies to (Select all that apply):
   □ Professional clergy (Lead pastor; Executive pastor, etc.)
   □ Paid staff (Worship pastor, Youth Director, Church administrators, etc.)
   □ Church Leadership (Elders, Deacons, etc.)
   □ Ministry volunteers (Sunday school teacher, worship musician, greeter, etc.)
   □ Laity (Individual attending, but not volunteering)
   □ Have not thought about it

3) Using the spiritual gifts/functions listed in Ephesians 4:11-12, I can tell that the gift/function to which I most relate is: (Select one:)
   □ **The Apostolic Function** - Apostles extend the gospel. They are always thinking about the future, bridging barriers, establishing the church in new contexts, and developing leaders.
   □ **The Prophetic Function** - Prophets know God's will. They are particularly attuned to God and his truth for today; bringing correction and challenge
   □ **The Evangelistic Function** - Evangelists recruit. They call for a personal response to Christ, and draw believers to engage the wider mission.
   □ **The Shepherd/Teacher Function** - Shepherds/Teachers nurture, protect, guide and explain. They focus on the protection and spiritual maturity of God's flock, cultivating relationships, communicating truth, and helping the community remain faithful to Christ's word.
   □ **I do not know my spiritual gift**

4) Using the spiritual gifts/functions listed in Ephesians 4:11-12, I can tell that the gift/function to which I least relate is: (Select one:) *For definitions, see previous question*
   □ The Apostolic Function
   □ The Prophetic Function
   □ The Evangelistic Function
   □ The Shepherd/Teacher Function
   □ I do not know my spiritual gift

5) Which of the following helped you identify what your spiritual gift/function is: (Select all that apply)
   □ Pastoral Sermon/Teaching
   □ Personal Bible study
   □ Discipleship training
   □ Took a spiritual gift profile/survey
   □ Other _____
   □ Have not identified

6) I am practicing and using this spiritual gift/function in my life and ministry.
   • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

7)   In what setting(s) are you currently practicing and using this spiritual gift/function: (Select all that apply)
  - ☐ Weekend services at church
  - ☐ Education Hour (i.e. Sunday School, youth programs, etc.)
  - ☐ Small Group
  - ☐ In a church leadership role
  - ☐ At work
  - ☐ With neighbors
  - ☐ Other _____
  - ☐ I am not using my spiritual gift at this time

8)   I find the use and practice of my spiritual gift/function rewarding.
  • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

9)   What internal barriers have you faced concerning identification and practice of your spiritual gift/function? (Select all that apply)
  - ☐ Lack of knowledge about spiritual gifts
  - ☐ Lack of understanding about how to apply my spiritual gifts
  - ☐ Feelings of not belonging to the church.
  - ☐ Do not perceive the opportunity to use my spiritual gift
  - ☐ Lack of confidence
  - ☐ Sin
  - ☐ Other _____

10) What external barriers have you faced concerning identification and practice of your spiritual gift/function? (Select all that apply)
  - ☐ Lack of Teaching or Training about spiritual gifts
  - ☐ Lack of Coaching/Encouragement to use my spiritual gift
  - ☐ Church culture does not support the use of my spiritual gifts
  - ☐ Church Leadership does not practice using spiritual gifts
  - ☐ Ministry limitations (Few opportunities exist for me to use my gifts)
  - ☐ Lack of invitation to use spiritual gifts
  - ☐ Other _____

11) What do you believe inhibits others from identifying and practicing their spiritual gift/function? (Select all that apply)
  - ☐ Lack of knowledge about spiritual gifts
  - ☐ Lack of understanding about how to apply their spiritual gifts
  - ☐ Feelings of not belonging to the church.
  - ☐ Do not perceive the opportunity to use their spiritual gift
  - ☐ Lack of confidence
  - ☐ Sin
  - ☐ Lack of Teaching or Training about spiritual gifts
  - ☐ Lack of Coaching/Encouragement to use their spiritual gifts
  - ☐ Church culture does not support the use of their spiritual gifts
  - ☐ Church Leadership does not practice using spiritual gifts
  - ☐ Ministry limitations (Few opportunities exist for them to use their gifts)
  - ☐ Lack of invitation to use spiritual gifts
  - ☐ Other _____

Church Questions
Please indicate the degree to which you agree with each of the following statement. For each questions, regular basis is defined as at least twice a year.

12) I believe the pastor is responsible for the work and ministry of the church.
  • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

13) I believe all laity is responsible for the work and ministry of the church and the pastor's job is to train and equip.
   • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

14) At our church, we teach about the spiritual gifts/function on a regular basis.
   • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

15) The people of our church have a deep and thorough understanding about spiritual gifts.
   • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

16) Members of our church are being taught to use their spiritual gifts on a regular basis.
   • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

17) Our church strongly encourages us to use our spiritual gifts on a regular basis.
   • Strongly Agree • Agree • Undecided • Disagree • Strongly Disagree

Demographics
1. **What is your gender?** □Male   □Female
2. **What is your age?**   • Under 18   • 19 to 34   • 35 to 49
                           • 50 to 64   • 65 to 79   • 80 or older

3. How many years have you been attending this church?
• Less than one year   • 1-2 years   •   3-5 years   • More than 5 years

4. Which statement best describes your ministry involvement at church for this current year? I'm serving in . . .

   □ 1-2 ministries at church   □ 7-8 ministries at church
   □ 3-4 ministries at church   □ 9 or more ministries at church
   □ 5-6 ministries at church   □ I'm not currently serving in a ministry at church

APPENDIX B: INTERVIEW GUIDE

INTERVIEW GUIDE:
Ephesians 4:11-12
*"And he gave the apostles, the prophets, the evangelists, the
shepherds and teachers, to equip the saints for the work of
ministry, for building up the body of Christ,"*

Spiritual Gift Questions

1. What is your theological understanding of Ephesians 4:11-12?

2. What is your vision for congregants as it pertains to the use of their spiritual gifts?

3. Where do you see these gifts/functions being effective?

4. Which barriers on the list surprise you?

5. From the list, what do you think the top 2-3 barriers are?

Church Questions

1. What is your church doing to cultivate and address the use of spiritual gifts among your congregants?
   -or-
   What is your church already doing to address these barriers?

2. Clarifying questions for above. How are you doing that? How often (times per year?)

APPENDIX C: MISSIONAL PERSPECTIVES

	Church Growth (Attractional)	Missional (Incarnational)	Expressional (Communal: five-fold)
Orientation/ Perspective	Anthropocentric	Theocentric	Pneumocentric
	Practical (Right doing)	Theological (Right Believing)	Existential (Right relating)
	Modern	Post-Modern	Meta-modern
Theological Focus	Great Commission	Missio Dei	Ecclesia
Mission	To grow the church	To extend the church	To multiply the church
Beginning Question	What makes the church grow?	What is the gospel?	What makes the church mature?
Perspective on Scripture	Propositional truth	Narrative of God's purposes	Expression of Christ
How does missions happen?	By strategic planning	By being sent out	By living out gifting
	Says, "Come to church."	Says, "Be the church."	Says, "Behold the church."
Nature of community	Demographical groups	Inclusive groups	Unity
View of Holy Spirit	"In me"	"For them"	"Leading & empowering us"
Focus of Evangelism	Differentiation between discipling and perfecting, individual salvation	Initiation of people into the kingdom of God; holistic understanding of "making disciples"	The free expression of the five fold engages, invites, equips, and empowers (releases).
Orientation toward Social Action	Priority of evangelism and church planting over social action; Reactive to the Social Gospel	The Gospel, evangelism, and social action cannot be separated	Freedom and action is particular to gifting, circumstances and consensual expression.
	Says, "I go to church."	Says, "I am the church."	Says, "We are the church."
Outsider perspective	Church is seen as a dispenser of religious goods and services. People come to church to be fed, to have their needs met through quality programs, and to have the professionals teach their children about God.	Church is seen as a community of people sent on a mission who gather in community for worship, encouragement, and teaching from the story of God that suppliments what they are learning and experiencing themselves throughout the week.	Church is seen as a diverse community of individual expression that attracts, engages, invites, equips, and empowers people to live life in the enjoyment of relationship with one another.
	Says, "God meets them there."	Says, "God sends them out."	Says, "God is among them."
Governance	Hierarchical - They decern	Individual (Relative) - I decern	Consensual - We decern
Financial perspective	Gives for mission (of others)	Gives as mission (involved in)	Gives as worship

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