



Module : Understanding, Accessing & Growing in GRACE

Session 6 : Partaking of Apostolic Grace¹

Focus : Sharing in the Unique Grace Given to Your Spiritual Father who is either an Apostle or is Covenantally Connected to One

You are All Partakers of Grace with Me. {Phil.1:7c}

If you pose the question “*Who wants to access profound measures of the Grace of God?*” to any audience, you will probably get a full showing of raised hands. Yet, one of the most powerful biblical ways of accessing more grace is probably the least understood and still the least engaged. **This would be accessing grace vested in and through an authentic apostle of God.**

Note the following:

1. In our prior session we demonstrated from the Scriptures that the GRACE of God is primarily embedded within the WORD of God.
2. Further to this, we also started to illustrate that whilst the WORD of God has grace inherent within it, and that to a degree you can personally access that grace through your personal diligence and devotion to private study of the Word, the pre-eminent means of substantial grace transfer to you would be via the Word or teaching released through the individual God has placed over your life as a spiritual father in the Lord.
3. This spiritual father may or may not be one of the five ascension gift ministers (i.e. apostle, prophet, evangelist, pastor or teacher), but essentially functions as an elder (a ‘Senior Elder’) whose function it is to demonstrate to you the nature and intent of the Heavenly Father, irrespective of his/her ministry calling.²
4. It is essential that this spiritual father is connected to an apostle, from whom they themselves draw grace through the doctrine and life of that apostle to whom they are relationally and covenantally joined in a sincere and deep manner. This truth is unpacked in an elementary fashion in the present study.

Apostles, together with other ascension gift ministers, have clearly defined general goals laid out in Ephesians chapter 4. We called these ‘ascension gifts’ because Jesus gave these gifts to men

upon His ascension back to Heaven after the event His resurrection. Theologians often refer to them as 'five-fold' offices.

Eph. 4:7-11

But to each one of us **GRACE WAS GIVEN** according to the measure of **CHRIST'S GIFT**. Therefore it says, "When HE ascended on high, HE led captive A host of captives, And HE gave gifts to men." (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And He gave **SOME** as **apostles**, and **some as prophets**, and **some as evangelists**, and **some as pastors and teachers**.

Paul was an apostle of God. He was confidently convinced of the fact that as an apostle he was GIVEN a GRACE configuration intended for the Gentile nations and the entire church as a whole. Note his views expressed in the following Scriptures:

1. Apostles have Grace to Impart

First, understand that God in His sovereignty and wisdom has elected to endow apostles with extra-ordinary and very peculiar expressions of His grace, meant to benefit the church.

1 Cor. 12:28 And God has appointed in the church, **first apostles**, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *various* kinds of tongues.

Grace is strongly resident within all five-fold ministers, but we are zoning in on apostles as the foundation of not just the five-fold offices but of any other gift or ministry expression in the church.

Eph. 2:19-22 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of **God's household**, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the **corner stone**, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a **dwelling of God in the Spirit**.

Eph. 4:7,11 But to each one of us **GRACE** was given according to the measure of Christ's gift.... And He gave some as **apostles**, and **some as prophets**, and **some as evangelists**, and **some as pastors and teachers** ...

Each of the five-fold offices are specific dimensions of Christ Himself – which He gave to men, through whom He will express Himself. Therefore the expression of a specific ascension-gift ministry is an expression of a unique facet of Christ, who Himself is 'full of grace'. Thus the

operation of the five-fold ministry is the methodology by which the resident grace in Christ is measuredly, progressively and incrementally distributed out to people, 'grace upon grace'. You cannot afford not to experience, engage and so be enriched by the grace of Christ resident in ANY of the five-fold/ascension gift ministries. All FIVE are essential for your complete maturation as a son of God in Christ. We all need the grace and ministry of APOSTLES, PROPHETS, EVANGELISTS, PASTORS AND TEACHERS. To marginalise any of the above is to stay immature and so not access the FULLNESS or COMPLETENESS of the grace of Christ.

Apostles are FIRST in the order of any listing of ascension gifts in the Scriptures. This does not suggest that other gifts are of lesser importance. Whilst all are of equal importance since all are expressions of Christ's grace, apostles are first in rank and functionality. Mysteries and revelation of God's design and purposes for His church are given to them and prophets (Eph.2:20), and hence the operation and functionality of all other ascension gifts must flow forth from this apostolic revelation. Apostles and prophets are 'keys to knowledge' (Luke 11:49-52). In this sense Prophets, Evangelists, Pastors and Teachers are to be apostolically minded.

Indeed, each of the ascension gift ministries are to have its peculiar effect on all of the other ascension gifts, and indeed upon the entire church, e.g. Apostles, Prophets, Evangelists and Teachers should all have a pastoral caring heart; although all are distinct, all should be evangelistic (e.g. Timothy, an apostle³, is encouraged to do the work of an evangelist⁴); all should have a strong capacity to teach; all should be prophetic and sensitive to the voice of the Spirit.

While each one has a predominant strength, each one's unique strength does not preclude any of them from the composite grace of all the others. Five is the number of grace – and hence it will take all five-fold ministries to manifest the most complete expression of the GRACE of CHRIST.

The general objectives or outcomes of the grace or ministry of the five ascension gifts of Christ are catalogued in point (2) below. Here I want to briefly state what the specific GRACE in each of the five-fold ministry gifts will uniquely produce in us:

- ❖ The **grace of Christ in an Apostle** is focused on BUILDING Christ within each son of God individually and the Body of Christ corporately. Their emphasis is strongly doctrinal and they seek to accurately shape the belief system and functionality of the church (See Acts 15:1ff.). We are what we believe – as a man thinks, so is he. After exposure to this grace you should believe right and so live right.
- ❖ The **grace of Christ in a Prophet** is not simply focused on prophesying, but to impart to the entire church the capacity to hear God personally, and also to "hear, see and perceive the eternal plan of God for the corporate church and for their personal lives"⁵. After exposure to this grace, you should HEAR more acutely and understand the grand scheme of God more comprehensively.

- ❖ The **grace of Christ in an Evangelist** is not focused on sharing the Gospel of the Kingdom to unbelievers, but is also designed to impart a love for the lost to the church and to “train and enhance the skills of the church to reach the lost.”⁶ After exposure to this grace you should love all unbelievers and actively seek to share the Gospel of the Kingdom with them as led by the Holy Spirit.
- ❖ The **grace of Christ in a Pastor** is focused on imparting the capacity to all believers “to love and care for each other and to also exhibit this love and care to the world”⁷. After exposure to this grace you should develop an intense love for people everywhere.
- ❖ The **grace of Christ in a Teacher** is focused on imparting theoretical and practical knowledge of the Word of God so that every believer may know God”⁸ more deeply. After exposure to this grace you should understand truth more precisely and also have a growing ability to teach others also.

2. Apostolic Grace is Vital for Personal and Corporate Maturity

‘Grace’ and ‘apostleship’ belong indissolubly together.

Rom. 1:5 Through whom we have received **GRACE** and **APOSTLESHIP** to bring about the **obedience of faith** for the sake of his name among all the nations.

You cannot divorce grace from that of apostleship. Sitting under the ministry of an Apostle is a practical way to position yourself to access profound grace intended to mature you. This positioning could take place directly by virtue of your placement under the ministry of an apostle, or indirectly through your placement under a spiritual father/elder/spiritual leader who may not be an apostle, but who is apostolically connected to an Apostle.

The grace given to apostles is to accomplish their function. Grace has been given to them for the accurate building and progressive perfection of the church, the house of God, into the exact representation of the nature of Christ, until sons of God attain the fullness of the measure of the stature of Christ.

1 Cor. 3:10 According to the **grace** of **God** which was **GIVEN TO ME**, like a wise **master builder** I laid a foundation, and another is building on it. But each man must be careful how he builds on it. For no man can lay a **foundation** other than the one which is laid, which is **Jesus Christ**.

In Ephesians 4:12-16, the Bible specifically enunciates what grace, given to ascension-gift ministers, is designed to accomplish.

Ephesians 4:11-16

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

Note the Outcomes:

1. The equipping of the saints for the work of service.
2. The building up of the body of Christ.
3. Attaining to the unity (i.e. oneness) of the faith.
4. Attaining to the knowledge of the Son of God.
5. Attaining to a mature man, which is further described as ...
 - a. The measure of the stature, which belongs to the fullness of Christ.
 - b. The inability to be deceived by demonic schemes.
 - c. Speaking the truth in love.
 - d. Growth in all aspects into Him who is the head, even Christ, whose expression is not individualistic but corporate within a culture of love.

The list above paints the picture of individual and corporate maturity. This is what Five-fold ascension gift ministers, particularly apostles, seek. To dis-esteem, disregard and neglect or to despise Christ's grace resident within Five-fold ministers, is to forgo the means and opportunity God has afforded to us all to mature.

3. Apostolic Grace is Communicated Through Doctrine

The early church devoted themselves singularly to doctrine or teaching. This is called 'apostolic doctrine/teaching'.

Acts 2:42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Apostolic doctrine has its source in the revelation of God's Word by the Spirit of God, who unveils it to apostles (and prophets), who then communicates it to the other five-fold ministers and to the church.

Eph. 3:4,5 By referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the **Spirit**.

This teaching determined their fellowship, breaking of bread and prayers.

The grace of God vested within apostles is the authority and legitimacy by which they function. By grace they speak, teach, preach and even write. Note also in the texts quoted below, it is obvious that their primary mode of transfer of this grace is through SPEAKING (teaching, preaching, etc.)

Rom. 12:3 For through the grace GIVEN TO ME I SAY to everyone among you ...

Eph. 3:8 To me, the very least of all saints, THIS GRACE WAS GIVEN, to PREACH to the Gentiles the unfathomable riches of Christ

Rom. 15:15-16 But I have WRITTEN very boldly to you on some points so as to remind you again, because of the GRACE that was GIVEN ME from God to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit

Col. 1:28-29 We **PROCLAIM HIM**, admonishing every man and **TEACHING** every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me.

1 Peter 1:13 Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the GRACE to be BROUGHT TO YOU at the REVELATION of Jesus Christ.

The phrase "which is brought to you" is literally rendered in the original Greek as 'which is announced to you'.

5. Spiritual Leaders (Fathers) Receive Grace From Apostles

(As well as from other Ascension Gift Ministers)

In our previous session we made reference to Paul's three-year stay at Ephesus, where he essentially developed leaders through his daily teaching of God's Word. These leaders were 'ELDERS' or spiritual fathers over several spiritual households or churches scattered within the city of Ephesus. Upon his departure, Paul commended these elders to the 'WORD OF GOD'S GRACE' as they would continue their function.

Acts 20:32 "And now I COMMEND you to God and to the WORD OF HIS GRACE, which is able to build you up and to give you the inheritance among all those who are sanctified."

Later, Paul established Timothy as a delegated apostle over the church at Ephesus (1 Tim.1:3). By this I want to demonstrate that the leaders of the different churches in Ephesus were connected to an apostolic source represented first in the person of Paul and later Timothy. This arrangement is God's design and protocol for disseminating profound apostolic grace to leaders, who in turn would dispense this grace to the sons of God under their care.

Types and shadows of this can be found in the Scriptures. Here are just two examples ...

- (A) Moses is a type of an apostolic figure. Under his leadership **God rained down manna, which we proved in session one, was symbolic of GRACE.** The process by which each Israelite would access the manna was the following (see Exodus 16):
 - (i) The Manna would be found daily (for six days in each week) under a **blanket of dew** wherever the cloud was. Dew is a metaphoric depiction of **God's Word** – or specific speaking – see Deut. 32:2. **Wherever God's speech is, there grace is.** Moses' directive from God was to follow the cloud. Hence, under his leadership, he led Israel to where they would access the manna (grace) under the Word (dew – see Deut. 32:2).
 - (ii) Each **father or head of a household** (a term akin to an elder or spiritual leader) would go to where the manna was and **collect sufficient manna** according to what his household would need for the day (On the sixth day he would collect twice as much because the seventh was to be a Sabbath day of rest). Some collected much and others less, based on the need or capacity of the house. Grace is abundantly available; our capacity to receive it must increase.
 - (iii) Each Israelite in their different family groupings in the entire 'nation' would feed off the manna which the father collected.

- (B) Consider the miracle of the feeding of the five thousand recorded in John 6 and Luke 9:12-17). Five loaves and two fish fed five thousand men (not counting women and children) who sat in groups of fifty. **Five, in Biblical numerology, indicates GRACE.**
- (i) The **bread was symbolic of Jesus Himself**, the Bread of Heaven – akin to ‘manna’
(see John 6). Grace is inherent in the Word. Jesus, in this context, is the source of all grace – He is full of ‘grace and truth’. **Bread denotes the Word of God, pregnant with the ‘grace’ of Christ.**
 - (ii) **The twelve** disciples represent the **apostolic principle**. Five loaves also denote ‘grace’; the number five is symbolic of ‘grace’. Bread (word) is given to the apostles, in whose hands, when they dispense it, have the effect of multiplying it to many people.
 - (iii) Five thousand men (not counting women and children) were present, subtly suggesting that the **men were symbolic of the fatherly headship principle** – viz. these men were **fathers of families**. The men were instructed to sit down (denoting a posture of readiness to feast) in groups of fifty. The bread was dispensed to the multitude (organised in groups of fifty men or spiritual fathers) via the hands of apostles, not arbitrarily or haphazardly, but in an arrangement that was orderly. **A specific apostle** would have been **sent to a specific group**, highlighting the reality that an apostle is sent to a specific people, not all people (*1 Cor.9:2 – ‘If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord’; Consider also Paul was sent as apostles to the Gentiles and Peter to the Jews – Gal. 2:7-8.*
 - (iv) I believe, in keeping with the distribution of manna in the Old Testament, the bread (Word), laden with the **grace of Christ** who blessed it and thereby infused His substance into it, would have been **communicated to the father** of a group by the hands of an apostle. This **father would in turn distribute the grace** of Christ from an apostolic medium to **all in his household**. In this way, ‘**apostolic grace**’, with all of its inherent potential, is disseminated to **multitudes, who can now walk effectively in it.**
 - (v) That the apostolic is foundational to and inclusive of other ascension gift ministers, is symbolically depicted in the fact that FIVE loaves (also alluding to five-fold ministry) is given to TWELVE apostles to distribute. So, **in the twelve (apostolic), is the five (five-fold);** and vice versa, i.e. **in the five is the twelve (five-fold ministry is characterised by the apostolic).**

- (vi) The number fifty, by which the multitude was orderly arranged, denotes that the entire group as a **people or community was GRACE-characterised**. If the number 'five' denotes grace, then 'fifty', a multiple of 'five', is symbolic of **MULTIPLIED GRACE**. We must become **A PEOPLE OF GRACE**. Peter captured this when he said 'Grace be MULTIPLIED to you' (2 Pet.1:2). Fifty also indicates 'Pentecost, liberty, freedom, jubilee and deliverance'⁹. These are outward expressions of amplified grace. A people of grace can walk in these blessings.

So, ...

The source of Grace was present, i.e. Jesus, the Eternal Word (logos).

The means of Grace communication was present, i.e. bread depicting the WORD.

There were twelve apostles to whom the bread (Word-Grace) was given.

There were leaders/fathers of grace, i.e. five thousand leaders of households.

The arrangement for effective distribution of grace was established - groups of fifty.

5. Apostolic Grace is Given to an Apostle but intended for You!

Note the phrase in the text below: "... grace ... given TO me **FOR YOU**."

Eph. 3:1,2 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles - if indeed you have heard of the stewardship of God's **GRACE** which was **given to me FOR YOU**.

Grace, with you as its intended destination, is vested and packaged in apostles. To receive it, you have to acknowledge and receive the apostle, who has been endowed as a steward or custodian of that grace. You cannot access the grace without also embracing the Apostle in whom that grace is vested. Desiring the grace, without seeking to relate to the apostle carrying that grace, is futile.

6. Grace Given to an Apostle and a Spiritual Father must be Perceived

In Ephesians 3:1,2 quoted above, Paul is emphatically stating to the Ephesians that he has in his person as an apostle, a deposit of grace from Christ that is earmarked for them. Failure to recognise and receive Paul as an apostle would abort the intended transfer of grace to them. What you fail to perceive of what God vested in another meant to benefit you, does not benefit you. Failure to connect with a credible and authentic apostle either directly or indirectly through one's spiritual father, will translate in failure to access a critical dimension of grace meant to mature you in the sonship in Christ.

This grace must be perceived (i.e. seen/recognised/acknowledged) in order to be received.

Galatians 2:9 and recognizing the grace that had been given to me, James and Cephas (i.e. Peter) and John, who were reputed to be pillars, **gave to me and Barnabas the right hand of fellowship**, so that we might go to the Gentiles and they to the circumcised.

Peter, James and John perceived the grace of God given to Paul. This perception or recognition is a spiritual activity and capacity and not a natural one. Failure to recognise that an individual carries within him/her a specific deposit of God's grace, will naturally prevent any kind of participation in that grace. You cannot partake of a grace that you cannot perceive or recognise. Before the reception of grace there must be the perception of grace. Perception determines reception, which determines reward. Peter, James and John extended the right hand of fellowship to Paul – they began to share in the grace of God given to him and benefitted from this. Remember that the mystery of the church as a revelation was not given to another apostle, but to Paul, and so the other apostles had to relate to and partake in the grace of God in Paul, by which understanding of revelation could be made plain. (Here we see apostles relating to each other and partaking of the respective grace configurations within each one).

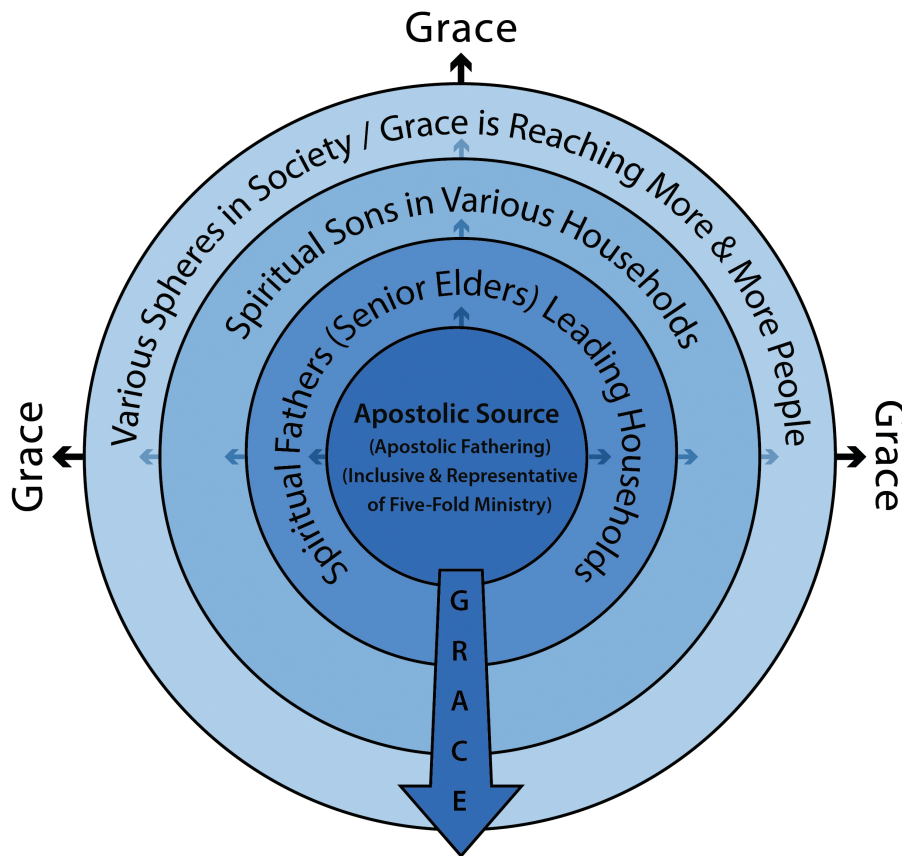
7. At Grassroots, the Ordinary Believer Accesses Grace Through the Word spoken via his/her Spiritual Father/Leader in Christ

At the risk of repetition, let me emphasise the following again. The WORD OF GOD spoken by your spiritual father in the church or household you belong, is the medium through which grace comes to you. This leader should himself/herself be in relationship as a spiritual son to a spiritual father who is either a genuine apostle or connected to one¹⁰. Apostolic grace will find its ultimate expression in the lives of ordinary believers, who are meant to represent the nature and will of the heavenly Father in their spheres of existence and work, so imparting the 'GRACE OF LIFE'¹¹ to people everywhere¹².

2 Cor. 4:15 For all things are for your sakes, so that the **GRACE WHICH IS SPREADING to MORE and MORE PEOPLE** may cause the giving of thanks to abound to the glory of God.

Grace must find its way to 'MORE AND MORE PEOPLE'!

Figure 1: Apostolic Grace flowing To, In and Through People Everywhere.



N.B. The diagram above is in no way meant to suggest an hierarchical domineering order. Ranking in the Kingdom of God does not indicate qualitative superiority of one over the other. It exists as the determined order of a Sovereign God for the functional effectiveness of the efficient execution of His purposes.

8. Grace Flows Most Efficiently Within the Father-Son Dyad¹³.

Biblically, grace is most ideally and most effectively imparted within a father-son relationship. It is of utter importance that you as a son of God find the person whom God has determined to function as your spiritual father in Christ. This matter is not the subject of the present focus but will be addressed in a subsequent session¹⁴.

Paul wrote as a spiritual father to certain churches and to specific individuals like Timothy and Titus who were his sons in the Lord. Note that within the context of this father-son relationship, he imparted grace. This does not suggest that grace cannot be imparted to you from one who is not your spiritual father, but all I am stating is that this is the primary flow of grace transfer.

1 Tim. 1:2 To Timothy, MY TRUE CHILD in the faith: GRACE, mercy and peace from God the Father and CHRIST JESUS our Lord.

2 Tim. 1:2 To Timothy, MY BELOVED SON: GRACE, mercy and peace from God the Father and CHRIST JESUS our Lord.

Titus 1:4 To Titus, MY TRUE CHILD in a common faith: GRACE and peace from God the Father and Christ Jesus our Savior.

2 Tim. 2:1 You therefore, MY SON, be strong in the GRACE that is in Christ Jesus.

9. Dispensing of Grace in and Through The Household of God

The church quintessentially is the FAMILY OF GOD. A father, who gives oversight to sons, heads every family. A spiritual family or church is the household of God. Within the environment of the family of God, grace flows most efficiently. Where these relationships are non-existent, any attempt at grace transfer will either be thwarted or not maximised.

Grace is to be stewarded. When Paul used this term he had in mind a context in which this would take place, viz. the house of God.

Eph. 3:2 if indeed you have heard of the STEWARDSHIP OF GOD'S GRACE which was given to me for you;

The Greek word translated 'stewardship' is **oikonomia**.¹⁵ This word is comprised of two words, '**oikos**' and '**nomos**'. '**Oikos**' alludes to **house – or household** with special emphasis on the quality of relationships that exist within that household. The household is the church, the household of faith, made up of **spiritual fathers and sons** in the Lord. '**Nomos**' means 'law'. '**Nomos**' is derived from the root 'nemo', which means 'to distribute or to dispense'

Thus the stewardship ('oikonomia') of grace refers to a human agency as a steward over what is in the house. It has reference to the orderly arrangement of things in the house. Within the spiritual father-son dynamic, the flow of grace is most ideally facilitated. The household of God, comprised of spiritual fathers and sons, then becomes the great dispensary of God. The law of the house is the arrangement of fathers and son – out from this will flow the mystery of Christ. The law of God is also a reference to WORD of God, the conduit of grace.

The household is where the grace of God can be dispensed. The mystery of Christ will only be dispensed from a HOUSEHOLD. From the platform and context of this household of faith, spiritual sons engage the world in which they function, empowered by grace, and they too become the dispensers of this grace received, thus influencing their world with Kingdom values and accomplishing kingdom purpose.

The Greek term, **oikonomia**, also denotes '**economy**'¹⁶. An economy exists to supply the needs of those living in it. In grace, is a Divine economy, in which every need relative to our maturation as God's sons and every resource needed for 'abundant life and godliness' and the execution of His purposes through us, will be more than adequately provided for.

The above considerations begs two questions:

1. How do I find a house (church) as the most conducive environment in and through which I can access and grow in grace?
2. How do I determine who my spiritual father is, considering that they themselves must be accurately joined to a relevant and credible apostolic source?

We will take up these issues in a subsequent session.

10. Apostolic Grace Entering the 'City of the Living God' and Natural Cities

One metaphorical depiction of the church is the 'City of the Living God' (Heb.12:22). The church corporately is itself a city. The church meets AS a city within human geographical cities. Natural Jerusalem in the Scripture portrays the spiritual New Jerusalem, which is the Bride of Christ, His Body or church descending from Heaven (Rev. 21:2). In Revelation chapter 21, this city is described as being surrounded by great and high walls, which are founded upon the twelve Apostles of the Lamb. Hence the protective walls metaphorically point to the apostolic principle.

The city also has gates, symbolically alluding to the patriarchal or fatherly principle. There are twelve gates, suggesting that the fatherly oversight principle must be apostolic in nature. There is a whole body of revelation locked up here. For our purposes relevant to the present study, suffice it for me to establish the following:

- Gates are hung on walls;
- Gates are fathers, which are to be attached to Apostles;
- Entrance to the protective and sufficiently provided context of the 'city' is through the 'fathers'.

The practical application of the above is more complex than what is stated in simplistic fashion here. All I want the reader to be aware of is this: The fathering principle (gate) must be secured to, attached to and derive its functioning from the apostolic principle (walls). Apostolic grace then should infuse every fathering expression in the city of the Living God.

Jesus' triumphal entrance into Jerusalem demonstrates some of the principles laid out in this study and also how He, representative of the FULLNESS of GRACE and TRUTH, finds access or entrance into His Church, the City of God, located within human settlements or natural cities.

Matthew 21:1-9

- 1 When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples,
- 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me.
- 3 "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

- 4 This took place to fulfill what was spoken through the prophet:
 5 "Say to the daughter of Zion, 'Behold your King is coming to you, Gentle, and mounted
 on a donkey, Even on a colt, the foal of a beast of burden.' "
 6 The disciples went and did just as Jesus had instructed them,
 7 and brought the donkey and the colt, and laid their coats on them; and He sat
 on the coats.
 8 Most of the crowd spread their coats in the road, and others were cutting branches
 from the trees and spreading them in the road.
 9 The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the
 Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest!"

Note:

- He rode on a **donkey and its colt**, i.e. **two generations**. This denotes the **father-son dyad**. The father-son dynamic is both the **construct and method** that will usher in the fullness of GRACE resident in Christ into our churches, cities and homes.
- The twelve disciples – representing twelve apostles and hence the principle of apostles or the apostolic, all placed their coats on both the donkey (spiritual father) and its colt (spiritual son). A coat indicates a 'mantle' or anointing (cf. the mantle of Elijah given to Elisha). This highlights the imperative of **both father and son to be clothed or covered over with the ministry of apostles and therefore access and walk in grace from apostles** (and others in the five-fold ministry).
- Both **father (donkey) and son (colt) were covered by ALL twelve coats of twelve apostles**. This ultimately points to the fact that, as various apostolic graces globally come together in synergistic and seamless oneness relationally, spiritual fathering and sonship will be endowed with a corporate and global grace configuration unlike we have ever seen before. This will bring with it the release of a profound and substantial quantum of grace essential to finalise God's purposes in and through His corporate son in the earth.

10. Become a Partaker or Shareholder in the Grace Given to Apostles

Phil. 1:1-8

- 1 Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in
 Philippi, including the overseers and deacons:
 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
 3 I thank my God in all my remembrance of you,
 4 always offering prayer with joy in my every prayer for you all,
 5 in view of your participation in the gospel from the first day until now.
 6 For I am confident of this very thing, that He who began a good work in you will
 perfect it until the day of Christ Jesus.

- 7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, **ALL ARE PARTAKERS OF GRACE WITH ME**
- 8 For God is my witness, how I long for you all with the affection of Christ Jesus.

The KJV renders verse 7 as follows:

Phil. 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, **YE ALL ARE PARTAKERS OF MY GRACE**.

I personally prefer the NASB rendering 'partakers of grace with me' rather than the KJV's 'partakers of my grace', because grace in any of us, in one sense, does not have its source in us; it was given to us by God. It is not our grace, but God's grace in us (This accords with the idea of 'stewarding' grace, for a steward manages something which is not his). Don't take this too far though, because in the kingdom, whatever is God's is yours – but not in the sense of ownership, but stewardship. It is our Heavenly Father's good pleasure to give to us everything that is His.

The Philippians are 'partakers of grace with' him. They accessed and became beneficiaries of the endowment of grace within him.

'Partakers' = sugkoinōnós = partaking jointly with, a partaker together with others, a fellow or joint partaker, a sharer with someone¹⁷

This Greek word is built up from the noun, 'koinōnós', meaning 'a companion or partner'.¹⁸

In essence, Paul is saying that this church shared in his grace – they partook of his grace, not just in the sense where they were blessed or built up by his ministry, but that his grace was imparted to them – i.e. dimensions of the nature of Christ and the unique divinely given abilities which God had endowed to him was now given also to them – so that they could function on the same level or frequency as he did. Also, characteristics or strengths unique to the person and ministry of Paul, would now be their subjective experience.

Let me illustrate an example of this: Paul expressed his passion to complete his divine assignment, saying "so that I may finish my course and the ministry" (Acts 20:24). At the close of his ministry he confidently asserts the fact that this desire of his had been fulfilled, saying "I have finished" (2 Tim. 4:7). Since the Philippians partnered with him and partook of God's grace in him, he was also thoroughly convinced that the work God had started in them would be **completed to the finish**. To no other church, except the church at Philippi, did Paul express absolute and confident conviction that they would attain to the finality or the ultimate end (finish) of God's work within them. This is what he said to them in Phil.1:6:

E.S.V. : And I AM SURE of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

Message Bible : There has never been the SLIGHTEST DOUBT IN MY MIND that the God who started this great work in you would keep at it and bring it to a flourishing finish on the very day Christ Jesus appears.

The Philippian believers would 'FINISH', just as Paul 'FINISHED', because the grace to finish was imparted to them by virtue of their accessing of and participation in the grace of God given to him. The capacity and certainty of COMPLETION of God's will in and through them now attended their own lives and calling. Without their association with the Apostle Paul, this would have been impossible. Connection to apostolic grace is undeniably an essential requirement to conclude God's purposes in and through our lives and churches.

When we partake of the grace of God given to our spiritual fathers in the Lord, who themselves access grace given to apostles and other five-fold ministers, then the two primary effects of grace can be experienced, viz. our sonship identity is matured and our work for God can be empowered.

Your connectedness to specific apostolic source will obviously have overt positive traits and abilities imparted to you, which are unique to it (as was the case with the Philippians – demonstrated above). There are practical ways in which this partnership with an authentic apostle may be expressed - as did the Philippian church with Paul - but we will address these in a later session.

I pray that we all find our placement accurately within the economy of the house of God and that we all start to access profound grace given to specific apostles and spiritual fathers, whose grace is designed and tailored to retrofit you to your mature status as God's son, and also to empower and enable your specific calling and function. The challenge is to accurately discern, identify these individuals and then partner as a shareholder with the grace of God given to them. Ultimately, grace received in you will, by your life and words, be imparted to the people you interact with every day at home, work and at play.

Col. 4:6 Let your **SPEECH** always be with **GRACE**, as though seasoned with salt, so that you will know how you should **respond to each person**.

Eph. 4:29 Let no corrupting **TALK** come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give **GRACE to those who HEAR**.

All of that is for your benefit. God's grace is reaching more and more people.
2 Cor. 4:15a (Nlrv)

May ALL grace and peace abound to you.

With love in the Spirit, Randolph

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thamonaaidoo.com ; apostolicleader.co.za; soleyn.com; jospemattera.org; touchthenations.co.za; lifeenterprise.co.za; elijahmorgan.eu; gmh.co.za; godihear.com; egen.co; peace.org.au

ENDNOTES

- ¹ The term 'Apostolic Grace' simply describes the grace of Christ given to authentic apostles. This grace is the deposit of God's nature in them, upon which they rely and draw upon to fulfill their functions in the Body of Christ as delineated in Ephesians 4:7ff., 1 Cor. 12:28; Ephesians 2:20, 3:5 and other scriptures.
- ² This statement is built upon a whole body of doctrine. I strongly recommend the following for your reading: Naidoo, T.R. (2016), We Believe, eGenCo, 37 (Specifically refer to Article 6.6. in this book). This book will soon be available on www.thamonaaidoo.com.
- ³ Paul accords co-authorship of the book of 1 Thessalonians to Timothy and Silas (Silvanus) (1 Thess. 1:1) and then in the book uses the plural pronoun WE to describe him and them as 'apostles' in 1 Thess. 2:6.
- ⁴ 2 Tim.4:5
- ⁵ Naidoo, T.R. (2016), We Believe, eGenCo, 48
- ⁶ Naidoo, T.R. (2016), We Believe, eGenCo, 50
- ⁷ Naidoo, T.R. (2016), We Believe, eGenCo, 52
- ⁸ *ibid.*
- ⁹ Conner, K.J. (1992) Interpreting The Symbols and Types, City Bible Publishing, 55
Bullinger E.W. (1967), Numbers in Scripture, Kregel Publications, 107
- ¹⁰ I encourage the reader to listen to my series on Spiritual Fathering and Sonship, freely downloadable from my website. Here is a direct link to this series : <http://www.randolphbarnwell.com/audiosp2.html>
- ¹¹ 1 Peter 3:7
- ¹² 2 Corinthians 4:15
- ¹³ The term 'dyad' means simply 'a group of two, a pair, a couple'; 'some phenomenon that occurs as a specific pair of something'; or 'two individuals maintaining a sociologically significant relationship' ; e.g. doctor-patient dyad, husband-wife dyad, etc.
- ¹⁴ I encourage the reader to listen to my series on Spiritual Fathering and Sonship, freely downloadable from my website. Here is a direct link to this series : <http://www.randolphbarnwell.com/audiosp2.html>
- ¹⁵ Strong's #3622
- ¹⁶ *Ibid.*
- ¹⁷ Zodhiates, S. (2000, c1992, c1993). The Complete Word Study Dictionary : New Testament (electronic ed.). Chattanooga, TN: AMG Publishers, #G4791
- ¹⁸ Strong's #G2844