

PETE BUMGARNER MINISTRIES

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THE FIVEFOLD MINISTRY

STUDY GUIDE



THE FIVEFOLD MINISTRY

SCRIPTURE READING

Ephesians 4:11-13 (NKJV)

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

THEME

The fivefold ministry is given by Jesus to the Church for the purpose of equipping the saints for the work of the ministry, which is building the Body of Christ. The fivefold ministry is gifted people given to the Body of Christ to aid and assist it in spiritual growth.

I. INTRODUCTION

- A. The fivefold ministry is commonly misunderstood and misrepresented.
- B. The fivefold ministry was not designed to fulfill the ministry **for** the Church; it was designed to minister **to** the Church.
- C. Every member of the Body of Christ is responsible for fulfilling the unique ministry for which he is designed. The fivefold ministry must understand its role in enabling these gifts to fulfill their mandate.
- D. To properly understand the fivefold ministry, we will study each ministry individually.
- E. The apostle, prophet, evangelist, pastor, and teacher constitute the fivefold ministry.

II. THE APOSTLE

- A. The Greek word *apostolos* (*ap-os'-tol-os*), which is translated "apostle," means "a delegate; an ambassador of the Gospel; officially, a commissioner of Jesus Christ; or one that is sent."

1. Being commissioned and sent by an organization is not equal to being sent by God.
 2. An apostle represents the one from whom he received his commission. There appear to be more apostles of organizations than apostles of Jesus.
 3. Apostles of Jesus represent Jesus and God's kingdom to the people; they do not promote people, churches, organizations, or kingdoms of men.
- B. In ministry, an apostle is a person with the supernatural ability to give direction, to set order, and to provide sound governmental structure that adheres to the desires of Jesus, Who is the Head of the Church.
- C. The Bible identifies several apostles by name: Jesus; Peter; Andrew; James the son of Zebedee; John; Philip; Bartholomew (Nathaniel); Thomas; Matthew (Levi); James the son of Alphaeus; Lebbaeus whose surname was Thaddaeus (Judas the brother of James); Simon the Caananite (Zelotes); Judas Iscariot; Paul; Barnabas; and James, the Lord's brother.
- D. The ministries of Peter and Paul give insight into the ministry of an apostle. By reading the book of Acts, we can learn the basic fundamentals of the apostolic ministry.
- E. It appears that the foundation upon which a believer is to build is laid through the ministry of the apostle and prophet. (I Corinthians 3:10; Ephesians 2:20)

III. THE PROPHET

- A. The Greek word *prophetes* (*prof-ay'-tace*), which is translated as "prophet," means "a foreteller (or forthteller); or an inspired speaker."
- B. In ministry, a prophet is a person who sets order. His objective is to get people to place their attention on the Lord. His ministry will often include warning and correcting. Contrary to common belief, he is not one who constantly sees visions and predicts the future. (Not everyone who prophesies functions as a prophet.)
- C. Jesus, John the Baptist, Judas, Silas, and Agabus are prophets mentioned by name in the New Testament. (Acts 3:20-26; Mark 11:32; Acts 15:32; Acts 21:10)

- D. By studying the prophets of the Bible, we can determine the true ministry and mandate of a prophet. This ministry is one that endeavors to get people to place their attention on the Lord.
- E. The Old Testament prophets give great insight into the prophet ministry. It is imperative for one to study these prophets in order to have a full concept of the prophet ministry.
- F. Some argue that the ministry of the Old Testament prophet is different from the ministry of the New Testament prophet, but they cannot support their belief with the Scriptures, other than, today, God speaks through Jesus, so people do not need to run to some man to get a word from the Lord.
- G. Some teach that the New Testament prophets must speak only good things to a person. These teachers use I Corinthians 14:3 to support their belief; however, they do not give the true definitions of exhortation, edification, and comfort, which actually describe prophesying, not the prophet ministry.
1. Prophecy must edify, exhort, and comfort. True prophecy will not destroy. (This gift does not make an individual a prophet, nor does it always create joyful exuberance.)
 2. *Webster's Dictionary* defines "exhortation" as the act or practice of exhorting; or the act of inciting to laudable deeds; or incitement to that which is good or commendable; or advice; or counsel; or admonition; or a plea, sermon, etc.
 3. The Greek definition of "exhortation" is *imploration*, which is earnest supplication; *hortation*, which is to urge strongly or incite, or *solace*, which is to cheer in grief or under calamity. It also means to relieve in affliction or to console.
 4. *Webster's Dictionary* defines "edification" as an edifying or being edified; especially moral or spiritual instruction or improvement.
 5. The Greek definition of "edification" is *architecture*, which is the art, profession, or science of designing and constructing buildings or a structure. It may also mean construction; the second definition of "edification" is *structure*, which is the act of building or construction.
 6. *Webster's Dictionary* defines "comfort" as relief from pain, grief, or distress, etc. It is also a state of ease and quiet enjoyment, free from worry, pain, etc. It also means anything that makes life easy and comfortable.

7. The Greek definition of “comfort” is *consolation*, which is alleviation of misery or distress of mind.

IV. THE EVANGELIST

- A. The Greek word *euaggelistes* (*yoo-ang-ghel-is-tace'*), which is translated as “evangelist,” means “a preacher of the Gospel.”
- B. In ministry, an evangelist is a person with the supernatural ability to present the Gospel in such a way that people respond to Jesus through repentance, which leads to conversion. The evangelist presents Jesus in such a way that the Word is confirmed with signs following.
 1. Philip is the only one in the Bible called an evangelist. (Acts 21:8)
 2. It has been said that an evangelist is like an obstetrician—he assists in birth.
 3. Contrary to common belief, the evangelist is given to the same people as the apostle, prophet, pastor, and teacher. He, too, is responsible for maturing the saints for the work of the ministry.
 4. The evangelist is a proclaimer of the gospel and kingdom of God, not a teacher of the gospel and kingdom of God.

V. THE PASTOR

- A. The Greek word *poimen* (*poy-mane'*), which is translated as “pastors and shepherd,” means “a shepherd.”
- B. In ministry, a pastor is a person with the supernatural ability to lead, to feed, and to protect the flock. He is to lead both by Word and by example. The pastor is also responsible for the nourishment, health, and development of the flock. (Pastors in the Old Testament were identified as kings, not preachers. Isaiah 44:28; Jeremiah 23:1-4)
- C. Jesus is the good Pastor or Shepherd. (No other individual in the New Testament is referred to as a pastor. (John 10:11; I Peter 5:4)
- D. It has been said that a pastor is like a pediatrician—he deals with growth and health.

- E. A pastor recognizes the needs of people and often exercises great patience as he attempts to meet those needs. This gift is generally more gentle than the apostle and prophet.

VI. THE TEACHER

- A. The Greek word *didaskalos* (*did-as'-kal-os*), which is translated as “teachers,” means “an instructor.”
- B. In ministry, a teacher is a person with the supernatural ability to explain clearly and effectively the truth of the Word of God.
- C. The teaching gift is not the result of education and skill; it is a supernatural gift given by God. (The gift can and should be developed.)
- D. Like the pastor gift, a teacher must also exercise great patience as he instructs; some learn more easily than others.
- E. Unlike the evangelist who proclaims, the teacher explains. Proclaiming can be brief and concise; explaining requires much more time and detail.

VII. ORDER AND RELATIONSHIP OF THE FIVEFOLD MINISTRY

- A. I Corinthians 12:28, Ephesians 2:20, and Ephesians 4:11 suggest an order in fivefold ministry.
 - 1. The apostle sets the course; the prophet exhorts people to get on course; the evangelist leads people to the course; the pastor maintains people in the course; and the teacher instructs people to mature in the course.
 - 2. Violating this order brings confusion into the Body of Christ; consequently, it is imperative that each of the fivefold ministry gifts operates in its ministry, in due order, without breaking rank.
 - 3. Local churches often bypass the apostle and prophet ministry and attempt to build the house without the proper foundation.
- B. Each ministry gift is distinct in its operation and purpose; therefore, these gifts must cooperatively work together.
- C. The fivefold ministry is gifted people given to the Body of Christ for the purpose of properly aligning and maturing the Body.

- D. The Body of Christ should respect and submit to the fivefold ministry, but these ministers are not to be worshipped.
- E. The fivefold ministry must realize its responsibility to the Body and treat the Body with respect.
- F. The fivefold ministers are not masters, and the members of the Body of Christ are not slaves; we are all joint-heirs with Jesus.
- G. The fivefold ministry needs the Body, and the Body needs the fivefold ministry; therefore, we must be sensitive to one another's needs and mandates.

VIII. MINISTRY GIFTS IN PERSPECTIVE

- A. The Bible reveals three basic categories of gifts: fivefold ministry; Body ministry; and manifestations of the Holy Spirit.
- B. The fivefold ministry gifts are supernaturally gifted people who function in a particular role of ministry designed to lead the Body of Christ. Their primary function is to equip the Body for the work of the ministry. (Ephesians 4:11-15)
- C. The Body ministry gifts are supernatural gifts given to members of the Body to serve the Body of Christ.
- D. The manifestation gifts are supernatural expressions of the Holy Spirit as He speaks and acts through individuals.
- E. The fivefold ministry gifts and the Body ministry gifts operate according to the will of the gifted individuals.
- F. The manifestation gifts operate according to the will of the Holy Spirit. One cannot manifest these gifts until he is inspired by the Holy Spirit to do so.
- G. The fivefold ministry and Body ministry are resident gifts that may be used at any time.
- H. The manifestation gifts operate through inspiration, not assumption or presumption.

IX. SUMMARY

- A. The fivefold ministry is gifted people given to the Body of Christ to aid and assist the Body in spiritual growth.

- B. The fivefold ministry was never designed to carry out the ministry **for** the Church; it was designed to minister **to** the Church.
- C. The apostle, prophet, evangelist, pastor, and teacher constitute the fivefold ministry.
- D. The apostle gives direction; the prophet sets order, often through correction and warning; the evangelist proclaims; the pastor nurtures and protects; and the teacher instructs and explains.
- E. The Bible reveals three basic categories of gifts: fivefold ministry; Body ministry; and manifestations of the Holy Spirit.

X. CONCLUSION

- A. The maturity of the Body of Christ is dependent upon the fivefold ministry; therefore, it is imperative that the fivefold ministry develop in its giftings, in its knowledge of the Word of God, and in its sensitivity to the Spirit.
- B. Ministers are to represent Jesus to the people; we must not represent ourselves.
 - 1. Jesus never used His position for personal gain; neither should we.
 - 2. Jesus came to minister to the people; He did not come for the people to minister to Him.
 - 3. We must follow Jesus' pattern—we must seek to serve, not to be served.
- C. Those who function in fivefold ministry should count it a privilege to be entrusted with the responsibility of leading God's people in the way He wants them to go.
- D. The fivefold ministry is given to the Body; the Body is not given to the fivefold ministry.
- E. The fear of the Lord and the need for the saint's maturity should motivate us to fulfill our ministry according to God's plan and purpose.

