

CHAPTER SIXTEEN

STARTING MISSIONAL COMMUNITIES

To be the church is to be a learning community that seeks together in faith to know Jesus, to grow together in love for Jesus and to align our lives, mission and way of being in the world to the in-breaking of the reign of Christ.

– Gordon T. Smith

The purpose of missional communities is to be a source of radical hope, to witness to the new identity and vision, the new way of life that has become a social reality in Jesus Christ through the power of the Holy Spirit.

– Lois Barrett

Our ecclesiology should flow out of mission, not the other way around. Mission is the mother of adaptive ecclesiology; meaning if we start with engaging in God's mission there should be lots of wild and wonderful expressions of church. The church does what it is and then organizes what it does.

– Brad Brisco

RETHINK

In the last chapter, the idea of missional communities as a place to foster spiritual momentum was introduced. Now let's consider key

characteristics of missional communities as well as best practices on how to lead and multiply these communities.

WHY MISSIONAL COMMUNITIES?

The Christian life cannot be lived alone, nor can it be carried out as one person among thousands or even several dozen, which is often the context of American church gatherings. Instead, the best context for living as disciples of Jesus happens in community with a few other disciples, mutually committing to each other and to pursuing God's mission together.

When you look at the life and ministry of Jesus, you see Him discipling His followers as they experienced life together in community. Jesus' way of discipleship cannot happen in one-on-one meetings alone. The church is the *body* of Christ, which has many parts. And it takes the body, committed to one another, to become more like Jesus. God intends for all of us to actively engage in disciple-making in light of our unique design and giftedness.

Church leader Jeff Vanderstelt articulates Jesus' disciple-making process this way,

Jesus didn't say, "Show up to class and I will train you." Nor did he say, "Attend synagogue and that will be sufficient." No, he called the disciples to join him on the mission ("Follow me"), and while they were on the mission with him, he trained them to be disciple-makers ("I will make you fishers of men"). In other words, Jesus taught them the basics of making disciples while they were on the mission of making disciples. They could observe everything Jesus said and did. ... They listened, watched, and learned in the everyday stuff of life. After a while, he invited them to share in some of the

work he was doing. Sure, they messed up, a lot, but he was there to help, to correct, to clean up—to train them—while they were on his mission. They were in a disciple-making residency with Jesus.⁸¹

In the midst of doing life in community, Jesus' followers learned what it meant to love God, love each other and engage in God's mission. It is within the environment of a missional community that these three gospel rhythms best thrive.

Missional communities (or what some call incarnational communities) are not smaller church services, Bible studies, small groups or some other program of the church. Instead, missional communities *are* the church. Many have been so conditioned by what they have experienced through typical church activities, such as weekend worship services or Sunday school, that they naturally seek to make missional communities fit what they have known before. But resist that temptation. Other programs and activities of the church are great for the purposes they serve, but they do not generally deliver on the purposes of missional communities.

WHAT IS A MISSIONAL COMMUNITY?

Definition: A missional community is a committed group of Jesus followers, the size of an extended family (12–25), empowered by the Spirit to participate in God's mission of redemption in a particular neighborhood and/or network.

There are seven key phrases in this definition that we want to describe further.

- *Committed group.* They are devoted to each other and to the mission of the community.
- *Jesus followers.* They are maturing disciples who are following Jesus' lead.
- *Extended family.* The group is small enough to care, yet large enough to dare.
- *Empowered by the Spirit.* They are formed and sent by the Spirit.
- *Participate in God's mission.* The *missio Dei* is the organizing principle of all they do.
- *Of redemption.* They will engage in both gospel proclamation and demonstration.
- *Neighborhood or network.* They are embedded in a neighborhood or network of relationships as an incarnational expression of the church.

Hopefully, this definition offers a framework to differentiate a missional community from a traditional small group, but at the same time it provides enough flexibility not to be too rigid. It is important as you define what a missional community looks like in your context that you not be too prescriptive. In other words, allow each missional community to be unique to its context and mission. All missional communities will not (and should not) look alike. Mission is the mother of adaptive ecclesiology, which means that if we begin with God's mission (missiology), there will be lots of wild and wonderful expressions of church (ecclesiology).

MISSIONAL COMMUNITY PRACTICES

While you want to be careful not to be too prescriptive on what a community looks like, there are intentional rhythms or practices that help to form healthy missional communities. Three significant patterns modeled on the life of Jesus provide a framework for the different aspects of a missional community life. While different words can be used to articulate each of the three patterns, they all refer to the dimensions of the “UPward” life with the Father, the “INward” dimension of life with the body of Christ and the “OUTward” dimension of engaging in God’s mission. Let’s examine each of these more fully.

UP (COMMUNION: TIME FOCUSED ON FATHER, SON AND SPIRIT)

It is important to develop opportunities where a missional community puts itself in places where it can hear God speak. The “UP” component should involve prayer, hearing God’s voice, worship and reading Scripture.

When we examine the life of Jesus, we see Him spending time with the Father. Many times, we read about Jesus praying. He spoke with the Father. He listened to the Father. He engaged regularly in worship and praise, personally and in gatherings at the synagogue and temple. But it is important to recognize that this communion aspect of community life is not merely a meeting. It’s learning to live in the life of God throughout our ordinary life. Gathering to commune with and worship God certainly helps us live in God throughout the day and week, but communion and worship go be-

yond a mere meeting. It's a way of life; a rhythm of life.⁸²

Growing a Missional Community's UP

- Commit to a common Bible reading plan.
- Commit to a common prayer rhythm.
- Post the prayer needs of the community on a private Facebook page.
- Commit to praying the Psalms together on a daily basis.
- Host a night of worship and prayer with the focus being caring for one another.
- Attend a conference or seminar together that addresses your relationship with God.
- Identify three things in your community that seem impossible to change for the better and commit as a missional community to pray for them until something begins to move.
- Invite everyone to read a book on prayer, engaging the Holy Spirit or another topic in their spare time. Host a gathering to discuss what you're learning.

IN (COMMUNITY: TIME FOCUSED ON THOSE INSIDE THE BODY)

Jesus spent very intentional time with a small group. He invested in a limited number of people in order that they would have a greater impact and, at the same time, showed them a model for impacting the world. They literally did life together.

We then see that the early church had everything in common—the Greek word *koinōnia* refers to a common life together. Those

who had much shared with those who didn't have enough. They prayed together, broke bread together and labored together. They were not simply *like* family; they *were* family.

Growing a Missional Community's IN:

- Have consistent times for sharing meals together.
- Take up offerings for those who have financial needs.
- Take a camping trip together.
- Go to a family movie with all the kids!
- Go on a spiritual retreat for a day or two.
- Create opportunities for people to try new hobbies with other members of the community.
- Discover ways for your missional community to serve another community.
- Send the women or men on special gender-inclusive trips together.
- Have a date night where the teenagers watch the kids while couples go out for dinner and a movie together.

OUT (CO-MISSION: TIME FOCUSED ON THOSE OUTSIDE THE BODY)

Jesus met the needs He saw in the world around Him with God's love, grace and power. But He didn't do this alone. He most often took His disciples with Him on mission. He proclaimed good news to the poor, released the captives, healed the sick, touched the lepers, fed the hungry and opened blind eyes (Isaiah 61:1-3; Luke 4). He proclaimed and demonstrated the gospel of the kingdom. In the book of Acts, we see the followers of Jesus doing the very same

things they observed Jesus doing.

The “OUT” component (or co-mission) focuses on the fact that a missional community is the body of Christ. The community has been gifted and empowered by the Spirit to fully engage God’s mission. A missional community is to be the hands and feet of Jesus in the local neighborhood or network where God has sent them to be peacemakers, reconcilers, activists, stewards of creation and announcers of the rule and reign of God through Christ. While there will be times God calls you to engage in His mission individually, the reality is that mission is best done as a community. Bottom line is that a missional community is a community on mission.

Growing a Missional Community’s OUT:

- Conduct regular prayerwalks. Prayerwalks are also great ways to include kids.
- Host neighborhood/network cookouts, picnics, outdoor games, sports parties and movie nights.
- Reach out to those who share a common hobby.
- Participate in local city activities—parades, festivals, etc.
- Review chapters 7–14 for practical missionary behaviors.

ACTION

1. Revisit the definition for a missional community from this chapter. Attempt to memorize the language.
2. Discuss with your core team and/or missional community the definition.

REFLECTION

1. What are the differences between a traditional small group and a missional community? What would you say is the organizing principle of each?
2. Communion: What practice do you need to engage in that will help you draw nearer to God? What practice needs to be incorporated into the life of your missional community to do the same?
3. Community: What practice do you need to engage in that will help you draw closer as a community? What practice needs to be incorporated into the life of your missional community to do the same?
4. Co-mission: What practice do you need to engage in that will help you better engage God's mission? What practice needs to be incorporated into the life of your missional community to do the same?

CHAPTER SEVENTEEN

APEST: ACTIVATING ALL THE PEOPLE OF GOD

In the biblical sense all Christians are priests and clergy, and this is a crucial starting point if we are to re-discover the true concept of ministry and leadership within the church.

– David Watson

In the New Testament there are functional distinctions between various kinds of ministries but no hierarchical division between clergy and laity.

– Howard Snyder

RETHINK

In the very first chapter, I introduced an adage that speaks to the importance of considering change in an organization. The saying goes like this: “We are perfectly designed to achieve what we are currently achieving.” If we make application of this statement to the church today, one of the questions we might ask would be: Are we satisfied with what we are currently achieving? In other words, are

we content or pleased with the impact the church is having today? If we are totally honest, the answer would seem to be a resounding *no*.

The fact is, regardless of what marker a person looks at to judge the health of the church in North America, every indicator is trending in the wrong direction. If we are perfectly designed to achieve what the church is currently achieving, then shouldn't we ask if there is an issue in the way we are designed? Or at least question if there is an issue in the way we understand the nature of the church and its place in God's mission? Are there "design" factors that we need to rethink to achieve the outcomes we desire?

Part of the solution is found in rethinking the nature of the church, mission, discipleship, evangelism and vocation, along with several other aspects of the life of the church. In this chapter, I want to suggest that there is also an organizational issue that needs to be addressed that relates to how you form your church planting team and how to activate every member of the church plant.

CLERGY-LAITY DIVIDE

Before addressing a specific way to look at the gifting and functions of the body of Christ, let's consider a general view of leadership that in many ways has kept the church from fully realizing its calling. It is referred to as the clergy-laity divide.

The word *laity* comes from a Greek word (*laos*) that means *people*. Today we often use the related term *layperson* in distinction from the word *professional*. A layperson is someone in a particular

discipline who is seen as an amateur—someone who dabbles in a certain area but doesn't operate with a high level of skill or expertise. The professional, on the other hand, is the expert. He is the one in the know. She has the expertise to operate at a high level. While there may be a place for this division in the business world or the area of sports, there is no biblical basis for such a distinction in the church. Eugene Peterson writes on the insidious nature of such language.

Within the Christian community there are few words that are more disabling than *layperson* and *laity*. The words convey the impression—an impression that quickly solidifies into a lie—that there is a two-level hierarchy among the men and women who follow Jesus. There are those who are trained, sometimes referred to as “the called,” the professionals who are paid to preach, teach, and provide guidance in the Christian way, occupying the upper level. The lower level is made up of everyone else, those whom God assigned jobs as storekeepers, lawyers, journalists, parents and computer programmers.⁸³

In the New Testament, the word *laos* literally means *the people of God*. The *laos*, or laity, are the whole people of God together who are called to *be* the church. Ministry, therefore, is not set aside for some professional class within the church, but instead all the people of God are called and commissioned. In the classic book, *The Community of the King*, author Howard Snyder speaks to this issue.

The New Testament doctrine of ministry rests not on the clergy-laity distinction but on the twin and complementary pillars of the priesthood of all believers and the gifts of the Spirit. Today, four centuries after the Reformation, the full implications

of this Protestant affirmation have yet to be worked out. The clergy-laity dichotomy is a direct carry-over from pre-Reformation Roman Catholicism and a throwback to the Old Testament priesthood. It is one of the principal obstacles to the church effectively being God's agent of the Kingdom today because it creates a false idea that only "holy men," namely, ordained ministers, are really qualified and responsible for leadership and significant ministry. In the New Testament there are functional distinctions between various kinds of ministries but no hierarchical division between clergy and laity.⁸⁴

We need to "de-professionalize" ministry and give it back to the people of God. However, this does not mean we don't have leaders. Any significant movement that makes an impact has definite leadership. We simply shouldn't confuse leadership with ministry. Not all are leaders, but all are ministers.⁸⁵

Ephesians 4 tells us that when all the members (*laos* = people of God) are properly working together, the body grows up into maturity, to the stature of the fullness of Christ (4:15). Such maturity is not possible if only 10 percent of the body exercises their calling. Fullness will be found when the other 90 percent activate their gifting.

When we look at the early church (and every other Jesus movement throughout history), we see that every member of the body of Christ is regarded as a significant agent of the King and is encouraged to find their place in the unfolding of the movement. In other words, in the church that Jesus built, everyone gets to play. In fact, everyone must play!

THE IMPORTANCE OF APEST

Now that we have made the case for activating all the people of God, let's move to a specific way to accomplish the task. Part of the solution of diminishing the clergy-laity divide and helping the *laos* engage in mission and ministry involves broadening our concept of ministry. We need to move beyond ministry being framed simply by the traditional pastor-teacher model of the church to a fivefold understanding of ministry giftings, or functions, as described in Ephesians 4:1-16. This fivefold framework is often referred to as APEST: Apostle, Prophet, Evangelist, Shepherd and Teacher. Expanding our application of the Ephesians 4 passage does *not* diminish the irreplaceable roles shepherds and teachers play in the life of the church, but it does, or should, expand our view of ministry and help the church engage God's mission more fully.

Let's begin by examining the Ephesians 4 passage. But before reading the text, consider a rarely discussed aspect of this passage. In the vast majority of cases, the church has read this passage as a leadership text. In other words, we normally understand the gifts that are mentioned as leaders given to the church for the purpose of equipping the rest of the people of God. They have been seen more as roles than functions. However, one of the most revolutionary aspects of Ephesians 4 is that it is not a leadership text—it is a text about the ministry of the church. Rather than a leadership text, it is a body of Christ text. Paul is stating that the gifts given to the church are actually given to the *laos*—the whole people of God.

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

But to each one of us grace has been given as Christ apportioned it. This is why it says: "When he ascended on high, he took many captives and gave gifts to his people." (What does "he ascended" mean except that he also descended to the lower, earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) So, Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work (Ephesians 4:1-16, NIV).

The first thing to keep in mind is that Paul is giving us his best thinking about the nature and function of the church. At the heart of his letter, here in Ephesians 4, is his understanding and description of the essential ministry of the church. Paul presents us with the logic of the church's ministry. Consider it this way:

- In verses 1–6, Paul calls us to realize and live out our fundamental unity in the one God.
- In verses 7–11, he says that APEST has been given to the church by Christ.
- In verses 12–16, he says why APEST is given, so that we might be built up, reach unity and become mature.

Paul is outlining the core ministries that make up the body of Christ. He clearly states that Christ has given certain gifts to “each one of us” and distributed them throughout the body as He sees fit. The ministry of the church is unmistakably stated as being at least fivefold in form.⁸⁶ This fivefold form finds expression in the giftings of apostle, prophet, evangelist, shepherd and teacher. And it is through the diversity of APEST that the church is able to operate in the fullness of Christ’s ministry.

The word *equip* (v. 12) in this passage is an interesting word. It was often used to describe the setting of a broken bone (alignment). Paul is saying that each of the ministries within APEST somehow adds capacity to the rest of the body and helps it function properly. Our ability to grow and mature into the church that Jesus intended us to be is directly linked to all the ministries within APEST.

Unfortunately, most churches have traditionally operated with only two out of the five: namely shepherding and teaching. In most cases, the ministries of the apostle, prophet and evangelist (APEs) have often been minimized, if not completely relegated, out of the vocabulary and ministry of the church. According to Ephesians 4, we essentially cut off three-fifths of our capacity to grow and ma-

ture as the body of Christ, which has done serious damage to the church's ability to be the fullness of Christ in the world.

Before examining each of the Ephesian 4 gifts more closely, let us make a point of clarification. Often people will ask how the APEST gifts differ from gifts listed in other New Testament passages, namely 1 Corinthians 12 and Romans 12. One helpful distinction is that each gift list is preceded by a particular word that helps us understand each unique list.

The keyword in 1 Corinthians 12 is *manifestation*. This list of gifts, given by the Spirit, manifests the power of the Spirit through the giving of gifts like healing, speaking in tongues, faith and miracles. The keyword in Romans 12 is *praxis*, because these are action-oriented skills. The keyword for the Ephesians 4 list is *calling* (4:1), because these are *people* gifts, or we might use the word *vocational* gifts. (Remember, vocation means *calling*.) The gifts in 1 Corinthians 12 and Romans 12 are gifts given to us personally, while in Ephesians 4 the people themselves are the gift. "We find our calling in the fivefold typology, and the other gifts are given to us by God to enable us to live out our vocation."⁸⁷

APEST SUMMARY

To gain a better understanding of each of the gifts/functions mentioned in Ephesians 4, here is a brief summary.⁸⁸

THE APOSTLE

"One who is sent and extends"

The word *apostle* literally means *sent one*. The Latin form of this word is *missio*, which is where we get our English word *mission*. The apostle is the one most responsible to activate, develop and protect the missionary “sentness” of the church. This sent quality gives the apostle’s life a catalytic influence, often playing the role of entrepreneur at the forefront of new ventures. They are cultural architects who are concerned with the overall extension of Christianity as a whole throughout culture and society. As such, they are often drawn to issues related to design, systems and overarching organizational structures. Above all, they have a missional (sent) focus to their ministry.

THE PROPHET

“One who questions and reforms”

Prophets are sensitive to God and what is important to Him. They often have a sense of what truth needs to be emphasized for their time and place. Essentially, prophets are guardians of the covenant relationship. Whether it is in the church, society or some organizational setting, prophets are quick to recognize the gap between “what is” and “what should be.” The weight of this tension leads prophets to question the status quo as well as initiate efforts of reform. Ultimately, they are not satisfied until they see a closing of the gap between God’s demands and our covenantal faithfulness. This desire to see the truth of God’s reality fleshed out in concrete and tangible ways gives an incarnational quality to their ministry.

THE EVANGELIST

“One who recruits and gathers”

Evangelists communicate the message of the Good News in joyous, infectious ways. They tend to enjoy meeting new people and wooing them into a relationship. They are avid communicators of ideas and often share their thoughts and feelings in convincing ways. They are recruiters to the cause and find great fulfillment in helping people get caught up into the driving narrative of the church/organization—the gospel of the kingdom. As people who are bearers of good news, they have an attractional quality to their ministry.

THE SHEPHERD

“One who protects and provides”

Shepherds have a natural instinct to protect the community from danger and provide for its needs on both an individual and communal level. They often notice when people are alone or hurting and feel drawn to nurture the spiritual and communal health of the church. They have a sense of loyalty to the organization and the people within it. They ensure the community is experienced as a safe and loving environment, giving their ministry a distinctly communal focus.

THE TEACHER

“One who understands and explains”

Teachers find great satisfaction in helping people learn truth and wisdom. As the more philosophical types, they grasp complex, sys-

temic truths and then help people understand them. They often formulate curriculum and pathways of learning. They ensure the truths of Scripture are passed along from generation to generation. Their ministry could be said to be primarily instructional in nature.

FULLY FUNCTIONING AS THE BODY OF CHRIST

Having given some definition to the various APEST ministries, we can now see the spiritual power of these as they are brought together in the church. It is hard to see how we could possibly thrive, without a fivefold APEST ministry.

In fact, serious dysfunction will inevitably occur when one form of ministry becomes dominant. This is because one form cannot possibly represent the whole ministry of Christ in the world. For example, when one form of APEST leadership is dislocated from the others, it will tend to monopolize the culture and have a negative effect in the long run. The one-leader type of church is most at risk in this case, but we can recall organizations that demonstrate the truth of this. For instance:

A/PEST: If an apostolic leader dominates, the church or other organization will tend to be hard-driving, dictatorial, with lots of pressure for change and development and will leave lots of wounded people in its wake. It simply is not sustainable.

P/AEST: If the prophetic leader dominates, the organization will be one-dimensional (usually harking back to one or two issues), will likely be factious and sectarian, will have a “super spiritual”

vibe, or, somewhat paradoxically, will tend to be either too activist to be sustainable or too perfectionist to be useful. This is not a viable form of organization.

E/APST: When an evangelistic leader dominates, the organization will be obsessed with numerical growth, will often create dependence on charismatic leadership and will tend to lack theological breadth and depth. This type of organization will not empower many people.

S/APET: When pastoral leadership monopolizes, the church or other organization will tend to be risk-averse, codependent and needy, and overly lacking in healthy dissent and, therefore, creativity. Such an organization will lack innovation and will not be able to transfer its core message and tasks from one generation to the next.

T/APES: When teachers and theologians rule, the church will be ideological, controlling and somewhat moralistic. A rationalistic, doctrine-obsessed Christian Gnosticism (the idea that we are saved by what we know) will tend to replace reliance on the Holy Spirit. These types of organization will be exclusively based on ideology.

A church plant that can bring together, encourage and capture the gifting of a *fully functioning team* will succeed in whatever it is seeking to achieve. Each of the APEST vocations adds an absolutely necessary ingredient to the overall missional fitness and maturity of the church. Further, it is crucial to understand that each vocation needs to be informed and shaped by the others in order to anchor the church in the fullness of Christ's nature and mission.

FINAL THOUGHT ON APEST AND THE ORDER OF CREATION

When articulating APEST to your church planting team, it may be helpful to recognize that the fivefold callings are not only exhibited in the person of Jesus and reflected in the functions of the church, but they are also seen in the order of creation. In other words, these apply in some way to all people, not just Christians. In the book *The Permanent Revolution*, author Alan Hirsch contends that we can interpret society in general through the APEST grid:⁸⁹

- Apostles in the generic sense are those sent to pioneer something new—for example, teachers who are called in to turn failing schools around, along with people who start movements of sorts, architect systems or entrepreneurial business ventures. Can we see non-Christian people who fit this category? Definitely.
- Prophets tend to be visionaries, but in a very different sense, they often have a keen interest in issues of justice, environmental responsibility or the creative arts. Are there such people outside the church? Of course.
- Evangelists are particularly gifted at enthusing others about what they stand for, selling the significance of their work, company or product outside the group itself. These are easy to spot. The United States is full of them.
- Pastors/shepherds are those with a special concern for seeing and affirming what is human within structures. They might not be the most appropriate people to put together

a policy for addressing drug abuse, but if they are not part of delivering the policy, the addicts are in trouble. Are there people who create community and bring healing to others in the non-Christian world? Indeed.

- Teachers are those who are effective trainers and inspirers of learning. They are philosophers, thinkers and people who understand ideas and how they shape human life. Do such non-Christians exist? No brainer.

Viewing APEST sociologically allows us, in at least some sense, to demystify the language of fivefold. When we see it this way, we can see how deeply rooted they are in creation, but also how powerful these roles really are.

Any healthy leadership team in any context (corporate, non-profit or anything else) would benefit from such a complex of influences. It also gives us insight into why having only two of the types in the mix leads to dysfunctions. Finally, it is very helpful because it helps us to appreciate the sheer movement power of the redemption won in and through Jesus Christ. People who are naturally inclined to one of the other APEST types are redeemed, set apart, focused and legitimized in the church. In fact, they are Christ's ascension gifts (Ephesians 4:8-10).⁹⁰

ACTION

1. To better understand your own gifting regarding APEST, take the personal profile assessment. You can find that test here: <http://5qcentral.com/tests>

2. If you already have a church planting team in place, have each member take the assessment. After every person has received his or her results, make time to discuss, with special emphasis on team dynamics.
3. If your current church plant team does not reflect a fully functioning APEST team, 1) identify which gifts are you missing, and 2) list those whom you may equip or recruit to create a five-fold team.

REFLECTION

1. Which one of the five APEST ministry roles is easiest for you to associate with Jesus? Which is the most difficult to associate with Him?
2. What do you think could happen if the people in your city caught a glimpse of a church that represented the entire spectrum of Christ's ministry contained within APEST? How do you think their view of Christ and His church would change? What would they see? Would there be a sense of awe? What would impact them most?
3. These giftings, as mentioned before, are not just given to leaders. They are given to each one of us. How does this change the way you see your role in the body of Christ?
4. If God were to use your team to start a movement in your city, what do you think it would look like? Describe some of the things that would be different if your church had a revolutionary impact in your city.