LEVEL II:
GROWING IN CHRIST

SESSION TEN:

VARIETY OF MINISTRIES (cont)
SESSION TEN AUDIO MESSAGE:

Generational Transfer
by Lou Engle

Lessons are to be distributed from the Training Center only, please.

ANSWER KEY TO LAST SESSION’S SELF TEST QUESTIONS:

CHAPTER FIFTEEN. Spiritual Authority and the Things We Love.
1.d, 2.b, 3.c, 4.a, 5.d, 6.b, 7.d, 8.b.

CHAPTER SIXTEEN. The Pathway to Power.
1.c, 2.b, 3.b, 4.c, 5.d, 6.b, 7.a, 8.d.
THE APOSTOLIC ANOINTING

by Francis Frangipane

Working with the Holy Spirit, citywide church leaders are receiving the Lord’s concern for the entire living church in their regions. To the degree they are building one body of Christ in their city, they are under the apostolic anointing.

Before we proceed further into this section, there are certain apprehensions we want to defuse. The first is that some may think our goal is to build a new denominational structure. This is completely untrue. The zeal which consumes us, and the love which compels us, is for our Father’s house. Our goal, which we believe is God’s goal, is to see the born-again church functionally and relationally united under the blood of Christ.

It is our perception that the Lord does not want to eliminate denominational relationships nor separate congregations from the heritage of their forefathers. The Lord does not want to eliminate—but to integrate—what we each have received, that light may be given “to all who are in the house” (Matt 5:15). We believe God’s purpose is not to break off national affiliations, but to heal and establish relationships locally.

We also want to remove any sense of human pressure concerning citywide prayer. The desire to pray with other pastors and churches is a gift which God Himself works into the individual. To pluck this fruit prematurely is to have a crop that is both bitter and hard. Those who embrace citywide prayer should do so because of revelation born of God. To seek to motivate pastors or leaders by pressure or manipulation will only breed resentment among them; they will fail to find the sweet pleasure which comes when leaders willingly seek God together. If you are concerned about your pastor, “pressure” heaven with prayer, and then leave this work of grace in the Creator’s hands.

To those who are not yet involved, let me assure you: the nature of the born-again, praying church is to appeal to God for you and the rest of the body of Christ. Anyone who exudes an attitude of superiority does not represent our heart nor the heart of God. In truth, our focus is not on becoming leaders, but followers of Jesus; not on a new doc-
trine, but on obedience to the directives of Christ. We consider all elitism to be arrogant and an attitude God resists. The humbling of ourselves from religious pride was the first stronghold to fall, enabling us as pastors from different denominations to flow together. God help us that it not be the first sin to arise in this new stirring of God!

Our prayer is that this message will help initiate a new and holy beginning of the house of the Lord in your city. Let us also note that if a church recognizes Jesus as Lord, and sees the need to be spiritually reborn—if they hold to the truth of the Scriptures and long for the personal return of the Lord Jesus—then we receive them as our brethren. We recognize that Jesus is not only the way to the Father, He is also the bridge to one another. We present to you no other plan or organization than a union born and established by Christ Himself.

**WHAT IS THE APOSTOLIC ANOINTING?**

The first century apostles left us more than their words; they also left us their anointing, through which we can build the house of the Lord. As we submit to their instructions, and as we are built upon Christ the Cornerstone, grace is being granted to restore the living house of the Lord.

But what is this apostolic anointing? In the same way a pastor is empowered by God to unselfishly care for his local congregation, so the apostolic anointing awakens local leaders to work together for the benefit of the expanded citywide body of Christ. It is a love-motivated awareness that the church is one and, as such, when one member suffers we all suffer.

When I speak of an apostolic anointing, I am not necessarily referring to the office or restoration of modern apostles. Whether God gives us apostles or not, we have one who is our apostle: Christ, “the Apostle and High Priest of our confession” (Heb 3:1). Although invisible, it is He who is guiding, building and setting in order His church. He is with us, even to the end of the age. When I speak of this anointing, I am referring to a unique grace coming from Christ the Apostle, through the first century apostles, which is settling upon obedient leaders in local Christian fellowships today. These citywide pastors, leaders and intercessors are reading the apostolic directives given to the early church as though the New Testament was just written yesterday specifically for them:

There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.

—Ephesians 4:4–6
Those anointed with this fresh oil appreciate and respect the diversity of ministry that is already resident in the leaders of the praying, citywide church. They recognize that God has been at work, teaching and guiding leaders to serve in specific strengths and graces. They also recognize that they each have received from God an eagerness to pray for, and with, other pastors. They recognize that each individual pastor in their fellowship of citywide leaders is a unique product of the grace of God; they need one another to complete the work God has for their city.

Our uniting with other churches must be free of subtle desires for control. In spite of the problem of sin in the ministry, we should beware of setting up a premature or legalistic standard of accountability, lest we cut off the flow of grace to our work. This first stage of unity is relational, where we are more concerned with our brethren’s needs than their creeds. Of course, if an individual is practicing obvious sin or teaching blatant heresy, he should be approached in meekness according to the Lord’s instructions in Matthew 18: 15–17. However, our focus is not upon where we have come from, but upon where we are going and with Whom. After love and friendship is established, correction, in many cases, will take care of itself.

Many in the past have tried to unite the church through governmental or doctrinal conformity. Yet they have failed simply because knowledge instead of the Lord Jesus Christ was the centerpiece of their approach. Consequently, even their desire for unity became divisive, for only those of like standards or givings eventually clustered together. At this point, let us maintain the standards we each have received from God without putting any burden upon one another other than genuine love.

“Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty” (2 Cor 3:17). I am listing liberty as a vital priority because our spiritual freedom is an evidence of the presence and involvement of the Lord.

“It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery” (Gal 5:1). Without freedom to maintain differing doctrinal views or procedures on certain peripheral issues, we will only be exchanging an old form of slavery for a new one.

There will be great variety and power released as individuals with contrasting gifts begin to flow together. In Acts 13:1–2 we read of “prophets and teachers,” who were “ministering to the Lord and fasting.” Not out of corporate board meetings but out of corporate prayer and dependency upon the Lord comes divine directives and ministry

[It is important to note that the only time we see the Holy Spirit commissioning apostles, outside of those who had been with Jesus, the event is birthed through citywide unity and prayer. Now, let me balance that statement by saying I know that, through the ages, God has raised up unique leaders who, with apostolic authority, founded denominations and world-reaching associations that changed the world around them. However, shouldn’t we at least be mindful of the credibility and authority given the citywide church to recognize and ordain those whose life exemplifies the Christ-centered unity portrayed by leaders in the early church?]

Let us also remember that the authority of the apostolic anointing is not merely an administration of church order; it is the administration of Christ in His church, with all the esteem and diversity that emerges through a many-membered body. We need church administration, of course, but the “administration of Christ” is not to be confused with the ability to organize church dinners or special events. We all appreciate good administrators who streamline operations and facilitate the success of our projects, but the apostolic anointing draws our attention to God’s plans, not man’s.

APOSTOLIC PRAYER

At the core of the apostolic anointing is prayer. The early apostles were devoted to words of Jesus and citywide prayer, meeting daily for prayer at 3:00 p.m. in the temple. These leaders were deeply dependent upon the power of God in their lives. The apostolic anointing is not something that simply falls on someone who always had a natural ability to lead; it falls upon those leaders who have come to the end of themselves, who are desperate for a true move of God in their cities, and dependent upon God to produce it.

Apostolic prayer is concerned with the foundations of the church being laid upon the work of Christ on the cross and the work of the cross in the believer. Indeed, apostolic prayer is also a “birthing prayer.” Paul taught, “My children, with whom I am again in labor until Christ is formed in you” (Gal 4:19). There are dimensions in the ministry of the church that will not come forth until pastors and intercessors pray in the power of this apostolic birthing of the church.

Those under this anointing will be so inflamed with a passion for redemption that the Lord will lead them into extended periods of fasting and prayer. As a result of this apostolic prayer, of Christ actually being “formed” in the church, many cities will be brought to deep repentance. Indeed, under the apostolic grace there will be those upon whose “prayer-shoulders” God places the burden for their cities. They
will not sleep without praying for their communities, actually assuming a place of responsibility for the spiritual condition of the region. They will see a direct correlation between their personal prayer life and the advances or retreat of the enemy in their city.

One may question such spiritual responsibility. However, it is not unlike the ministry Martin Luther carried in Germany. He said, “If I miss prayer one day, I feel it; if I fail to pray two days, the entire church feels it; should I not pray three days, all Germany suffers.”

Finally, it is under the apostolic anointing that true spiritual fathers are being restored to the church. When we consider the apostolic, let us think of mature leaders who care for the condition of the church, who seek to restore the church to Christlikeness, and who will walk in prayer and love until the Father’s house becomes a place, not only of divine visitation, but God’s habitation on earth.

Let’s pray: Lord God, it is our fervent desire to see Your house restored in unity, love and power. Yet, we acknowledge that no house we build is worthy or capable of receiving You. Nevertheless, You have promised to take humble, contrite people, who tremble when You speak, and make of them a house. Lord, grant us fathers who serve under the apostle of the church: Jesus Christ. Father, we yield to Your ability to make us a united dwelling where prayer and love transform our communities. Master, give us, even Your church in our city, an apostolic anointing. In Jesus’ name. Amen.

—from the book, The House of the Lord, Francis Frangipane

SELF TEST, CHAPTER SEVENTEEN

(Remember, we are looking for answers that correspond with THIS training. A list of answers will be available.)

1. Our goal, which we believe is God’s goal, is to see the born-again church functionally and ________ united under the blood of Christ.
   a. tolerably
   b. superficially
   c. relationally
   d. professionally

2. The Lord does not want to eliminate—but to ________—what we each have received, that light may be given “to all who are in the house” (Matt 5:15).
   a. investigate
   b. integrate
   c. secure
   d. bind
3. We recognize that Jesus is not only the way to the Father, He is also the ________ to one another.
   a. Lord
   b. Savior
   c. brother
   d. bridge

4. Those anointed with this fresh oil appreciate and respect the diversity of ministry that is already resident in the leaders of the praying, ________ church.
   a. apostolic
   b. international
   c. pentecostal
   d. citywide

5. This first stage of unity is relational, where we are more concerned with our brethren’s ________ than their creeds.
   a. sins
   b. weaknesses
   c. needs
   d. skills

6. Let us maintain the standards we each have received from God without putting any burden upon one another other than genuine ________.
   a. truth
   b. love
   c. doctrine
   d. correction

7. Without freedom to maintain differing doctrinal views or procedures on certain peripheral issues, we will only be exchanging an old form of ________ for a new one.
   a. religion
   b. law
   c. slavery
   d. covenant

8. [Those under this anointing] will see a direct correlation between their personal prayer life and the advances or retreat of the ________ in their city.
   a. programs
   b. enemy
   c. athletes
   d. pastors
CEDAR RAPIDS’ UNITY

by Francis Frangipane

When I first worked on this chapter, I used a shortened title, “CR Unity.” However, as I pondered its use for the school, suddenly the sound of the title took a little twist in my mind, and instead of reading CR Unity, it read “see our unity.” Perhaps it is important to “see our unity” and understand some of the more practical things we have seen accomplished here in Cedar Rapids, Iowa.

A NEW AND RECENT TREND: Unity

For a great many years, the church has had books and articles on developing unity at the local church level. However, before 1990, to my knowledge, it had been nearly impossible to find information on unifying the larger, citywide body of Christ. Today, there are numerous books and articles being written, as well as hundreds of organizations that have been established, whose sole purpose is to facilitate oneness of spirit within the larger, more diverse church.

Here in Cedar Rapids, Iowa, since the early 1980s, we have done a number of things to serve this wonderful rebuilding of the Lord’s house. At first about a dozen pastors and I met monthly for prayer, then our prayer times moved to weekly, and now we enjoy a variation of citywide prayer twice a week. We’ve prayer walked and marched for Jesus; pastors have exchanged pulpits and given offerings to other congregations as the Lord led.

Of course, not all the churches were involved in all things. In fact, some wouldn’t be caught dead in any form of unity with other churches. Still, our unity consists of up to 35 to 40 congregations from differing backgrounds and races, with up to 70 other churches that have been at least supportive, if not participating, during wider city events. Although these other churches do not actively participate in citywide prayer, we are allies who enjoy unity of Spirit and Christian charity. Our Tuesday pastors’ group eventually took the name, “The Greater Cedar Rapids Prayer Alliance.” We meet at noon in one of our representative churches and usually spend a month with the host congregation, standing with...
that church and specifically praying for its spiritual prosperity, as well as praying for other local and national needs.

**OTHER EVENTS**

Over the years, our churches and pastors have done many things together. Cedar Rapids became the safest city of those with a population of over 100,000 people in the USA in 1989. During a time when violent crime increased by 11% in the state, Cedar Rapids saw a 17% decrease. Prayer was the only primary difference between us and other Iowa cities.

As churches, together with our mayor, police chief and other city officials, we have even covenanted with God at the Cedar Rapids city hall. Our vision was that our city would be a “city of refuge,” free from racial injustice, a place where an interceding spiritual priesthood of believers would bring redemption and reversal to every satanic assault—where the peace and authority of Christ would prevail. Then the Lord opened doors so that the media proclaimed our covenant of peace throughout the entire region.

Additionally, for the last two years we’ve enjoyed monthly citywide racial reconciliation services, and over the years we celebrated several Concerts of Prayer. In the early 1990s, after leading the mayor to Christ, for 18 months we prayed weekly with him, other pastors and city officials in the mayor’s office. Our prayer at the mayor’s office led to us having over thirty months without a murder in the city. We’ve had several evangelistic rallies (including Heaven’s Gates, Hell’s Flames; Convoy of Hope) where over 5,000 souls came to Christ.

Soon after the Columbine tragedy, the satanic singer Marilyn Manson was scheduled to come to the city. After trying in vain to see this event cancelled, the Holy Spirit gave youth pastors and senior pastors a plan, which was to show those attending this event the love of Jesus. We purchased hundreds of pizzas and thousands of soft drinks and gave them to the kids who came. Christian police prayer-walked the convention center, while scores of churches prayed. Besides being a testimony to the city and a number of kids coming to Christ, Marilyn Manson stopped midway through his show and stormed off the stage. In fact, he cancelled his whole tour for the next nine or so months. On his web site where his webmaster records the results of his concerts, for nine months the last concert’s report read, “There were true Christians who loved us in Cedar Rapids.”

There are still many, many other events and united outreaches, from youth pastors hosting rallies in high schools to the city rejecting every “riverboat” gambling attempt put on the ballot. Yet, there is also the simple, yet profound effect of possessing loving relationships among pastors. As the Lord promised, where the brethren dwell together in
unity, there the Lord commands His blessing: life forevermore (see Psalm 133). We certainly are not perfected yet, however, in very real and tangible ways, we’ve enjoyed God’s “commanded blessing.”

**AT THE SOURCE OF OUR POWER: THE CROSS**

What I want to communicate, though, is a hidden thing that I believe has kept the ball rolling toward citywide unity and will, hopefully, lead to lasting revival in the future. That thing has been the cross. When I refer to the cross, I am not speaking of Jesus’ cross where He died, but the disciple’s cross, where Christ has called us as leaders to lay down our lives and preferences for His will.

It has taken us years to get where we are. We’ve had times where prayer attendance has dropped, but a core of us have kept the vision, even when there seemed to be legitimate opportunities to give up.

On a personal level, I have been slandered, physically attacked by satanists, received death threats and called the “Antichrist” himself (for my stand on unity). Yet, the Lord has never let me stop believing or working toward seeing His John 17 prayer for unity fulfilled. If there is going to be progress in a city, it is because someone is willing to pay the price. That is what the cross does: before breakthroughs come, the cross positions us to pay a price that no one else sees. The consequence is, in a more functional way, the old self is forced to die so that Christ can actually live and move through us.

The cross not only crucifies what is wrong in us; it crucifies us. I exceedingly love our local church, River of Life Ministries. But I’m going to confess that, as the pastor of a local church, there are times when I have been self-centered in my service to the Lord. What I mean is that I’ve wanted my church to be blessed more than other churches. This desire is not pure. For, when a breakthrough occurs in another congregation, I have had to die to my own self-centeredness. Otherwise, envy, or my personal insecurities, would create divisions or little schisms fed by my pride.

So, when God blesses other churches, we promote them from our pulpit. When special services are going on elsewhere, we advertise them in our bulletin and encourage our congregation to go. In so doing, the self in me dies, but Christ in me moves forward in ever-increasing freedom.

The issues that divide churches are not so much doctrinal as personal. As leaders we are too insecure. We teach “eternal security” yet live with insecurity when another church succeeds. Jesus said that unless a grain of wheat falls to the ground and dies, it abides by itself alone, but if it dies, it will bear much fruit (see John 12:24). He was not only speaking of His own death, but ours. For in the very next verse
He adds, “He who loves his life loses it, and he who hates his life in this world shall keep it to life eternal” (v 25).

But what is true on a personal level is also true on a church-wide level. As a church body, if we do not die to self, we will abide by ourselves alone. It is only if we die to self-centeredness that we will truly bear much fruit. That doesn’t mean we abandon our individual programs or unique congregational concerns, but our vision and direction is bigger. We begin to receive Christ’s perspective of the church.

Selfishness, envy, jealousy, pride and ambition will always, in some measure, be obstacles we must overcome because they are elements of the flesh nature. These are dimensions of our old life that we must crucify en route to revival. As we do, more of the person of Christ will be revealed through us. This is the apostolic anointing in its practical manifestation. It is the unveiling of Christ in leaders and intercessors, uniting us as one. Beloved, where Christ is revealed, heaven accompanies our efforts to turn our cities toward God.

—from The River of Life Mailer, Francis Frangipane

SELF TEST, CHAPTER EIGHTEEN

(Remember, we are looking for answers that correspond with THIS training. A list of answers will be available.)

1. Some wouldn’t be caught dead in any form of _______ with other churches.
   a. worshipping
   b. religion
   c. unity
   d. fellowship

2. Our vision was that our city would be a “city of refuge,” free from racial injustice, a place where an interceding spiritual priesthood of believers would bring redemption and reversal to every satanic assault—where the peace and _______ of Christ would prevail.
   a. justice
   b. mercy
   c. grace
   d. authority

3. As the Lord promised, where the brethren dwell together in unity, there the Lord commands His _______:
   a. thunder
   b. blessing
   c. army
   d. angels

4. The disciple’s _______ where Christ has called us as leaders to lay down our lives and preferences for His will.
   a. will
   b. choices
   c. ways
   d. cross
5. Before breakthroughs come, the cross positions us to pay a price that no one else ________.
   a. cares about
   b. does
   c. sees
   d. carries

6. The old self is forced to ________ so that Christ can actually live and move through us.
   a. stay strong
   b. change slightly
   c. rebel
   d. die

7. The issues that divide churches are not so much doctrinal as ________.
   a. theological
   b. personal
   c. positional
   d. governmental

8. Selfishness, envy, jealousy, pride and ambition will always, in some measure, be obstacles we must overcome because they are elements of the ________ nature.
   a. flesh
   b. mother
   c. other
   d. real