Grace is the atmosphere created by love that makes faith the reasonable response. The Principle of Honor: who people are positions us to give them what they deserve and to receive the gift of who they are in our lives. Life flows through honor.

One year we had 2 First-Year students in our School of Ministry, Banning and Jill, who were accepted into the 2nd Year with plans to be married soon. Shortly after the year began, their 2nd-Year pastor revealed that they had had sex over the summer and that she was pregnant. I said, “Let’s talk with them about it.”

With the pastor present, I said to them, “We have not made any decisions about what to do because we don’t really know what the problem is. What is the problem?”

Banning asked, “You want me to say it?”

“If you know what the problem is, I want you to tell me,” I said.

“We had sex this summer—a bunch of times!” he exclaimed.

“Well, is there anything we can do about that?”

He said, “Yes, we totally did. We stopped doing it about a month before school started.”

“So, what’s the problem?” I asked again, trying to send him searching further into his heart for the problem.

“Well, she is pregnant,” he said.

“Well, is there anything we can do about that?”

“No!” he fired back, clearly frustrated by my questions.

“Okay, so what is the problem?” I asked once more, “If we were to spend our time today solving a problem, what would that problem be?”

“I don’t know.”

I asked him if he had repented.

“Yeah. Of course, I have.”

“What have you repented of?” I asked.

After a long pause he admitted, “I don’t know.”

I said, “All right. How can you repent from a problem unless you know what that problem is?”

“I see what you are saying. Yeah.”

“So, we need to find a problem here to solve. Did you not know it was a bad idea to sleep with your girlfriend?”

“I totally knew that,” he shot back.

“Well, then, what happened? You don’t know, or are you not wanting to think about it anymore?”

“Well, it is probably because we were staying up until like 2:00 in the morning watching movies at her house. I tried to leave over and over, but she would get so mad at me, and it was just hellish for days afterward. It just wasn’t worth fighting with her about it.”

“So, what you are telling me is that when you are around angry people it is easy for you to let them control who you are. Is that what you are telling me?”

“Yes,” he said sheepishly.

“So, all it takes for you to abandon your character and your integrity is someone who is upset at you.”

“Yeah.” He was starting to get a revelation.

I asked, “Dude, is that the problem?”

“Yeah.”

“So, if we could build a solution to that problem, would that make our time today worth something to you?”

“Totally.” He looked up and made eye contact for the first time, trying to hide a smile. I could tell he was unsure about feeling better when this was supposed to be a process that made him feel worse about what he’d done.

“Fabulous, then let’s work on that,” I said, with a big smile on my face.

I went through the same process with Jill and learned that she did not trust people. Her struggles with suspicion left her fearful, isolated, often stubborn and guarded.

Asking the right questions in the right way is key to creating a safe place. Successful confrontation depends on how safe those being confronted feel. A process that respects the need to trust and honor will have an entirely different outcome because it allows them to be free—free from control, punishment, and fear. He was afraid of other people being upset with him, and she was afraid of other people controlling her.

I asked them another question, “Who is affected by these problems in your life? It’s like you walked through a room with a big bucket of paint and then dropped it. Paint has splashed all over the place. Who has paint on them?”

They began to remember the people they loved and who loved them, who believed in them, and who had honored them. These were the relationships they wanted to protect—their parents, siblings, leaders in the School of Ministry, and leaders back home. It was as though we could see these 2 remembering all these people in succession, and as they came to mind, they realized how the situation was going to hurt them. They wept as they listed the names, finally experiencing the pain that this problem had created in their lives. Our team just sat silently, recognizing that this was the “godly sorrow” that the Bible talks about. This all surfaced because we trusted them to have a great deal of love and respect inside of them, and because we asked them the right questions. Within the week they contacted their family members and other school staff members. They were no longer people who deserved to be punished and were met by a stream of loving responses and affirmation.

Shame is removed through love. Shame traps people in their mistakes by convincing them that there is nothing they can do, that they are powerless. When we lovingly removed the shame over them, these 2 became powerful again, faced their consequences, and went around cleaning up their mess. They could not change the past, but they could go to those who love them and ask forgiveness, saying, “Please allow me to manifest my love toward you and protect this relationship. Please let me clean up this mess.”

The environment that has developed at Bethel is nothing short of supernatural. But it’s the stories of the people who make up this miraculous culture that illustrate the lifestyle and relationships that create an environment that draws Heaven to earth. I believe we have been successful because our leadership has aligned with the apostolic and prophetic anointings.

There is nothing like returning to a place that remains unchanged to find the ways in which you yourself have altered
When we use other models, the Church becomes no more than (Nelson Mandela). I have seen firsthand how the diverse anointings of apostle, prophet, pastor, teacher, and evangelist each address an essential part of the identity and purpose of the Church through their specific area of focus and motivation. Without a complete, mature expression of these graces that equip the saints, the people of God cannot contain what God is pouring out to the world around them.

The disheartening cycle of great outpourings that gradually return to business as usual shows a lack of understanding of this 5-fold ministry. The pastor needs to know that the people are healthy and strong. Bill Johnson’s apostolic focus was more caught up with Heaven’s concerns than human concerns. Stepping into a pastoral vacuum after him was a little heady. But because I wasn’t replacing the apostle but providing a fresh perspective that met different needs, it was easy for the church to value and receive me as a leader. We both expected much more fallout after his 17-year stint as their senior leader. There was none. This was my first lesson in understanding the nature and importance of each member of the 5-fold ministry.

The scriptural basis for the offices and priority is found in 1 Corinthians 12:27, 28. “God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.” Paul clearly lays out an order of priority related to the realm of the supernatural that corresponds to each particular office. The anointing on the apostle and prophet creates a perspective primarily focused on perceiving what is going on in Heaven and bringing that to earth. He is describing a flow. The flow streams through the teacher, is released in miracles and healings, and continues through helps and administrations and tongues. In order to protect this flow, the Church needs to be founded upon leaders who carry a primary value for the supernatural.

However, the American church has largely placed the teacher, pastor, or evangelist at the helm. The problem is that these are earthly-focused models of leadership. Without the flow of grace from the apostles and prophets who are not only focused on seeing what is going on in Heaven but also releasing that reality here on earth, these models inevitably lead us to focus on what God has done in the past and miss out on what He is doing now. They lead us to care more about knowledge than experience.

Most of the schools, colleges, and universities of our land have embraced a dualistic worldview that separates knowledge from experience. This paradigm is present in the Church with much teaching today devoid of supernatural revelation and power. It is limited to what can be done from earth’s authority and resources. Christ taught with authority, implying that unless we bring people into the tangible, supernatural reality of the Gospel, we have no authority to teach it. Our American style of democratic government is designed to keep all its governing members in a system of checks and balance. Nonetheless in the Scripture: “first apostles, second prophets, third teachers…” Much of the Church has ignored Scripture and used templates from earth’s governors attempt to replicate Heaven. When we use other models, the Church becomes no more than what people expect from their earthly experience. When we use man’s governing systems to define or reproduce Heaven, we implement an inferior system. Heaven will not conform to or replicate an inferior system.

“You are of God’s household, having been built on the foundation of the apostles and prophets” (Eph 2:20). The critical flaw I see in the American design for church structure and government is disorder, meaning that the roles and relationships of leaders are out of order. The foundations and leadership of most churches today consist of pastors, teachers, and administrators. We’ve empowered the wrong portion of the list in 1 Corinthians 12 to be the primary leaders, and the reasoning behind this decision is not spiritual, but earthly (James 3:13-18).

When Heaven is the model for our culture, the primary result is peace because it is the primary quality of the government of God. But the disordered forms of government to which we’ve become accustomed create not peace, but control. We structure the environment of God’s house to protect the will of the people. Jesus said to Peter, “Get behind me, Satan! …You do not have in mind the things of God, but the things of men.”

Apostolic leaders focus on Heaven and their mission to see Heaven’s supernatural reality established on earth. This motivation leads to a different emphasis in the church’s governing priorities. God has given blueprints to certain individuals to reproduce Heaven on earth. This blueprint draws to the surface the diverse anointings in the people around him. It creates an environment of “sub-contractors” who help the “master builder” realize the blueprint of heaven where the primary emphasis is love, not merely service.

The role of the apostle does not directly address the needs of people. In Acts 6:4, “We will devote ourselves to prayer and to the ministry of the word.” The increasing needs of the people distracted them from their role and anointing. All most people can see is the distance between them and the apostle. Travel, meetings, connection with other apostolic leaders, and prayer seem like luxurious expenditures of time when the needs of the people are screaming in their ears. Open heavens and open back doors are the sweet and sour of the apostolic leader. The next piece of the plumbing that pipes Heaven to earth is Prophets. Our prosperity comes through our agreements with Heaven’s culture, and prophets clarify the reality of that culture for us and invite us to enter. Apostles keep us believing, but prophets keep us expecting that God is coming. These supernatural tools infuse sensitivity toward Heaven’s activity and plans.

The teacher is generally accepted as the highest anointing in the American church, but it is only the third level. Our current church culture values the security we feel when we can prove that what we have devoted our life to is right. But our need for such certainty comes from great uncertainty. When Heaven stops manifesting itself in the Church, Christians must prove they are reasonable for following Jesus. When the power of the Gospel is replaced by arguments, we should be concerned. A person experiencing the touch of Heaven is proof enough that Jesus is who He says He is.

When the Church insists on a logical culture, we demand a logical gospel and turn to teachers. Most teachers are fixated on the written Word of God—the lawyers, scribes, and Pharisees of our day. Understand how unimportant Heaven has become because of this dreadful error and disorder. Teachers have turned our attention to the law. And when they disagree
there is division. For teachers to play their true role in the culture of the Church, they first must pursue a supernatural lifestyle. They must embrace mystery. As they come under the leadership of an apostolic and prophetic culture, they will teach with supernatural results. The role of the teacher helps replicate the processes of the supernatural.

Pastors emerge as long-term leaders when all hope of rescue is gone. People select a leader they believe will tend to their needs. If the people’s primary focus is on themselves, they select a leader with that focus. The people expect to be the center of the universe. But when the pastoral anointing is connected to the apostle and prophet, it provides another vital piece of the flow from Heaven to earth. They are able to develop cell groups, for example, without making cell groups the primary focus of the church. They can lead many more people, because the people no longer need the presence of the pastor. Pastors begin to lead the people into the presence of God to find solutions for life’s problems.

The evangelist’s anointing causes him/her to focus on the souls who do not yet know Jesus. This priority may cause him/her to seem mad at those Christians with a different focus. The Kingdom of Heaven invading the earth is the goal, not unsaved people invading the Church. We must cooperate with the Holy Spirit in assembling the pipe that funnels Heaven and its power and freedom to the earth.

Honor is the hardware that bolts all this plumbing together. This “funnel” is a network of relationships in which the “flow” continues as we recognize these 5 God-given roles and anointings, release people to operate in them, and receive what they have to give. The 5-fold design for leadership is obviously a team design. When 5-fold leaders model this kind of honor among themselves, then “equipping the saints” becomes a matter of extending honor by releasing every individual believer into his/her unique identity and destiny. Honor has fallen on hard times in our culture. Independence is worshipped with the result that we are cut off from the flow of Heaven.

Kid are naturals at identifying people who are safe. That which we love we try to control. The way we parent our children when they make mistakes reflects what we believe about human failure, particularly sin. When the disciples were going to call down fire on the audience that was disrespectful of Jesus, Jesus just shook His head. “You do not know what kind of spirit you are of” (Lk 9:55). When we are afraid of others’ sin, it makes us crazy. We give parenting and leadership a bad name. We exercise our authority in the wrong spirit and project onto God the notion that He’s as afraid of sin as we are.

But God fears nothing, because love casts out fear and He is love. This made Jesus look like a genius. He could walk among harlots and thieves and they loved Him! In the presence of sin, the Pharisees were afraid, but Jesus was the solution, the remedy. He has made each of us unpunishable. Sin does not need to be punished or controlled. It’s not powerful. John said, “We have an advocate in Jesus. We have the best lawyer in town.” If we’re going to lead our communities in revival and build a house for the presence of love, we must interact in a way that eliminates the punishment option, the need to control people when they fail. We need a response to sin that contains no punishment. Paul asks the Galatians, “Who has bewitched you: What happened to you? You’re trying to practice 2 covenants, live in 2 camps. If you commit your life to preserving your relationship with rules, then you will find yourself in the Old Covenant.”

When we obey the rules of the Old Covenant, we define ourselves as those for whom that covenant was given—sinners. When we protect our relationship with the rules, the result can be nothing but punishment. We cut ourselves off from the only thing that can save us—grace. The downfall of the teacher’s anointing is to elevate the teaching of rules as supreme, leading people to cultivate a relationship with the rules of God. Because most people have a relationship with the rules, their behavior is motivated by fear of punishment, rather than love.

Being unpunishable results from walking through faith and grace in a relationship with the Spirit. Keeping the law of life in Christ means that I manage myself to preserve and protect my connection to His heart, not protect myself from the punisher when I break the rules. “If you love Me, you will let me control you.” If you love Me, you’ll adjust your behavior to protect My heart.

If you don’t know God, He’ll look a lot like you. You’ll make Him up in your image. We turn Him and our relationship with Him into what we know. We teach our kids what we know. If we live life according to rules, how unappealing is that? Just ask you teenager. We give everyone in our circle of influence what we know, and this contributes to the development of a relational culture that is either rule-driven or love-driven. When we panic in the presence of sin, we evidence how important rules are to us. Too often we give children answers to remember rather than problems to solve. Without a relationship with love, the only option our society has is life within the confines of rules. Many rules call for many judges, and people love to play judge.

We as believers must be aware of the schemes of the enemy who controls the wider culture. We must be aware of how natural it is to be offended, and what offense does to you—it justifies withholding your love. When we are afraid, we want control, and our responses to the sin of others are a set of controls that helps us feel in charge. The typical practices of the family, churches, and the government are to set a series of behaviors called punishments in front of an offender and require him/her to walk through to prove that we are still in charge.

Why did God respond differently, to David after his murder of Uriah and to Peter after his denial of Jesus, from Saul and Judas after their acts, which were no worse? Repentance! But repentance only works when the priority is a heart-to-heart connection. In a rule-driven environment, repentance has a different meaning. It signifies your willingness to let me punish you and the issue of your heart is missed because the issue of relationship and love is never touched.

True repentance is a gift that comes with relationship. There’s no place for repentance in rules, only punishment. You do the crime; you do the time. When we practice this in the Church, we allow ourselves to be defined by the limits of earthly government. The gift of repentance creates the opportunity for true restoration. Saul tried to repent to Samuel for breaking the rules, but remained unchanged. When David got up off the
miracles happened that morning. One was the gift of repentance. They were like a couple of lovebirds, sitting there cooing. Two that just hit him and knocked him down. The other was her will-
turned to his wife and said with complete sincerity, “I love you
God’s heart. You write songs that express this amazing passion
I said, “Let me see if I understand what you are telling
He looked at me, unsure if I was for him or against
He asked, “Are you trying to tell me that you can only risk loving
My father cannot express love to anyone either.”
I leaned forward, now confident that this was the key. I asked, “Are you trying to tell me that you can only love that which you think is perfect?”
“No,” he said.
“As you trying to tell me that you can only risk loving when there is no chance of failure? Are you telling me that you can only love what you believe to be perfect so there is no chance of getting hurt?”
He started to shake his head, but then to nod. Suddenly he said, “I have been deceived. This is the very thing I hated about my father. I’ve been deceived.”
So, at this point I invited him to walk through a few minutes of forgiving his father. After he did that, wham! He turned to his wife and said with complete sincerity, “I love you so much. I am so sorry!” In a moment the whole room lit up. They were like a couple of lovebirds, sitting there cooing. Two miracles happened that morning. One was the gift of repentance that just hit him and knocked him down. The other was her willingness to forgive him in a moment.

The need to “prove something scripturally” was part of that pastor’s ceiling, a limitation that strengthened his focus as a teacher but constrained his ability to operate with other priorities when it came to other tasks of leadership. They said, “Well that brings up another point. We were going to have him stand in front of the congregation and share what has happened with the church as an accountability measure. What do you think about that?”
I said, “Well, let me see if I understand this. It’s as if he had a gallon of paint, dropped it, got it all over your elder team, this other couple, you, and his wife and family. You are going to give the man a 500-gallon bucket of paint and a grenade as a way to clean up his mess. I don’t understand why. You would make a bigger mess than you already have. I think this mess is pretty easily cleaned up and repaired. That is what I think.”

Three months later I met with my pastor friend and he said, “You would not believe how amazingly they are doing. His entire family looks like they have been raised from the dead.” As of the writing of this book, it’s been nearly 2 years and they are all getting stronger.

A church’s discipline culture is built to protect what people think. When the core belief is that people who make mistakes are sinners, not sons, then discipline won’t be administered in a Kingdom way. Punishment’s main purpose is to ease the anxiety of the people. We call it justice, but it is the fear of man in leaders who need to stay in favor with the people. God’s justice is baffling to human beings. His goal is never to assuage fear, but to restore broken relationships and to get life and love flowing again. We must lose our fear of sin and men and stop punishing those who repent. When our children begin to learn that the priority when they fail is restoring relationship rather than accepting punishment, they begin to cultivate a value for relationships as the priority in our culture.

Freedom causes personal responsibility to rise to the surface. We either rise with it or lose our freedom. The only way to cultivated freedom is through experiencing and learning how to handle it and increased options. Managing increased options is how we expand our lives into ever-increasing abundance. It’s the devil who limits us, who removes our options and makes us afraid to live free. Development of a wealth mindset is key to our successful introduction of Heaven to earth and remaining. Riches or money are external conditions, while wealth is an internal reality. Our insides always manifest on our outsides. A wealth mindset is not about money or idolatry. It’s about freedom.

If you are in Christ, you are Abraham’s seed and heir to the promise given to Abraham. “Through your life also, all the families of the earth shall be blessed.” Understanding this shapes us into people willing to follow God to a place “whose builder and maker is God.” We hear a recurring message that God wants us to leave our comfort zone. Too many of us in North America have a “Plan B” in case God doesn’t show up. This kills our hunger. We gain an identity from those who we
grew up with and it’s difficult for that identity to shift and expand once it’s been established in our perception. They look at you in a way that says, “You will never escape the box that we have put you in.”

The socio-economic worldview of the poor is defined and governed by fear of running out of resources—by how to survive, not how to thrive. We are all constrained by the class view we learned in our father’s house. Christians with a poverty mentality go out to lunch after church and share their limited view of Heaven with their community with poor tipping. Middle-class Christians can attend any church in town. So, the quality of the experience had better be there or they won’t be. If we have more than enough, we expect even the everyday experience of eating food to be an encounter with beauty. Believers with a wealthy class view expect much more in their experience with God than salvation.

Powerlessness is a primary effect of poverty. The poor live superstitiously, believing that a force they can’t control determines their life—fate. It’s not the wealthy that are buying lottery tickets. It’s the poor who want a miraculous rescue from life’s condition. They learn to blame God as the One with the power to do something about their desperate situation but does nothing. Fate is called “God’s will” and a life of limitation and powerlessness is called “humility” and “perseverance.” Life in God is not a supernatural experience but just more of what they have experienced so far. Decisions usually follow the course of finding the path of least resistance in order to avoid pain. An individual’s ability to entertain others with skills, humor, or music catapults them to the most desirable places. When the driving force for believers is survival and escape from pain, they live in continual chaos.

Having more than you need and living in that reality builds a sense of obligation within the life of the wealthy class. They understand that prosperity must expand if it is to last. Believers with a wealthy worldview travel and invest their lives in macro-influence. They have a driving force to establish and strengthen connections with other world changers. Connections are their driving force. They will make sacrifices to be where God’s anointing is pouring out.

The ability to achieve is the driving force of the middle class, often referred to as the “working class.” Believers in the middle class have a “works” gospel that puts them to work for God—often ending up with a gospel of conditional love.

Honorable is not an idea, but a practice of giving. Those with this mindset don’t practice “random acts of kindness;” they embrace the lifestyle of benefactors. It is our supreme honor to imitate the One who has honored us by inviting people into God’s generosity and giving them a taste of our experience.

Free people are difficult to lead. We must establish both an environment for others to gain freedom and a government for them to keep it. C. S. Lewis said, “Free will is what has made evil possible.” Free will is the only thing that also makes possible any love or goodness or joy worth having.

The difficulty in leading free people is risk. A controlling God represented by a controlling church leadership is not good news. But unlike God, many in the Church don’t understand why the risk is worth it. The threat of misused freedom looms larger than the prize of true freedom. As Lewis points out, the whole value and purpose of freedom is love. When we use our freedom to love, our freedom and that of those around us are protected and cultivated. As leaders, we need to accomplish many things, from defining reality to reaching productive goals. But the priority of Heaven is clear: “If you have not love…you’re just noisy.” And you can’t have love without freedom. Leaders often misunderstand the goal of God’s leadership in our lives.

A safe place is where the fear of misused freedom doesn’t intimidate us out of risking trust and love in our relationships with one another. Most of us think God wants us to line up, stay in line, and be good. We’ve embraced the idea that He is patient, but still on the verge of anger. Scared people don’t think about team, family, church, or anyone else beside themselves. Fear is a dangerous element for us to navigate. When we don’t feel safe, it’s likely that we become dangerous by allowing fear to direct our behavior. Imagine what happens when the leader in an environment is directed by fear. A majority of leaders are pretty uptight. The same goes for many parents. Another word for uptight (or stress, or anxiety) is fear. We are spiritual conductors and create an atmosphere, a reality, a spirit around us. We reproduce on the outside that which is on the inside. We cannot mask the anxiety we allow to live in our lives.

From our earliest childhood experiences to our most recent run-in with an authority figure, we build a concept about what to expect from God, the ultimate authority figure. Heaven, the kingdom of love and freedom, is invading earth, and love is directly confronting the fear that has governed us. Love not only casts out fear; it brings security and safety and comfort to those who choose to live in ways that we wouldn’t and it leads us to shut down their freedom. The further the child moves from how the parents live, the more likely they are to shut down the child’s choices. Many Christians disagree about how to live. But when people begin to walk in freedom, they say and do things that demonstrate that conformity is not a priority. Freedom brings our differences to the surface and causes friction. The question is whether we will use honor to navigate the conflict when it arises. Conflict is not inherently evil.

There will be no culture of honor without the active use of effective confrontation. The skill of combining honor and confrontation is key to sustaining an environment of grace. Far more is required to operate in the freedom of being a powerful, rich person than in the limitations of a slave. As slaves, we followed the path of least resistance and weren’t required to take full responsibility for our thinking and behavior. Our leadership methods must mature to address the spirit of a man and not simply his behavior.

Gentleness does not mean nice or polite. The heart of gentleness means the belief that “I do not need to control you.” Those who know the heart of God must carry the reality that we will not attempt to control the person who is in trouble. Is Heav-
en a place where God controls all the choices? What about the Garden? It had choices. Grace in a culture gives the sin that resides in people’s hearts an opportunity to manifest.

Only recently has the pork industry learned to separate pigs from their mess. Instead of using mud to cool the pigs, they use water. The floors and living areas of the pigs have drains and rinse systems that carry the waste away from the pigs. Pigs can now live in clean environments and be every bit as sanitary as household pets. “Now you are clean because of the word which I have spoken to you” (Jn 15:3).

We’ve come to expect that church is a place without sin. If we don’t know how to deal with sin, we don’t know how to deal with people. We often create a culture of law to keep people from sinning. This was the Pharisees’ line. The only remedy for sin was various degrees of punishments. Fear of punishment ruled their hearts, relationships, and culture. Ultimately, Christ’s life and the way He led people empowered them to rise above their mistakes and issues. We also need to have empowering ways of managing ourselves in the presence of other people’s problems. We understand that not cleaning up messes creates a toxic environment for everyone.

Let’s identify the goals of confrontation, about bringing something to the light. Gentleness means that I do not need to control you. Gentleness helps anxiety remain low and love to increase. Traditionally, confrontation and conflict are synonymous. The culprit in these struggles is control. Goals: introduce consequences in order to teach and strengthen; bring to the surface what people forget about themselves after they’ve failed; and send an invitation to strengthen a relational bond with someone. Apply pressure strategically in order to expose areas needing strength and grace. This will help the person see the mess he/she has made and see a helpful ally at his/her side.

Understand the difference between a consequence and a punishment and carefully present the former. We have often heard punishment called discipline, because they often look and feel the same. The one administering the discipline requires complete compliance from the one being disciplined. Consequences differ because power is given to the one who has made the mess. Kingdom confrontation is a process of empowerment, not domination.

One of our sayings at Bethel is, “Feel free to make as big a mess as you are ready to clean up.” No one will be able to clean up a mess you have made as well as you can. Our interventions are built on expectations that people, motivated by respect for relationships, will respond by taking ownership for their choices and their consequences. Only then can they choose to clean up their mess. Our process of confrontation points to the consequences of their choices and offers strength and wisdom instead of control and punishment. Our priority is to protect our relationship with them while showing them something they do not see: the problem and its consequences.

Our next goal is to surface what people forget about themselves after they have failed. Shame isn’t just a feeling; it is a spirit. This spirit lies to people and leads them to believe that their poor behavior flows from what they are. The greatness that resides at the core of every believer must come forth if we are to truly represent our Father in Heaven.

Our next goal in confrontation is to strengthen a relational bond with someone, to practice covenant relationships. If we find a confrontation not going well, the first thing to check is the trust level. Aware of their extremely vulnerable position, I thank them for trusting me. I may ask his/her leader to attend the meeting with us to “borrow” the trust that has already been built.

Our final goal is to apply pressure to expose areas needing strength and grace. We need to find the “broken spots” and begin healing them. External pressure will never expose someone’s “broken spot.” This work is accomplished from the inside out. It has to be genuinely motivated from the inside if it has a prayer of lasting. The process of asking great questions begins the process.

Jesus knew and practiced that man was born to be free. He honored the way He made us. There is a line that marks where one life stops and another starts. Emphasize the crucial place boundaries serve in empowering people during a confrontation. Great questions stimulate thinking within the individual about the problem; allow the person to do most of the thinking about the problem from the inside out; help the person tap into his/her greatness and put it on display during the confrontation; remind him/her of things they tend to forget about themselves in failure; demonstrate the covenant relationship between the parties; and allow the one confronting to remain an ally.

In Genesis 18 Abraham confronts God. Even God is confrontable! We classically interpret confrontation of leadership as dishonor. Abraham trusted God, and God trusted Abraham. A safe environment is filled with powerful, free people. In essence, a confrontation is an examination. Jesus is the Great Confronter.

Institutions develop because a way of doing things becomes so comfortable, predictable, and routine that we no longer have to think, we no longer have to risk, and we no longer have to believe. The governments in our churches often have a pastoral directive with pastors, administrators, teachers, and even evangelists at the helm—with the priorities of people, things, doctrine, and the salvation message, respectively. Such core values create an environment centered on the things that can be proven and controlled. The priorities are not evil any more than childhood is evil. They are an immature Christianity. But a system that prevents believers from growing up causes disorder. People can’t grow as God designed them in a pastoral environment because, deep in its core, it defines people as sinners working out their salvation.

God has appointed in the church first apostles, second prophets, third teachers, then miracles… How did a pastoral environment become the supreme level in the church? “Pastor” is not even in the list. New Government; New Priorities: Apostles—Heaven; Prophets—Spirit World; Teachers—Articulate the Kingdom; Workers of Miracles—Supernatural Activity of Believers. The teacher’s job is to help people see Heaven and a supernatural God at work on the earth in the Scripture. They give people a scriptural context to understand the apostles and prophets and their core values. “Workers of miracles” is another description for the role of the evangelist in an apostolic government. Without the leadership of apostles and prophets, workers of miracles generally don’t get to operate in their roles.
Apostles and prophets create a contagion for risk-taking and living in the impossible. As the new wineskin of apostolic leadership is established, a new wave of evangelism will be released through the workers of miracles.

We elect leaders who protect what is important to us. We are missing in the church government leaders who protect the priorities of Heaven and the presence of God.

[Life flows through honor. The disheartening cycle of great outpourings that gradually return to business as usual shows a lack of understanding of the 5-fold ministry. Disorder means that the roles and relationships of leaders are out of order. Prosperity comes through our agreements with Heaven’s culture. We are confined to our earthly limitations when our senior leaders are teachers, pastors, administrators, and evangelists who have not been hooked up to the flow of anointing and revelation in an apostolic government. Through your life also, all the families of the earth shall be blessed. Free will is what has made evil possible. The skill of combining honor and confrontation is key to sustaining an environment of grace. Gentleness does not mean nice or polite. The heart of gentleness means the belief that “I do not need to control you.” The heart of gentleness means the belief that “I do not need to control you.” No one will be able to clean up a mess you have made as well as you can. A confrontation is an examination. “Workers of miracles” is another description for the role of the evangelist in an apostolic government.]