Master Connexus Webinar Audio Transcript – Edited/Revised for Claude

# Introduction

## Apostles: Big A or little a?

The goal of this section is to make a distinction between big “A” apostles like the 12 and Paul, and little “a” apostles like Timothy or the unnamed apostles in Philippians 2 or 2 Corinthians 8 and 9. There is an assumption that when we say apostle, we're talking about people who write the Bible. And you know, if you survey some of the letters of the New Testament, you'll realize that not every letter in there was written by an apostle. For example, The Gospel of Luke and the book of Acts is not written by an apostle. And there's apostles who didn't write scripture. And so from both angles, we have squares that are not rectangles, and we have rectangles that are not squares, per se. And so when we say apostle, what we mean is we mean someone who is sent to accomplish a mission, and they are sent to advance the Kingdom of God in partnership with the Father Son and Spirit. And so for some people, maybe substituting the word missionary is kind of helpful, but I always advocate that eventually we need to reclaim that word apostle, because it gives us an identity to find ourselves in the scriptures.

**Prophetic Ministry: Natural or Supernatural?**

Let’s turn our focus towards the variety of APEST giftings from Ephesians 4 and I Corinthians 12 specifically. There's actually a tremendous amount of variances in the APEST giftings. One way to think about your primary APEST gifting is it being like a face of Jesus. Then if you add your secondary gifting into the mix, it’s like a thumbprint. For example, two people may have the same face of Jesus – their primary giftings may be prophet. However, if they have different secondary giftings, they will express their prophetic giftings very differently. Even when two people share the same primary, secondary, tertiary etc, they will have those same giftings in different measures, which means even when the gifting profiles are identical on paper, in reality no two prophets are the same. They will each move and flow in their giftings in different ways.

To give a specific example, there are certain prophets that are active in more openly “sensational” I Cor 12 gifts like miracles, healings, or words of knowledge, whereas there are other prophets who tend to express more “subtle” expressions like discerning of spirits, wisdom, or faith. This distinction between the openly visible and more subtle aspects of Spiritual gifts are clearly seen in the ministry of Jesus. For example, think about the woman at the well in John 4. Jesus knew she had five husbands, and the man she was living with was not her husband. How did Jesus know this? The Spirit must have gave him this knowledge, which means Jesus was demonstrating what Paul later wrote about as a “word of Knowledge” in 1 Corinthians 12. Jesus also performed miracles of healing. These more sensational aspects of Spiritual giftings can also function in people today. For example, I, Chris, began my Christian journey with a supernatural encounter, somewhat similar to what Paul would talk about in 2 Corinthains 12 where he said he did not know if he was in the body or out of the body. My experiences with words of knowledge, the miraculous and the gift of prophecy continues to this day as more primary expressions of I Cor 12. Personally, I have a real heart for people who find themselves functioning in these aspects, and w prophetic ministry. I want them to know there's a place for you at the table, in the body of Christ. If you've gone through some tremendously emotionally difficult experiences, and the Lord has met you in supernatural ways – ways that you struggle to even talk about - we want you to know that you are loved, and that you belong in the body of Christ.

You not only belong to the body of Christ, but you also need the body of Christ. You need to be connected in a healthy community where you can begin to develop not only your gift, but all the other aspects of the APEST giftings. Without access to the fivefold expression of Jesus through ongoing, healthy relationships in the body of Christ, we’ll all remain immature and undeveloped.

We want to see everyone grow and be equipped in each of the fivefold faces of Christ, but also how each person in the body of Christ through their unique APEST giftings can imprint Christ on one another through our relational connections with one another. Our goal is to see each one of the APEST giftings uniquely shape the body of Christ in unique and profound ways. But we see this larger goal for all of APEST to shape the body of Christ as being directly related to, and ultimately dependent on, apostles and prophets being able to uniquely shape one another, first. In order to fulfil their foundational role in the church, apostles and prophets need to be able to see the face of Christ in one another, and to allow the unique aspects of each other’s giftings to imprint the character of Christ on one another.

Recognizing how the supernatural can show up in the ministry of an Ephesians 4 prophet, we want to make an important distinction between the supernatural gift of prophecy in 1 Corinthains 12 and the natural gifting of the prophet in Ephesians 4. In short, the supernatural gift of prophecy in 1 Corinthains 12 can be given to anyone regardless of their APEST gifting. For example, an Ephesians 4 evangelist can have the supernatural gift of prophecy. However, it should go without saying that not everyone with the gift of prophecy is an Ephesians 4 evangelist.

If we apply this logic to the Ephesians 4 prophet, it helps us arrive at an important, yet often overlooked, truth about Ephesians 4 prophets: one can be an Ephesians 4 prophet and still not function in the supernatural gift of prophecy mentioned in 1 Corinthains 12. The gift of prophecy, along with the other supernatural giftings in 1 Corinthains 12, are given by the Spirit to whomever the Spirit wills, and flow directly out of the supernatural person and power of the Holy Spirit.

By way of contrast, the giftings in Ephesians 4 are inherently natural. That is, they are “given” by the person of Christ – the God-Human – and flow directly out of the natural human capacities that Christ himself has already perfected within his own human nature. For example, someone can have the natural skills of an evangelist before they become a Christian. However, instead of sharing the good news of Jesus, they share the good news about whatever they’re excited about - whether it’s a movie, a product, a service, or whatever they’ve recently discovered. This natural human tendency to spread good news (of any kind) becomes a “gift” when it gets redeemed and realigned in Christ.[footnote to TPR]. This is true of all the APEST giftings. Our natural human capacities are like tea leaves in a tea bag that, when steeped in a hot cup of water, release unique colors, flavors, and aromas. Those unique colors, flavors, and aromas were already in the leaves, and somewhat noticeable. But those natural colors, flavors, and aromas won’t get activated and released until they come into the right environment.

In the same way, our natural human capacities are noticeable before any of us enter into Christ. But when we come into Christ and experience the liberating power of his grace, our natural human capacities start coming into their full potential. In Christ we find the optimal environment for us to thrive and become the person God originally created us to be. Then, and only then, do our natural skills and sensibilities become a “gift” to those around us.

The way the natural human capacities of an Ephesians 4 prophet get released in Christ is different for every person. However, generally speaking, all Ephesians 4 prophets have a natural orientation to either what lies beyond or beneath. In other words, prophets have a natural capacity for “seeing the unseen.” It’s this natural capacity for what lies beyond or beneath that actually predisposes them to have a certain kind of openness and sensitivity to the supernatural. In other words, while the Ephesians 4 gifting of the prophet is not inherently supernatural, it is the one gifting out of all the APEST giftings that is initially most open to the supernatural in ways that the other APEST giftings are not. That’s not to say the other APEST giftings are resistant to the supernatural. Not at all. It just means that because an Ephesians four prophets is naturally orientated towards “unseen” realities they are also naturally more open to entertaining the possibility of supernatural realities. Whether they end up pursuing supernatural realities will depend on a variety of other factors that are too complex to explore, much less try to describe.

The important thing to note is that there can be a complex relationship between the natural and the supernatural in an Ephesians 4 prophet, one that is not easy to map out. However, one way to illustrate the way the natural and the supernatural can relate to one another in an Ephesians 4 prophet would be as follows:

**[DIAGRAM: Two Circle Venn Diagram illustrating Natural and Supernatural overlapping]**

The natural aspects of sensing what lies beyond or beneath often show up as either discerning the forces that are shaping our present reality or forecasting what our reality will look like if we stay our present course. However, this capacity to sense what is, or what will be, is not supernatural. It’s a natural ability that originates from within them - it’s a part of their human nature.

The supernatural gift of prophecy (or any of the other supernatural gifts from 1 Corinthians 12) can overlap and operate in the life of an Ephesians 4 prophet, accentuating and enhancing their natural capacities as an Ephesians 4 prophet. However, those supernatural giftings are not an inherent part of the Ephesians 4 gifting. That being said, because Ephesians 4 prophets are most naturally open to the supernatural, the supernatural gifts of the Spirit – whether it be the more sensational gifts of miracles, healings, or words of knowledge, or the more subtle gifts of words of wisdom, prophecy, or faith – can sometimes operate in their life even before they are able to discern the actual source of those insights, whether its coming from their natural human capacity or the supernatural work of the Holy Spirit.

Because Chris has both a natural Ephesians 4 gifting of prophet, as well as a supernatural 1 Corinthains 12 gift of prophecy, he brings a unique perspective that speak into both the natural and the supernatural aspects of prophetic ministry, as well the overlapping space that many Ephesians 4 prophets may find themselves in.

One of the reasons it’s important to recognize this distinction between natural and supernatural aspects of “prophetic” ministry is that they often get confused and mixed up, leading some people who have a supernatural gift of prophecy to identify themselves as having the Ephesians 4 gift of being a prophet.

However, there’s another important aspect to this distinction, one that directly relates to the reason we are writing this book. Because Ephesians 4 prophets have a natural orientation to “unseen” realities, and because this orientation can make them more open to the supernatural, the relationship between an apostle and prophet will sometimes have to figure out how to include the supernatural work of the Spirit in their relationship. This may not be a challenge for an apostle who comes from a more charismatic background. However, for apostles who do not function in the supernatural gifts of the Spirit – whether sensational or subtle – navigating a relationship with a prophet who is open to the supernatural can present challenges to an apostle who does not have that as a part of their experience.

For example, if you're more into the charismatic expressions of the church, you have adventures in the supernatural aspects of the kingdom of God. You have experiences and see things in the supernatural realm. The charismatic streams are able to kind of give language to that, and they just start talking about it and expressing that aspect of the kingdom of God. As a reminder, these supernatural aspects of the kingdom of God are all throughout the Gospels and the book of Acts. But it can be very hard for people who have those experiences to find a place in the body of Christ. What end sup happening is people with common experiences end up gravitating towards one another and forming their own micro-cultures. To be honest, that can become weird and unhealthy, just like it can with those who also do not have those experiences group up and form an unhealthy micro-culture. There are certain prophetic type people who experience the supernatural in the body of Christ that can have a hard time finding their place and trying to relate and connect with the rest of the APEST giftings, especially if it is in a context where the possibility of the supernatural is not recognized or accepted.

It's definitely different for each person and different kinds of apostles and prophets, and there's personality, there's culture, there's family system stuff. There's all kinds of variables that go into making, you know, working with someone easier or more difficult. And so I think it's definitely a mixed bag, and it's case by case kind of scenario,

And, you have a double whammy, because the rejection that prophetic people can feel because they feel the tension - my friend Tim calls it “gap-ville”. Yeah, prophetic folks who can live in the tension of heaven and earth all the time, they feel rejected regularly from people and from the supernatural realm becomes even harder for them, because they don't know how to connect well. They don't know how to do relationships well because they can't and they can't freely express themselves without being judged or scared what people are going to think about them. That's an awful place to live. You're in hiding. It's awful, bro. It's terrible. And it's not okay, because and the thing is, I think a lot of if you if my scriptures read it was Apostle Paul, Apostle Peter, those 12 that moved out in signs and wonder Philip, the evangelist. Those guys moved in all that supernatural stuff back then. I don't know how it ended up in the prophetic camp at this point, but it just seems in the modern church today, it's more in the western context. It seems to be more in the prophetic evangelism that was an apostolic thing that happened. Where's that so anyway, that's a whole other thought for another day.

Because we want to all apostles and prophets to be able to stay together in healthy relationship, and work together in productive ways, we are including this dynamic of the supernatural in our discussion of the apostle-prophet relationship. To be clear, our goal is not to “evangelize” anyone into being a charismatic. Our goal is to help both charismatic and non-charismatic apostles and prophets bring their full selves into a relationship and know how to relate to one another in healthy ways so they can thrive as the people Jesus created them to be.

With these distinctions in mind, let’s continue to look at how Paul frames APEST.

# Session 1

**SUMMARY KEYWORDS:**

Apostolic, prophetic, Connexus, Ephesians, foundation stones, chief cornerstone, household metaphor, body metaphor, apostles, prophets, missionary, spiritual entrepreneur, catalyst, unity, maturity.

**SPEAKERS: Tim Catchim, Christopher Caputo**

**Tim Catchim** 00:03

Hey, this is a webinar hosted by Chris Caputo and Tim Catchim, and it's about apostolic and prophetic Connexus, basically, how do we help apostles and prophets stay together and do so in an emotionally healthy way. I'm Tim, and the organization I'm representing today is trim tab, which is a coaching and consulting agency that helps you develop the potential of a pest in your life, leadership teams and organization. And I'm joined with Chris Caputo, and Chris, you want to share a little bit about yourself, sure, brother,

**Christopher Caputo** 00:46

My name is Chris Caputo and today I am representing Thrive Microchurch Network, where we help people here locally in Kansas City, as well as other places outside of Kansas City, where we help people learn to live fully alive from the heart Jesus gave them in the context of an emotionally healthy Christian community.

**Tim Catchim** 01:16

Chris and I are partnering on this, and I'm kind of doing the front end, and he's going to come along and do the back end of the do the back end of the webinar, and he's just going to kind of weigh in and contribute as we go along. We're going to start at the beginning of Ephesians, to kind of give us a framework.

**[TEXBOX: Ephesians 1:9-10 with the words “gathered together in one” bolded and underlined to emphasize that phrase]**

Ephesians 1:9-10 is basically giving us a big picture view of what Paul is talking about in the book of Ephesians. It's the mission that God has always had all along. But God did not reveal the full scope of his mission all at once. He revealed exactly what he has been up to at a certain time - when he was ready to reveal it.

The key phrase in this passage is “gathered together in one”. God has been actively gathering together in one all things, but now he's doing it in a very focused way through Christ. And this phrase gathered together in one is actually one word in the original languages. It's where we get our word recapitulation from. The short way of saying that is “recap.” When we say, “can you give a quick recap of such and such?”, “recap” is really just the shortened version of the word “recapitulation.” And the basic idea of recapitulation in this verse, if we were to visualize it, would look something like this.

**[DIAGRAM: Ephesians 1:10 visualized as heaven and earth converging into Christ]**

Paul says that God is actively re-gathering - or re-capitulating - “all things, both in heaven and on earth” to himself - but he's doing it through Christ. In short, God is drawing all things back into a proper relationship with one another, through Christ.

One of the ways to talk about being in a proper relationship with one another in the body of Christ is to use the term “Connexus”. We've kind of adopted that term to capture multiple ideas that center around this idea of being in a proper relationship with one another.

**[DIAGRAM: Infinity symbol depicting “husband” and “wife” on the right and left side of the symbol, respectively, with “marriage” at the top and center of the symbol, showing how husband and wife and interdependent in marriage]**

Basically, a Connexus is an interdependent connection where we you can't truly understand one thing without also understanding the other thing. Each thing is so interdependently connected with the other that to learn about one is to, in some ways, learn about the other. For example, think about marriage (Paul actually addresses this in Ephesians chapter five). The husband wife relationship was designed as an interdependent relationship where the two actually become one flesh. And when Paul addresses this in Ephesians five, this connection between a husband and a wife is so interdependent that Paul is even willing to go so far as to say that the way a husband loves his wife is actually a reflection of the way he loves himself. Now that that's some serious connection going on between a husband and wife. I can tell how a husband views themselves by the way they view and interact with their wife.

For Paul, this idea of things coming into unity and oneness, it's very much stretched across, not just our relationship with God, it is also stretched all the way across the body of Christ and even into our family relationships.

Paul also sees the body of Christ as having this kind of interdependent relationship with one another. For example, in Ephesians 416 he talks about every member of the Body of Christ as having been joined together so they can uniquely contribute to the growth and development of other members of the body and the body as a whole.

**[DIAGRAM: Infinity symbol with “member” and “member” on both the right and left side of the symbol, respectively, with “Body of Christ” at the top and center of the symbol, showing the interdependent relationship between members in the body of Christ]**

So there's this Connexus idea that Paul brings into his conversation about the body of Christ, and especially APESTT.

He also takes this over into the relationship between apostles and prophets, which is kind of interesting. So in Ephesians four, Paul zooms out to focus on the body as a whole, but then he's actually going to use this kind of concept in Ephesians chapter two when he's going to talk about the relationship between apostles and prophets.

**[DIAGRAM: Infinity symbol with “apostle” and “prophet” on the right and left side of the symbol, respectively, with “House of God” at the top and center of the symbol, showing the interdependent relationship between apostles and prophets in the House of God]**

We want to make sure that we focus in on this relationship between apostles and prophets. But because Paul has said that all five APESTT giftings have this kind of relationship with one another, we don't want to look at apostles and prophets in isolation from the evangelist, shepherd and teacher. To ensure we don’t overlook those other giftings, I want to give a quick overview of the other five APESTT giftings so that we can frame how we see apostles and prophets in relation to the other five. That will kind of set us up to have some more insight into the relationship between apostles and prophets.

Here’s some quick shorthand definitions of APESTT, and each one of these five giftings has basically two focal points to their activity.

**[TABLE: List of five shorthand definitions of each APESTT gifting, with two words identified as the focal points of each giftings activity]**

Typically, someone gifted in one of these areas is going to primarily lean towards one of these focal points or another. For example, a shorthand definition for apostle is “one who is sent and scales”. And what they’re primary looking for is “impact.” And we have strategically chosen that word because apostles want to leave a mark, a mark that lasts. They are concerned with sustainability and long term effect.

But not all apostles are the same, and some apostles are more on the “sent” side, and that would be the Pauline type of apostle. And then some apostles are more on the “scale” side, and that would be more of the Petrine type of apostle - they look to work from the center towards the edge and scale already existing ventures and multiply them, whereas Pauline types are looking primarily to start new ventures from scratch and then scale it from there. That's what we mean by them having two focal points. Some of these giftings will gravitate towards one focal point over the other, but they each have a capacity to do function around both focal points.

A prophet is “one who reveals and reforms.” And what they're looking primarily for is “integrity”. And if you double click on integrity, you're going to get a lot of insight into the prophetic impulse and what motivates them. Integrity is what a prophet is really concerned about.

An evangelist is “one who promotes and persuades”, and they're primarily looking for “invitation.”. What do I mean by that? I mean they're primarily looking to invite people into an already existing venture, an already existing community, or organization. And they are brilliant at helping people navigate around the landmines that would basically abort the process of someone coming into a new community and being accepted there. Evangelists are the people who are skilled at promoting and persuading people to join and to enter into a new environment.

A shepherd is “one who protects and provides”. And this is an often overlooked distinction with the shepherd gifting. We tend to think shepherds are primarily providers and nurturers, but some shepherds are protectors. So for example, if you think about the police force in your city, they probably have some tagline of “to serve and protect” - there's your two focal points for a shepherd. There's a lot of shepherds who are in the military and in the police force because they're concerned about protecting - they're concerned about safety. And they're not necessarily the people you would come to cry on their shoulder when you got your feelings hurt. They're very aware about threats and danger to the people they've devoted themselves to taking care of. A shepherd is primarily looking for more “investment.” They're looking to pour more into the thing that they've adopted and that they've taken responsibility for.

The teacher is “one who explains and trains.” The “train “aspect is also an overlooked aspect of the teacher. A lot of times we think teachers are only the people who want to stand up and teach the Bible. Those are the explainers. But there's also teachers that are trainers. In other words, they're not so much into topics, they're more into tasks, and they're really good about helping people learn a new skill or learn a new task, and they're going to map it out in a linear, step by step, “how to” type of way. A good example of this is on YouTube. When you go on there - and they have a the DIY culture - and the person on the screen opens up a little bit of the car, and he talks for 20 minutes about everything except the thing the video is supposed to be about. He's trying to instruct us about how to accomplish a skill. Teachers are looking for more “instruction.” Whether it's about a topic or a task.

There's some shorthand definitions for each PAEST gifting. We could go a lot more deeper into all this, but this is just to kind of give us a surface level landscape to orient this. And my understanding of these giftings is that we actually have all five of these giftings within us, but we have them in different measures or different capacities.

**[DIAGRAM: large circle with four circles on the right side of the circle scaling down in size to visualize us having all five APEST giftings in different scales of capacity]**

This is a rendition of my [Tim’s] APEST profile. My primary is apostle, my secondary is teacher, my third is evangelist, my fourth is prophet, and my fifth is Shepherd. That's my lowest one. Um, so I uh, Chris, do you have anything you want to throw in here about this?

**Christopher Caputo** 13:01

Yeah, thanks, Tim. And what I appreciate about you, Tim, you opened my eyes for the first time to the reality of having it's not just one type of prophetic person or apostolic person. There's actually a tremendous amount of variances within that you can have as a secondary strength or a gifting in Jesus, the face of Jesus, and it's like the thumbprint, you know, like no two prophetic folks, you know, move and flow in the same way. Neither do any of the other giftings as well. But this is just something I really, I really have a heart for Tim is to not only see everyone grow and equip in each of the fivefold faces of Christ, but also how they imprint Christ on one another through the relational connections between each of these gift mixes, and as they are uniquely and wonderfully wired so when we talk about and a lot of my focus during this training and these webinars are going to be focused on primarily the prophetic voice and the prophetic faces of Jesus in churches and small groups and your families and businesses and marketplaces, that it's not just a one size fit all. And I think, especially from all my own personal experience, I can put things into a box. To open my mind up to realize, you know, not everyone flows like you do, or I like I do. We’re all very unique and beautiful and wonderful. And for those that move in that way, to actually start to see the uniqueness and the diversity of Christ within each of the fivefold, specifically within the prophetic. Tim, I think that's important to make that distinction, so I just wanted to highlight that as we move forward here. So yeah, well said,

**Tim Catchim** 14:39

Man, I guess to summarize what I hear you saying is that the prophetic is going to have different secondary giftings, and it's going to express itself in a lot of different ways. And so the very fact that we have all five within us, and we have them in different capacities and measures can sometimes make it difficult for us to identify what our primary APESTT gifting is, and we're definitely not intended to identify that in isolation. It's supposed to be in community with people who know us, who observe us, who can kind of see what makes us tick, what we're passionate about. Now

**Christopher Caputo** 15:16

There are certain aspects of the kingdom where you have Jesus, who moves as a as a prophet, but he kind of moves pretty, uh, incredibly, in supernatural ways. And I personally have relationships and from personal experience as well. Tim, my, my whole Christian, my Christian experience, began in a supernatural encounter that similar to what Paul would talk about, whether he was in the body or not. He did not know. He didn't want to about, talk about such things that I have for me personally, I have a real heart for those. If you're watching this training right now, that there, there's a place for you at the table, in the body of Christ, connected in a in a healthy community and situation where you can begin to develop not only your gift, but the all the other aspects of the gift of the fivefold expression of Jesus through relationships with other people. That's very important. And sometimes I think Tim, there's, there's somewhat some, some of these, you know, there's a reason why Paul gives, you know, he says, I wish that you all would prophesy and I wish, I wish that, you know, he gives protocols in worship in First Corinthians 14, how there's relationship protocols that are supposed to take place just for that specific gift. Why did he have to write that? Because there was chaos, there was disorder, there was relational ruptures within moving into this realm. And we just want to normalize that. We want to say that we all have capacities to enter into the realms of Jesus and the power of Jesus, how Jesus heals that he moves in agreement with Holy Spirit that the father demonstrates the works of the kingdom in pretty dramatic ways. And sometimes Tim, especially in a western context, we're afraid of that. Especially in churches, we could be afraid of this stuff. And part of my heart is for those of you that are watching this right now, maybe you've gone through some tremendously emotionally difficult experiences, and the Lord has met you in such supernatural ways you can't even talk about it. I think what I'm trying to say to him, and then we can move forward, is that you belong, that you were loved, that God has wired you uniquely. We need you as a gift, as part of Christ and His expression. I just want to kind of set the table on some of that, Tim, because not all prophetic folks have varying degrees of experiences, but some have more that bend towards that direction charismatically. And that's important to acknowledge that in those folks particularly. I just want to put that out there as good

**Tim Catchim** 17:37

I appreciate you putting that out there. That's good. So I guess springboarding off what Chris just said there, there's so much variety within APEST that sometimes hard to identify what your gifting is. One of the ways to illustrate the nature of these gifts is to see them in relation to the center and the edge.

**[DIAGRAM: a diagram depicting settlers and pioneers on a spectrum of, with Shepherd and Teacher on the settlers end of the spectrum and Apostle, Prophet, and Evangelist on the pioneers end of the spectrum]**

The box in the diagram represents an organization, or a group of people. Shepherds and teachers are drawn more to activities that take place at the center of the organization. The apostles, prophets, and evangelists are drawn more to activities that take place at the edge - away from the center. For example, the evangelist is kind of like the gatekeeper of a community. They facilitate the traffic in and out of the organization, and they're like a bee that leaves the beehive, and they go out and they gather people, and then they bring them back into the hive. One way to talk about prophets is that they're on the edge of the inside, and so you notice they have a little bit of distance from the local community, from the organization. And the reason why they do that is because the center is kind of noisy, and it's kind of where hypocrisy tends to flourish. And prophetic people tend to have an allergic reaction to hypocrisy, and so they have a hard time being around a lack of integrity, in other words, and so they tend to create a little bit of distance from the local community, because it can be a difficult place for them to be on the regular. And so the apostle is going to be your founder. Or if they're a more Petrine expression, they're going to be a re-founder of an organization. They're looking to lay new foundations, whether that's where they haven't been laid, or to lay a new foundation up underneath an existing structure, which is very difficult work, by the way. They're also wanting to design and develop new missional expressions of the church. So as you can see, there's lots of variety and distinction here.

Left to our own devices, what we tend to do is we tend to divide up into separate APESTT groups. We'll form an apostolic culture over here. We'll form a prophetic culture over here, an evangelistic culture over here - you know, birds of a feather flock together, right? We tend to be around, want to be around, people who are like us, who think like us, who are concerned about the same things as us. And so there's definitely an inherent tension and an inherent temptation to fracture the body of Christ along these lines, and to separate ourselves from one another because of a lack of understanding, a lack of appreciation for what we all bring to the table.

Paul, of course, knew this. What he does is he offers us two basic organizing metaphors. Now, what I mean by organizing metaphors is that anytime you have a lot of diversity or complexity, one of the ways you hold that complexity together is you have an overarching metaphor. And in organizational science, they call this a dominant metaphor. Or, if you're into constructive criticism and what not, you would call this a controlling metaphor. Basically, it's a metaphor that captures our imagination and gives us a way to arrange and organize the different parts in relation to one another. What Paul does in Ephesians four is that he gives us the primary metaphor of a body.

**[DIAGRAM: image of a clipart human body, and a house, with the words “organizing metaphor” above the images]**

And this, this metaphor, basically answers the question, how do we work together? That's really what he's focused on in Ephesians Four - the five giftings and how they work together as a body, with Christ being the head of that body. Each person is a different body part. They're each a different member of the body.

In Ephesians two the primary metaphor is a household, or you could say family. And this answers the question, how do we stay together. It's not primarily how we work together. It's about how we stay together as a household or a family. And both of these metaphors dip into APESTT. However, the household metaphor doesn't dip into all five APESTT giftings. It actually focuses on only two of the five, whereas the body metaphor in Ephesians four addresses all five APESTT giftings.

**[DIAGRAM: clipart of human body, with bullet point list of characteristics of “body” metaphor beside it]**

The body metaphor is primarily an organizational framework. If you can think about the word organization - just take off the word “ization” and what do you have? You have an “organ”. So think about different organs in your body that have to work together, and they each play a specific function in the body. And it's an organizational framework that Paul is giving us, and it primarily points to a functional system. In other words, each of the organs or each of the body parts plays a specific function in the body. And it's primarily focused on how the parts relate to the whole and how the parts relate to the other parts. It's a functional system he's trying to describe there. It's also primarily focused on developing maturity. So you can think about a human being who starts out as a kid and then grows up to be a teenager and then grows up to be a young adult and then become an adult. There's all these different stages of maturity in one person. Christ is the archetype of the mature person, and each one of the five is supposed to go through different stages of growth and maturity to become like Christ, a fully mature person. It's primarily focused on developing maturity and individuals. And it, of course, is focused on primarily how we work together. Now this is the metaphor we're most familiar with when it comes to a pest and the church. It's the second metaphor that often gets over. Looked and undervalued. We're just going to jump, jump over here before, before we get into this text. Though, Chris, do you have anything coming up for you? Man, I'm trying to pause here.

**Tim Catchim** 25:19

Now that we have looked at the “body” metaphor, let’s back up two chapters where Paul talks about the church as a household, and I'll just pause here for a second so we can read through Ephesians 2:19-22.

Paul says something really interesting here. He says that they were built on the foundation of apostles and prophets. And notice there's one foundation. It's not the apostles are one foundation, and then the prophets are another foundation. It's one foundation. But that one foundation is composed of not just one apostle and not just one prophet. He's using the plural for both apostles and prophets. He's saying apostles and prophets, with Jesus Christ Himself being the chief cornerstone. If we were to visualize this, it would, it would look something like this.

**[DIAGRAM: a clipart image of a house with a foundation, depicting Jesus as the cornerstone of the foundation, and apostles and prophets as the foundation stones in the house]**

The J in the bottom left-hand corner represents Jesus Christ the cornerstone, and the A and P blocks represent the foundation of apostles and prophets. And then, of course, the household of God is built on top of that.

Now this is an important note here about the term household. As most of you probably know, a household in Paul's day is not mom, dad and 2.5 kids. It's an extended family, and it has grandparents, has aunts and uncles, cousins, parents, brothers and sisters, and depending on their social, social and economic status, they probably had employees from the family business living with them, and potentially even people in the community that they've adopted into their household. There could be at least four generations of people living in a Greco Roman household, and that means they would all be at different stages of life and levels of maturity in that household. We're going to go deep, a little bit deeper into this whole extended family and household concept in the next two sessions.

But for now, we want to recognize that what the household metaphor is primarily focusing on is that it's giving us a relational framework, not primarily an organizational framework (remember “organ” implies different parts that work together.) And it's also pointing us to a family system, as opposed to a functional system.

This is a really important distinction to make. It's not to say that different family members don't have different functions. It's just to say the metaphor is leaning away from a functional organization to more of a family system. And it goes without saying you approach your family differently than you do an organization. That's sort of like a no brainer, right? It's also mainly focused on developing stability, as opposed to developing maturity, per se. But what we're going to find out is, in order to be stable, you've got to have maturity, right? In this passage Paul’s concerned about the stability of the structure, and the structure has a chief cornerstone, and it has two types of stones that form the foundation - apostle stones and prophet stones. And he's concerned about the long-term sustainability of this structure. And it's, of course, trying to focus on how these giftings stay together. For example, how does the family stay together? Especially if that family is composed of not only different ages and different life stages, different levels of maturity, but in the context of Ephesians two, there's also a major focus on ethnic differences between Jew and Gentile.

Not only do we have to learn how to stay together as a family, we also have to learn how to stay together as a multi ethnic family. He's basically saying there's something about Jesus as a chief cornerstone and apostles and prophets as stones that that make up the foundation, that is absolutely critical to us being able to stay together as a family. And so that's really what we're wanting to get into in this book. We want to get real curious and go deep on that

**Christopher Caputo** 30:41

I'm thinking because I can hear the questions right now, and I know when I met you, you were such a tremendous help to me that you know that you walk through the Scriptures of how many times these five faces of Jesus were mentioned throughout the New Testament, right? Or even though the Old and New Testament, particularly, because I know sometimes, I can hear the objections of, you know, what are we talking about apostles, like you're writing scripture. I think maybe we're making a few, a few assumptions that we don't want to do that and we don't want to elevate things beyond what they're supposed to be. Because I we know about there's certain expressions where we have business cards and there's identity issues that could get a little cattywampus that we don't want to call out people in a negative way, but just because of immaturity that we're going to talk about later on in the course, can you address some of those things? I don't know if there's a question in that, Tim, but just maybe kind of lay just a little bit more of a foundation for some of our friends and more of a traditional model. It's like, this is a new language. You lost me at apostles and prophets. I mean, I'm kind of, I'm curious. You're peaking my interest. Why should this as far as these two particular expressions?

**Tim Catchim** 31:45

Yeah, I mean, one thing about a foundation is that you typically did not see the foundation of a building, and it remains hidden, and it's at the bottom, it's not at the top right of the structure. And you know, basically what that means is that the reason why Paul has to name this is that they were pretty much out of sight and they were not being I guess there was not a lot of attention being drawn to them because of their foundational role. Once you get the foundation laid, you build the house, and then once the house is built, nobody stands around talking about the foundation unless something goes wrong.

**Christopher Caputo** 34:11

Out of all the APEST terms, the term apostle is the most used in the New Testament, and then prophets come second.

**Tim Catchim** 34:24

If you're looking for data points about how many times terms are used, then the scales are tipped towards apostle and Prophet as far as how many times terms show up in the text. So there's, there's definitely an ongoing role beyond that of the 12, a legitimate function of apostolic work and ministry. And there are people who are gifted by Christ to function in that way in the body of Christ. And they may not call themselves apostles, they may not use the title, but they're doing the work. And I think it would be advantageous for them to kind of recover. Part of their vocational identity as apostles, because it can help them more clearly see the role they play in the story of God. But, you know, we live in a broken world, and not everybody's going to optimize their vocation by syncing up with the language in the text.

**Christopher Caputo** 35:16

We’re starting with apostles and prophets because if these two gift mixes can figure out how to be healthy and stay together, then they lay a strong foundation for the other three giftings to figure out how to stay together as a family. In order to do that, there has to be an overall goal recovering the language of the New Testament so we can begin to start operating from a place of healthy identity.

**Tim Catchim** 36:33

At some point you we have to wrestle with, with the text and the words we’re given. I personally wish that they would not have transliterated the word Apostolos into apostle. I think it would have been more helpful for us to have an English word that conveys the meaning of the word, because it's kind of cryptic, and it can be, get slippery, and anytime you have ambiguity in something, people can start dumping all kinds of other meanings into it. And hence we have people who think the apostolic function is primarily about being a CEO of a denomination or something or a network of churches. It gets kind of absorbed into the episcopal or the overseer role, as opposed to a missionary function, which is what it primarily is. And the overseeing role flows out of the missionary function. It's not added on top of it.

**Christopher Caputo** 37:32

When you’re building something, there's an order of operations. You don't start building the house, you start building the foundation. If you're going to you want to build how God wants us to build. It's not about apostles and prophets being more important. It’s a matter of them being foundational. For example, how wise would it be to build a house without first building the foundation? I mean, that would be crazy. You would be engaging in malpractice and sued. Needless to say, you would not be in business for very long.

We also want to be very practical as well. If you're wired as an apostle or prophet, we want to normalize your role, your part, your voice, your role in the House of God. But there’s also rwalities of spiritual warfare that come into play when apostles and prophets start functioning in their role. Just read the book of Acts and Paul's adventures. That's something we will explore later in the book.

Also, when you're living fully alive from the heart Jesus gave you, you may not actulaltbe primarily gifted as an apostle or prophet. If that’s the case, you won’t be as strong in those areas. However, you can always grow up and mature into the apostolic and prophetic functions. For example, I (Chris) am not naturally apostolic like that. It’s not my first language, or even a primary focus for me. It’s probably third or fourth in my APEST profile, but it developed over the years being in streams that were highly apostolic. And now the Thrive Microchurch network is an apostolic work for me. I'm not functioning in these, some of these other gifts that I primarily function for decades.

The same can be said for me (Tim) as it relates to the prophetic function. It is either second or third for me, and it was definitely more a systems dynamic of the prophetic function as opposed to a spiritual dynamic. I am sensitive to power and justice dynamics, but had very little impulse to connect with God, which is something a lot of people who are primarily gifted as an apostle struggle with. But God led me to prophetic people, and took me into a season of life where he shut down most of my apostolic work at a local level so that he could grow me up in that area. Now, I am more fully developed in hearing God, getting his perspective, and relying on him for my strength and strategies.

**Tim Catchim** 39:32

**[TABLE: two columns - one that lists the characteristics of the “body” metaphor, and the other that lists the characteristics of the “house/family”]**

This is a table that compares the two metaphors, and we thought it was helpful to kind of frame up what we're doing here and why we're going to go into Ephesians two as sort of the gateway to understanding the role of apostles and prophets together. Basically, we're kind of taking our cue from the way Ephesians is kind of structured as a letter. And we're saying that we think that in order for APEST to function as a body. It first has to start functioning as a household or as a family. After all, we can't stay if we can't stay together, then we can't work together, like you can't get to be in a body if you don't know how to stay in the same room with each other.

The bottom row on the table is an important distinction we haven't talked about yet. The body metaphor relies on a healthy relationship between the head, who is Christ, and the members of the body. It's a more universal type of metaphor, and it invites everyone to see themselves as both givers and receivers. It's loaded with reciprocity, but it also has a lot of diversity and things built into the metaphor.

The household metaphor is not so universal when it comes to addressing all people equally as being members of a body. This is something we have to wrestle with, because he is intentionally highlighting two of the five and saying that they play a unique role that is separate from the other three. And even alludes to this in chapter three, where he calls them, where Paul says, “God's holy” apostles. When he says “holy” he doesn’t mean that they are better than the other gifts. He means that they have a distinct, unique purpose that is separate from evangelists, shepherds, and teachers. And this unique role is primarily framed around their foundational role of partnering with God in expanding his household. Being separate and unique may sound like a privilege to some, but if you know anything about God choosing you for a special task, it’s not always fun and games. For example, being the firstborn son means you get a lot more responsibility and discipline. You being “first” is not for your own benefit, but for the benefit of others. The firstborn son also reeives more discipline and correction from the Father of the Household because the firstborn son is actually playing a role that is directly impacting other parts of the family. To fall behind or go off course as the first born means that you're ultimately frustrating the progress of other people that are connected with you.

When Paul singlez out apostles and prophets as playing a particular role in the foundation of the household it implies that if the apostles and prophets don't fulfill their foundational role, then the rest of the household will suffer consequences. And we see that in the body of Christ right now. And we're going to map some of that out and name some of those dynamics in the last chapter.

In our next chapter, what we're going to do is we're going to take a big old pickaxe out and start digging into this idea of Jesus being the chief cornerstone, and apostles and prophets being the foundation stones. And how exactly are apostles and prophets supposed to come into alignment with Jesus the chief cornerstone. And what that does is it actually, when an apostle and a prophet come into alignment with the chief cornerstone, they also start to come into alignment with themselves, between them, between an apostle and a prophet and so so we want to get all up in that, we want to explore, that we want to dig into it, because Paul does devote a significant amount of time and thought to this relationship between Jesus as the cornerstone and apostles and prophets as the foundation sown in Ephesians two. This is the intro part of what we're doing today

**Question And Response Time:**

to it.

**Speaker 2** 48:31

One metaphor to describe the work of an apostle is “catalyst.” The catalyst is a third element that causes two other elements to interact with each other but does not get absorbed into the interaction and lose its own distinct qualities. The Holy Spirit's always working over a region and the people there, but when you put that third element of the apostle into the mix, there's a coming together of the Spirits work in the people (the same could be said of the prophet or evangelist). However, the household metaphor focuses primarily on the apostle and the prophet together, so in that sense the apostle and prophet together form an “element” unto themselves and can function as a catalyst in both a specific region as well as in the House of God.

**However, I want to emphasize that we have to take responsibility for how we played a part in that process. Apostles and prophets can, in their immaturity, make things unnecessarily difficult for others in the body to receive them us a gift.** Our brokenness, our woundedness, and our self-centeredness can agitate already existing tensions.

**Speaker 3** 55:15

How can we help people see the advantages of one another, of the different understandings of the giftings and how to adopt a new paradigm?

**Tim Catchim** 56:09

It basically comes down to a combination of modeling and messaging. And by modeling, I mean the idea that we tend to rely too heavily on messaging to get people to change and do what they should. What we need is to follow in the way of Jesus, and create a micro culture of the reality that we would like to replicate scale. Until we create that tangible, micro-culture that says, “Okay, this is what I'm talking about, this thing we're doing over here. Yes, there's only 10 people involved, but that's what we want to see happen.” Then your messaging starts to flow in concert with the modeling, as opposed to relying primarily on the messaging to get people on board and moving in the right direction. That's, that's the shorthand version.

**Christopher Caputo** 58:00

This is a slow, messy, highly relational journey that requires coaching, support, training and being around others that are actually going after the same thing. You need that encouragement on a regular basis. We never know what God is up to, but hopefully that'll take root and hold the ground long enough so that either the system will say yes or n. But ultimately, you have to keep going with what God's asked you to do, and that's all we can steward. Who knows, he may use you to transform our entire denomination. Just may take just a few of you. That's what I tell my friends in our trainings, two to three friends can change the city if they go after something, you know, consistently for a period of time. God can change the atmosphere of things over a city through a few.

# Session 2

**SUMMARY KEYWORDS**

Apostolic, Prophetic, Cornerstone, Hostility, Reconciliation, New Humanity, Cultural Barriers, Internal Work, Vertical Dimension, Horizontal Dimension, Peace, Oneness, Relationship, Ministry, Training.

**SPEAKERS: Christopher Caputo, Tim Catchim**

**Christopher Caputo** 00:39

I have a passion specifically for two of those particular streams – apostolic and prophetic - which is the point of this, course, is to how these two streams come together in a way that's healthy, that's mature, that's unto getting to the thing of Kingdom business in a way that God had designed it from the original intent, back from the book of Acts.

When we shifted from the Old Covenant to the New Covenant, there were identities of Jesus and gifts to the church that he gave. Five of them, specifically that you're going to continue to unpack uh today, particularly how the apostolic and the prophetic join together and are called to function like peanut butter and jelly. There, there are certain relationships within the gift mixes that seem to really flow well together and for a purpose. But they're also divergently different in many ways that can create friction, complication, and even warfare.

**Tim Catchim** 03:48

There is a gathered and scattered expression of the church. The more pioneering types, if they hang around long enough in a gathered expression of the church that doesn't do any scattering, in other words they're not doing pioneering work, then you can accumulate some pretty significant wounds and frustration from that. And so yeah, I'm getting teary eyed when I'm talking about it right now. The Reader's Digest version is, I'm kind of familiar with like, trauma and therapy, and a lot of times we don't get in touch with things in our life until you're in a safe place to talk about it. I've got a good number of wounds that I've collected from engaging in pioneering work. That is part of the process of healing - revisiting something in a safe place with other people who get it, and you can kind of open up. Then Jesus's love can come in once you open that up. So

**Christopher Caputo** 05:35

There's gifts contained within the hearts of people that are to be unlocked, and they all fit together perfectly, if we have eyes to see it and know how to help fit these things together. And how can we bring a fivefold expression together if we can't even bring two of these together that are so similar but yet so different – the apostles and prophets. They're the pioneers that are supposed to lead the way. How are we going to figure the rest of this out? That's what we want to explore.

**Tim Catchim** 08:08

We want to go deeper into two of the metaphors connected with APEST that Paul uses in Ephesians – the Body and House/Family Metaphors.

**[DIAGRAM: image of a clipart human body and a house with the words “organizing metaphor” at the top]**

The body metaphor around APEST shows up primarily in Ephesians four, but the household metaphor shows up two chapters back in Ephesians two. What we're proposing is that in order for APEST to work together as a body, it first has to learn how to stay together as a household or family. In other words, we have to learn how to be a family.

In Ephesians 2, Paul says something very specific about the supporting structure of this household. He says it's built on the foundation of apostles and prophets, with Jesus, Christ Himself being the chief cornerstone. There's this unique foundational role that apostles and prophets play in the structure of this family system, but that unique foundational role can only be understood in the context of their relationship with the chief cornerstone. That's because the chief cornerstone sets the pattern and the point of reference for all other stones in the building to come into alignment with.

It's a fool's errand to try to understand the relationship between apostles and prophets without looking at the cornerstone, because those two foundation stones find their meaning and their direction and their relational connection by coming into alignment with Jesus the cornerstone. Therefore, we have to understand the cornerstone before we can understand apostles and prophets. I don't know if that makes sense or not, but that's kind of like where we're headed today. We're going to take a deep dive on the cornerstone, and then we're going to set up how this applies to apostles and prophets.

Let's start out by noticing a few things about cornerstones.

**[DIAGRAM: picture of a cornerstone on the Temple of Jerusalem]**

This is an image of the corner Southwestern wall of the Temple Mount in Jerusalem, and you can see how large the stones are. The actual cornerstone of the temple may not be at the southwestern side. It may be at the northwestern side. We don't actually know where the Cornerstone is on the temple, but I just wanted us to get a picture about how big these stones are. And they did craft them in very straight and direct angles. In ancient architecture, the cornerstone was the first stone to be laid in the building process, and it set the pattern and the point of reference for all the other stones to come into alignment with.

Ancient architects knew how critical the cornerstone was to the overall support and stability of the building, and it's basically why the architects coordinated with a master stone mason, so that they could carefully measure, cut, and shape both the horizontal and the vertical angles of the cornerstone. And as you can imagine, if the Cornerstone is not horizontally square, and if it's not vertically plum, then the shape and stability of the entire house would be compromised.

**[DIAGRAM: image of an overhead view of a foundation that is not horizontally square]**

This is an overhead view of a building and a foundation. The blue part is the cornerstone, and the gray parts are the foundation stones, and the red lines are the imaginary 90 degree angle. As you can see, if the horizontal lines going out from the blue Cornerstone are not square with a 90 degree angle, the resulting space inside the house will be wider and more accommodating in some areas while being more narrow and closed off in other areas. Squaring the horizontal angles of the cornerstone ensures that all areas in the house will be equally accommodating.

I'm setting up the metaphor here - maybe you're picking up on it already. If we don't square up and come into alignment with that 90 degree angle on the Cornerstone, there's going to be parts of the household of God that are more accommodating for some people than they are for others. In other words, it's not going to be a house for all nations, and it's not going to be a house for all giftings. It's going to accommodate some people more than others. Jesus, as the chief cornerstone, gives us the right angles and the right dimensions for a household that is intended for a multinational mission, as well as a multi-gifted family.

**[DIAGRAM: side angle of a foundation stone that is not vertically plumb or square, and the resulting wall built on it not being centered on the stone]**

When it comes to the vertical angle, this is the side view. And again, you've got the blue Cornerstone at the bottom with the great gray stones being built on top of it. And the red vertical line on the left is the plumb line, which is supposed to form a perpendicular 90 degree angle with a level surface. And as you can see, the Cornerstone is not vertically plum because it's tilted to the right. As the walls of the house grow higher and higher, the far right edge of the cornerstone will receive a disproportionate amount of weight and pressure from the other stones that are laid on top of it, and that's what the small, skinny red rectangle on the right hand side represents. That small red area is the pressure point that's receiving all the weight from the stones above it, and it's putting a disproportionate amount of weight on that side of the stone. Eventually that right outer section of the Cornerstone will crack, or it'll crumble under that pressure, which will compromise the structural integrity of both the cornerstone, the wall, and possibly the entire building.

**[DIAGRAM: Cube with square horizontal and vertical lines depicting the ideal cornerstone]**

By ensuring the vertical angle of the Cornerstone is plumb, it allows the walls of the house to reach their maximum height without any damage being done to the cornerstone or the rest of the building.

Once the horizontal and vertical dimensions of the cornerstone are square and plumb, it can function as an accurate point of reference for all the other stones to come into alignment with. The cornerstone determines the overall shape and stability of the house.

You're probably thinking, “Hey, I thought I signed up for a webinar on apostles and prophets. Like, why are we talking about architecture?” How does this all apply to Jesus and apostles and prophets?” Well, thankfully, we don't have to guess. Paul actually works this out in detail in Ephesians chapter two verses 14 through 18. And so we're going to dig into that here.

NEW SEGMENTED SESSION BEGINS HERE?

**[DIAGRAM: Text of Ephesians 2:14-18 with call out boxes on certain words to emphasize horizontal dynamics]**

There's a lot going on in this text, and we're definitely not going to be able to dig into everything. But if we read this text with the vertical and the horizontal dimensions of a cornerstone in mind, we'll see that Paul is explaining why Jesus is uniquely qualified to function as the pattern and the point of reference for the horizontal and vertical dimensions of God's household.

First, let’s notice this passage is part of a larger chiasm in Ephesians two. Therefore, his thoughts seem to be a little shuffled and spread out. But generally speaking, verses 14 through 15 and verse 17 describe the horizontal dimension, which primarily focuses on Christ overcoming the ethnic, cultural, and geographical barrier between Jew and Gentile. This part of the passage is describing a horizontal dimension that Christ is developing.

One of the reasons why you know this part of the passage is focusing on horizontal dynamics is because he uses the language of “far” and “near.” That's one of the clues that he's addressing the horizontal dimension of a cornerstone. He talks about the Jews being near and the Gentiles being far, and Christ is crossing that barrier to reach the Gentiles.

**[DIAGRAM: Text of Ephesians 2:14-18 with call out boxes on certain words to emphasize vertical dynamics]**

Verses 16 and 18 basically describe the vertical dimension of Christ's work as the cornerstone. And this primarily focuses on Christ reconciling and introducing both Jews and Gentiles to God. It's an upward, vertical movement that Christ is facilitating.

But before we move on, I want us to see something that is absolutely critical to understanding this passage. These horizontal and vertical dimensions are not being developed outside of Christ. In other words, this is not something that is taking place outside of Christ's body or outside of Christ's person. Thes horizontal and vertical dimensions are actually being developed in Christ's own personal body and flesh.

This is really important to recognize, because when we approach this passage we tend to automatically start looking at how this passage applies to us, or how this applies to the church. In other words, we tend to start with an external point of reference. However, what Paul wants us to see, and he takes his time to spell this out for us, is that all of this is taking place inside the body and the flesh of Jesus. These horizontal and vertical dimensions are being developed inside the humanity of Christ first, and that's the key to understanding what Paul is trying to get across here. It's only after these horizontal and vertical dimensions have been fully developed in Christ's own personal humanity that he can function as the pattern and point of reference for all the other stones that are going to be gathered together to him and built up in alignment with him.

**[DIAGRAM: Text of Ephesians 2:14-18 with call out boxes on references to Christ to emphasize personal dynamics]**

For example, look at the repetition of language that refers to Christ: “for he himself” “in his flesh” “create in himself one body”. We always think that's talking about the church, but in its first instance, it's talking about the one, single body of Jesus - his own physical body.

After he establishes that this horizontal and vertical work took place first in Christ, then he starts using the language of “through him” to emphasize that it is out of this completed work in Christ that this horizontal and vertical is carried forward, but specifically in apostles and prophets, first. Paul wants us to see that these horizontal and vertical dimensions were worked out in Christ's own human nature first.

Let's take a closer look at how each one of these horizontal and vertical dimensions were worked out in Christ's own flesh and body. And then we'll look at how these same horizontal and vertical dimensions are worked out in the foundational roles of apostles and prophets.

**[DIAGRAM: image of a circle representing a jew and an arrow of hostility moving toward a circle representing a Gentile]**

In verse 15, Paul says there was an inherent Jewish hostility towards Gentiles. There was something about being Jewish, and there was something about the Jewish culture in Jesus’ day, that nurtured a Jewish hostility towards Gentiles. Paul says that this hostility was partly scripted out – written - in some of their Jewish tradition. In other words, the hostility was coded in, and written down, in some of their traditional documents. Not the Torah, not the Mosaic Covenant, but Jewish tradition - the “dogma.”

The word hostility basically means to be against or to be in opposition to someone. One of the signs we have hostility, or that we are being hostile towards someone, is when we drift into an “us versus them” posture or mentality. Let’s map out what some of this hostility can look like.

**[DIAGRAM: flow chart of elements of hostility and their relationship to one another]**

Hostility does not have to be an outright rage. It doesn't have to be violence. It can be just a feeling that you have towards somebody. The first sign that hostility is rising up is when you have this feeling of annoyance. Now you’re probably thinking, “Whoa, I was hostile and I didn't even know it.” It's that feeling of irritation when someone says or does something that gets on our nerves. That is the beginning stage of hostility. Annoyance, then, can rise up to some type of antagonism. For example, a snide remark; a certain kind of look; anything that is antagonistic. Or it can fall down into some type of avoidance. Let’s illustrate this: someone annoys me; I don't like them; we just have a personality conflict; I don't want to be around them. Antagonism is a development of annoyance because it seeks to somehow negatively affect the other person through our words or actions. It's kind of like an active form of hostility. Avoidance is when we either pull back from interacting with someone - we somehow push past them - or we're going to outflank them. Or, in worst case scenario, we're going to overrun them - we're going to run right over them, and we're going to leave them behind.

If antagonism continues to develop, it can move into some type of aggression. This is when our words or our actions towards that person become more energized, and it focuses on somehow negatively affecting the other person. All the arrows - except one - point in both directions, which shows the fluid nature of these responses. We can move back and forth between annoyance, avoidance, antagonism and aggression. The only arrow pointing in one direction is the arrow pointing from aggression to avoidance, and that's because if you avoid someone, you won't move directly into aggression without first passing through a stage of antagonism, even if it's only for a moment, like a split second. And aggression is basically an amplified form of antagonism.

What we need to notice about this Jewish hostility towards Gentiles is where Paul locates it.

**[DIAGRAM: Text of Ephesians 2:14-18 with call out box on references to Christ’s “flesh” to emphasize location of the hostility]**

Paul initially says that this hostility was located in Christ's flesh. I realize this could be somewhat controversial for some people, but Jesus did receive a broken human nature from his mother. In Romans chapter seven and eight it even talks about Christ’s flesh as being “sinful flesh”. In other words, although Christ never sinned, he nonetheless had the power of sin working inside of him, working against him. Christ had fleshly impulses and cravings and desires that he had to manage, resist, and overcome.

Paul says there was something in the fleshly human nature of Christ that would have naturally, at the very least, been annoyed by Gentiles. If this strikes you as odd, just think about Christ and the Pharisees. Would it be fair to say that Christ was ever annoyed by the Pharisees? Well, yeah. Is it fair to say that he was ever antagonistic towards the Pharisees? Well, yeah. Matthew 23 is a good example. Was Christ ever aggressive towards the Pharisees? I think we can answer yes to all three of those questions, especially if you take into account his activity in the temple of turning over the tables. That was a form of aggression. However, being in opposition to the right people, at the right time, in the right way, can be a good thing. The problem is not hostility in and of itself, per se, but rather who or what we have hostility towards and how we express that hostility.

What makes Christ different from us is not that he never had any hostile desires towards Gentiles in his flesh, Paul says he clearly did. What makes Christ different from us is what he did with the hostile desires in his flesh towards Gentiles.

**[DIAGRAM: Text of Ephesians 2:14-18 with call out box on reference to Christ’s “abolishing” the hostility in his flesh]**

This is what Paul says Christ did with the hostile impulse in his flesh towards Gentiles: He abolished it. Some translations may say he “destroyed” it. What Paul wans us to see is that Jesus actively did something to that hostile impulse in his flesh. He abolished it.

Now what does abolish actually mean?

**[DIAGRAM: Word for abolish in circle and various words defining it surrounding the circle]**

The Greek word for “abolish” or “destroy” has several different meanings, and so we're just going to list them here. First, it can mean “to deactivate something.” For example, think about a bomb that's ticking. As the clock is running down, the people with the hazmat suits go in with their wire cutters and try to somehow deactivate the bomb. Now think about Jesus deactivating the hostility in his flesh.

It can also mean “to disempower” something - to lower its capacity, to lower its effectiveness. It can also mean “to dissolve” something. In other words, you break it down into smaller parts - you break it up, and you release the energy that's in the connections, and you dissolve it. It can mean “to render something inoperative.” For example, imagine you're trying to get away from somebody who is chasing you. As you walk past their car, you say to yourself “I know, I’ll open the hood of their car and rip out the wires from their battery.” What did you just do? You rendered the car inoperative. The car is still there. The car still has the potential to operate. But you're rendering it inoperative. The last meaning can be “to neutralize” something. In other words, you take off the edge of something.

To make it simple, we’re going to adopt the word “deactivate” form here on when referring to this concept.

**[DIAGRAM: Image of enlarged clipart human body (upper torso and head) with previous image of a circle representing a jew and an arrow moving toward a circle representing a Gentile, with the word “deactivated” inside the arrow]**

One way to translate what Paul is saying in this passage is that “Christ deactivated the hostility in his flesh.” What we especially want to notice is that this is something Christ had to actively do. In other words, whenever the fleshly impulse of annoyance, antagonism, aggression or even avoidance towards Gentiles came up in his flesh - simply because they were Gentiles - Christ had to actively deactivated that impulse in his flesh. He had to disempower it. He rendered it inoperative; he neutralized it.

Now, wouldn't it be great if Paul gave us a five step “how to” explanation of how Christ did that? That would be awesome! But he didn’t… However, later in the book we are going to provide some practical “how to” instructions for how we can actively deactivate the hostility in our flesh.

But there’s still more for us to explore here. I also want us to realize that this is not just a one-time experience for Christ. What Paul is describing here for us is not just something that took place at the cross. Christ was a Jew his entire life, and as such he would have struggled with that hostile impulse in his flesh towards Gentiles throughout the whole course of his life. That means, in order to carry out this horizontal work of overcoming the barrier between his own Jewishness and their Gentile-ness, Christ had to engage in a deep, internal, ongoing work of deactivating this hostile impulse in his flesh. This was not a one and done thing. This is something that Jesus carried with him all the way up to the very end of his life.

That being said, it was at the cross that this process of deactivating the hostility in his flesh was severely tested. It was actually at the cross, as he was being crucified by Gentiles, that this ongoing, deep internal work of deactivating his Jewish hostility towards Gentiles would have been intensified. Think about it: if you have a natural impulse to be annoyed or to be somehow antagonistic or aggressive towards a certain person, a certain kind of person, and then that person is the one killing you, being violent towards you… The cross would have been a very severe test, a very difficult work for Jesus, to deactivate that hostility, that natural impulse to be hostile to people who are being hostile to you.

The good news is that Jesus successfully partnered with God in creating a new humanity within himself, one that could serve as the foundational cornerstone of a multi-ethnic, multi-gifted community that all other future stones could come into alignment with. Jesus never gave in to that hostile impulse in his flesh. He kept deactivating it, neutralizing it, all the way to the very end of his life. He never went off course. And when he died, that hostile impulse in his flesh died with Him on the cross. As Paul would say in verse 16, that hostility in his flesh was killed at the cross.

Paul says this horizontal work in the flesh of Christ accomplished several things.

**[DIAGRAM: Image of enlarged clipart human body (upper torso and head) with previous image of a circle representing a jew and an arrow moving toward a circle representing a Gentile, with the word “deactivated” inside the arrow, and the word “one new humanity” inside the head]**

Paul says that it created in Christ’s own body and flesh one new humanity, and that one new humanity in Christ’s own body and flesh was characterized by peace between Jew and Gentile. Let’s slow down and make sure we capture this: Paul’s not initially talking about the church here. No, he’s talking about the peace that was created between Jew and Gentile in Christ’s own flesh and body. It is this new humanity in Christ that we come to participate in, through our union with Christ by the Spirit, that makes it possible for a collective new humanity characterized by pea e between Jew and Gentile to emerge – the church , which is his body. Through our participation in the oneness of Christ’s own new humanity, we are formed into a new humanity, too. The church is the external byproduct of the internal process Christ completed in himself. What’s important to notice, though, is that Paul spends most of his time focusing on the internal work that took place within Christ Himself. And by successfully completing that deep internal work, that horizontal work of overcoming the barrier between Jew and Gentile in his own flesh, Christ was able to create a new humanity within himself.

Another important aspect of this passage is that when Paul says Christ created one new humanity within himself, he is not implying that Christ erased his own Jewishness. Christ did not become a Gentile. Christ remains a Jew even to this day. That's a part of Christ’s secondary identity as a human being. He did not erase that, nor did he ask Gentiles to erase their Gentile identity. He does not ask people to erase their secondary identities. He does not want to make Gentiles into Jews. Oneness does not mean sameness. How do we know? Because Jesus himself did not become a Gentile.

When it says Christ created one new humanity, it means he created in himself a new way of being human, where one's ethnic or cultural identity no longer functions as the primary identity. Christ's primary identity was derived from his relationship with his father. I

The second thing that was accomplished through this this deep, internal, continuous work that Christ completed in himself was that it created peace between Jew and Gentile.

**[DIAGRAM: Image of enlarged clipart human body (upper torso and head) with previous image of a circle representing a jew and an arrow moving toward a circle representing a Gentile, with the word “peace” inside the arrow, and the word “one new humanity” inside the head]**

However, we have to look closely to see where this peace was first created. Paul says it was created in the body and flesh of Christ, first. By continuously deactivating the hostility in his flesh, Christ was able to experience peace towards Gentiles. And by peace, we don't just mean an absence of conflict. It's not static peace. Peace not only includes the absence of conflict, it also means pursuing the other person's wellbeing. We’re tapping into the Hebrew concept of shalom, here. Shalom is another way of saying everything is in the right amount, at the right place, at the right time.

One of the things that qualifies Christ to function as the Cornerstone of God’s household is that Christ successfully overcame the barrier between his Jewishness and their Gentile-ness, creating peace and oneness between Jew and Gentile in his own flesh and body.

We keep coming back to this because this is absolutely critical for understanding what Paul is trying to communicate, not only about Christ himself, but also about the relationship between apostles and prophets. If Christ is the cornerstone, the same internal work that he had to go through to overcome the barriers between himself and others who were different from him, is the same deep, continuous, internal work that we are called to enter into so we can come into alignment with the peace and oneness sin our relationships with one another, but especially in our relationships with other people who are different from us.

Now that we've dug a little bit into the horizontal dimension, let's take a quick look at the at the vertical dimension. But before we do that, I want to have a just a little bit of a nerd moment with you to kind of enrich this idea. Previously, we talked about the concept of Connexus and how it's an inter interdependent relationship, and you can't really understand one thing without understanding the other.

Using our concept of Connexus, what we can say is that Christ brought his Jewishness into an interdependent relationship with their Gentile-ness to the point that he was able to hold them both together in oneness and unity within himself.

**[DIAGRAM: Infinity symbol with “Jew” on left side of the symbol and “Gentile” on the right side of the symbol, with “Christ” at the top and center of the symbol]**

**[\*NOTE TO CLAUDE: The following section may be too complex and technical, and therefore need to be a separate chapter to itself.\*]**

There's also an interesting connection between the word cornerstone and the word uncircumcised, which was basically a shorthand term Jews use when talking about Gentiles. The word that gets translated uncircumcised is the transliteration is the Greek word “akroboostia”, which is a combination of two words. The first word is “akron”. Anybody ever heard of Akron Ohio? You should look up the history of Akron Ohio, because this is where they get this. This word is why they named that city, Akron Ohio. The word Akron means the farthest extremity or outer edge, and this is partly why Jews referred to the Gentiles as being far and the Jews as being near. It was sort of a slight comment about their distance from God.

The second word is “boostia”, and we don't really know the etymology of this word. It's actually kind of unclear. It could be derived from another Greek word that explicitly refers to the male phallus. And if that's true, then the word “boostia” is kind of like a euphemism. It's created by Jewish people, and it allows them to speak of the male phallus in an indirect way. In other words, they didn't want to go around saying the word penis. They came up with another word that sounded kind of like it, and everybody knew what it meant. But then they didn't have to say the actual word.

The other possible meaning of this word comes from the Hebrew word “bush” which means shame. And it's quite possible that the Greek word carried both meanings for a Jewish person. , It was not only meant as a reference to the male phallus, it was also a reference to shame. When you start putting these two words together, you start to see why it got translated as “uncircumcised” for a Jewish person. Also, we should note that Jews were the only ones who use this word “akroboostia”. The Greeks did not use this word for uncircumcised. The term “akroboostia” was purely an insider term that Jewish people used to refer to Gentiles - it's insider lingo to talk about the outsiders. Interestingly, there is nothing in the word itself that implies a deficit or that something has been left undone, or that something is missing. For example, the actual Greek word for circumcision is “peritome” and it means “to cut around.” But the word for uncircumcised is not a-peritome or non-peritome. In other words, there's no alpha privative in front of the word peritome. Instad, the word for “uncircumcised” can quite literally connote “outer edge of the phallus” or “extreme shame”.

**[DIAGRAM: Word chart showing the meaning of the conjunction akron and boostia]**

This is important for our discussion, because one of the ways we know we're flowing in hostility towards another person is when we start to see them through a single lens, a single category. And what we do is we basically use ourselves as a standard for what is good and desirable, and then we define other people by how they don't measure up to that standard. In other words, we identify them by what they're not – in relation to us.

Christ, as a Jew, had to overcome this kind of fleshly impulse in himself to identify Gentiles primarily by what they weren't in relation to himself. I hope you're connecting some of the dots here because this is what happens when we struggle to live in peace and oneness with people who are not like us or have a pattern of being hostile towards us. Specifically, this is also what can happen between apostles and prophets. Some kind of annoyance emerges in the relationship, and then some kind of avoidance or antagonism starts to take place. And then, potentially, if it escalates, then we get into aggression. And what ends up happening is we no longer see that other person in their totality. We only see the thing that annoys us, and we see the thing that does not measure up to the way we think they should be, and then we start to identify them primarily through that lens, in that one category. That's how you know you've drifted into hostility towards another person - when you start identifying them by what they're not *in relation to you*.

How does this relate to Christ as the chief cornerstone?

**[DIAGRAM: Word chart showing the meaning of the conjunction akron and gonia for the Greek word “chief cornerstone”]**

Well, isn't it interesting that the word “chief cornerstone” is “akrogonios”, and that it has the very same word in the beginning – “akron”. Both the word “chief cornerstone” and “uncircumcised” lead in with something being located far away, at the extreme, at the edge. And the second word is “gonia”, which means “corner” or “angle”. Now there's a lot of different directions we can go with this, but the thing I want us to notice here is that Christ knew he was going to be the stone that the builders rejected, but that God would make him the chief cornerstone. He even quotes a passage from Psalm 118 to the Pharisees in one of his parables. He knew this about himself. He knew that he was destined to be the “akrogonios”, but he also knew that the house that would be built from that cornerstone would not just be a Jewish house, but a house for all nations. And in order for him to function as the chief cornerstone of that multi-ethnic, multi-gifted house, his Jewish “akron” would have to somehow connect with the Gentile “akron”. This is their point of connection. This is the point of symmetry. This is probably one of the things that helped Jesus sustain that deep internal work, was that he didn't identify them primarily by what they weren't. He found something in himself that resonated with something in them, and he allowed that common point of connection to hold them together. They both occupy a place that is extremely far out, to the edge. They both have something in common. In other words, the “akron” of the chief cornerstone needs to somehow make contact with the “akron” of the uncircumcised.

**[\*NOTE TO CLAUDE: the previous section that focuses on the horizontal work between Jew and Gentile may need to be a single chapter, and the following section on the vertical work of reconciling Jew and Gentile to God may need to be a separate chapter due to the length of the content.\*]**

We've dug into the horizontal dimension of Christ's work. Now let's jump into the vertical dimension of Christ’s work.

**[DIAGRAM: Image of a circle with the word “Jew” inside and a circle with the word “Gentile” inside, and both circles have red arrows going out and up into a circle with the word God-Father” to show reconciliation of Jew and Gentile to God the Father]**

The vertical part of Christ's work is found in verses 16 through 18.

**[DIAGRAM: Text of Ephesians 2:16-18 with call out boxes to emphasize key words related to reconciliation]**

The vertical dimension shows up in those two verses, and it's focused on two things. The first part is focused on reconciliation of both Jew and Gentile, back to God. The Greek word for reconciliation here means “to change” or “exchange” or “to be reunited”. It's mostly a relational concept. One way to think about this is if you're in a marriage counseling scenario, and the wife doesn't want to be with the husband, but the husband wants to be with the wife, who needs to be reconciled to who? Well, the wife needs to be reconciled to the husband. Well, what if the roles were reversed? Well, then the husband needs to be reconciled to the wife. It's not the person who wants to be in the relationship that needs to be reconciled. It's the person who has turned away that needs to be reconciled back to the person who actually wants relationship. There's something about Christ's work throughout his entire life and on the cross that is intended to turn both Jews and Gentiles back to God, and it's a process of reconciliation.

The second focus is about opening up access to the Father, and this is a very big concern with reconciliation to God, because it has to do with your view of God. And the word access here means basically to lead somebody towards another person. It means it's kind of like introducing somebody to someone else.

**[DIAGRAM: Enlarged clipart human body (upper torso and head) with an** i**mage of a circle with the word “Jew” inside and a circle with the word “Gentile” inside, and both circles have red arrows going out and up through the human body of Jesus into a circle with the word God-Father” to show reconciliation of Jew and Gentile to God the Father in Christ]**

Paul is being really intentional with his language here, because he's saying Christ is not just introducing Jews and Gentiles to God, Christ is introducing Jews and Gentiles to the Father. And it’s the same Father for both Jews and Gentiles- which means they’re in the same family.

**[DIAGRAM: image of a cross with the words peace on the horizontal cross beam and reconciliation on the vertical cross beam to communicate the horizontal and vertical dimensions of Christ work.]**

Visually, Paul is painting a picture in Ephesians two of both a horizontal and a vertical work that took place inside the single body and flesh of Christ. The horizontal work was Christ as a Jew, engaging in a deep internal work, deactivating the Jewish hostility towards Gentiles so that he could create a new humanity of peace and oneness. The vertical work has to do with Christ reconciling both Jew and Gentile back to God through the cross. And so those vertical and horizontal dimensions were worked out first in Christ's own humanity.

If we zoom out and apply these horizontal and vertical dimensions of Christ’s work to the image of a cornerstone, we can see the horizontal and vertical dimensions of that cornerstone coming into view.

**[DIAGRAM: Cube with square horizontal and vertical lines depicting the ideal cornerstone, with apostle associated with horizontal lines, and prophet associated with vertical lines]**

The horizontal dimension of the Cornerstone is focused on overcoming hostility and breaking down ethnic and cultural barriers to create peace and oneness through the Gospel for all people. The vertical dimension of the Cornerstone is focused on reconciling and introducing all people to God, the Father. Because Christ perfected these horizontal and vertical dimensions within himself, he is uniquely qualified to function as the chief cornerstone of the multi-ethnic, multi-gifted household of God.

To summarize, in order to create a new community of peace and oneness between Jews and Gentiles, Christ first had to create a new humanity of peace and oneness in himself – his own body and flesh, so that he could function as both the source and the standard of a new community of peace and oneness.

Let's connect a few dots here, and then then we'll close out. These two horizontal and vertical dimensions were worked out in the one single person of Christ. But notice what Christ does – he takes these two dimensions and he brings two types of people together who embody each dimension separately. The prophetic function embodies the vertical dimension, and then you have the apostolic function that embodies the horizontal dimension. But here’s the catch or the difficult part, and this is where we start running into the problems that we have between apostles and prophets. The vertical orientation is very different from the horizontal orientation, and Christ had to work through these competing orientations within himself. And because these two competing dimensions are embodied in specialized ways in two different types of people, there's going to be a natural tension and conflict that's going to come up between them. Apostles and prophets are quite literally aiming in different directions, and have very different things they are concerned about, what they want to see happen, and what they consider to be successful etc. What Christ accomplished in his own humanity was to bring these two competing orientations into peaceful, and unified relationship with one another. He had to go through a struggle to hold those two things together. The challenge facing apostles and prophets is that they too, like Christ, have to learn how to hold these to very different orientations together in peace and oneness. In short, apostles and prophets have to learn how to come into alignment with the chief cornerstone so they can not only stay together but play their foundational role in the body of Christ. Like Christ, apostles and prophets have to work out those two dimensions and hold them together in their own flesh and body, because those two dimensions are held together in the cornerstone. In other words, apostles and prophets have to go through the same developmental process that Jesus himself has already completed. They have to learn how to deactivate the hostility that can surface in the relationship between each other, and trust me, it will surface. It will be there. Apostles and prophets have a love-hate relationship - in that order. They make for a great first date, but you just give us some time, stuff is going to come up. I thought I knew you. I thought I liked what you liked. I thought you liked what I liked. But I'm seeing now that we're on a different page, and then they start to go their separate ways.

Now, can you imagine what would have happened if Jesus prioritized the horizontal over the vertical. Can you imagine what would have happened if he prioritized the vertical over the horizontal? He couldn't have become the chief cornerstone. That's what qualifies him as the pattern and point of reference for us to come into alignment with him. He successfully held those things together in himself, and he went through the deep, continuous, internal work of accomplishing what those orientations were intended to accomplish, and it all took place inside of himself, and that's the same place that the work has to take place in order for apostles and prophets to stay together - it has to be a deep, continuous, internal work. That's really the only way we can make this work is to come into alignment with the chief cornerstone. That's what will establish peace and oneness in that relationship,

**Christopher Caputo** 1:00:00

If Jesus can deactivate the hostility in his flesh, and he gives me grace, because he's already overcome it, I can also do it. In a sense, it's like receiving the apostolic and the prophetic aspects of Jesus in ourselves, even if they seem like polar opposites in a sense. The key is to remember they are intricately connected, and are essential to make the family of God work at the same time. For me (Chris) having been primarily wired vertically towards the prophetic for decades, to be able to come into a horizontal alignment with Christ through my relationships with other apostolic people who are aligned this way has been a growth process for me. What has helped tremendously has been having healthy dynamics wrapped around the process so that it actually started to embody in me a healthy relational dynamic so that I can now carry the tension of both the vertical and the horizontal together. I can go outward, hit the margins, go to the nations, bring in the lost, but also go up towards God and interacting with him life-giving, and even powerful ways. But the vertical aspect can see slower, and just as messy as going outward, but in a different way. There can be lots of spiritual warfare in both the horizontal and vertical dimensions. Both of those dimensions have their own language, paradigms, and activities. They're two very, very different expressions. The challenge is to be able to carry the tension of that in both of us. It's not easy.

**The Intenral Journey**

When trying to understand how to bring unity out of diversity, we often focus on the external characteristics of each gifting to create more self-awareness which then leads us to emphasize the tactics of the prophet or the tactics of the apostle, and the profound insight of this being the journey of becoming like Christ in the in the deepest impulses, which is actually the greatest opportunity in our lives - that we get to become like Jesus. But not just through restraining our impulses via our own willpower, but actually being qualitatively changed by the Holy Spirit, which, as Willard says, like, grace is not divorced of effort. It can be extremely painful, and it's a lifelong journey. Tactics are up at the top, relationship and Christ-like transformation is at the bottom. We have to learn those skills and how to develop them.

It's fascinating to me that Paul spent so much time unpacking what actually went on inside of Jesus. And, this is perhaps the most extensive window we have into the internal life of Jesus. This is one of the few passages that actually breaks this down for us. And it's just really interesting that he's framing it around Jesus being point of reference for all the rest of us to come into alignment

# Session 3

**SUMMARY KEYWORDS**

Apostolic foundations, prophetic foundations, healthy relationships, emotional health, apostles, prophets, Christ as cornerstone, horizontal dimension, vertical dimension, cultural barriers, reconciliation, integrity, sustainability, conflict resolution, relational attachment.

**SPEAKERS: Chris Caputo, Tim Catchim**

**Christopher Caputo**

We are continuing the journey of this course called apostolic and prophetic Connexus, and how to build healthy relationships between these two streams and identities in Christ in an emotionally healthy way. If you are wired in these ways, and there may be some things about apostles or prophets maybe you have never thought about. Or maybe you are already thinking about it, and have some experience with it, but maybe you’re looking for more language that says, “ah, that's what's happening right there. That’s what I’ve been struggling with, or up against.” Hopefully, Tim, we're going to be hitting all three of those categories today.

**Tim Catchim** 01:07

Let’s do a quick recap from our previous sessions.

**[DIAGRAM: image of a clipart human body and a house with the words “organizing metaphor” at the top]**

We've talked about the church having two primary metaphors in Ephesians. The one a “body” and the other is a “house” or “family”. The body metaphor is primarily about how do we work together, and the household or family metaphor is primarily about how do we stay together. What we're proposing is that in order for APEST to work together as a body, we first have to learn how to stay together as a house or a family.

**[DIAGRAM: a clipart image of a house with the foundation depicting Jesus as the cornerstone and apostles and prophets as the foundation stones in the house with Scripture text box of Ephesians 2:20]**

And Paul says this house in Ephesians two is built on the foundation of apostles and prophets, with Jesus, Christ Himself being the chief cornerstone. If the house metaphor is primarily focused on how we stay together, then right away we have a particular focus on the foundational role that apostles and prophets are intended to play in helping the rest of the house or family stay together. In other words, to the degree that apostles and prophets can stay together, the rest of the house can stay together.

Their foundational role, however, is not original. It's not unique. It does not originate with them, it originates with Christ. The role of apostles and prophets in the church is not cryptic. We don't have to make stuff up for them to do as foundation stones in the House of God. Their role directly corresponds to the horizontal and vertical dimension of Christ as the chief cornerstone.

Here’s a quick recap on the horizontal and vertical dimensions of Christ’s work.

**[DIAGRAM: Image of enlarged clipart human body (upper torso and head) with previous image of a circle representing a Jew and an arrow moving toward a circle representing a Gentile, with the word “peace” inside the arrow, and the word “one new humanity” inside the head]**

The horizontal dimension is connected with Christ’s, deep, internal, continuous work of deactivating the hostility in flesh towards Gentiles. He did that so that he could create one new humanity in himself – in his own body and flesh. That new humanity created in Christ is characterized by peace or Shalom.

The vertical dimension is about Christ reconciling both Jew and Gentile to God.

**[DIAGRAM: Enlarged clipart human body (upper torso and head) with an** i**mage of a circle with the word “Jew” inside and a circle with the word “Gentile” inside, and both circles have red arrows going out and up through the human body of Jesus into a circle with the word God-Father” to show reconciliation of Jew and Gentile to God the Father in Christ]**

And remember the language in Ephesians two - it happens in his own body and in his own flesh. Also, Christ is introducing them to the Father. It’s important to notice that sequence here: they are first reconciled to God, but then they go through a process of being introduced to the Father. Reconciliation is about turning back toward someone that you have turned away from. But once they turn have been turned back towards God it is then that they start to learn about God being their Father, which is a highly relationally charged term for some people.

Now if we map these dimensions onto the corresponding apostolic and prophetic functions, the horizontal dimension is focused on breaking down cultural barriers to extend the gospel of peace – that’s the apostolic function. The vertical dimension of the Cornerstone is focused on reconciling and introducing all people to God, the Father that’s the prophetic dimension.

**[DIAGRAM: Cube with square horizontal and vertical lines depicting the ideal cornerstone, with apostle associated with horizontal lines, and prophet associated with vertical lines]**

The idea here is that this two-fold horizontal and vertical work was pioneered and perfected in the single person of Christ. It initially all took place in one person. But now that same horizontal and vertical work is represented in the two-fold giftings of apostles and prophets.

As you can tell, these horizontal and vertical dimensions have very different orientations - they have very different trajectories and focal points. And it is these different focal points of their ministries that often lead apostles and apostles to experience hostility in their relationship with one another. Apostles have a lot in common, but they also have very different goals and values.

Once we start to name some of these different orientations and trajectories awe can more effectively understand why apostles and prophets not only feel like they're moving in different directions, but a lot of times, end up moving away from each other.

What we're about to look at is not comprehensive. We're just going to identify some of the more common points of tension between apostles and prophets.

**[TABLE: three column table listing the different aspects of horizontal and vertical orientations, and a middle column showing a barrier between them with the word hostility in it]**

The first one is that apostles tend to focus on human agency, whereas prophets tend to focus more on divine dependency. And there's a lot of other tensions between apostles and prophets that can be traced back to this one point of tension. That’s why this point of tension is at the top of the list. There's a lot that stems from this one, single difference. Next, apostles tend to have a more directive style of communication and leadership. They lead from the front by clearly defining and demonstrating where the group needs to go and how they will get there. Apostles naturally assume a position of leadership when they're in groups. Prophets, on the other hand, tend to have a more collaborative style of communication and leadership. They tend to lead from the center or the back of the group, and they tend to do this by detecting and discerning the emotional and spiritual climate (or state) of the group. Then their preference is to go about facilitating some kind of consensus around shared decision making for how to respond to what it is that they have detected - what it is that they have been discerning. Next, apostles tend to focus on architecting. What I mean by that is they're really into designing and developing the foundational elements of an enterprise. They have an eye for systems, strategy and the overall symmetrical design of an operation. One way to illustrate this is to think about the difference between a project manager and a product manager. The apostle would be like the product manager who takes responsibility and oversight for the life cycle of something from beginning to end. They're not necessarily going to get in the weeds and all the operational details, but they have an oversight type of capacity to see things from beginning to end and manage the process. By contrast, as opposed to architecting prophets tend to be focused more on assessing, which comes down to measuring and evaluating what has already been designed or developed. They do this according to some agreed upon standard. They have an eye for seeing the gap, what's missing, or what's out of alignment. Next, apostles have a default setting that is always looking to advance and move forward to the next stage of a venture, whereas prophets have a default setting that's always looking to bring things into alignment. Again, it's always working with an agreed upon standard. Next, apostles are concerned with pioneering, while prophets concerned more with perfecting. That's not to say prophets aren't into pioneering, it's just if you leave them alone, they tend to gravitate more toward perfecting something that's already been sort of started, if you will, whereas apostles are more about pioneering something from scratch. Lastly, apostles are primarily concerned about making a lasting impact, whereas prophets are primarily concerned with maintaining integrity, and that sense of integrity can be focused on personal, group, organizational, or even ethical. This is really an overarching concept - a concern for profits is the issue of integrity. Both of these concerns for impact and integrity, they both revolve around issues of sustainability. They're both concerned about the long-term sustainability of the group or venture, and this is one of the reasons why they play a foundational role in the church. But it’s important to recognize apostles and prophets have distinct methods and motivations for going about achieving sustainability.

One way to summarize these two dimensions in relation to apostles and prophets is to say that that apostles want to go far and wide, and they want to do it fast, whereas prophets want to go high and deep, and they're okay with going slow. They don't necessarily resist going fast, but they will resist it if they feel like we're not paying attention to things that are going to undermine the integrity of what we're doing.

The obvious question that normally comes up at this point is, “which one is right? Or “which one is better?” For example, would you rather have an apostle or a prophet on your team? Well, the answer is, they're both right and they're both better, but only if they can stay together and learn how to function in an interdependent kind of relationship – a Connexus

The problem is, of course, that these different orientations to ministry and leadership create significant tension and can often lead to hostility and conflict, and that hostility, if it's not effectively deactivated, functions like a dividing wall, much like the dividing wall between Jew and Gentile.

This hostility, if it’s not deactivated, can hold apostles and prophets back from fulfilling their foundational role in the family of God. Now, just a quick refresher on what is involved with hostility before we move on.

**[DIAGRAM: flow chart of elements of hostility and their relationship to one another]**

Hostility is some form of annoyance, antagonism, aggression or avoidance, and this is kind of like a response system. It's a system of responding to an external stimulus.

What we're going to do for the rest of our time here is we're going to look at the story of Paul and Barnabas and their conflict with each other in the book of Acts

**[IMAGE: Two ancient paintings depicting the Apostle Paul in one painting and Barnabas on the other]**

Then we're going to extrapolate some things about the conflict that apostles and prophets tend to experience.

You're probably familiar with the story of Paul and Barnabas in Acts 15. It's a good biblical example of what hostility between an apostle and prophet can look like. But before we get into that story, let's look at a few things about Barnabas to kind of frame him as one of the characters in the story.

**[IMAGE: Ancient picture of Barnabas with word chart showing the meaning of his name in Aramaic and Hebrew]**

The word Barnabas is actually a combination of both Aramaic and Hebrew roots. His name literally means “son of a prophet.” The word “Bar” is Aramaic and it means a “son of.” The word “Nabi” is Hebrew, which means prophet. What’s interesting is that the apostles basically nicknamed Barnabas “Son of Encouragement.” Strangely, this is not a literal translation of his name. But it does establish a link between the prophetic function and building up or encouragement.

If you look at how Barnabas’ ministry is described in Acts 11, he definitely gives off prophetic vibes.

**[TEXTBOX: Act 11:22-23 with Ancient painting of Barnabas on side]**

His main goal was to encourage everyone to have their hearts completely focused on attaching themselves to the Lord. For example, the word “continue” in the Greek is “prosmeno.” The word “pros” means to be turned or oriented towards someone. The word “meno” means to remain or abide. In other words, to attach. The focal point of Barnabas’ ministry was to ensure the people he's ministering to are wholeheartedly turned towards and remaining connected to the presence of the Lord. This is definitely a prophetic sensibility. We’ll come back to this later.

Now let’s jump up to Acts 13. Paul and Barnabas eventually link up and go on their first missionary journey together. And they, of course, take John Mark with them. But as you know, John Mark leaves Paul and Barnabas prematurely on their first missionary trip.

**[TEXTBOX: Acts 13:13 and painting showing John Mark leaving Paul and Barnabas]**

And the word that Luke uses here for “depart” seems normal in English, but every other time it's used in the New Testament, it's used in a negative context. Luke is choosing his words carefully, here.

It also says that John Mark returned to Jerusalem, and this implies John Mark actually went back home. This is where we get the kind of characterization of John Mark as being young and immature and getting homesick and bailing on Paul and Barnabas because he didn't like something that happened, or he was uncomfortable, or something like that. The connotation here is either that the mission got too difficult and John Mark bailed, or there was some kind of conflict with John Mark that came to a head, and John Mark responded to it by opting out of the mission.

Paul and Barnabas eventually finished their mission trip together without John Mark, and then they both come back to Antioch, where they continued to teach and evangelize people. However, when it came time for them to go on their second trip, Barnabas and Paul run into a conflict about whether John Mark should be allowed to join back up with them.

What I want us to do is just take a moment to read through this story, and then we’ll notice several key words in verses 37 through 39 that can help us kind of tease out a more nuanced perspective about what's going on here between Paul and Barnabas.

**[TEXTBOX: Acts 15:36-41 and painting of conflict between John Mark and Barnabas]**

In verse 37 it says that Barnabas “determined” to bring John Mark. This word “determine” means to consult or advise, but it means to do that with a really strong resolve or conviction. This word conveys a strong intention and purpose, but it's a strength mediated with care. It's kind of like the person who pipes up and says, “I strongly recommend that we do not do this”. They're not making a demand. They're not barking orders, but they're making their voice heard in a firm way. This is the collaborative style of communication and leadership coming out in a prophet. Luke wants us to know that Barnabas feels strongly about John Mark, but he also wants us to know that Barnabas is sharing his perspective in a consultative or advisory way. He's not being purely directive or matter of fact. Or to use the terms form our hostility chart, he's not being antagonistic or aggressive at this point, but he is being assertive. This is characteristic of a healthy and mature prophet.

Also, notice how Barnabas identifies him as John, also called Mark. Barnabas sees John Mark as a person. He's paying attention to the human factor about John Mark.

IN response to Barnabas’ proposal, in verse 38 it says that Paul “insisted” that they should take with them “the one who had departed from them.” This term “insisted” is a different term than “determined.” This word means to judge someone unworthy according to a standard. It's where we get our word “assess” from, which is basically a line that you measure things against.

Paul has a clear standard in his mind, and he is measuring John Mark by that standard. And from his perspective, John Mark doesn't measure up. This is characteristic of apostles. They tend to measure people in terms of what they can or can't do. They have an eye for competence. Prophets, on the other hand, tend to measure people in terms of who they are. They tend to have an eye for character. Paul and Barnabas are obviously using two different standards for assessing John Mark's readiness.

Another nuance here is that Luke uses the imperfect tense for Paul's insisting, which means Paul is not just voicing his opinion and then shutting up. Luke makes sure we know that Paul was relentless. He's maybe even aggressive in asserting his evaluation of John Mark to Barnabas. So if you can just kind of use your imagination here, it could have potentially been that kind of communication where the more someone digs in and stands their ground, which is characteristic of prophets when they think they're right, the louder, more intense and more drawn out the other person gets in trying to make their case.

I also want us to see a few more things from this verse, because Luke has given us a pretty vivid contrast between Paul and Barnabas here, and can help us gain some insight into the differences between apostles and prophets. If you notice, Luke s not giving us direct quotes from Paul or Barnabas. Luke is basically summarizing Paul's perspective, but he's doing it very carefully and very strategically with the words he uses. He's framing it in a certain kind of way. For example, notice that Paul says that John Mark “departed” from us in pamphilia and “did not go to the work.” This word “departed” implies a deserter, or even someone who instigates a revolt. When John Mark left Paul and Barnabas, Paul interpreted that as an act of treason. There's a sense of betrayal here that's coming out in Paul's approach to this. Paul sees John Mark as a deserter - he's treasonous. He betrayed us. He left us out there.

Also, notice that John Mark, for Paul, is not “John Mark.” He never uses John Mark’s name. He calls him “the one who deserted us.” John Mark is basically a problem to be avoided, not a person with a name. For Paul, at the moment, it's not about the relationship, it's about the results. What really matters to Paul is what John Mark did or didn't do, and how that affected the capacity for them to accomplish their mission.

Also, notice what the ultimate concern for Paul is: it's all about “the work” - getting things done. The bottom line for Paul is that John Mark did not want to finish the mission. He bailed and therefore disqualified himself from being on the team.

Then, in verse 39, Luke says that the “contention” became so “sharp” that they “parted” from one another. What’s interesting is that the word “contention” and “sharp” here are actually one word in the Greek, and surprise, surprise - it could easily be translated as antagonistic or aggressive.

What’s even more interesting is that the word literally means “to jab”, like with a knife, or to cut somebody. The basic idea is that you not only pierce someone with your words, you also provoke someone to the point of getting a response out of them. In other words, you keep laying it on until you get that response from the other person, until you make them go off. Basically that's how this conflict escalated between Paul and Barnabas, and the outcome of their conflict was that they “parted” from one another. And it's interesting to note that the word “parted” here is the same word associated with divorce in the gospels – PAY ATTENTION! This is a major clue on the nature of the apostle and prophet relationship.

To summarize, what we have here between Paul and Barnabas are the basic ingredients of hostility. We've got annoyance, antagonism - poking each other, stabbing each other, until you get a response. We have aggression, and then the final outcome is that they end up avoiding each other.

**Chris Caputo:**

An important part of the story of Paul, Barnabas, and John Mark is that John Mark was related to Barnabas – they were cousins. So basically what Paul was doing in the conflict was that we he was making the problem bigger than the relationship. We're going to talk about that in the next chapter. Barnabas, however, was making the relationship - the family relationship - more important than the problem. Barnabas was securely attached to John Mark to bring him back, to restore him where, for Paul, he was a betrayer. Barnabas knew that John Mark, when he left Paul and Barnabas, was not “acting like himself.” Paul’s response to John Mark not being himself was to cut Barnabas out – to divorce him. This conflict between Barnabas and Paul was highly personal for Barnabas, but it was also highly pivotal for Paul. They were pretty amplified – they were both very highly charged and emotional in that situation. It’s obvious they did not “deactivate” their hostility.

**Chris Caputo:**

Circling back to Jesus, Jesus not only has to deactivate the hostility in his flesh when he was on the cross, but also heading towards the cross. The fullness of hostility was expressed towards him. He was being crushed, and he was able to not only help deactivate the hostility towards his own people, but also towards the Gentiles that they were both condemning him and carrying out that sentence. It was from that place of rejection, criticism, and hostility that he still acted like himself. He was never not acting like himself, and it was for the joy set before Jesus that He endured the cross, for the joy of the relationship eternally with both Jew and Gentile, that he endured pain and suffering, and he still acted like himself in the midst of it. He didn't call down a legion of 10,000 angels to pick him up off the cross and wipe out the Roman army and go visit the homes of the Pharisees that put him in that situation. That's not what he did. He said, Father, forgive them. They know not what they do. Jesus was very relational. If you study it through that lens of even the time all the way to Golgotha to the cross, unto his death, he was still relational all the way to the end. And so that is what maturity is about.

Paul and Barnabas were not acting like themselves, and yet they both had valid points, because one was talking about household and family identity and holding his ground on that, the other one was talking about function and getting the mission done, which is both equally as important. We just want to honor both Paul and Barnabas in that scenario, but also when they're not acting like themselves, they don't see attachment as the first thing. But they came back around, thankfully.

**Tim Catchim:**

We're going through this story with a fine-tooth comb, because I want us to see that this kind of conflict between apostles and prophets is real and tangible. There's genuine tension and hostility that can exist between apostles and prophets. When we process this through the passage in Ephesians 2, this hostility between Paul and Barnabas demonstrates some of the same characteristics of the hostility that Christ Himself had to overcome in his own flesh and body towards Gentiles.

**[DIAGRAM: Image of a circle with the word “Apostle” inside and a circle with the word “Prophet” inside, and both circles have yellow arrows going towards each other with the word “hostility” in the arrows to symbolize hostility between apostles and prophets]**

Except in this situation, the hostility is not between a Jew and a Gentile, it's between an apostle and a prophet. And instead of it going in one direction, the hostility is going in both directions. But remember where Paul says this hostility is located? It's not located externally between us. That's not where the hostility is. It's not between us. It's located in our flesh, that is, it's in our fallen human nature. And there's something in our fallen human nature that can naturally get annoyed with people who are different from us, especially when that difference seems to present a conflict with our core vision or values.

A more accurate rendering of the situation would be something like this, Paul the Apostle on the left has “hostility” in his flesh towards Barnabas the Prophet. And Barnabas the Prophet on the right has “hostility” in his flesh towards Paul the Apostle. And because that hostility was not deactivated, Paul and Barnabas separated, went their own way, and functioned in isolation from one another.

**[DIAGRAM: Image of two enlarged clipart human bodies (upper torso and head) with previous image of a circle representing an apostle and an arrow moving toward a circle representing a prophet, with the word “hostility” inside the arrow, within each clipart human body to represent the internal source of hostility]**

Now there is some good news to be found in this story, right? If you keep reading, you see that Paul eventually links up with another prophet named Silas. Thankfully, Paul doesn't go out unhitched without a prophet. But all too often, the pattern tends to be the opposite. What tends to happen is apostles and prophets separate, go their own way, and then a certain kind of unhealthy culture tends to grow up around their leadership.

# Session 4 Unhealthy Apostolic and Prophetic Cultures

What we want to do now is name some of the different types of dysfunctional cultures that grow up around apostles and prophets when they operate in isolation from each other.

**[DIAGRAM: Four Quadrant Matrix with Apostle on top pf X axis and Prophet on right Y axis, creating three possible dysfunctional cultures, and one healthy culture.]**

This matrix is intended to help us not only name the unhealthy cultures, but also help us locate a starting point so we can start moving towards a healthier foundation. When you have an apostolic leader who functions in isolation from the prophetic, then it tends to create a “factory” kind of culture. And in other words, it has a hyper focus on production, and this can work itself out in two different ways because the horizontal dimension of the apostolic has both a width and a length dimension to it.

**[DIAGRAM: Cube representing an apostle as a foundation stone, with arrows highlighting the length and width dimensions, with length representing the “extension” aspect, and width representing the “expansion” aspect]**

The length dimension is about “extension”, and it's about reaching a new cultural or geographical context, or a new domain of influence. And when I say “new” I mean new in type, that is, a new kind or a new type. In business speak, one way to say this is that extension represents a diversification of your market or audience. An unhealthy expression of “extension” would be “adventurism.” As in, the more novel or risky an opportunity is, the more attractive and compelling it becomes. Adventurism is when you pursue the novel or risky to the detriment of either yourself or other people. That's what I mean by adventurism. Anytime you put the word “ism” on the end of something, it becomes negative. Adventure is good, but adventurism is not good. Adventurism is an idol that you sacrifice yourself or other people on. It’s an idol.

The width dimension is about “expansion.” It's about reproducing the number of already existing ventures and activities. It's kind of like adding more lanes to a highway. It's going from a two lane highway to like a eight lane highway. And it's all about increasing productivity, an unhealthy expression of this is what we would call “workaholism.” It's a “success at all costs” mentality. It’s an all work, no play type of mentality.

**[DIAGRAM: Cube representing an apostle as a foundation stone, with arrows highlighting the length and width dimensions, with length representing the “extension” aspect, and width representing the “expansion” aspect, with “adventurism” associated with “extension” and “workaholism” associated with “expansion”]**

One way to think about these two different horizontal trajectories is to see the width dimension as focusing on a red ocean, and the length dimension as focusing on a blue ocean.

Now let’s look at the kind of culture that emerges when you get too much prophetic without enough prophetic influence.

**[DIAGRAM: Four Quadrant Matrix with Apostle on top of the X axis and Prophet on right Y axis, creating three possible dysfunctional cultures, and one healthy culture.]**

If you get too much prophetic, it tends to lead to a “fantasy” culture that's focused on perfection. And this can work out in two different ways, because the vertical dimension has both a height and a depth dimension.

**[DIAGRAM: Cube representing a prophet as a foundation stone, with an arrow highlighting the vertical dimension, with height representing the “inspiration” aspect, and depth representing the “incarnation” aspect.]**

The depth dimension is about “incarnation” – the word becoming flesh. It focuses on bringing the culture of heaven down to earth in very concrete, tangible ways. You may be familiar with some of that prophetic language of “bringing heaven down to earth.” That's a prophetic sensibility.

**[DIAGRAM: Cube representing a prophet as a foundation stone, with an arrow highlighting the vertical dimension, with height representing the “inspiration” aspect, and depth representing the “incarnation” aspect, with “utopianism” associated with the “incarnation” aspect, and “escapism” associated with the “inspiration” aspect]**

An unhealthy expression of the incarnation would be “utopianism”, the notion that we can create the perfect culture or create the perfect environment, or create the perfect city, or the perfect church. It's a utopian mentality.

The height dimension is more about “inspiration.” To be clear, we’re not using this term in the sense of the inspiration of the Scriptures, We’re using it in the sense of an upward movement towards God. Notice the idea of “in” which points to an inward experience. But then it is coupled with the word “spire” – notions of “breath” or “Spirit” and something going up. A prophetic sensibility is to rise up into transcendent realities – God’s presence. And this can be mystical experiences, too.

An unhealthy expression of this would be “escapism” - a hyper focus on the transcendent as a way of trying to escape the ordinary and practical realities of life.

**[DIAGRAM: Four Quadrant Matrix with Apostle on top of the X axis and Prophet on right Y axis, creating three possible dysfunctional cultures, and one healthy culture.]**

If you don't have enough apostolic or prophetic, you basically get a “flimsy” culture that leaves the house of God vulnerable to both internal and external forces.

What we're of course aiming for is both apostles and prophets staying together and working together in a healthy and mature way. When this happens, we get the foundations for a healthy and mature “Family” to emerge.

As a reminder, this healthy and mature foundation for a family does not originate from within apostles and prophets. It comes as apostles and prophets align themselves with Chris,t the Chief Cornerstone.

**[DIAGRAM: Image of a circle with the word “Apostle” inside and a circle with the word “Prophet” inside, and both circles have red arrows going towards each other with the word “peace” in the arrows to symbolize peace between apostles and prophets]**

What Paul seems to be saying in Ephesians 2 is that when apostles and prophets come into alignment with Christ the cornerstone, and they can form a “connexus” type of relationship of interdependence, they provide a visible, practical point of reference that sets the tone and the culture for the entire community to work through their differences and stay together.

Because the word for “divorce” shows up in the narrative of Paul and Barnabas, you can think about apostles and prophets as a kind of mom and a dad who model peace and oneness by working through their differences in loving and healthy ways. They model to the rest of the family how to stay together. It’s a powerful image of two very different types of people working through their differences and stay together. That creates culture in the household or family of God, and it needs to be on display. It needs to be in front of everyone.

What about the Other APEST Giftings?

When Paul says that apostles and prophets are playing a foundational role on how we stay together, it doesn't mean the other APEST giftings, don't play a role in modeling and shaping that culture of how we stay together. In fact, I would say that some of this training that we're doing, if you were to categorize it within APEST, would undoubtedly include some shepherding skills and sensibilities. It’s essentially focused on peacemaking, and this is something shepherds really value. They like seeing people stay together. So we're not saying apostles and prophets are the only ones who set the tone and the culture for staying together.

However, Paul is clearly focused on giving us a blueprint for the foundational role apostles and prophets play in setting the tone and the culture for the household of God and how we stay together and work through our differences, and I think it's important for us to wrestle with that. We don't need to genericize it and just say, “Staying together is everybody's responsibility.” Clearly, Paul had a more nuanced approach than that. There's something that's laid upon apostles and prophets to carry that foundational role, and when they don't fulfill that foundational role, it has consequences for whatever is built on top of them.

The problem of course, is that apostles and prophets often allow the hostility in their flesh to build up walls of separation between them, and in order for them to not allow this to happen, they have to learn how to come into alignment with Christ, the chief cornerstone - that's really the solution. They have to learn how to participate with Christ in that deep inner work of deactivating that hostility in their flesh.

The goal is not just about the relationship between apostles and prophets. As foundation stones, establishing shalom between apostles and prophets also has a wider goal of creating the environment for others to experience shalom in their relationships, too. The goal is for apostles and prophets to lead the way in participating in the peace and oneness in Christ’s new humanity. And when apostles and prophets are able to do this, what they're doing is they're basically amplifying their participation in Christ. They're participating in Christ in a more deeper and fuller way when they start to deactivate that hostility and start to create peace and oneness between them.

This is not easy to do. We need training in how to deactivate the hostility and how to create peace. We need somebody to walk with us through a developmental process that helps us identify what kind of trauma we have experienced, what kind of wounds and deficits we're bringing into the relationship, and also the kind of traditions or the patterns of thinking, or the patterns of responding that we are enmeshed in, that we've been discipled into. And the goal of that is so that we can start to heal up and we can become emotionally mature apostles and prophets.

In the next chapter we’re going to walk through what that developmental process can look like, so that hostility and division between apostles and prophets can start moving towards peace and oneness in Christ.

**[Question and Response Time]**

**Question:** Do you see, or do you find, like a greater degree of tension between like, a specific type of apostolic expression and a specific type of prophetic expression. The apostle being so committed to seeing the gospel planted in different expressions. There’s an intense relationship between the apostle and the foundational tenets of the gospel. But also, the Prophet being a guardian of this covenantal relationship that we have through the gospel. They’re both so committee to the gospel, it's hard for me to understand the tension between apostles and prophets is able to be resolved.

**Tim Catchim:**

I would say that apostles and prophets make for a great first date. They have seemingly very similar motivations and interests and concerns. But it's when you start working on the ground, side by side, that you start to notice, “oh, they're do like what I like, but not for the same reasons.” They have different motivations and different concerns that they're wanting to guard. So for example, the idea of impact versus integrity. A prophet is more likely to say, “I don't know if we're ready to multiply. Like, I don't know if we're mature enough. I don't know if we have enough spirituality. I don't know if we're mature enough to multiply.” And an apostle is thinking, “That's why we're here! We're here to multiply! How long do we stay in this stage of not being able to multiply? If you think we should stay here - How long? I need a time frame – a deadline. We're not just going to hang out here for years. When is mature enough? Give me a number…” A prophet is not against multiplication, but they're looking for that underlying integrity. They are thinking, “We're saying we're out here to multiply and make disciples. But are these disciples maturing? And if they're not maturing, we have no business multiplying them.” That issue of maturity and timing can be a really strong point of tension between apostles and prophets in regard to impact and integrity.

**Christopher Caputo:**

When we get to our Bibles and we talk about honoring one another or preferring one another gifts ahead of your own, the other person ahead of your own call, and when you start to enter into a spirit of adoption, and you're in family together and you're in covenant, there's Jesus that crisscrosses with one another in a relational way. That's love. As Jesus imprints on us, He also lives in us. He imprints on one another as well. The more I get into the world of the other person, like me getting into the world of my wife, we have some similarities, but we got a whole heap of a lot of differences. She needs to prefer my crazy, maniac gospel, making, running around, doing the kingdom, stuff, training, equipping. But my wife, she loves plants. She loves like being in our home and creating this most hospitable, warm cup of tea. Let's bring all the people over. Let's just gush on them. And I'm like, “Ah, like, what? What is this language?” I needed to learn in my own house how to fall in love with the face of Jesus in her. That’s when Jesus started to imprint on me, and then I started to understand how she thinks, how she feels, how she sees the world. Now that's hard and deep and simple. I say simple. That's the simple answer. Okay, so I'm dropping a bit of an atomic bomb here when I say this. But it's about relationship. It's about attachment. It's about securely attaching. And when you get in each other's lives, because discipleship is imitation and watching and being close to each other, you start to rub off on each other. For example, there’s a guy named Rob who changed my life. I’m not primarily gifted as an apostle, but Rob is. He’s really good with building systems, structures, multiplication- let's go, let's rock and roll. But after spending a few years around Rob, I'm unrecognizable five years later because of knowing him. Because my role was more on the prophetic world, big time, like, big time, like, I was locked and I’m thinking it's all about God, His power, His presence. Let's get the worship teams going. Let's get harps and bells. Let's, you know. Let's set people free from oppression. I'm like that. That's me. I'm fire breathing that stuff. However, my relationship with him is like, I actually know how to make disciples today. I know how to start something of an organization as a seed and how to help scale it a little bit. Now, I'm not as good as him. I will never be as proficient as he is, but I have that part of Jesus in me, and it was developed and matured in me so that now I’m more apostolic. You would probably not even recognize me five years later, for people knew me five years ago. But that development took place in me because I was able to enter into a secure attachment with Rob and receive from him. That's the slower, harder, simple way to get there.

**Christopher Caputo**

In the next few chapters we're going to be very practical. Yes, it's not just apostle, prophet stuff. It's fivefold. It's everybody. It's your how we do Christian community together to do it well in a healthy context. We’re going to look at some simple skills, some practical practices that our team has spent years working on developing. We train people around the world to work on that in an intentional way, and this is part of my story I've had to put on the shelf for many years. And so it's going to move into some “shepherd” skills and sensibilities here. We'll sound less A and P, but more “shepherd” as we go forward into this.

# Session 5

**SUMMARY KEYWORDS**

Apostolic and prophetic, emotional maturity, trauma healing, family identity, relational skills, attachment, shame management, mission growth, prophetic judgment, apostolic weakness, spiritual formation, discipleship, family systems, relational skills training, emotional intelligence.

**SPEAKERS: Christopher Caputo, Tim Catchim**

**Tim Catchim:**

I've been doing most of the presentations so far. In this session I’m going to be handing it over to Chris who is a seasoned leader in helping people develop emotional maturity and joy, and he's got a lot of experience in walking people through hurt trauma and bringing out the Lord's healing in the process. Ono one thing I really love about Chris is that he has a heart for the body of Christ, and He especially has a heart for people who may not have felt like they have found their place in the body. And he's, he's, he's got an evangelist heart for people to bring them back into the fold, so they can find a place of belonging and community.

We've, we've presented the framework of apostles and prophets and talked about some of their conflict, and we've been kind of teasing out the problem. And today we're actually going to move into solution mode. We're going to go into how we go deeper into the solution of helping apostles and prophets stay together.

**Christopher Caputo** 02:05

I feel like I'm supposed to begin today a little bit about some of my story. The scripture is contained in the theology of John, 17. Jesus, his final discourse with his disciples before he went to the cross, is very significant to me. It's been a 25 plus year journey of that not lifting off of me. And for me, I like to see how pieces connect, and then to deconstruct them and bring it down to its finest granular level, so that people can pick up and begin to apply it And then it adds from there, it builds upon those foundations in a place of practice - simple, simple practices that are scalable, that anybody can do. So when I think about John 17, I think about

**[TEXTBOX: Passage from John 17]**

Jesus prays that the body would become one, like father and son and that, and then and then, the world will know that you love one another. The world will know that you were sent by me, by how you love one another. It's just kind of staying in that theology, staying in that place with the Lord in the last couple of years. If the whole body of Christ is to become one and be the Bride of Christ, united in love, according to Ephesians five, then, if we backtrack that, we talk about the fivefold APEST model in Ephesians 4. Then for me, when I really chip that thing down, the lowest hanging fruit out of all of this to bring it down would really be if apostolic and prophetic folks - or streams or movements in the body of Christ that are wired in these unique and beautiful ways that are both pioneering - if these two can figure this out in a collaborative way and do it in a context of healthy relationships, guess what? They can kind of set the tone for the rest, for the rest of us in the body. It doesn't make apostles and prophets any more special. But there is a grace given to apostolic and prophetic folks that are always pioneering and breaking new ground.

For shepherds and teachers, when the sheep get aroused, they don't want chaos and discomfort, and, you know, deconstruction and that's just not the primary languages or desires that shepherds and teachers want to be in. Evangelists will just - we love them, and we'll talk about them another day, - but because they're pretty singularly focused on souls becoming and attaching to the to Jesus. But as far as apostolic and prophetic folks go, there's this inner connectivity of on the ground and in the air. It's like the air war and the ground war. Apostles and prophets are meant to moving together in sync with one another, functionally. But however, if we don't figure this out relationally and start with God's household and family identity first, we can't even get the functional part of APEST. We just can't, so that's the theory. Take that as you may, and it could start with you right now, if you're wired in any one of those ways, if you are wired prophetically or apostolically, more so primarily, then just know you have a counterpart out there. If you're an apostle there’s a prophet out there for you to link up with. If you’re a prophet there’s an apostle out there for you to link up with. There's relationships that Holy Spirit may be wanting to divinely orchestrate, to bring together, to build relationships, because it's in the place of becoming one that Christ transfers in a relational context.

We can learn stuff. We can be trained and equipped and practice. But I believe the biblical basis for this is, really is, think of it this way. The Trinity himself is a three space. The kingdom is run by three. It's not one, it's three in relationship to one another, constantly submitting and honoring and exalting one another and praising one another and being grateful for one another. That's the framework and the context from which we want to draw upon to bring that from heaven to earth. So how do we do that?

**Review:**

in our last session, we talked about some of the natural points of tension that can exist between apostles and prophets, and how those tensions can create an environment for hostility to rise up between them, which can be characterized as annoyance, antagonism, aggression or avoidance.

The solution to this problem is not to keep drilling down on into the unique characteristics of apostles and prophets, how they're different, why they don't get along. There's a place for all that as it relates to self-awareness and really appreciating what's each gifting uniquely contributes in the relationship. However, the solution Tim unpacked brilliantly for us, is for apostles and prophets to come into an alignment with Christ as the chief cornerstone by learning how to deactivate the hostility in their flesh, so that they can, by the Spirit, actively begin to participate in the peace and oneness that Christ Himself has already created in his own humanity.

**[DIAGRAM: Image of a circle with the word “Apostle” inside and a circle with the word “Prophet” inside, and both circles have red arrows going towards each other with the word “peace” in the arrows to symbolize peace between apostles and prophets]**

In other words, Jesus, who was born as a Jew, came into the world with a hostility and propensity towards the Gentile, the Gentiles are people that are not Jewish. So he actively went through his own process of crucifixion within his own soul to deactivate that hostility. That’s what we're going to talk about shortly.

Ephesians is not the only place Paul connects this reality of unity and oneness, or John 17, for that matter, with the one with the cross of Christ. I

**[TEXTBOX: Philippians 2:1-4]**

n Philippians 2:1-4 Paul gives us some really practical instructions about how to be unified in our relationships. What's happening in this text? To illustrate this kind of selfless mindset, Paul goes in to verses 5-11. It's a wonderful piece of writing by Paul to map out the story of Christ's incarnation, his crucifixion and ascension. If we were to simplify what Paul's saying here, he's basically showing them how to be emotionally mature in relationships, which is where we're going in this chapter. So what is emotional maturity?

**[TEXTBOX: Quote from Jim Wilder about Maturity]**

Jim Wilder from his book Living from the heart Jesus gave, he gives a pretty poignant definition. He says it's reaching one's God's given potential. It means maximizing our skills and talents and using them effectively while growing into the full capability of our individual designs. All right, so this, this one aspect of emotion. This is just one aspect of emotional maturity. Likewise, those who demonstrate emotional maturity also have the capacity to love and endure Well, despite increased suffering, pressure and responsibility, while not losing the essence of people acting like themselves at the same time.

**[IMAGE: Painting of Jesus on the Cross with words Jesus spoke from the cross in text around the painting]**

Think of Jesus. I mentioned this yesterday during the Q and A towards the end, think of Jesus, fully human. He's hanging on a cross, endured the most intense suffering of all time that will ever be and will ever be again while this was taking place. Watch this now. He's fully human as well, right? He's not just full divinity here. He's also fully human. You. What's he doing? He's praying for the forgiveness of his executioners. What he's connecting his mother to John for her long term well being okay, he's, he's, he's, actually he's moving in a spirit of adoption with the disciple whom Jesus loved, the apostle John. He's sharing good news with a convicted thief dying right next to him. He's evangelizing on the cross, and he's ministering to the sorrow those weeping for him. So this is a profound demonstration, my friends, of emotional maturity. The end result of this profound demonstration of emotional maturity was that a Gentile Roman soldier came to the conclusion that truly, this was the Son of God. There's a connection between our emotional maturity and our sonship or daughtership of the Father. So just a quick comment on this. You can point to this and say “well, you know, Chris, we're not Jesus.” Yeah, that's true, but there's a developmental process where we could become more like Him, year after year, decade after decade- God willing - that we can grow into what we call “love skills” or “relational skills” where we learn how to love one another. You might find this strange, but did you know that there are not really any courses on how to love your enemies? How do you love well? Where are those courses? And it's not an indictment or criticism. It's just the centrality of Scripture is the first and second commandments with a great commission that overflows from that place. It's important, especially in a time such as this, when we have a church that's divided, ripped up easily, does not stick together. When trouble comes, when people don't know how to make relationships bigger than problems, we need to learn how to love well, and that takes skill to do it and practice, and intentional training.

**[DIAGRAM: Developmental pathway of infant to adulthood, showing stages of skills and emotional maturity]**

As we can tell from our experience, not everyone is emotionally mature. Emotional maturity is achieved through our successful completion of each life stage that has its own appropriate tasks, and completing each one of those stages is achieved is achieved through skills training, as I mentioned, when certain age-appropriate skills are not developed and tasks are not completed as infants and children, either through wounding or neglect, we remain emotionally immature.. This can be seen in the relationship between apostles and prophets when prophets come and share things with apostles, and apostles can easily think “They're the prayer people. They're the ones that coming to me with strange things on a regular basis, and I don't know what to do with them. And then apostles don't lean in and connect with them to understand them. That kind of experience for a prophetic person can facilitate somewhat of a neglectful and abandoning experience. And that can be especially hard on folks like that.

An example of wounding is when someone goes throughout life and has traumatic memories of the things that happened to them. I don't want to give a specific example and trigger anybody but just think about isolated events that you remember clearly, where this wound can be a specific thing that you can identify and pinpoint, and it has affected you ever since then - your capacity to respond to things when you get triggered. When we get down to it, we start to examine what some of that stuff is. That's an example of a wounding. Okay, these kinds of woundings and neglectful behaviors can lead to emotional and relational complications in our adult stages of life.

What needs to happen is a revisiting of those deficits and wounds so we can enter into a process of healing and maturity. Notice there’s a difference between healing and maturity. When Jesus heals, that's not the same thing as what I'm talking about with emotional maturity. Maturity and healing work together. God is the only one who can heal. We only mature through family that God provides for us in collaboration with him. God will not mature us alone without extended spiritual family to build secure attachments and relationships with one another. That's an important distinction, and I'll talk more about that soon. So, when we talk about developing emotional maturity, it's important to recognize the difference between healing and maturity: healing has to do with trauma, maturing has to do with the tasks. The spiritual family that you're a part of is intended to provide opportunities for you to mature in an intentional way. The problem is, most communities do not have a road map to help people move in that direction.

Now let’s take a closer look at Trauma. Trauma is fracturing or impairment that results from situations that can negatively impact a person's identity and wellbeing.

**[DIAGRAM: Two types of Trauma with a heart in the middle]**

Jim Wilder identifies two types of trauma, type A, type B. Type A trauma occurs through the absence of good things that are necessary and were not provided. Type B Trauma occurs when the presence of bad things happen to someone that shouldn't have happened. In healing Type A trauma, God has chosen to partner with family systems. This requires a continuous ecosystem of healthy, attached relationships over an extended period of time. This isn't a one-shot deal. This could be a multi-year process. This is one of the central, central focuses of discipleship, especially in the context we live in today, where we are living in a relationally ruptured earthquake and family systems being destroyed. This leads into the church. Okay? So this kind of relational family environment is what our brains need in order to thrive and live fully alive from the heart Jesus gave us.

Healing and type B trauma takes place as we learn to attach to God. He is the only one who has the power to directly and immediately heal effects of trauma B. In this context, God heals all types of trauma that impairs the divine design of individuals. But it’s important to notice that we can't heal memories. God doesn't heal our memories. I just want to just put that out there. What God does with these things that you remember from the past – and only he can do this, it's his narrative, his presence – is that he completes and rounds out the incomplete narrative that we believe. Because the problem is, we didn't know where God was in those situations that created the wounds. Once we know and can locate him - and I don't want to get into theological differences of that – once you know he was there, or Emmanuel, which means God with us (That's his name), when you know he's there, it then leads to healing.

Have you ever had a story that's incomplete and the conclusion that's drawn until there's some more facts that come into that? Well, guess what? Jesus is truth. When His truth gets into that narrative, healing now can come, and when the narrative is completed trauma B is removed. And now we can start to act like ourselves, because we know his perspective, according to that incident that took place.

The sharing occurs as we grow into the fullness of Christ within a healthy family context, where we experience belonging and start to practice relationship skills. God provides the good things every individual needs by partnering with family systems that he created. Families are the vehicles designed to adopt and train individuals to learn the relational skills necessary to grow, develop and flourish through modeling and parenting.

**[DIAGRAM: Developmental pathway of infant to adulthood, showing stages of skills and emotional maturity, with a red arrow identifying a gap in skills development]**

The mark of emotional maturity that must be attained is the adult stage. But in order to reach that stage fully and completely, we have to pay attention to the potential developmental gaps in the infant and child stages in the life of any individual, that means both the apostolic or prophetic person. This will allow us to start with key areas of wounding and neglect that can be brought through a developmental process of healing and maturing so that they can increase their capacity to experience an emotionally mature relationship between one another.

The first step then towards healing and maturity is to conduct an audit and identify those gaps. So if we don't know where we're at – what maturity stage we are in, we won't know what to focus on to begin start moving forward in this. And this audit has to be done in a relational way. Maturity doesn’t happen in prayer encounter, or at an altar call. We don’t mature overnight. That's not how this works. I tried for 20 plus years. I tried it that way. It didn't work.

At the bottom of this page is a link to an emotional maturity chart from each stage, from infant to child to adults to parent to elder. These are five stages, and each of these stages has tasks that we're supposed to have completed. The second column talks about. How the community is supposed to provide opportunities for us to develop into those tasks and to master them. And then in column three, there are consequences of what could happen potentially to individuals if these tasks are not completed. It's one of the most prolific and profound pieces of data that I've encountered. I've been in a lot of healing ministry. I was a professional therapist. Anytime someone read these charts, everything started to make sense. And if you're familiar with this, you know what I'm talking about. If you're not, you will read them, and then you'll come back to us, hopefully, and tell us what you think - any insights that you've had.

One thing to remember about the charts: when you're reading the charts, the infant stage is all about learning how to receive. A child from zero to three needs to learn how to receive. That is the primary overarching banner that hangs over that stage of life. The second part, the child stage, is learning how to take care of oneself. If you've gone through both of these stages and completed them, and learned the skills you needed to learn, you know how to receive from others and to take care of yourself. Therefore, when you get to the adult stage you learn to have mutually satisfying relationships. That’s the first marker for assessing maturity. These are the metrics we help people with, which could take years to mature in, by the way. But I'm in this for the long haul, so that's okay with me. We move at the speed of relationships. We move at the speed of Jesus relationally. And he's okay with that. He had 12 men over a three and a half year period. That's good enough for him. That's good enough for me, too.

If I could get three people, five people, over a three-and-a-half-year basis growing in these things, we’ll watch our cities turn upside down, especially if they're apostolic and prophetic people that can grow in their emotional maturity. When this kind of maturity takes place, what happens is heaven can entrust more power to us, more responsibility, the capacity to rule and reign with Him effectively. If he can trust us to the point where we become more and more like him, like a gentle shepherd.

**Question and Response:**

One of the things that was brought up in that slide about healing for trauma, about the two different types of trauma. One of the things on the right side for Type B trauma is the presence of the bad, and I kind of understood that as like things that happen to us, that other people do to us, or things that we experience, whether circumstantially, whatever. And then you talked a little bit about how God is the one who brings healing into that. I wonder if you could put a little bit of, I don't know if a story is appropriate, or a principle about what that healing, looks like. How does God do that? Does he lead me to a book in Barnes and Noble? How would you help somebody wrestle with this? I’m thinking of the person who’s been going to church, doing Bible studies, they’ve been in small groups, they’ve seen a counselor, and God hasn't provided that healing yet. What would you say to somebody who says, “Hey, I'm still waiting on God to provide healing for that trauma that I experienced? What does that kind of look like?”

**Christopher Caputo** 24:23

Great question. A wound is it something that'll happen to us that's bad and it reduces us as a person, our capacity to be fully who we are, right? We maybe can agree on that, correct? It becomes a trauma. It becomes traumatic when it's unresolved, and we're working on walking it out by ourselves. If that's true, if that's if that's where trauma begins to start to take root like fungus inside of us, we need attachment with God again - to our maker. That attachment can be developed with anyone. When God comes and meets you and encounters it, if it's through the Scriptures, great. The Bible verse comes, he encounters you, and He gives you truth to the innermost parts of your heart. Fantastic. It can also come through the Holy Spirit. They enter in and they have an experience with the Spirit. It's a rhema word of God that comes to them, and they encounter Jesus directly that way. Praise God, hallelujah. And what's even better, when all two, when both of those factors come together, the logos and the Rhema and informs that narrative and that pain, and we know that Jesus reattaches to us in that place, then that's where the healing process becomes complete, because the narrative is now complete.

I'll give you another example. You have an incident to happen to someone when you're five years old, awful, traumatic. I don't want to use any trigger words. And you're a child, and your parents didn't know what to do. And you grow up, you start to think, “Well, God, where were you in that situation?” Cuz that's bad news. I need good news. “Lord, I need you to give me good news in that place back in time”. Now we're not traveling back in time, but our memories is the place where he, God's out of time, he can go and meet us in our memories of stuff, and then inform that memory. Forgiveness starts to come, repentance starts to come. The fruits of this, you know, I'm saying like gentleness, you start to see things a whole lot differently, because you're seeing it through the eyes of our Creator who has the full perspective on this.

**Tim Catchim:**

A “gap” is when you don't receive certain things in the infant or child stage, and there's gaps that happen, and then you move forward without the thing that you needed. You don't develop the skills, you don't have the skills. They weren't taught to you. Can you talk a little bit about what a skills gap is like, like an example, and how that kind of plays into the difficulty that we all have in maturing.

**Christopher Caputo** 27:47

Good question. Here’s my response: in the child stage, when you read the charts we provide, there's a skill about learning how to use your words. It essentially focuses on being able to answer, “What are you trying to say?” It aims to develops a skill such as being able to say “I want this. I need this. I've got needs.” This skill focuses on being able to talk and present my needs.

As a kid, I grew up in a dysfunctional situation where I did not learn how to speak about what I need. As I grew up, when I spoke about what I needed, the adults around me gave negative feedback and discouraged me from expressing what I wanted or needed. They made me feel like a burden. They made me feel like it’s not ok to have needs.

As a result, I learned to suppress my emotions and my words in those situations, so I didn’t learn how to engage my emotions and my words. Later on in life, this showed up as me being passive aggressive. And that becomes a besetting attitude and behavior that leads to not good consequences, especially in a ministry context.

Another example is learning how to “act like myself” when experiencing negative emotions. This is a really important skill to learn. However, the brain works through mirroring. So imagine a world where I tell you anger is okay, but we don't let the sun set on it. We don't let it go to bitterness. Paul says, when you get angry, don't let the sun set on that.

Learning this skill of acting like our best self when we experience negative emotions can sometimes be learned by women. They can hear messages such as “Well little girls, that's not very ladylike, so we don't get angry. We don't do that emotion.” However, in some of our experiences, little boys can be told “Don’t cry.”

We learn to deal with our emotions based on how we were taught and modeled to us. But it’s important to notice that God himself gets mad, and sad. These negative emotions can function like signals to alert us that someone has crossed a boundary with us, and sometimes that can be labeled as a trespass – someone sins against us. For example, think about a infant that is upset, and they can’t talk yet. When those emptions come up, whether they’re feeling sad, mad, disgusted, hopeless, shame, or feel bad, those emotions are warning signs that tell our parents, “hey, I need help over here. I have something that needs to be addressed.” And the baby can't use their words to do that, as in “Please. Someone help me. Take care of me.” The negative emotions function as a way to inform and advise us that something is not right, or there’s a need that needs to be addressed. Instead of trying to eliminate or get rid of negative emotions, how do we partner with those emotions effectively so that we can develop healthy relationships between one another? Remember, God has emotions. Emotions are not bad or wrong, they just are, and they need to be understood for what they are. They are warning indicators. But responding to negative emotions is not always modeled to us in a healthy way.

From age zero to three, we're supposed to learn how to “act like yourself” and be able to manage all the negative emotions (there's six of them), and after you experience the negative emotions you do what is called “return to joy.” We return to ourselves, to act like ourselves again.

If those basic skills were not modeled in your culture, in your family of origin, you're going to have problems and avoid those emotions. And if we don’t learn how to process and respond to basic, foundational negative emotions that we're supposed to have learned from zero to three years old, we remain immature in that area and it can effect multiple areas of our lives, as well as those we interact with. And this only gets amplified when we start talking about leadership in the church, as well as various relational environments like small groups.

**Tim Catchim**

The things that we're putting out here are applicable across the board. It doesn't matter what your gifting is, whether apostle, prophet, or whatever. This is part of the beauty of it. We're basically talking about being a healthy family. We’re asking questions like “How do we work this out, not only as biological families, but also family members in the household of God” But one of the things I wanted to bring up: How do we apply what you’re sharing with us to the relationship between apostles and prophets? What are some common patterns of emotional immaturity in the relationship between apostles and prophets?

**Christopher Caputo** 33:38

Good question. The number one destroyer to Christian community (and community in general) is not knowing how to handle shame in a healthy way, . Some people, say, “Oh, Chris, I thought shame was put on the cross. That's done away with.” Yes, tat’s true as it relates to toxic shame. But there’s also a healthy kind of shame. Here's what healthy shame means. It's a normal emotion when you don’t bring joy into a situation. Paul talks about healthy shame in the book of first and second Corinthians. Shame is when I don’t experience joy form other people in response to something I do. When that happens we have to ask “How do we act like ourselves?” And, “how do we help someone and pull them out of shame?” Healthy shame becomes toxic shame when we say to someone, “you did this to me, this does not make me happy. I'm actually angry at this”. The unhealthy shame kicks in when we break relationship after communicating things like that. For example, it could be telling a kid to “go to your room, and come back and talk to me, and then we can work this thing out once you've thought through what you did to hurt my feelings.” Or, someone might say to someone else “you've done something to mess up the brand”, or, “You're embarrassing us .” Then, in some way, unintentionally, people are left alone by themselves. When people are left alone in their shame it becomes toxic at that point.

Now let's talk about apostles and prophets. Let’s start with the story of Paul, Barnabas, and John Mark. Paul heaps some toxic shame on John Mark. He's like, “nope, cut him off. He did not live up to the standard. write him off.” But Barnabas saw the weakness I John Mark. He was tender and gentle towards John Mark. Barnabas wanted to reattach him to the community and walk with him in his weakness. He was basically saying to John Mark “I will walk with you, John Mark.”

Barnabas went to go minister to his cousin John Mark and took him in - that’s attachment - even though John Mark blew it. Yes, John Mark left. He ran away. He went home - he quit. But Barnabas was looking to build him up not cut him off.

Here's another example related to prophetic people. I'll speak for myself. Sometimes there's some weird stuff. I don't know how to use my words. I don't know how to explain it. I don't know how explain spiritual experiences to others who don't have a point of reference for those kinds of experiences. Some prophets can live in both the natural and the supernatural realm at the same time - on a regular basis. How do you describe that? How do you use words to describe that to people? And sometimes, when you start to try and share what you’re experiencing, people can respond by saying “That's dramatic.” Or maybe it's the blank face. When I get that kind of response, here's what happens in me – I hear “Don't talk.”

Not only do I feel shame, but I also can't use my words to explain what I’m experiencing. IN truth, these experiences are from God, but not everyone knows how to respond to someone when they share deeply personal and impactful experiences with God. This kind of situations raises important questions for church leaders. For example, “How do we bring this to the staff meeting?” If we don’t learn how to receive prophetic people and their experiences with God, you know what happens? Tit creates toxic shame. Rejection starts piling up.

Then what happens is, the prophetic person, if they have not developed the skills and become emotionally mature, that shame and rejection can turn into anger or bitterness, and they can become really critical and negative about places where they see people or groups are not in alignment with the standard they claim to be in alignment with. This can all be traced back to toxic shame and a sense of not being seen, heard and understood. Prophets can often do this in a passive, aggressive way.

IN the end, this will eventually create rupture and division in both the community and the prophet. Many times, the prophetic person is not wrong, but they're not doing it in an emotionally and relationally mature way. They're not “acting like themselves” in a place of emotional maturity. What a prophet needs is not to be shamed and rejected but received and listened to. And understood. If apostolic and prophetic people can figure out just shame and do it well with one another, now we can see breakthrough. Now we're going to cook with gas.

Now, one last thing. People who are prophetic, they if they're in the realm of bringing correction, or alignment, this can cause a shepherd to experience tension and even hostility towards a prophet. And many times, the shepherd may not address the situation right away. This is one of the ways that the pairing up of prophets with apostles comes into play. The apostolic person – and apostles are not conflict averse – has an opportunity and maybe even an inclination to meet a prophetic person on that level to say, “Hey, I see you. I don't understand what you're talking about, but I love you. I love you. I don't understand, I mean, I don't even agree with what you're saying, but I see you. I want to know what's going on. I want to hear you. I want to be with you in this, in your pain, your rejection, as you're trying to explain this and use your words, come on. And I just want to be with you. I don't have to understand all of it. Just want to be with you in it.” That’s a mature apostle! But really, that’s an apostle coming to alignment with the cornerstone – Jesus. That's where healing and maturity start – right there in the difficult situation.

**Summary:**

In short, Chris what you’re saying is that there's a this idea of attachment between an apostle and prophet, and that relationship is an environment for the attachment between an apostle and prophet - and the faithfulness that can be demonstrated and exercised and leaned into and developed between an apostle and Prophet - can develop and function as a type of family system that God can partner with to bring about healing and maturity, both in apostles and prophet

The idea of attachment is tied in with the Hebrew term CHESED. And then it's also tied in with the Greek word *meno*, which in John 15 is translated “abide, don't leave. Stay. Stay there.” But the idea of mercy and judgment is paradoxical to a prophet, because they're thinking, I can't compromise the standard, like, if there's evil there, I've got to speak against it. I got to deconstruct it. I can't be around it. If there's hypocrisy, I don't want to be around that. I don't want to be associated with that. There's kind of an allergic reaction to that, and a prophetic tendency is to create distance from the things that are toxic and the things where people should know better. Yep, they don't have a problem with being merciful with people who don't know any better, people at the edge. They have a problem with being merciful with people at the center of the community. And so, it's a point of growth for a prophet to stay connected and to stay attached to the community that they're a part of, and the relationships that they're in that rub them the wrong way, where they see character flaws, where they see a lack of integrity. There's not only a benefit for the prophet, but there’s also actually a benefit for the other person to have access to the prophet, too. In that condition that they're in, that community needs access to the prophet.

There’s something about the combination of an apostle modeling strength in weakness in front of a group, and a prophet modeling mercy in judgment in front of a group, and both apostles and prophets doing this in tandem - remaining attached. When those two things come together, I think you get sort of like these two coordinates that creates a point of reference for a healthy family to emerge. It sets the tone for a healthy community, a healthy family, culture.

**Christopher Caputo** 57:48

On the one end, you'll have apostolic folks that are driven by mission, okay? And God blesses them with the gifts that they have to make stuff happen, just the gift that they have, and they can bend into unbelief, believe it or not. Then we have people who can see things pretty clearly and can tell you and are usually pretty, pretty right on, because these gifts, you know, a prophetic person is meant to be part of a mission to not only critique, but to love and bless and adopt and to help form and shape. So by themselves, they need to be attached to something to be able to give data and intelligence to and insight. It's important, okay, if you have an extreme over here, where, if a prophetic person senses high unbelief over here, what happened to Jesus? He left he left town, he won't stick around where there's unbelief. So if we move toward the center, if you, if you're an apostolic person, and to be open to having more belief and faith in this aspect and face of Jesus that's in your Bible. That's going to be very helpful.

Now for the prophetic person, let's use Samuel as an example. Okay, Samuel, no word fell to the ground for all my friends that are in the prophetic Sam was a pretty interesting character, and he was pretty accurate. He was on on point many ways. But what he did was he built this. He built the school. He discipled. He was on the mission to multiply what God gave to him to equip. This is all apostolic world over here. Instead of staying in just the experiences of what he was encountering all the time and then being accurate and doing his thing and pointing out where Israel fell short, he actually was a solutionary. This is a term for you.

# Session 6

**SUMMARY KEYWORDS**

Emotional maturity, apostolic and prophetic, relational skills, validation, appreciation, listening to your body, shalom, spiritual warfare, apostolic and prophetic dynamics, emotional healing, reflective listening, prophetic insight, apostolic strategy, spiritual family, discipleship.

**SPEAKERS**: Christopher Caputo, Tim Catchim

**Tim Catchim** 00:06

We're continuing to plow through the really practical, relational dynamics of what it looks like to develop emotional maturity between apostles and prophets. Chris is going to present some material that is unique to him, but he's also combining things from proven practices and things that have helped people experience breakthrough in their maturing process, emotionally.

He thinks holistically. He thinks relationally, and he's also filled with joy. He practices these things that he's going to be talking about today. This is not just theory. It's not just a cool idea for him. He lives it out in his life, and he helps other people live it out in their life.

**Christopher Caputo** 01:38

Some key points from our last session.

**[DIAGRAM: image illustrating hostility between apostle and prophet]**

We talked about some of the natural points of tension that can exist between apostles and prophets, and how these tensions can create an environment for hostility to rise up between them.

**[TABLE: a table outlining the different points of tension between apostles and prophets]**

That hostility can often be traced back to apostles and prophets having different orientations and trajectories to their ministries, and that hostility, if it's not effectively deactivated, functions like a dividing wall between them. It can hold them back from fulfilling their foundational role in the family of God.

The solution to the problem is not to keep drilling down into the unique characteristics of apostles and prophets. There's a place for that, for sure.

**[DIAGRAM: image illustrating peace between apostle and prophet]**

The solution is for apostles and prophets to come into an alignment with Christ as the chief cornerstone, by learning how to deactivate the hostility in their flesh so they can, by the Spirit, actively participate in the peace and oneness that Christ Himself has already created in his own new humanity. However, being able to deactivate these things, that hostility when it rises up, does require emotional maturity.

**[DIAGRAM: image illustrating developmental stages from infant to adult, with “gaps” illustrated]**

Emotional maturity develops over time as we develop the skills to accomplish the appropriate tasks in each life stage. When certain age-appropriate skills are not developed and those tasks are not completed as infants and children - either through wounding or neglect - we remain emotionally immature. Emotional maturity does not happen by osmosis. We can’t get maturity by receiving prayer from our friends or our spouse. It's something that needs to be practiced in a discipleship context, relationally.

Part of the maturing process is identifying our developmental gaps so we can start developing those age appropriate skills. And as we develop those age-appropriate skills, we can start to grow and mature into the fullness of Christ's own new humanity, which allows us to move forward into the next stage of maturity.

What do we mean by relational skills?

**[TEXTBOX: Quote from Jim Wilder with his picture]**

Well, Jim Wilder defines relational skills as “The mental abilities that allow us to know both what we ourselves are thinking and feeling, and what others are experiencing while updating the interactions accurately in real time in a manner that creates properly focused mutual experiences.” An example of this would be knowing what someone could be thinking by looking at their facial expressions or sensing when we have said too much.

The goal of developing relational skills is to develop the capacity to interact with others in ways that are optimal for relational, personal, emotional and spiritual health across the lifespan of the relationship. In this chapter, we want to offer to you five simple relational skills that can help apostles and prophets develop emotional maturity between their relationship with one another.

**[DIAGRAM: Acrostic with the word SALVE]**

The first skill is “Shalom.” This focuses on tending to the whole person. The second skill is “Appreciation”. This focuses on verbally communicating the value of their true and unique identity in Christ. Third, the skill is “Listening to your body.” This focuses on responding to our whole being, body and soul. The fourth skill is “Validation.” This focus on recognizing the whole of someone's experience. And finally, the fifth skill is “Emotional maturity.” This focuses on comprehending the whole range of maturity levels.

Let's take a closer look at each one. The ancient Hebrew word is the first Shalom.

**[DIAGRAM: word chart with many words defining “peace”]**

It’s the concept of peace that has many dimensions, such as wholeness, the idea being of everything being fully present, completeness with the idea of everything being fully developed, soundness, the idea of everything being fully harmonized, health, the idea of everything being fully optimized, safety, the idea of everything being fully protected, prosperity, the idea of everything fully flourishing. And it carries with it an implication of permanence. And this is the idea of being fully connected practicing Shalom is seeking to know the personal story of the other person, so that we can not only love the whole person, but also partner with Christ as a channel of life and blessing in the full redemption of their story.

Next is Appreciation. Appreciation is about telling someone what you appreciate about them in an authentic, heartfelt way.

**[TEXTBOX: Ephesians 4:29 with image of two people encouraging one another]**

It's about verbally reminding someone about how God sees them and feels about them. It's about reflecting back to them God's perspective of who they are and why they matter. So this one practice has tremendous benefits to the soul and spirit of both the one showing the appreciation and the one receiving it. Practicing this skill, skill goes a long way to building someone up and helping to mirror or reinforce and strengthen their most authentic identity in Jesus.

Next is “Listening to your body.”

**[TEXTBOX: Colossians 3:15]**

Part of becoming mature emotionally is developing the understanding that we are essentially a soul body unity with the Holy Spirit leading us to bring the inner life of our soul into a more integrated and harmonious relationship with our bodies. The body is the temple of the Holy Spirit, and our body and soul are intended to function in harmony with one another, with both informing the other. Both our soul and the Holy Spirit can send us leading indicators through our body, about what is rising up inside of us. The image on the left comes from a study done where people mapped out where they felt certain emotions inside of their bodies. What's interesting is that there was a consistency across different cultures for where people located sensations in their bodies. When they experience different emotions, when we learn to listen to our bodies, we will gain insight into both the unseen portions of our being, our soul, as well as how the spirit may be leading us to respond to certain situations. The goal of doing this is to allow the peace of Christ to rule in our hearts so we can interact with one another in healthy ways. It's also a preventative measure against Gnosticism that deemphasizes the body and tells us just to push through, to get it done when we're tired. God can speak to us through our physical being and alert us to things that we need to pay attention to in that moment. This is especially true when hostility starts to rise up in a relationship, when you stop acting like yourself, it's a notification that you need to power down.

If you noticed, the first Scripture we used for this skill was Ephesians 2:14, which showed how Christ had to deactivate the hostility in his flesh. We tend to think that Christ is untouchable. I mean, he's perfect and he is sinless. But when it comes to emotions and desires, Jesus was fully human. He had to wrestle with the emotions and desires that came up for him when he was in certain relational interactions with people. Maybe somebody said something to him, or did something to him, and he had to actively forgive somebody, and he had to wrestle with, “what do I do with these emotions when I remember the thing that they said to me or the thing that they did to me?” Christ himself had to walk this developmental path of deactivating – of powering down things that were rising up in him. That's really what the word deactivate means. It's means to take down.

I think it's really important for us to emphasize that, because Christ is the person we're trying to come into alignment with and if we think that Christ Himself is just kind of like this untouchable person who never struggled with any of his emotions, never struggled to power them down or deactivate them, then we're going to lose that connection point with him. One of the ways we participate with Christ in this developmental process is by deactivating that hostility in our flesh when is starts to rise up. That’s why we're focusing on this aspect of what took place in the flesh and Body of Christ, because that's a mirror for us of what needs to happen inside of us. We, like Christ, need to listen to our body. Christ is like a pioneer in that way. He's gone before us. He's gone further in the process than we have and he actually successfully completed that process. Behind all of what we are saying here is what Christ has already done. He has already done these very same things as well. He's had to work through those challenges himself, and that's why he's the cornerstone we want to come into alignment with.

The fourth skill is “Validation.”

**[TEXTBOX: Ephesians 4:32 and image of someone caring for someone]**

This is the I see you, I hear you, I understand you. Relational skill that we practice when someone is stuck in a particular way of relating to us in the heat of the moment, people will share their feelings and perspectives as quote their truth in the moment, though it may not be our interpretive truth, nor the gospel truth of Jesus's truth from the Word of God. If one does not learn validation through the acknowledging and identifying someone else's truth in their most vulnerable and painful moments, broken trust will occur while hindering bonds of love and peace to grow relationally. Very important. We always say that actually, this particular skill out of all the skills, if we don't stick the landing on this one and practice it regularly, toxic communities will eventually form over time, because no one will feel safe to share. Where Jesus is, there is our ultimate safety, our ultimate comfort, our ultimate refuge. He sees us, he's with us. He loves us, no matter what we too are to be like that - to be those healthy places, to abide and to presence with each other. Validation is the simplest form that we found practiced regularly that increases the health of the community.

Finally, “Emotional Maturity.” In this skill, one seeks to comprehend different levels of emotional maturity based on the previous maturity level charts we provided in the last session. At each level, we need to understand there are personal tasks and family tasks of emotional maturity. So we want to emphasize here, no one can become emotionally mature alone, as in just you and God together in the prayer room, in the closet. It must be developed in an extended spiritual family, preferably a smaller discipleship space of two to three other friends to practice the previous relational skills on a regular basis. This will increase our emotional maturity over time.

Now we want to end up giving some basic relational tips for how apostles and prophets can receive one another, especially in the early stages.

**[IMAGE: A person handing someone their own heart, with the passage of Scripture about receiving a prophet]**

Jesus said, “Whoever receives a prophet in the name of a prophet will receive a prophet's reward.” So here are some of the ways a person who is an apostle can receive a prophet. These tips are a combination of what today we're going to use validation and appreciation.

**[TEXTBOX: Tips on how to receive a prophet]**

First, you want to let people know that you see them. Prophet sees, feel hear so much, but often feel unseen, unheard, misunderstood. A simple way to do this is to simply say, “I see you.” Another way is to let them know that you are aware of their foundational role they are intended to play. The second thing is to “consult them.” Some good questions to ask someone who's prophetic are, “what have you been seeing lately” or “sensing lately?” “What have you been hearing lately from the Lord?” “What is your perspective on this?” “What's your interpretation?” The third thing is to “listen to them.” Part of listening to them is asking curious and clarifying questions. Prophets don't always know how to talk about what they see, hear or sense. So you have to be proactive and practice curious listening. Proverbs, 20:5 “The purpose in someone's heart is like deep waters, but a person of understanding draws it out.” Prophets have a lot to give, but sometimes it needs to be drawn out with curious, reflective questions. A note to the apostles here: if you repeatedly ask for a prophet's perspective, at some point, you will need to give an explanation as to why you have not incorporated their perspectives into what you're doing. That’s very important. Lastly, “celebrate them.” This means looking for ways to name the value they contribute. It means reminding them of how important their contributions are to the stability and success of what you're doing.

A good metaphor for apostles on this is the fire and the fireplace. An apostle builds the fireplace, but the prophets light the fire. Apostles need to ask themselves, what good is a fireplace without a fire? All right, so now we're moving on.

Now, let’s focus on how to receive an apostle.

**[TEXTBOX: Tips on how to receive an apostle]**

The first thing is to let them know you “see their work.” If you're someone who's prophetic, apostles spend a lot of time thinking about their work, how to make it better, more effective. They're always tinkering and honing what they do. A simple way to do this is to simply say, “Hey, I see the work you've been doing.” Another way is to let them know that you see the foundational role of their work in your context. You can tell a story of how someone has built something on the foundation they have laid. The second thing is to “consult them.” Some good questions to ask an apostle are, “if you are me, how would you go about doing this or that?” Or “what's a good strategy for doing this?” Ask them for a whiteboard session or resources on how to accomplish a particular goal. Proverbs, 23:3, says, “Through wisdom, a house is built, and by understanding it is established.” Apostles have wisdom about building and establishing things, and they're more than willing to share, trust me. The third thing is to “join them.” What I mean by this is not just going along for the ride, but also participating in their strategy and methods to accomplish the mission. Prophets sometimes struggle with strategy and systems because it seems to put too much emphasis on human agency and not enough on divine dependency. Or “what's God saying in this situation?” Lastly, “celebrate them.” That means looking for ways to honor their emphasis on strategy, structures and systems and how this contributes to the sustainability of the mission.

A good metaphor to help prophets appreciate this is the wine and the wine skin. Prophets bring the wine - the substance. Apostles bring the wine skin - the structure and system that holds the wine. Prophets need to ask themselves, what good is wine without a wine skin.

**Speaking the Truth (and Listening) in Love**

Validation is a very difficult thing to do, especially when someone is voicing something that you're like, “that's not right.” or “that's out there, that's off.” And I think sometimes we feel like validation equals agreement, where we think that if we validate what they're saying, they're going to somehow walk away and it's not going to be corrected. OR bad things will happen. Or the dysfunction will just keep going. As in, we're not going to make any progress if I just cozy up and say affirming things to them.” Are there any phrases that you tend to use, or how do you hold that tension together? I want to validate their experience - what they're feeling. But I also don't want to just kind of roll out the carpet and say, “Yeah, run with that” and let them stay in deception in their emotions all day long. How do we deal with that?

**Christ Caputo:**

Yeah, that's a good question. Well, first, what I love about Jesus is that he never talks over us or interrupts us when we're praying to him. He's he listens, he attaches first, right? So that's what creates a lot of safety and trust. But the Lord is also not silent when it's his time to speak, right? On that basis, think of it this way. We want to do validation before comfort. Comfort is the advice. Comfort is the counsel; comfort is the hug. Comfort is the scripture verse. Comfort is tissues, if someone's crying, comfort is taking an action that wants to fix and solve the problem. However, before comfort we first want to validate. First let them know, “Hey, I see you, I hear you. I understand, I understand how you got from point A to point B to point C.” It doesn't mean I agree with it yet. Doesn't mean I even like what you're saying. Doesn't mean it's theologically accurate. It doesn’t matter. Does not matter at that point. Cuz then what happens is, there's a de-escalation, or a deactivation of overwhelm for people, and they start to quiet and relax. And then when I say to them, as I join them, and I say, “Hey, how can I walk with you in this?” But also, I might have counsel, I might have a hug, I might have something. But normally, what happens when I share a problem, especially in Christian circles, people are like, “brother, you got to do this.” Or “oh, man, that's just man, wow.” And then people make it about their own perspectives and experiences in response to something someone else shared. “It triggered this memory for me…”, or something else. Or it goes immediately to, “What can we pray for you right now?” And some of that's not bad unto itself, but you keep doing that over time, you're going to push people away from sharing the depths of their heart that you could be a wise counselor in their life by attaching them first through a relational skill called validation, which they'll give you more of their hearts as you tenderly handle their hearts in a place of weakness and brokenness or overwhelm.

That is hard. So let me say one more thing, too. When we're validating, we're telling their story back to them, and if every guy's had or had a situation where someone says something back to you and they say it better than you said it or tried to describe it, if you ever, if you connected with that emotion in the moment, it's like, “wow, you get me, huh? Really? You understand that?” Yes, and you're like, “Ah, I'm not crazy.” Yes, you understand, but I don't agree. Neither does Jesus, maybe not, but we're not getting there yet. So that's the power of validation.

**Tim Catchim**

I think if I were to kind of encapsulate some of what you just told us is maybe tied up in the idea of, like, reflective listening, like repeating back to the other person, “hey, this is what I hear you saying, and I I'm kind of picking up that this is a big deal for you, that this is really important for you, because you feel this way about this or this.” You feel, if we keep doing this, it's going to leak here, or if we don't do this, we're going to stay stuck where we are and being able to kind of like articulate that back to them so that they know that they've been heard. Yes, and that you recognize what they're saying, and that you kind of, it's almost like a way of meeting them you're or you could say, like, in the language of Ephesians, two, you're breaking down the barrier, because they probably think you're over there and I'm here, and let me just tell you, why I got some energy about this, this thing that we're disagreeing on or that we're talking about. Ultimately, we want to be friends. We're not enabling the other person. We're not. But someone might say, “But Chris, what about all these emotions? They just keep going on and on.” I would say “Hey, it doesn’t matter. It's not about you. It's not about you, it's about them and letting them share their truth.” That's a key word, right there. It's not the truth, it's their truth. All of us need to be seen in our truth at some point. Even though it may not be completely true. The same thing can be applied to marriages.

**Tim Catchim**

That's good man. It's neat how, when you start breaking things down into relational categories, how there's a lot of overlap between marriage and communication. And you know, we kind of picked up on this in a previous session about Paul and Barnabas, the word that's used for them going separate directions, is the word that's used for divorce. That's kind of a subtle indicator. A way of framing the relationship between apostles and prophets is that it can be kind of like a marriage, especially if they're trying to stay together and they're trying to collaborate with one another and figure out, “how do we do this thing together when we're so different in sometimes a lot of ways.”

And I know, as an apostle, when I see people drifting into stuff about relationship, I'll be honest, I get bored, and I'm like, “okay, I can watch YouTube video about that.” And my default is to say, “yeah, yeah, I got that. I get that. Like, I've read a good book on that.” But in reality, when it comes down to the points of tension that come up between me and my wife, who's actually an Ephesians 4 prophet, I get it in my mind, but it doesn't always show up in our interactions. And how I interact with her, especially when we're doing ministry stuff, because she does have a different perspective, and she has a different value system than I do, and so we're all in the school trying to learn how to live this stuff out. And it doesn't come easy. A lot of times what happens is apostolic people, they get the paradigm, and then they think, “Okay, I got the paradigm, let's go.” And really, they must, like, slow down. And it's excruciating for an apostle to slow down and do relationship. That's very difficult for an apostle to do. Even going through a webinar like this, that what we're doing, where it's focusing specifically on relationship, it's kind of like maybe I could have skipped today and got the recording and listened to the replay on double speed. And then I'll look for the diagram that comes up, you know. But that's part of doing the deep internal work that Christ Himself did in order to build that bridge and tear down that wall. That's the maturing process.

**Christopher Caputo** 28:26

If you think of marriage counselors and mediators, mediation, professional mediators, what do they do? They say to the spouse, “no, when your spouse speaks, you sit there and listen.” Because one of the challenges in a marriage is listening to the other person, and when people are not listened to they get hostile. The other spouse can get into such hostility because their spouse has not listened to them. Maybe their spouse has talked over them or talked at them – trying to solve problems and fix stuff. Here’s a secret: our spouses don't want to be fixed, and neither do we as believers in Jesus. We want to be seen and loved. That's why mediators, they create space for people to give testimony, then they sort through the evidence as things are talked about first, and have an open space to share freely, safely, comfortably. I just want to just put that out there. If any of you are watching this, you know exactly what I'm talking about. That's the end of the line when we don't listen and validate. We end up having irreconcilable differences.

# Session 7

**SUMMARY KEYWORDS**

Spiritual warfare, apostles, prophets, Ephesians, principalities, powers, Old Testament, New Testament, discipleship movements, developmental process, glorification, spiritual forces, heavenly realms, apostolic and prophetic, church mission.

**SPEAKERS: Chris Caputo, Tim Catchim**

**Christopher Caputo** 00:09

We believe when it comes to discipleship movements, effectiveness of those movements, first of all, loving one another really well. How do we do that practically? How do we do that simply? And then on top of that. How do we recognize who we are in Christ? And then finally, how do we function within that context, unto moving together as a family towards the promised land? Where? Where them be giants in the land that we'll be facing? And how do we face those giants together as family with Jesus, who is our captain and the father who's our King.

We're going to explore some of that today from an Old Testament context, which informs New Testament writings of Paul from the book of Ephesians.

**Tim Catchim:**

We're talking about spiritual warfare, and this is a really big topic, and it can go in a lot of different directions, as you may know. So to kind of help us navigate this space, I'm going to offer a basic framework on the front end to kind of help guide us along, to bring some clarity to terms and concepts as it relates to human beings.

**[DIAGRAM: Two circles depicting both internal and external forces of evil]**

There's basically two forms of evil, there's internal, and then there's external, and the internal forms of evil have to do with the forces of evil that are located within our human nature. Paul identifies those forces in Romans like very in a very complex and in depth way, as sin, flesh and death. These are basically internal powers that work against our development and maturity.

The external forms of evil have to do with spiritual forces of evil that originate from outside of our human nature. So there's a lot of different terminology in the New Testament for these external forms of evil. But for now, just to make things simple, we're just going to label those forces as Satan and the principalities and powers. To clarify, by principalities and powers, I'm referring to actual spiritual beings, and I'm not referring to social constructs, like institutions or social systems. I do believe spiritual beings can influence and shape and leverage institutions and social systems, but I think by and large, when Paul refers to principalities and powers, especially that particular phrase, he's referring to spiritual beings, and not the social structures that may embody and extend their influence. For our purposes today, we're going to focus primarily on these external, spiritual forces of evil. Then we're going to make some application to the foundational ministries of apostles and prophets. So let's, let's jump right into Ephesians. We'll start with 4:7-10.

**[TEXTBOX: Ephesians 4:7-10]**

Most commentators really don't know what to do with this passage. You know, depending on who you read, some people will say that Powell is either, you know, add and he's going off topic to chase a rabbit trail, or, you know, he's just unknowingly confusing people. And when you first read this, it does make you think like, what does this have to do with a pest? What does this have to do with spiritual gifts? And what's all this, you know, descending and ascending about and there's a reason why people tend to skip over this part of Ephesians four. It's not an easy code to crack. One of the reasons this passage is so difficult to interpret is that Paul is actually drawing on several different sources from the Old Testament. And you know, if we're honest, most of us are not really familiar with the Old Testament, so there's actually multiple layers to work through here.

**[DIAGRAM: image depicting multiple layers]]**

The first layer is in verse eight of Ephesians four. Paul is quoting Psalm 68 and this is where David uses this phrase that God “led captivity captive.” The interesting thing about this phrase, “led captivity captive” is that it does not actually originate with David. In other words, he's not using his own words here. He's pickpocketing from another passage, and it actually comes from the song of Deborah in Judges 5, which is a song about God giving Deborah, Barak and Israel both a physical and spiritual victory over their enemies. That's really important, because when you read through that story, there's a war going on the ground, but then there's also a war going on in the heavenly realm. And so that's story in Judges 5 is a really important context for Paul. There's a physical and a spiritual dimension to that battle in Judges 5.

Another curious detail is that when David quotes that phrase from the song of Deborah in Psalm 68 he's in the middle of telling the story of Israel's conquest battle with King Og of Bashan. Some of you may not know this, but King Og of Bashan just happens to be a giant. Or, what the Old Testament would call a “Nephilim” or a “Rephaim” or the “Anakim.” The battle with King Og the giant is recorded in several places in the Old Testament, but the passage with the most details is Deuteronomy chapter 3. And because King Og was a giant, anyone who is familiar with the story of Genesis, would immediately think back to Genesis 6:1-4, which is basically ground zero for the origin of giants in the Bible.

The other passages that are kind of lurking in the background here for Paul and they also lurk in the background of other passages that he writes from in his letters is Genesis 11, Deuteronomy, 32 and Psalm 82. These passages give us some insight about the origins of evil, spiritual forces that Paul identifies in the book of Ephesians as the principalities and powers in the heavenly places.

As you can see, there's multiple layers here. We, of course, don't have time to talk about all this in detail, so I'm going to give you kind of like a quick crash course of how all this fits together. And if you want a more extended presentation of all this, you can check out my YouTube channel for several videos on this that gives a lot more detail and substantiates the ideas that I'm going to present here in short form.

What we're going to do is we're going to start with the bottom layer to give us a general framework for the external, spiritual forces of evil, and then we'll pass quickly through the next two layers, and then we'll go back up into Ephesians four at the end of our time together.

**[DIAGRAM: Image of the divine council]**

This is what theologians would call God's heavenly household. And remember, in Ephesians two we're talking about the household of God. There's definitely some overlap here with Ephesians. Other scholars sometimes call this heavenly household the divine Council. But he imagery here is of a royal household with God as the king, and which is, of course, known to us as Father, Son and Spirit.

God is the central figure of the household. But there's also other spiritual beings that are a part of that household. However, not all spiritual beings that are in the household are the same. If you look at different Old Testament passages, you can see at least a four Tiered System of classification. In other words, there's a hierarchy.

The first tier, of course, is God. He's the king the Creator, and he's the highest ranking member of the royal household. The second tier is comprised of guardians called cherubim or seraphim, and those are the two great dots there. The third tier are what the Old Testament calls sons of God. And we don't know exactly how many sons of God there are, but often they get referred to as 70, but I think that's actually a symbolic number and not an actual number. And the fourth tier is what the Old and New Testament generally calls angels.

**[DIAGRAM: Timeline depicting story of the Bible]**

Unfortunately, as the story goes, some of God's original household chose to rebel against him, and they defected from their role and their assignments in God's household. This is a timeline depicting how these spiritual beings from God's household show up at various episodes in the book of Genesis. The yellow represents the Fallen spiritual beings, while the blue represents the faithful spiritual beings.

When God created Adam and Eve, they were created good, but they were not created complete.

**[DIAGRAM: Image showing Adam going from one stage of development to the other]**

Now that's an important distinction, being created good, but there weren't created complete. In other words, they're intended to go through a developmental process of becoming more and more like God, and this process of becoming who God created us to be can basically be called glorification. And when something is glorified, it becomes what it truly is – it reaches its full potential. Think about like a seed, like a flower seed, the seed is planted in the ground, and it goes through these stages of growth, and then when the flower finally comes out and comes in the full bloom, we would say that the flower has been glorified. It has reached its full potential. The second century church father Irenaeus, would say it like this, “the glory of God is a human being fully alive.” Adam and Eve were intended to go through a developmental process, and they started at one stage, but they were intended to finish at a different stage.

**[DIAGRAM: Image showing Adam going from one stage of development to the other – but canceled out]**

The story of the fall in Genesis three is basically a story of that developmental process being disrupted. What we have in Genesis three is one of the members of God's household, most likely a son of God - we don't know for sure - but they turned against God and tempted Adam and Eve to eat from the Tree of the Knowledge of Good and Evil. Now, Genesis three translates the term for this spiritual being as a “serpent”, but it can also be translated as a “shining one.” We don't know exactly why this divine Being did what they did, but we can safely say that one of their goals was to disrupt and derail Adam and Eve's developmental process. This divine being did not want human beings to grow and mature into all that God created them to be. In short, he didn't want them to reach the fullness of their humanity in God .

**[DIAGRAM: Image showing Adam moving backwards into corruption – arrested development]**

When Adam and Eve took that fruit into their bodies, they were not only taking something into their human nature they were not ready for, which has implications for how we understand trauma, they were also turning away from the Source of life, in other words, God, and when they did this, they started the process of corrupting their human nature. So instead of participating with God in a developmental process of glorification, they chose their own developmental path, and they entered into their own developmental process that took them out of God's developmental path, and this different path initiated a process of corruption. One of the ways to think about the fall is to see it in terms of Arrested Development. So Adam and Eve were intended to grow and mature become more and more like God, but what this serpentine like figure did was to disrupt and derail that developmental process and God wants. So if we were thinking about this in terms of God and the serpent, God wants to develop human nature, but the enemy wants to destroy human nature. So if we allow this story in Genesis three to set the paradigm, there's a few things that seem relatively obvious about fallen divine beings who defect from God's royal household.

**[DIAGRAM: Image showing fallen divine spiritual beings being hostile to us]**

The first thing is, they are hostile to us. Okay, they are they are not our advocate. They are against us. They want to see us go in the opposite direction from glorification. They want to see us do all kinds of stuff that works against our glorification. And second, they want to hinder our developmental progress. In other words, they do not want us to reach the fullness of who God created us to be. I spent a little bit more time in the Genesis episode, just because I think it sets the paradigm for the agenda of fallen divine beings.

**[DIAGRAM: timeline of the bible]**

Now we're going to move relatively quickly through the rest of these episodes in Genesis, and then we'll transition into the New Testament. The next event is found in Genesis six. And you know, this is where we have the sons of God.

**[DIAGRAM: Image showing sins of God creating Nephilim]**

They come down and take an oath to corrupt human nature. And I'm drawing, you know, from intertestamental literature here on that they enter into sexual relations with women, and they produce a hybrid seed, half human being and half divine being. That seed is called the Nephilim, and through their influence, violence and corruption fill the earth. This is sort of a top down strategy. The fallen Sons of God are taking direct action to accelerate the corruption of human nature. And when the flood comes and kills the Nephilim, according to intertestamental literature, those disembodied spirits of the Nephilim are basically consigned to roam the earth and are essentially the demons of the New Testament.

**[DIAGRAM: Image of events in Genesis 11]**

The next event in in the sequence of episodes is the Tower of Babel in Genesis 11. If Genesis 6 was a top down strategy, the Tower of Babel is a bottom up strategy. The word “Babel” in Hebrew means confusion. But in the Akkadian language, which is basically the language that everyone involved in the Tower of Babel was probably speaking, the word “Babel” actually means Gate of the Gods. The word Bab means gate, and El means God. What seems to be happening at Babel is that people were refusing to spread out over the earth, as God commanded Noah and his descendants to do, and instead wanted to build a city and centralize the population around a man-made temple-mountain called Babel. Apparently, they were building this temple-mountain as a portal for the Mesopotamian god Enki, which means Lord of the earth. And they wanted Enki to come down and set up his Divine Council in that region. In other words, they wanted him to have a household on earth. And the people of Babel were basically saying to God, “we don't want you to be our God. We want a different God to be our God. We want Enki to be our God.” And apparently there was a real potential for massive amounts of evil to proliferate if this project were to come to completion. God was actually concerned about this.

**[DIAGRAM: Image showing distribution of nations after tower of Babel]**

God comes down and he disrupts their efforts by confusing their language. When God confused their language, the different groups that were formed out of that confusion were scattered across the earth. This map is basically like a simple rendition of what that looks like. And if all we read is Genesis 11, we would get the impression that the only thing that changes as a result of the Tower of Babel is basically a restructuring of human languages and geography of human populations.

But something else took place at the Tower of Babel, something that had to do with giving the faithful spiritual beings in God's Royal Household the new assignments. And in order to get a picture of that, we have to jump over to Deuteronomy 32.

**[TEXTBOX: Deuteronomy 32:8-9]**

In Deuteronomy 32 Moses gives a little bit of commentary on the Tower of Babel event. God not only divided the people up into different languages, it says that he strategically divided them up according to the number of the Sons of God. So basically, God assigned each of the 70 language groups or nations that are listed out in Genesis 10 a Son of God to rule over them. God basically says, “okay, you don't want me to rule over you, then I will assign you a Divine Being from my household to be your god.”

**[DIAGRAM: Image showing distribution of nations after tower of Babel, with divine being ruling over those territories]**

Old Testament, scholars tend to talk about this event at as the Romans 1 of the Old Testament. It's where God disinherits the nations and gives them over to lesser gods to rule over them. If you can imagine the 70 different people groups scattered across the land, and each one of those people groups are now assigned a Son of God to rule over them. And these sons of God are kind of like God's middle managers.

If you're a part of the fallen spiritual beings from Genesis 6, you would be excited about this. The nations are not only divided, but they're also significantly removed from God as being their one and only king. This also creates somewhat of a dilemma for God, too. If all the nations have rejected God from being their King and are now being ruled over by lesser divine beings, what about God's desire to have a personal and direct interaction with a group of people. In other words, where will God find a nation of his own to rule over, to be a king over? And that's of course, where Abraham and Israel come into the picture. Right after the Tower of Babel, God decides to create a new nation out of Abraham and Sarah.

Now, why would God do this? Why does God personally select Abraham and Sarah and start to build a nation from scratch out of this couple,

**[DIAGRAM: Image showing Adam moving towards glorification]**

God is looking for someone to partner with him in the development and glorification of human nature. God wants to reverse the cycle of corruption. He wants to heal it from the inside out. One way to think about God's relationship with Abraham and Sarah, and the nation of Israel, is that God is kind of like a health and fitness coach that opens up a gym in a specific neighborhood. The reason he opens up this gym is so that he can lead a specific group of people in that neighborhood through a rigorous treatment plan to heal the corruption in their human nature.

**[DIAGRAM: Image showing distribution of nations after tower of Babel, highlighting Israel]**

Now that specific group of people was Israel, and that neighborhood was the land of Israel, but God's vision was always bigger than just glorification of just one specific group of people. God's vision is to scale his project of glorifying human nature across all people groups. I mean, God wants to see all human beings in every nation reach the fullness of who He created them to be.

**[DIAGRAM: Image showing the gods over the nations defecting]**

The bad news, of course, is that these sons of God did not remain faithful. They rebelled against God, and that episode of their rebellion is actually recorded in Psalm 82. So not only were the nations divided and significantly removed from God as being their king, the sons of God that were intended to be God's middle managers also rebelled and led those nations into idolatry and false religions.

So at this point, if you're a part of the spiritual forces of evil, you're probably having a major, major celebration, okay? These Sons of God falling and getting these nations to worship them and to deceive them. This is a majorly successful coup against God and against his mission.

**Israel’s Journey into the Promised Land**

Right now we want to zoom in to look at an episode in Israel’s history where they had to face off with spiritual forces of evil, bot in natural and supernatural ways. This is important to look at because Paul, in Ephesinans 4:8-10, will quote Psalm 68:18 to frame APEST around battle imagery.

When God led Israel out of Egypt, and they finally came to the point where they were ready to enter the land, God strategically led them on a journey that brought them face to face with their biggest enemy at the very beginning. That enemy was King Og of Bashan.

**[IMAGE: Map of Land of Israel that shows Mt. Hermon and Bashan]**

If you look at a map, Bashan is on the right side of the Sea of Galilee, and the Mount Hermon is in the north. And basically that area was known for being a Cult of the Dead. There were people who had religions about making contact with the dead in that region. And King of Bashan, was kind of like a priestly king of a death cult. And when you went into battle with someone who was in the Cult of the Dead, you weren't going to just battle in the physical because what they would do is they would do rituals to basically conjure up the spirits of their ancestors. And they would also conjure up spirits from former kings that were successful. He's also called the King of Mount Hermon in the book of Joshua.

At the top of Mount Hermon is where Baal and his consort, Ishtar and the 70 sons of El, the divine Council of Baal, were located. And so taking on the King of Bashan was also to take on El, his son Baal, Ishtar who was Baal’s consort, as well as the 70 sons of El – the evil divine council of the enemy. It's an alternative household of God, and so they were fighting a physical and a spiritual battle, and when God gave them victory over King Og, he was demonstrating that “I cannot only address physical enemies. I can address spiritual enemies that are located beneath the earth, and in their cosmology, I can also address spiritual forces that are located in the heavens.” In other words, the ones that are gathered around the mountain of Mount Hermon. And so you've got battle taking place at the lowest of the low, you've got the land, and then you've got the highest of the high.

That battle was symbolic for Israel to say, “our God can rule over every force of evil. Our God can overcome every power that wants to resist us and to overcome us.” And Paul is intentionally drawing on this in Ephesians four, he's saying, “Look, that's what APEST is intended to do for us. It's intended to allow us to participate in Christ's victory in. Over every form of evil at every layer.” And then, you know, of course, when you go back to Ephesians two you start getting a more focused emphasis on apostles and prophets and how they're kind of like the tip of the spear, and sort of reenacting this, this narrative of Joshua, of going into places and addressing spiritual forces of the enemy that are strongholds and that are holding God's people back from advancing and growing into the areas that God wants us to grow into. I don't know if that's what you're asking me to address. Yeah. So,

**Christopher Caputo** 55:33

God led them to that place to dethrone the one who was standing in the way of them entering into the promise land. When Kong Og fell, it opened up the door for the rest of the promised land to be taken. What this story tells us is that there’s always going to spiritual warfare when it comes to God’s kingdom advancing in and through us.

But there's even more bad news. Israel starts to repeatedly turn away from God to worship the gods of the nations around him and basically becomes part of the problem instead of part of the solution. Instead of partnering with God to develop and glorify their human nature, they end up partnering with evil spiritual forces in their own corruption. And if you think about it, this too, is a major success for the spiritual forces of evil.

This narrative that we're going over right now is basically trying to chronicle the origin and the strategy and even some of the success of these, of these spiritual forces of evil, and how they have invaded and infected everything that God has tried to accomplish to reverse the corruption that got set in motion at the fall. Right now you might be thinking, hey, this is really interesting, but what does all this have to do with a pest or apostles and prophets and spiritual warfare? Well, let's do just a quick review, and then, and then we're going to jump into Ephesians.

**[DIAGRAM: Image human going through developmental stages, marked by immaturity]**

These evil spiritual forces are tasked with disrupting and derailing God's developmental process in every stage of our life. Okay, if they can't get to us at the infant stage, they're going to try to get to us at the at the child stage. If they can't get to us at the child stage, they're going to try to get to us in the teenage stage. If they can't get to us there, they'll try to get to us in the adult stage. They are always working that angle, and that's what those yellow arrows are intended to point to their intervention. They're trying to get in the middle and take things off course. They do not want us to become everything God created us to be. They don't want us to reach the fullness of our maturity in Christ. They harass, they deceive, they oppress, they torment, and they attack. And their goal is to corrupt human nature to the furthest extent possible.

Now, the final thing that stops us from completing our developmental process is death. We are intended to develop and mature in a body, and what death does is it separates us from that body, and if nothing else happens, that means our development has come to a permanent halt. There is no more possibility of completing the developmental process after death, because we can't make progress without our body. We're intended to grow and develop with a body. Death and demonic forces basically conspire together to limit us from becoming everything God created us to be.

**[DIAGRAM: Image of human going through developmental stages, marked by completion]**

Now God has a solution for this problem, and his solution was to send his son to unite himself with our corrupted human nature so that he could carry it through each and every stage of development Paul. Paul gives us snapshots of this throughout the book of Ephesians, and we dipped into one of those in Ephesians two in one of our previous sessions, but Chapter Four is where Paul gives us a really explicit language for seeing Christ as someone who has completed God's developmental process. Through his incarnation, Jesus enters into every developmental stage of our humanity, and by entering into each one of those developmental stages, he was able to bring each and every stage of human development into full and complete maturity. As Irenaeus likes to say, Jesus became an infant for infants, a child for children, an adult for adults. So what you have happening here is that as Jesus passes through each one of these developmental stages, he relived our lives as human beings the way they were always intended to be lived all the way through death, into his glorified, resurrected body and into his throne at the right hand of God.

Let's, let's circle back to Ephesians four, and we're going to start, you know, connecting some dots here.

**[DIAGRAM: image depicting Jesus descending and ascending from Ephesians 4:8-10]**

Take just a moment to read this passage in Ephesians four, and then we'll make a few comments on this. You So Paul pictures Christ here as descending into the lower parts of the earth. And some people see this as a reference, just generically speaking, to the incarnation. But it's actually most likely a reference to his post mortem descent into the realm of the dead, otherwise known as Hades or sheol. Paul alludes to this in Ephesians chapter 1 when he talks about Christ being raised from the dead. In Ephesians 1 that word for “dead” is in the plural, which means Christ was in a realm with other dead people. There were more than one dead person there, and Christ joined that group of dead people in their disembodied state. Then when Paul talks about him ascending, his ascension actually begins in Hades or in sheol, and it moves up into a bodily resurrection and then finishes up in the heavens where he was seated at the right hand of God.

Now you notice that yellow horizontal bar there, Paul says that the principalities and powers are actually located in the heavenly realms, in the heavenly places. And remember, what is one of the goals of the principalities and powers. It's to limit the developmental progress of human beings. And so basically, what Paul has kind of given us a picture here is that the principalities and powers could have functioned as a barrier. They could have functioned as a wall or a ceiling to Christ so that he could not ascending far above the heavenly realms and be seated at the right hand of God.

But those principalities and powers could not stop Christ in His resurrected body from ascending past them and going higher so that he could sit at the right hand of God. And so Paul's kind of given us this a geographical picture here of, you know, some people would call it cosmic geography. Christ goes to the lowest low, and then he goes to the highest high. And why does he do that? So that he can fill all things. So he can occupy every space. Every territory has been penetrated by him and has been overcome by him, and he rules Every sphere, every domain. he has entered into and overcome it.

**[DIAGRAM: Image showing Christ give APEST at his ascension]**

Now, this is how this kind of connects with a pest. Okay? And then we're going to draw this into some things related to apostles and prophets. As Christ ascended, he took his ministry and divided it up, sorry, into five separate categories of apostle, prophet, evangelist, Shepherd and teacher. And each one of those five categories represents a different part of Christ's ministry. So if we zoom out and look at this from a big picture. Paul sees a pest as allowing us it's a gift. It allows us to participate with Christ in that upward journey of developing and glorifying our humanity into everything that that God has created us to be. So basically, these giftings equip us to grow up into the fullness of Christ.

**[DIAGRAM: Image of a developmental network of APEST giftings]**

And what that amounts to is, it's what a pest is, is it's basically, basically a developmental network of relationships that help us to start maturing into the fullness of Christ. This is where we start to see how all this relates to apostles and prophets and spiritual warfare.

In Ephesians 3 Paul starts to give us some insight into how spiritual warfare relates to apostles and prophets.

**[TEXBOX: Ephesians 3:1-6]**

Take note of some of the phrases that I've highlighted in in dark blue. He uses this language of “mystery”, which is kind of like saying it was a secret. And this secret was hidden since the foundation of the world, and it was hidden in God, but then this secret was revealed to His holy apostles and prophets by the Spirit. And what is this mystery that was revealed? The mystery is that the Gentiles, i.e. the nations, would be fellow heirs with Israel, members of the same body with Israel and partakers of the promise in Christ Jesus through the gospel.

**[DIAGRAM: map of distributed nations form babel, with gospel going to all nations]**

As Christians, we look at the Great Commission, and that's kind of a no brainer for us, right? But if you put yourself in Paul's shoes, who's a Jew who grew up his entire life hearing that Israel is God's special people and that the Gentiles were basically a nuisance – a people to avoid or get rid of because they're standing in the way of us getting our land back. However, the great commission was a major, major revelation, that God all along had this big transnational mission that he was going to accomplish, but he didn't reveal the fullness of that mission until after Christ - and it was revealed specifically to apostles and prophets.

Now we have to wrestle with this, because there's my a fundamental principle about revelation is that God reveals things to people who can steward it. And so there's something about the natural gifting of apostles and prophets that can naturally steward this transnational mission, this multi ethnic mission. All right, I'm just gonna pause there and we're gonna go to this next slide. Basically what Paul is saying is that this mission to the Gentiles, the nations, is that that the nations are intent to be brought to participate in the commonwealth of Israel through the gospel, and that this was a secret that was hidden, but was revealed for the first time to the apostles and prophets. So there's they're just kind of like a graphic depiction of phase two, if you will, of God's mission to the nations.

But I think from the perspective of the principalities and powers, they thought that they had successfully established and marginalized God in what he wanted to do with him, with human beings, and with Christ and the and the church, basically, God says, “No, I've been working on something all along that y'all weren't privy to. It was a secret.” He kept it on the down low because, there's a place in the book of Job where it says God does not even trust His holy ones. In other words, there's things that God didn't even reveal to his angels because he didn't want the word to get out. He sort of drip feeds various aspects of this transnational mission in the prophets, but there's no one passage that spells it all out. In fact, in the prophets, the nations are depicted as coming to Jerusalem first, but as it turns out, God was only revealing the eschatological vision. God didn't fully reveal the middle part where Israel is sent to the nations – the Messianic remnant – and then other nations are going to partner with God and go to the nations, too. None of this was clearly outlined in the prophets or the Psalms. There's hints of it, but it's not clearly outlined. Paul says all of this is revolutionary. He's thinking, “wow, I never envisioned it unfolding like this. And just think of what the fallen spiritual forces are thinking as they watch al of this unfold!” Those spiritual forces didn’t see it coming, but they also are not sitting around and just watching it take place. They are actively resisting God’s mission to the nations.

Paul says that the work of the church – comprised of Jews and Gentiles learning to stay together in the household of God – is a demonstration to the principalities and powers of the manifold wisdom of God. That word manifold means colors. It’s like a rainbow where there's distinct colors, but there's unique differences within that, but it's all one tapestry. So there's something about the manifold wisdom of God, the multicolored, multifaceted dimensions of God’s wisdom to do what he is doing in the way he has chosen to do it. And part of the way he has chosen to accomplish this trans-national mission is through apostles and prophets coming into alignment with the chief cornerstone Jesus to play their foundational role in the house of God.

It’s also important to note that when we go and cross boundaries, cultural boundaries, ethnic boundaries, geographical boundaries, and we establish a new expression of the church in that context, it's another signal being sent to the principalities and powers that God knew what He was doing all along. And yes, it does initiate attacks. It does initiate resistance from the enemy.

For example, Paul says that the scriptures make us wise unto salvation. One of the illustrations of this in the Old Testament is Solomon, who was very much like an apostle. He was very business like - he scaled he reorganized Israel, he restructured it. But the downfall of Solomon was he didn't have a prophetic voice in his life. He didn't have anybody calling him to an account, and so it got to his head. He became arrogant and prideful about the success that he was seeing. And so there's some internal dynamics, I think, as well, that if the enemy can separate apostles and prophets, then it's just a matter of time. You know, pride goes before destruction, in a hottest spirit before a fall, A prophet is going to keep an apostle humble. The prophet is going to call him out. The apostle needs the prophet to help them stay on course with God, otherwise they can get taken out by the spiritual forces of darkness

**[TEXBOX: Ephesians 4:7-10]**

Now Paul keeps on going in verses seven through ten of Ephesians three. So let's just take a moment to read through this passage. There's a couple interesting things in this passage. Paul basically says that the new expressions of the church that emerge among the nations as a byproduct of the Ministry of apostles and prophets, it reveals the wisdom of God to the spiritual forces of evil in the heavenly places. Now, basically, what this means is that the spiritual forces of evil thought that their successful coup against God and their attempts to co-opt the nations had permanently fixed the fate of the nations. They were kind of like sitting back thinking, hey, we won the championship. And what God is saying is that “no, when apostles and prophets join together and stay together and work together to accomplish this transnational, this multi ethnic mission, it sends a message to the spiritual forces of evil that are in the heavenly realms that says, “God has been wiser than you, and he's had this plan that he's been working on all along. And he’s going to undo everything you have done.”

Do you think that these spiritual forces of evil are just going to sit back and watch apostles and prophets do their thing and to take back the nations for God? Do you think they're just going to sit back and watch that? Well, of course, they're not. If you're a part of the hostile spiritual forces of evil, you're going to actively resist the mission of apostles and prophets, and one of the ways you're going to do that is you're going to seek to divide apostles and prophets from one another, so that they cannot effectively steward the mission that God has given them to carry out his multi ethnic mission among the Nations. There's a lot at stake with the spiritual forces of evil who've been working for the past at least 6000 years to frustrate God's progress, to glorify and develop human beings into what he created them to be. They're not going to just sit back and watch us do this. They're going to actively conspire against apostles and prophets in their foundational role in the church.

**[TEXBOX: Ephesians 6:10-12]**

Now this is one reason why, you know, Paul warns us in Ephesians 6 that our primary enemy is not flesh and blood, but it's actually rulers, authorities, cosmic powers of this present darkness and spiritual forces of evil in heavenly places. There is a system of fallen divine beings that rule over the nations.

**[DIAGRAM: word chart identifying and defining spiritual beings]**

There's different theories about this, but I think these terms are likely to be presented as a hierarchy of hostile beings that work together to hinder human development. And if you think about it, it makes sense that Paul would write this at this stage in his life. Ephesians was written really late in his career. As he travels around to these different regions, the different cities, these different places in the Roman Empire, he likely starts to notice a pattern of different spiritual forces that are at work in different regions and different cities. Now the book of Ephesians is actually the richest and diverse when it comes to terminology of spiritual forces of evil. The only one that comes close to it is the book of First Corinthians, and it's hanging behind the book of Ephesians - it uses eight different terms. The Book of Ephesians uses nine different terms to describe these spiritual forces of evil. Now, guess where Paul wrote first Corinthians? He wrote it in Ephesus, which is where you had all these people engaged in the occult, opening doors, all kinds of spiritual forces of evil coming in. And Paul's most difficult ministry took place in Ephesus, and it's probably there that the Lord revealed to him. There's a lot more to these spiritual forces than you think, and there's a lot more variety to them than you've probably been led on to. It's not until later that he writes Ephesians that he kind of gives us the broadest range of terminology for spiritual forces in the book of Ephesians.

I want to close this out here just by revisiting this framework that we introduced in a previous session.

**[DIAGRAM: Matrix of apostle prophet, factory, family, flimsy, fantasy]**

The work of the enemy is intended to divide apostles and prophets, and it's not just to break up their efforts so that they become less effective. Okay, that is true, that is a part of their strategy. But once they get them divided, they also work to further corrupt and bring further destruction in an apostles life, or in a Prophet's life. Okay, one of the most effective things to do is for for the enemy. One of the most effective strategies that an enemy can have on apostles is for apostles to go out and launch a mission without any awareness or any preparation or any equipping to face the spiritual forces of evil that they're going to encounter when they go out there. And prophets are intended to come alongside apostles, and they are the intelligence department. Okay, they're the ones who are wired to be sensitive and to detect the work of the enemy in a particular context, in a particular mission. And when apostles go out on mission without prophetic equipping, without prophetic people, they become even more vulnerable to the attacks of the enemy. They're setting themselves up to be overcome and just beat down by the work of the enemy there

**Spiritual Warfare**

We know people doing apostolic work and they experience the warfare that comes against them from entering new territories and trying to establish new churches and ministries – it’s terrible. It's horrific. They get taken out. Their families get taken out. The movement gets taken out. We also know prophetic people that are living in this place of spiritual warfare all the time, but are not connected to an army of believers. They're not connected to a family. They're not connected where their voice is heard and where people are honoring one another, discerning the intelligence that comes from the Holy Spirit, to be able to have effective battle strategies that reveal what's God's will is, what's man's will is, and where is the enemy, and to know where to go and why. For example, there were parts where Paul wanted to advance but the Lord would tell him, “No.” Or at other times the resistance came from Satan. How did he know the difference between God saying now and Satan resisting him?

In order to partner with God in ruling over the forces of evil in particular places, we need to come together. We're not going to have much breakthrough in the western culture until we believe the apostles and prophets can come together to unveil these things, to start living into it in a united front of love. And then that can be replicated through the rest of the family of God, the household of God, so we can go together as an army to dethrone principalities.