

# THE FINANCIAL BATTLE OVER THE EMERGENCE OF APOSTOLIC/PROPHETIC MINISTRY

Dr. Steve McEvoy

There is a war that is raging against the emergence of Apostolic/Prophetic ministry. One of the weapons the enemy is using is the lack of finance for these vital gifts. The subject of apostolic ministry and finance is not typically discussed in the context of the local church. There is significant revelation in the Word of God on this matter but it is rarely taught or talked about. There is more concerning this subject than space allows in this article but I will highlight some important aspects of this vital subject.

## The Tithe and the New Testament Church



In the book of Hebrews we have a reference to an individual named Melchizedek. Abraham, our Old Testament spiritual father, was victorious in battle against his enemy and obtained significant spoil. Abraham met this king named Melchizedek and presented him with a tenth of his spoil (Genesis 14:17-20). We are told that Melchizedek had no recorded beginning or end of life. The significance of this truth is that he was an Old Testament type that represented the future ministry of Jesus.

In Hebrews we read about this event,

- 1. For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him.*
- 2. To whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.*
- 3. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest perpetually.*
- 4. Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest of spoils.*

Hebrews 7:1-4

It is significant that this Old Testament event transpired before the introduction of the Law. Abraham voluntarily took a tenth of his spoil and gave it to this king without obligation to the command of the Law. The principle of giving - in this case a tenth of what was received - was for Abraham a principle of the heart, not a principle of requirement. This is one of the most fundamental principles of giving. When people battle over the theology of the tithe and its relevance to New Testament believers, there is often an undercurrent taking place within the heart. That undercurrent is that they don't have a heart that wants to give. Whether we establish the amount as 10% or we establish the amount as completely voluntary, a giving heart is foundational to all of the kingdom of God.

Right at the outset in Genesis, when God set in motion His plan of redemption, He declared an amazing prophetic promise concerning His future children. If you study the context, it is clear that God made the promise to Abraham and his future seed when He said, **“and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing”** (Genesis 12:2).



This is the Old Testament foundation and point of origin that led to the entrance of Jesus into our world and the birth of the New Testament church. Now, because of Jesus, we are the **“seed”**

of Abraham and an heir of this great promise (Galatians 3:29). A foundation of God's covenant with us is, **"and so you shall be a blessing"**. This should thrill your heart. God wants each of us to be a blessing. In a simple sense, this summarizes God's will for each of our lives. That is, that we become an extension of Jesus and be a vehicle of blessing to the lives of others. The foundation of the tithe, or any other name we apply to our giving, is a heart that yearns to give and be a blessing to others.



I ask you a simple question. Is this the place that your heart is in? Ponder this and ask the Holy Spirit to work in your heart an increased desire to give and be a blessing to others.

Abraham received this amazing promise. Shortly afterwards he met Melchizedek, the Old Testament type of Jesus, and laid a tenth of his spoil before him. Abraham recognized that his victory had come from God and he quickly was moved to put honour where honour was due. This is the second important aspect of all of our giving. When we give, regardless of where we give, we are laying it at the feet of Jesus.

After this event, the tithe was instituted as part of the Old Testament law. One purpose of the tithe was God's provision for the ministry of the priests. As long as the nation obeyed this biblical truth, the priests received their provision through the giving of the people. When the giving ceased, the priests were forced to leave their posts and move into the field and work the land.

In Hebrews we read,

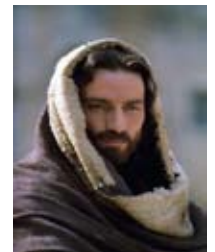
*5. And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.*  
*Hebrews 7:5*

Although this was not the only purpose of the tithe, it was God's system of provision for those He called to serve the temple. The priests were assured that they would not lack provision as they fulfilled God's calling and attended to the ministry of the temple. If you were a priest, you would appreciate the importance of this command instituted by God. It was literally their means of survival. It was placed entirely in the hands of the obedience of the nation as a whole.

As we jump to the New Testament, Jesus has fulfilled the law and all of its requirements. It is because of this wonderful truth that opinions vary concerning the tithe. My point in bringing this in is not to get on one side of the fence and try to prove others wrong. I am going underneath the tithe and looking into God's intent.

## The Tithe Given to Jesus

All of our giving first goes to Jesus. We read about this in Hebrews,



*6. But the one whose genealogy is not traced from them (Melchizedek) collected a tenth from Abraham, and blessed the one who had the promise.*

*7. But without any dispute the lesser is blessed by the greater.*

*8. And in this case mortal men (the lesser) receive tithes, but in that case (the greater) one (Jesus) receives them, of whom it is witnessed that He (Jesus) lives on.*

*Hebrews 7:6-8*

A critical principle of the tithe is first established in the example of Melchizedek, who is a type of Jesus. It is telling us that our tithe, or giving, is first being placed at the feet of Jesus Himself. This didn't change when the Old Testament law came in. The law was pointing ahead to its future fulfilment through the ministry of Jesus. As important as the Old Testament priesthood was, it was pointing to

the future fulfillment in Jesus' priestly ministry. The point is this, when we tithe or give in any way, first, our giving is going to Jesus Himself. This is foundational to all the giving that takes place by the New Covenant believer.

In this Hebrews text we read, **"The lesser is blessed by the greater"**.

In the context we are being told that Jesus is the **"greater"**. The fruit of His finished work on the cross is that all our giving is first given directly to Him. Since Jesus is the recipient of our giving, He is the one who



blesses what is given. So when someone asks the question, "Where should I give", simply begin with the answer that we are to give to Jesus Himself. Before any gift is given to a mortal man, the local church or any other type of ministry, which is **"the lesser"**, give your gift to Jesus. He is the **"greater"** and He **"blesses"** that which is given. Simply put, Jesus is the first recipient of all of our giving.

## Why the Tithe?

It is important that we take a step back from the argument of whether we should tithe as New Testament believers and look at what the tithe was for. Aside from the tithe going to God Himself, one of its purposes was a source of provision for those who were called to serve the temple.

When we refer to the famous tithe passage from Malachi, we need to realize the context of what was taking place. The nation had stopped tithing. The storehouse, where the tithe was stored, had been taken over by the enemy and the priests were driven to work in the fields. Those designed and called by God to serve the temple would starve if they didn't work in the fields. It was in this historical context that Malachi uttered his famous prophecy. We read,

*10. Bring the whole tithe into the storehouse, so that there may be food in my house and test me now in this, says the Lord of Hosts, if I will not open for you the windows of heaven, and pour out for you a blessing until it overflows.*

*Malachi 3:10*

If we are going to be accurate to historical context, then we have to bring in the books of Ezra and Nehemiah into Malachi's ministry. All were contemporaries in the same era and called to put back in order what was broken. Acting in obedience to God, Nehemiah said,

*10. I also discovered that the portions of the Levites had not been given them, so that the Levites and the singers who performed the service had gone away, each to his own field.*

*11. So I reprimanded the officials and said, 'Why is the house of God forsaken?' Then I gathered them together and restored them (the Levites) to their posts.*

*Nehemiah 13:10-11*

To understand this vital truth, a study of Malachi must include a study of Nehemiah as well. Malachi was uttering his prophecy with the direction to bring the food back into the temple. Nehemiah, as God's leader, was leading the restoration of the temple and the fulfillment of this prophetic truth in Malachi 3:10. The food was necessary for the priests to be restored to their posts and the temple ministry to be enabled once again.



The implication is this. If we remove the tithe, or giving in general, from the New Testament church, then someone is going to go hungry and be forced from their post. Jesus is the recipient of the tithe in the heavenly realms. But He has a plan for the proper disbursement of the tithe on the earth.

## New Testament Temple



In the Old Testament, the temple was a physical building where the presence of God dwelt. In the New Testament, as a result of Jesus' earthly ministry, the temple has been relocated. Through the work of the cross He tore down the old and replaced it with something new.

In First Corinthians we read,

*19. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own.*

*1 Corinthians 6:19*

The word for **'temple'** in this passage is actually the Greek word that refers to the Holy of Holies, the Old Testament place of God's dwelling. We are told that this old physical dwelling place has been removed and replaced by a people who are now indwelt by this same Presence. So why do we not see the Glory of God manifested like it was in the Old Testament? For a very good reason! The greater manifestation of God's Glory is going to be seen in the rebuilding of the corporate Temple or House of God.

We see this in Ephesians. We read,

*19. So then you are no longer strangers and aliens but you are fellow citizens with the saints, are of God's household.*

*20. Having been built upon the foundations of the apostles and prophets, Christ Jesus Himself being the cornerstone.*

*21. In whom the whole building, being fitted together is growing into a holy temple in the Lord.*

*22. In whom you also are being built together into a dwelling of God in the Spirit.*

*Ephesians 2:19-22*

This Scripture gives us an interesting picture. We first established that each individual child of God is the dwelling place of God. We are individually referred to as the Holy of Holies, the place where the Presence of God lives. But here in Ephesians, we are told that each of us is **"of God's household"**. We are all part of this much bigger House which is the replacement of the Old Testament physical location where the Glory of God manifested on the earth. This corporate House is where God has intended that we all be **"built together into a dwelling of God"**.

Do you see the picture? Individually, we are very important to God and a place where He dwells. But God's bigger intention is that we, His children, become built together as a corporate House where the same Old Testament Glory can show up in our midst in our current day. Now that is a vision for the church!

This New Testament House introduces a greater Glory than the Old. Why? Because the Glory of the New Covenant is intended to manifest in the midst of His people rather than in a physical building. This is Eden restored where the Glory of God is returning to the people of God and seen on the earth again. The reference to being built into a **"dwelling of God"** is very important. The Greek word refers to a 'habitation' which is like a home, a place where someone lives. God wants His presence and Glory to make itself a home in the midst of the gathering of the children of God. With this picture in mind, you can appreciate why the enemy works so hard to prevent this from taking place in the church in our day. The enemy does not want the Glory of God in manifestation.



If this is God's vision and plan for His people, we have one more piece of revelation that brings us back to the subject of finances. Did you notice

in this Ephesians passage that the foundation of this corporate House is laid by the work of the **“apostles and the prophets”**. If you have not read my articles, “Understanding Apostolic Ministry” and “Understanding and Recognizing Spiritual Authority”, you need to read them to gain more understanding of God’s apostolic intention for the church. There is one aspect of the work of the



apostles that has ceased. I deal with this in my previous articles where I talk about the uniqueness of the **“apostles of the Lamb”** (Revelation 21:14).

While that is true, there is also a work of the apostolic and prophetic gifts that has not ceased and is imperative to the building of this corporate House.

When Jesus ascended on high, He released five gifts back to the earth that He personally possessed in His own earthly ministry. The gifts are listed in Ephesians Chapter Four. We read,

*11. And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers*

*12. For the equipping of the saints for the work of service, to the building up of the body of Christ*

*13. Until we all attain to...the measure of the stature which belongs to the fullness of Christ.*

*Ephesians 4:11-13*

When Jesus walked on the earth, the fullness of the Father’s Glory manifested in and through His life (Matthew 17:1-6; John 3:34). Everywhere He went, Jesus met every need and drove out the presence of the enemy (Acts 10:38). When the Glory of God is revealed, the enemy is dispelled every time. Jesus walked perfectly as an apostle, prophet, evangelist, pastor and teacher. Then He ascended and gave these gifts back to the earth into the lives of everyday people like us. While each gift functions uniquely, each one serves the

temple with the intent of seeing God’s Glory return in manifestation on the earth. Where will this Glory be seen? It will be seen in God’s people being built together into a corporate House. It is here that the fullness of Jesus will be seen again on the earth in His corporate Body.

This is the point that Paul is making when he said, **“until we all attain to...the measure of the stature which belongs to the fullness of Christ”**. Jesus walked the earth in one body, with the full display of the Glory of the Father. But it is God’s intent that this same fullness of Jesus and the Glory be revealed on the earth through His corporate body, the present church. Its fullness will only emerge through the corporate body and not through any one individual. For this, we need the work of the **“apostles and prophets”** doing their part to build up this House that is meant to be full of God’s Glory.

In our first passage we read how the “apostles and prophets” worked to establish the foundation of this corporate House. So let’s ask an important evaluative question. Has the Glory of God, similar to what is seen in the Old Testament, been manifesting in the church today? I think that we can answer this quite easily. The answer is no! We have tastes of the Glory in church history and at times in our current day. But we are still awaiting the *“habitation”* or place where God’s Glory can make itself a home.

There is one thing lacking which is a key reason why this House isn’t built. Jesus said that there are five gifts that serve the building up of the saints, not just one or two. The temple *has been given* five unique functions of Jesus to serve it and help it become a corporate House where the Glory can be seen. These five functions of Jesus are the apostles, prophets, evangelists, pastors and teachers. No singular gift can successfully build up this house.



## Historical Reality

So, here is the present reality of the church. We have become familiar with the evangelists, pastors and teachers. These three gifts have been on display enough within the church that most would accept their reality. However, despite this fact, in the typical life of the church we have a predominant presence of the gift of pastor. With this gift also comes the pastoral structure around which the church is built. There are some evangelists and teachers, but a simple assessment of the church would reveal that the most predominant, recognizable and functioning gift is that of pastor.



The big question then arises. Where are the apostles and prophets? Why do we see very little of their ministry? I have two answers.

First, history dominates present reality. When God was first revealing His apostolic nature in my life, I was terribly confused. Every time I would step out and move in an apostolic way, the church system didn't support it. I recall being reprimanded by a church leader where I was paid to be a pastor. The reprimand came because I reached out in caring for another church that I was not paid to serve. The result of events like that made me ask the "what is wrong with me" question. Rather than being coached to discover God's true gifts in my life, I was led to conclude that anything within me that was different than the current pastoral box was wrong. Much of my true design died and God had to war over my life to resurrect the real me. The system of the church has been very influential in preventing individuals gifted apostolically or prophetically from arising in its midst. I was so severely wounded in my early days of ministry that it took nearly twenty years to undo the confusion that came as a result. Sadly, I also hurt others out of the confusion that came from past events in my life.

A second reason for little apostolic and prophetic ministry activity is because there is no money to support such ministry. Similar to the priests in Nehemiah's day, the apostles and prophets are forced to either try to express their gifts in a pastoral context or simply deny the gift. If there is no food for someone's table, they will be forced to do what it takes to get that food.

But, God is not finished with the Church and since He has addressed this in His Word, I believe that it is time for history to catch up with the reality of God's written Word.

## Apostolic Ministry and Finance

Doesn't it make sense that if the apostolic and prophetic gifts establish the foundation of the House of God's Glory, the enemy will do everything possible to prevent these ministries from functioning. I have faced so much personal warfare over the years that I made mistake after mistake along the way. The enemy used my confusion and the current system of the church to try to keep me from healthy alignment. However, it was God's plan to use these mistakes to build His plan in me and drive the enemy out of my life. It has not been easy but God has not stopped this fight.

Paul faced the same battle at the beginning of the church's foundational season. The first emerging apostles fought the same enemy who worked to stop them in their tracks. I am ending this article with a critical teaching that Paul gave to the Corinthian church. Hold on to your seat because this amazing truth could change the face of the church as we presently know it. Paul begins by saying,



1. *Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?*
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.

3. My defense to those who examine me is this.

1 Corinthians 9:1-3



Paul begins this point of teaching by defending his apostleship. The apostles had different types of battles than we do today but they had the same enemy. They were opposed in their apostleship and

rejected by some in the church and the world. Paul makes an important case that his defense is the work that God sent him to do and the people by whom he was received. Paul was not an apostle to every member of the church. Likewise, we would say that a pastor is not a pastor to every other church in his community or beyond. But, he was an apostle called of God and sent to and received by segments of the body of Christ. When we have been wounded, we strive to get validation from others. When we have been healed, we no longer need validation, but we will receive it from some, not all.

Paul continues in his address to the believers who had received from his and others' apostolic ministry. He said,

4. Do we not have a right to eat and drink?
5. Do we not have a right to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord and Cephas?
6. Or do only Barnabas and I not have a right to refrain from working?

1 Corinthians 9:4-6

Paul uses the word **“right”** three times in this passage. He is attempting to bring the apostolic gift into a place of normality as any other fivefold gift within the body of Christ. Even though the apostolic gift is a unique function from Jesus, it has been given to humans that are no different than

anyone else in the church. Just because someone is an apostle doesn't change the fact that they have a family and personal household needs. Paul ended this point by saying, **“or do only Barnabus and I not have a right to refrain from working”?** This is a direct connection to the Old Testament priests who did not work the field like the rest of the nation of Israel. The priests served the temple and the maintaining of the Glory of God in their midst. Paul was telling the Corinthian church that he, Barnabus, and other apostolic leaders had a **“right”** to not be forced to work in the field but to maintain their role in serving the corporate temple of God. Included in this right is keeping a healthy family structure alive where the whole household is adequately supplied.

Paul continues. He said,

7. Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?
8. I am not speaking these things according to human judgement am I? Or does not the Law also say these things?
9. For it is written in the Law of Moses, 'You shall not muzzle the ox while he is threshing'. God is not concerned about oxen is He?
10. Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops.

1 Corinthians 9:7-10

There are a lot of metaphors in this portion of Paul's teaching. The reference to a soldier or a farmer is important. Soldiers represent their country and have their needs met by the country that they serve. Farmers plant crops or tend to cattle. They have their provision through the work of their hands. In our day a police officer, firefighter, business



owner, sales rep, medical doctor, mechanic, and on and on I could go, have their needs met by their trade. This is Paul's point. The apostle as well as each five-fold member that have truly been called by God are meant to have their need met by the trade given to them by God.



Apostles should have the same right that anyone else has in the way that their need is met. Paul even brings in the Law and the commandment to not **"muzzle the ox"**. This was

given as a command because, in the Old Testament, the people were mistreating the oxen and would only let them eat at certain times. It was common sense that the ox should be allowed to eat if he was hungry while labouring on the threshing floor.

But here is the point that Paul is making. The law to protect the ox, and the analogies of the soldier and the farmer are used to teach about apostolic (or five-fold) ministries' **"right"** to have their need met through their work in serving the temple (the people of God). This is the right that God has given to every apostle and every truly called five-fold member within the body of Christ.

This speaks significantly to the historical tradition of the church. If we simply focus on the most commonly recognized gift of pastor in terms of being well provided for, history reveals that this office is often mistreated or judged. Few would think anything of a business owner, sales rep or any other trade that was well provided for. But the moment a pastor appears to be doing well financially, the enemy will work behind the scenes to bring judgement or criticism regarding their abundance.

This is why Paul said, **"the plowman ought to plow in hope"**. If Paul is using apostolic ministry in this context, then what is the **"hope"**? The hope is no different than someone starting a business or

pursuing a higher education. Sacrifices are made with the hope that they will be rewarded by the return on their investment. This principle applies to all of life. When someone pursues a new job, one of the first questions will always be, "how much will I be paid". We all live by this hope that present sacrifice will bring a future reward. When farmers have a good crop, they eat well and make a great income from the sales of the produce. When students enter into the pursuit of a higher education, they have the hope that it will land them the job of their dreams and a decent income.

Paul is taking what is normal to every other trade and bringing it into apostolic ministry. If I am gifted and genuinely led to plant a church, I do so with the hope that, in the future, I will be provided for abundantly as the reward of the fruit of my labours. If I am led to raise up a ministry that serves the body of Christ, I do it with the hope that I will be provided abundantly for my labour. For years I felt so unspiritual and carnal to have any such expectation. This is not only the right of a business owner or any other job function, it is also the right of every five-fold member of the body of Christ. It is the work of enemy to attempt to deny these rights. Why? Because he doesn't want the Glory of God to be revealed on the earth.



## The Rights of the Fivefold

So the question then is, if an apostle plows in hope, where is the return on his investment?

To answer this, we need to read on. Paul said,

11. *If we sowed spiritual things in you, is it too much if we should reap material things from you?*
12. *If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things, that we may cause no*



hindrance to the gospel of Christ.

13. Do you not know that those who eat the food of the temple, and those who attend regularly to the altar have their share with the altar?

14. So, also the Lord directed those who proclaim the gospel to get their living from the gospel.

1 Corinthians 9:11-14

Paul begins this section with some strong language. He said, **“if we sowed spiritual things in you, is it too much if we should reap material things from you?”** This verse would get many ministry leaders



in trouble. Personally, I am glad that God’s Word says it and I don’t have to. The point is, the apostle or any five-fold member serving the

temple has the right and should receive materially in direct response to what they provide spiritually.

As with the priests, if the apostles do not receive **“materially”** from those they serve, they will be forced to stop serving. Not because of error in their life, rather, because they are not being provided for materially by those they serve.

Paul made it clear that he and the other apostles had the right to receive materially but they chose to ignore this right because they didn’t want to cause an offense. Imagine a salesman making the biggest sale of his life and was due a large commission. Imagine this commission not being paid and the salesman simply moving on with no regard to his loss. It simply wouldn’t happen. The salesman would inquire when he was getting paid because he had a right to it. He earned it and it belonged to him. This shows how mature Paul was. He had a right to his commission or earnings from his labor, but he chose to ignore that right and at times suffered poverty in his commitment to not offend the believers (Philippians 4:10-17). It is sad that Paul had to do this. This reality is still happening today.

So Paul ended his argument by bringing instruction for the sake of the other apostles who had the

same right to receive materially. He taught something that would be very controversial in many churches today.

He brought up the historical tradition of the priests eating and making their living from the tithe that came into the temple. Paul said, **“do you not know that those who eat the food of the temple, and those who attend regularly to the altar have their share with the altar”**. This is exactly what happened in the Old Testament. As long as the Israelites were tithing and fulfilling the requirement of the law, the priests were making their living and were well fed from their trade of serving the temple. The comparison to today is, as long as people are giving, those who have the trade of serving the temple will eat and be provided for. Paul is bringing the apostle’s ministry into this tithe principle. The apostle, prophet, evangelist, pastor and teacher who serve the temple should be adequately supplied for and be free to eat from that which is given. Each of these five gifts are meant to have their need met right in the midst of their spiritual work. Their need is met by the tithes or giving of the people. If the people don’t give, then the apostle and the other gifts don’t eat or are not provided properly for the needs of their home.

Countless times I have ministered to people one on one or in a corporate context. It is typical and normal that we received little or no material supply in return for our time. April and I have been doing this for years and suffered lack as a result. As I have talked with other apostolic leaders, I have heard the same story again and again. While time is being given to the ministry, other opportunities for producing income are not able to take place. Eventually an individual has to make the choice to ignore the ministry and pursue finding a source of income.



This reality existed in Paul’s day. He ended his teaching with a bold statement. He said, **“the Lord directed those who proclaim the gospel to get**

**their living from the gospel**". How do they get their living from the gospel? They get it through the giving of the people. When five-fold leaders spend many hours teaching or working privately with people, an income is not being earned. It is the giving of people that enables the five-fold members to continue in their functions. A measure of this giving exists in the pastoral context of the church. However, I have come to face the fact that there is very little context for people to even recognize the need to supply apostolic leaders who are serving the church in our day.



The word **"direct"** in this text is the Greek *'diatasso'*. This word carries the meaning, *"to appoint, order, to arrange and to put in order"*. Paul is

telling us that God *"arranged"*, *"appointed"* and established *"the order"* for the five-fold ministry gifts to make their living through the giving of the people. This is a pattern arranged in the heavenly realms. In our current context, the main gift that is recognized in the local church is the pastor. At times we see evangelists and teachers. If we just focussed on those three, where are these gifts meant to receive their material empowerment? From the tithe or giving principle!

If we add the apostolic and prophetic to the mix, the same principle applies. God *"arranged"* in the New Testament for the supply through giving to empower the needs of the apostle and prophet just like the supply that is given to the pastor.

We face many challenges. First, whether someone believes in the literal 10% or not, giving is directed by God and designed to empower those who serve the temple. Do all take seriously the call to give? No! What is the result? There is an inadequate supply in the church and an immense lack of food for those called to serve the temple.

Second, typically the system within the church is a pastoral system. There is a measure of money that flows into that system. However, the pastoral gift,

as important as it is, falls short of God's plan for the fivefold ministry. When all the money available serves the pastoral structure of the church, the other gifts are forced into the field to make a living. This hurts those with a true calling to the five-fold because they simply can't afford to do it.

Years ago, when I was beginning to step into my apostolic call, I was in conversation with a pastor who told me that he clearly was not gifted to be a pastor. His gifting was apostolic. I asked him, "Then why are you pastoring"? He answered, "Because I have a family and I won't be able to meet my household need". The sad reality of this one example is that this man of God was doing something contrary to his true gifts. This inevitably results in his ministry failing to ever become what God designed it for. That pastor suffered for it as did the body of Christ.

What then is the result of no money being available for the apostolic ministry? The temple is not being served as God intended. If we don't establish the apostolic and prophetic ministries in the church, the foundation remains undeveloped. As the evangelists, pastors and teachers do their work, there is no foundation for their work to stand on. This doesn't make apostles and prophet's more important. It simply makes them essential parts of the team that works together to see the temple arise.

Without money, five-fold leaders simply will not fulfill the calling on their life.

Very few people have context for the apostolic and prophetic gifts that are given to the church. Therefore, very little money typically flows into this ministry. As we studied earlier, if we don't financially include the apostles and prophets with the other ministry gifts in our giving, the corporate temple will never arise. We all lose as the Glory of God is held back and the church fails to be what God designed it to be.



I was once asked by a successful business owner, “Steve, how are you doing financially?” I had a very inadequate supply and I honestly answered his question. He was very gifted at making money and was making lots of it. He responded in a strange way. He said, “Steve, I don’t get it, I have asked that question of other guys like you and you all answer the same way”. He actually verbally indicated that there must be error in my life because I lacked adequate financial supply. Because he was gifted at making money, he assumed that it was the reward of obedience. Therefore, each of us apostolic leaders must be in error. He missed the point that his own gift to make an abundance of money was given him to help empower the needs of others. At the least, I believe God was trying to show him that part of his call. Instead of responding in healthy giving, he responded in judgment.

There is a war raging to prevent bringing forth the supply for the apostolic, prophetic and all of the five-fold ministry gifts. I encourage you to join in this battle. We must pray for the coming forth of the apostles and prophets into the midst of the church. We also must be willing to provide support to see this vital work arise and help the church become the corporate temple that she is meant to be.

It is time for the Glory of God to be seen on the earth. Will you play your part and help the apostles and prophets arise to do their work in the midst of the church?



Dr. Steve McEvoy has his doctorate in Leadership and Organizational Development.



- Through his apostolic teaching ministry, Steve assists leaders in the church in *“helping activate their people in fulfilling the calling of God on their lives”*.
- In the marketplace, he works alongside Government, Business and Education leaders and influences them in applying kingdom principles of leadership within their organizations. Steve *“assists marketplace leaders in creating a corporate ‘Who Am I Culture’”* in their current position of leadership.

To learn more about what Dr. Steve offers visit his websites at:

[www.stevemcevoyministries.org](http://www.stevemcevoyministries.org)



[www.whoamiculture.ca](http://www.whoamiculture.ca)

