

# To Whom Does “The Work of Ministry” In Ephesians 4:11-12 Belong?

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## **Abstract**

*The view that Ephesians 4:11-12 offers support to the concept of ‘every member ministry’ has recently been challenged. The KJV reading of this passage, which understands “the work of ministry” as belonging to church leaders and not church members, has been revived in various commentaries, journal articles, and even systematic theologies. In this article we survey the two major interpretations of these verses and critically discuss the exegetical, semantic, and theological issues which arise. In particular, it will be shown that the grammatical construction of the verses, as well as the context, support the notion that the ministry belongs not to the gifted individuals of verse 11, but to the saints of verse 12. Part of this task involves showing that the word “equip” better fits the context than “prepare” or “perfect”. Finally, it will be shown that this understanding is consistent with the general teaching of the New Testament. If Baptists are to maintain the principle of ‘The priesthood of all believers,’ and the related idea of ‘every member ministry,’ an accurate understanding of Ephesians 4:11-12 is paramount.*

## **1. Introduction**

A former President of the Scottish Baptist Union once stated: “It is said that Baptists have no priests, I would rather say: Baptists have no laymen” (quoted in Parnell, 1991:26). The sentence: “Baptists have no laymen” points to the Baptist belief in ‘every member ministry’ which is based on the principle of the priesthood of all believers. Ephesians 4:11-12 is commonly used as a scriptural warrant for this assertion : “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ” (ESV). In this rendering, as well as that of the NIV , the phrase “for the work of ministry” belongs to the saints – to all Christians; however, this has not always been the case. For an older interpretation one might look at the KJV: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ.” In this rendering the phrase “for the work of ministry” belongs, along with “perfecting of the saints,” to those in the ministry offices mentioned in verse 11. Thus for the KJV “the works of ministry” belongs to the clergy , whilst for the ESV and NIV they belong to the saints. Although few modern translations follow the KJV, several modern commentators and theologians have revived the old view. For instance, Michael Horton (2011:887) in his recent systematic theology, *The Christian Faith*, states that

“there are good reasons for preferring the older translations.” On Horton’s reading of these verses Christ has given apostles, prophets, evangelists, pastors and teachers “for the ministry of the Word that brings the whole body to unity, maturity and completion in the truth.” To whom therefore does “the work of ministry” belong: pastors or parishioners? The answer to this question is highly significant for our articulation of the pastoral ministry. We will begin by stating the positions and then proceed to assess the key questions which arise from them. John Davis (2000:169) refers to the position of the KJV as the “traditional” reading, and the view of the modern translations the “revisionist” reading. Although traditionally there have been “revisionist” readings (cf. the 1534 translation of Tyndale), we will maintain these headings for the sake of clarity. The three “prepositional clauses” of Ephesians 4:12, to which we will make constant reference, are (1) to equip/complete the saints; (2) for the work of ministry; and (3) for building up the body of Christ.

## **2. The Traditional Interpretation Revived**

Michael Horton is not alone among modern scholars in regarding the “works of ministry” in Ephesians 4:12 as belonging to the gifted persons of verse 11. Andrew Lincoln (1990), David Gordon (1994), John Jefferson Davis (2000), and Sydney Page (2005) are among many recent advocates of this position. We will consider below the main points of their exegesis.

Lincoln (1994:253) translates Ephesians 4:12 as follows: “for bringing the saints to completion, for the work of service, for the building up of the body of Christ.” Lincoln’s argument has several components. First, he argues from the immediate context: “the primary context here in v. 12 is the function and role of Christ’s specific gifts, the ministers, not that of all the saints.” Second, he suggests that *katartismos*, which he translates “completion,” does not require the supplementing of another phrase. Third, he sees *diakonia*, “service,” as more likely referring to the *ministry* of the *ministers* mentioned in verse 11 than to that of the saints. Finally, the placing of prepositional phrases coordinate with each another (v. 12) and dependent on the main verb (“he gave,” *edōken*, v. 11), is, according to Lincoln, characteristic of the author’s writing style in places such as 1:3; 1:20, 21; 2:7. Thus he concludes: “It is certainly preferable, therefore, to see the three prepositional phrases here as each dependent on the notion of the giving of the ministers, and hard to avoid the suspicion that opting for the other view is too often motivated by a zeal to avoid clericalism and to support a ‘democratic’ model of the church” (1994:253).

David Gordon (1994:70) is even more averse to the view that the “work of ministry” belongs to the saints: “My belief is that the “equipping lay ministry” translation is indefensible.” Gordon’s argument (1994:71) is based on the syntactical relationship of the purpose clauses of verse 12. The purpose of giving ministers to the church (v. 11), he says, is described in three purpose clauses: (1) perfecting the saints; (2) doing the

ministry; and (3) edifying the body of Christ. For Gordon, since the subject of each of these phrases is the ministers of verse 11, these clauses are subordinated to the main verb – “he gave” – providing the reason for their being given. He admits (1994:72) that the broader context “addresses the privileges and responsibilities of the entire “body” under Christ’s Lordship”; however, the question is “whose responsibilities are being discussed in v. 12”. Gordon sees the progression of verses 11-13 as follows: the Head “gave” (v. 11) the gifted ones who perform three tasks (v. 12) so that “all” will come to completion (v. 13). His conclusion is thus that the KJV reading is the “most natural” way to understand verse 12 because its three purpose clauses explain the nature of the ministers in verse 11.

Another recent reviver of the KJV reading is Sydney Page (2005:26) who argues that the three prepositional phrases of Ephesians 4:12 indicate why Christ gave apostles, prophets, evangelists, pastors and teachers to the church. Page, for reasons similar to Lincoln and Gordon, believes that “the three phrases ought to be seen as parallel to one another, in which case they describe three distinct purposes for the giving of the individuals mentioned in verse 11.” The entire question revolves around whether the prepositional phrase “for the works of ministry” is coordinate with the previous phrase – “for the equipping/perfecting of the saints” – or subordinate to it. While the traditional view adopts the former stance, the revisionist interpretation adopts the latter.

### 3. The Revisionist Interpretation

Although arguing in favour of the ‘traditional’ understanding as outlined above, John Davis (2000:168f) admits that the ‘revisionist’ interpretation is certainly older than the twentieth century. He cites the 1534 translation of William Tyndale in comparison to the ‘traditional’ interpretation of The Geneva Bible of 1560: “Already in the sixteenth century a question of translation is apparent.” The title “revisionist” is thus a misnomer. Interestingly, commentators from a variety of denominational traditions – O’Brien (Anglican), Hoehner (Baptistic), and Thielman (Presbyterian) – support the view that the “works of ministry” belong to all the people of God. What follows is therefore not an exclusively “Baptist” interpretation.

Certainly the dominant view, as reflected in most translations and commentaries, over the past 70 years has been that the second clause (for the works of ministry) is subordinate to the first (for the equipping of the saints) providing its purpose. According to Peter O’Brien (1999:301), these clauses reflect the reason for Christ’s giving the ministers mentioned in verse 11. It is important to notice the change in the prepositions from the first to the second and third clauses: “for (*pros*) the equipping of the saints for (*eis*) the works of ministry, for (*eis*) the building up of Christ’s body.” The change in preposition is taken as signifying Paul’s intention that the second phrase be dependent upon the first. This would mean that Christ

gave his church ministers “to equip believers for the exercise of their gifts in Christian service, so that by means of *both* the ministers and the common service of believers the body of Christ may be built” (1999:301). It is argued that this view does justice to this change of prepositions as well as the role of each believer in the growth of Christ’s body.

Harold Hoehner (2002:538ff) locates his discussion of 4:12 under the subsection “The Distribution of the Gifts (4:11-16). “The central point of this portion,” he argues, “is the distribution of gifts to the church which are given to unify the church.” He divides the subsections into (1) The Provision: Gifted Persons (4:11); (2) The Immediate Purpose: Prepare for Ministry (4:12); and The Final Goal (4:13). Hoehner, then, sees the second prepositional phrase (“for the work of ministry”) as explaining the purpose of the first (“for the preparation of the saints”): “the first preposition (*pros*) gives the purpose to the main verb (*edōken*, v. 11), the second preposition (*eis*) depends on the first preposition, and the third preposition (*eis*) depends on the second preposition” (2002:548). This would mean that the first preposition expresses the immediate purpose while the other two prepositions express the goal (2002:549). Gifted people were thus given for the purpose of preparing the saints for the work of ministry with the final goal of building up the body of Christ. Hoehner is unambiguous about his preference for this position: “This eliminates the distinction between clergy and laity, a distinction with little, if any, support in the NT” (2002:549). Therefore, for Hoehner, the text certainly supports the notion of ‘every member ministry.’ This is furthermore affirmed by the context since verse 16 requires the work of every member of Christ’s body (cf. v. 7).

In his recent commentary on Ephesians, Frank Thielman (2010:278) also points out that the context is favorable to the revisionist interpretation. Ephesians 4:7-16 is concerned with the role of all believers: verse 7 speaks of the grace “each one” has received, and verse 16 speaks of “each single part.” For this reason, as well as the fact that the three prepositional phrases build on each other, Thielman (2010:279) argues that “the (revisionist) view is probably correct.” He admits, however, that the traditional view “is ancient...and exegetically well supported” (2010:277), but adds that it “faces serious syntactical and contextual difficulties.” It is to these that we now turn.

#### **4. Critique and Assessment**

Several considerations emerge which require further elaboration: (1) grammatical; (2) contextual; (3) semantic (*katartismos*); and (4) theological.

##### **4.1 Grammatical**

First, are the three prepositional phrases coordinate with one another, or is the second subordinate to the first? The revisionist interpretation places much weight on the

change of prepositions in the first two phrases. But this has not gone unchallenged. Page (2005:28ff), for example, cites<sup>5</sup> six texts in which *eis* and *pros* are used interchangeably without a change in meaning; including three from the New Testament (Rom 3:25-26; 15:2; Phlm 5). Page (2005:31) adds that the grammatical structure of verse 13 is the same as in verses 11-12 (three prepositional phrases dependent on a single verb). The three phrases of verse 13 appear successively, express the goals of the church, are coordinate with one another, and are dependent upon the same verb. This being the case, he argues, surely the three clauses of verse 12, which also has three clauses dependent upon the main verb, should be seen as coordinate? These considerations lead Page (2005:32) to conclude: “The grammatical structure of Ephesians 4:12 does not suggest that the second prepositional phrase is dependent upon the first.”

While this argument has force it fails to take into account the fact that the same ambiguity of meaning exists in passages with similar grammatical constructions. Thielman (2010:278) notes the existence of prepositional phrase ambiguity in 1:5; 2:7; 4:14; and 6:12. Illustrating similar constructions elsewhere begs the question with which we began: are the phrases coordinate or not in this particular context? Thielman (ibid.) adds that since the noun *katartismos* (equipping) is “a verbal noun” it could warrant its own prepositional phrase (such as “for the work of ministry”) indicating the purpose of its implied verbal action. He states, moreover, that the prepositional phrases are not syntactically parallel: in addition to the change in preposition, the first clause has an article (for the equipping of the saints) while the second two do not. This point, along with the absence of conjunctions<sup>6</sup> (cf. Hoehner, 2002:547), makes it grammatically more likely that the second phrase is to be taken as subordinate to the first.

A final grammatical consideration notes that there is a change in the flow of thought from the work of the ministers in verse 11 to that of all God’s people between verse 12a and verse 12c. If the focus has shifted from the ministers of verse 11 the change in preposition would confirm it, and the mention of ‘saints’ would further validate the shift (O’Brien, 1999:302). If all three phrases were intended to describe the functions of the ministers (the traditional interpretation) it would be surprising that ‘saints’ appears where it does. One would think that ‘saints’ might appear at the point of change (v. 12c) instead of at the conclusion of the first phrase (v. 12a; 1999:302). That the saints are brought into view at the end of the first phrase strongly suggests that the second phrase refers to the ‘work of ministry’ which belongs to them.

#### 4.2 Contextual

Second, should the primary contextual consideration be the gifted individuals (v. 11), or each individual in the whole body (vv. 7, 16)? Page (2005:42) admits that “there are features in the context of Ephesians 4:12 that lend support to the view that it

teaches that every believer ought to be involved in ministry,” but contends that “this is not decisive for the interpretation of the text.” He then proceeds to argue from the immediate context of verses 11-16 first that since these verses constitute a single sentence with the leading verb “he gave” in verse 11, and since verse 12 qualifies why he gave those gifts with three parallel phrases (as he argued above), that if the latter two phrases indicate the reason for Christ giving his church gifted teachers, “v. 12 would fit the context beautifully” (2005:43). Second, he argues that an emphasis on the teaching gifts makes the best sense of the goal described in verse 13: unity of the faith, knowledge of the Son of God, maturity, and the fullness of Christ. Third, Page continues, the reference in verse 14 to the body not being tossed around by every wind of doctrine suggests that it is the teaching gifts given by God that avert this danger. Fourth, he considers the broader context of Ephesians which often emphasizes the distinctive roles of the key teaching ministries (2:20; 3:5-6). Finally, Page considers the rest of the New Testament. On the basis of passages such as 1 Thessalonians 5:12-13 Page (2005:44) concludes that “the evidence that the New Testament writers distinguished those with teaching gifts from those with other sorts of gifts...is unmistakable.” Thus it would be no surprise to find the same distinction in Ephesians 4:12.

In response, first, Page’s argument that verses 11-16 constitute a single sentence with the main verb “he gave” and three coordinate clauses in verse 12, assumes that the clauses are coordinate when, as we argued above, there are good reasons to see the second as subordinate to the first. Neither the traditional nor revisionist position has trouble with the fact that verses 11-16 amounts to a single sentence – this in itself is inconsequential. The main issue is the relationship between the verb and the clauses; only if it can be demonstrated that all three clauses of verse 12 are coordinate does the argument bear any weight.

Second, Page’s argument from verses 13 and 14 respectively that these verses better suit the teaching ministry does not prove much about the context. Throughout this section both the gifted ones and the saints are in view. The gifted ones equip the saints for ministry unto the building up of Christ’s body. They do this through teaching so that goals such as unity of faith, knowledge of the Son of God (v. 13), and sound doctrine (v. 14) may be realized. Since both teachers and believers are in view, these verses do not help in determining to whom the context is more favorable.

Third, as O’Brien (1999:303) has pointed out, “the letter as a whole has emphasized Christ’s riches being received by all saints” (1:3-19; 3:20). This motif is certainly stronger than the emphasis on the prophets and apostles as Page himself (2005:44) admits: “apostles and prophets are mentioned only in Ephesians 2:20; 3:5; and 4: 12 in this letter.” Furthermore, while Page mentions verse 14 as an example of the

context prioritizing the teaching ministry, in verse 15 we see that all believers should speak the truth in love, referring primarily to speaking “the word of truth, the gospel of... salvation (1:13), while in 4:29 everyone is to use their words for the edification of others (Thielman, 2010:279). For all these reasons as well as the fact that the passage is sandwiched by references to the gifts given to the entire body (vv. 7, 16), it is far better to conclude that the context favors “the work of ministry” belonging to each part of the body. It is difficult to imagine Paul believing that only one part of the body (the pastors and teachers) does the work of ministry when he has told us that all are saved by grace for good works (2:10) which surely includes the work of spreading the Word (4:12).

### 4.3 Semantic

Third, does *katartismos* mainly refer to preparing/equipping (NIV, ESV) or perfecting/completing (KJV, Gordon, Davis)? The noun *katartismos* is used only here in the New Testament, but its cognate *katartizō* is used thirteen times, and somewhat diversely: vessels of wrath prepared for destruction (Rom 9:22); brothers united in the same mind (1 Cor 1:10); aim for restoration (2 Cor 13:11); you should restore him (Gal 6:1); supply what is lacking (1 Thess 3:10). According to the *BAGD* (1952:419) *katartismos* was used for the “setting of a bone,” “preparation,” “equipment,” or “equipping”; referring to Ephesians 4:12 it reads “to equip the saints for service.” Gordon (1994:72f) recognizes the breadth with which the word is used in the New Testament but concludes that “perfecting” or “constituting/joining” is best “because the language and thought of the body, unified and growing to perfection, will continue throughout the chapter.” He opts for this interpretation in light of his reading of the context. For Gordon, Christ, the Head, is uniting and growing the body into perfection/maturity through the gifts given in verse 11. Gordon cites 1 Corinthians 1:10 and 2 Corinthians 13:11 as the only two places where this term is applied to the corporate church, both times with the meaning of completion/perfection. He concludes: “The most natural understanding of the term in this context is that of gathering, uniting or ordering the saints...” After surveying the usage of *katartismos* and its cognates in the New Testament world, Page (2005:34) concludes that lexical support is lacking for the translation “equipping.” He sees “maturation” as making better sense in the context of Ephesians 4:12 since verse 13 states its purpose as being the maturity of the saints. Ultimately Page follows the translation of Davis (2000:174): “for bringing the saints to maturity.”

Since the noun *katartismos* is used in such a variety of ways it is best to limit discussion to the present context. The goal, according to verse 13, is toward “mature (*teleion*) manhood,” attaining “to the measure of the stature of the fullness of Christ.” The goal is therefore perfection. If this is the case, *katartismos* must refer to the preparation for that perfection and not the perfection itself. It would hardly make sense to say that the gifted persons were given so that the saints would be perfected

(v. 12) until all reach perfection (v. 13). Perfection is the goal, preparation is the means: “This preparation includes instructing and equipping believers so that they may minister effectively in the church” (Hoehner, 2002:550). Taking *katartismos* in this manner requires an object: for what purpose are the saints being prepared? The purpose is provided for us in the second clause: “for the work of ministry” (O’Brien, 1999:303). Thielman (2010:280) understands it similarly: “the purpose of this preparation was that the saints might do the work of ministry.” This illustrates why the traditional approach attempts to define *katartismos* as “complete.” If *katartismos* means “preparing/equipping,” the argument that the three clauses are coordinate collapses because the second clause then provides the purpose of the equipping. This is why Lincoln (1994:253) argues that *katartismos* means completion and does not require the supplementary phrase “for the work of ministry.” It is essential for his overall view of the passage that it be thus defined. In conclusion, since the goal is given to us in verse 13, it makes more sense to understand *katartismos* as equipping/preparing believers to minister to the end that the entire body is edified unto maturity.

#### **4.4 Theological**

Lincoln (1994:253) suspects the revisionist interpretation of Ephesians 4:12 as emanating from a desire to avoid clericalism, and Hoehner (2002:549) suspects the traditional interpretation of supporting it. We must now ask, fourthly and more broadly, what is the general thrust of the New Testament regarding the nature of the ministry? To whom does it belong?

Gordon (1994:75) understands the traditional view as corresponding with the rest of the New Testament. He lists six different ways in which the NT writings distinguish the task of ministering the Word of God from the general duties shared by all Christians: (1) Passages mentioning those who “devote themselves” to this particular task<sup>10</sup>; (2) passages mentioning the church’s recognition of these distinct tasks<sup>11</sup>; (3) passages describing distinct qualifications necessary for this task<sup>12</sup>; (4) passages where individuals are exhorted to fulfill this particular task<sup>13</sup>; (5) passages where special honour is assigned to those fulfilling this distinctive task<sup>14</sup>; and (6) passages where warnings are given not to enter this distinctive task lightly<sup>15</sup>. Gordon’s (1994:77) conclusion is that the NT makes a distinction between the general service of all believers and the particular service of those who minister the Word of God. The data of the NT in general, he continues, is similar to that which is found in Ephesians 4 – the NT picture of the Church is a “tripartite picture”: the head, the body, and the gifted ones.

The question hinges largely on how one defines “ministry.” If by “ministry” we mean “ministry of the Word” in the vocational sense of the pastor/teacher, then certainly the NT makes a distinction between those whose function it is to fulfill

this role and those whose function it is not. No one is arguing that Ephesians 4:11-12 does not distinguish at all between the gifted individuals and the saints. However, this distinction does not mean that the “works of ministry” belongs only to the former. Gordon has proven a distinction against which we are not arguing. What we are arguing is that both pastors and the saints (mentioned in Ephesians 4 and the passages cited by Gordon) share in the “ministry”. This does not abolish the distinction, it clarifies it: since in order for the body of Christ to be built up the saints will have to be prepared for ministry/service, and someone (preferably people gifted for such a function) will have to do the equipping. For this purpose, God gave the gifts of apostles, prophets, evangelists, pastors and teachers, so that the entire body might be built up in love (v. 16) through service (v. 12).

What then is “the work of ministry (*diakonia*)” in which all the saints are to be engaged? The word “ministry” here simply means “service.” What service, then, does Paul have in mind? According to Talbert (2007:114) “the work of ministry” refers to gifted activity whereby Christians build up the church. In Ephesians 4:12-16 ‘ministry’ appears to be the using of one’s gifts. Therefore notice the correspondence between (1) “working by the measure of each part” (v. 16) and “work of ministry” (v. 12), (2) “makes the body grow so that it builds itself up in love” (v. 16) and “for the building up of the body” (v. 12), and (3) “by the measure” (v. 16) and “according to the measure” (v. 7). Talbert (2007:114) concludes: “Both refer to the different gifts given by Christ to each and all Christians.” “Work” is an ongoing activity of service (O’Brien, 1999:304). While it is true that this “service” sometimes refers to the specific ministry of the word<sup>16</sup>, it is used here of the service of believers generally as is made clear when comparing the parallel list of 1 Corinthians 12:5: “there are a variety of services (*diakoniōn*)” (1999:304). In Ephesians 4, then, works of service is broader than the general ministry of the word which belongs only to those of verse 11; it is each believer using his/her gifts for the edification of the church. Commenting on these verses, John Stott (1989:167) exclaims: “Here is incontrovertible evidence that the New Testament envisages ministry not as the prerogative of a clerical elite but as the privileged calling of all the people of God.”

The NT is indeed replete with examples of this work belonging to all God’s people. We have already mentioned 1 Corinthians 12 as an example of Paul’s view that ‘ministry’ is for all God’s people; Romans 12:3-8 provides us with another. Surely the Great Commission (Matthew 28:19-20) was not meant only for the apostles (nor prophets, evangelists, pastors and teachers), but for all the people of God, even though the primary means of “making disciples” is through sharing the message of the Word. The same can be said of Acts 1:8. Few would want to limit the application of “you will be my witnesses...” to the apostles and the other gifted individuals of Ephesians 4:11, which Acts itself does not do (see 8:4-5). Peter refers to all God’s children as “a royal priesthood,” and then provides the reason: “that

you may proclaim the excellencies of him who called you out of darkness into his marvelous light” (1 Peter 2:9). Apparently Peter understood “proclaiming the excellencies of Christ” as belonging to all believers, not merely the ‘ministers’. Interestingly, Gordon mentions none of these verses in his argument. His assertion (1994:70) that “people armed simply with an English Bible ought to be suspicious of the ‘equipping’ translation on the ground that, if correct, it would be contradictory to everything else taught in the NT about the ministry of the Word” is thus absurd. It is on this basis that Stott (an Anglican!) can so emphatically profess that “the New Testament envisages not a single pastor with a docile flock but both a plural oversight and an every member ministry” (1989:167). We see the from Ephesians 4 and the remainder of the NT that although some distinction may be made between those whose primary vocation relates to the ministry of the Word and those whose primary vocation does not, the NT makes no distinction between the two when it come to the nature of the ministry itself. Whether full-time or not the premise holds true: every Christian is a minister; and this is certainly supported by Ephesians 4:12. South African Baptist Churches would do well to avoid two extremes: (1) a ministry which makes too much of the distinct role of the pastor; and (2) a ministry which makes too little of the distinct role of the pastor. The Bible does make a distinction between those whose primary vocation is to preach the word and those whose primary vocation it is not. However, whether one’s full time vocation is pastoral or not, the work of ministry itself is for all.

## **5. Conclusion**

Despite several strong arguments in favour of “the work of ministry” belonging to the gifted ministers of verse 11, there are stronger arguments to the effect that it belongs to all believers. This is supported by grammatical, contextual, semantic, and broader theological considerations. Furthermore, despite the attempt of various commentaries (Lincoln), journal articles (Gordon, Davis, Page), and even systematic theologies (Horton) to revive the ‘traditional’ interpretation, the majority of commentators (O’ Brien, Hoehner, Thielman, Stott, Talbert, *et al*) and translations (NIV, ESV, NKJV, NASB, NRSV, NLT, *et al*.) have maintained that “the work of ministry” belongs to all God’s people. The translation of Ephesians 4:12 that subordinates the second clause to the first therefore “survives its critics” (Talbert, 2007:114). Baptists are thus exegetically and theologically well grounded in their principle of the priesthood of all believers and should proudly reaffirm against the still very much alive clericalism of our day that Baptists have no laymen.

## **6. Notes**

1. This is precisely how it is used in, for example, Smitsdorff and Rinquist, *Societal Changes that Require the Transition to an Equipping Paradigm for Christian Leaders* (2012:42f), where Ephesians 4:11-12 is cited as “the Biblical basis of an equipping paradigm.”

2. There has been no substantial change in the rendering of this verse when one compares the 1984 NIV with the updated version of 2012; both translate the second clause as dependent on the first. The only difference is that the updated NIV uses the word “equip” rather than “prepare.”
3. I use ‘clergy’ here as a concise reference to the gifted individuals of verse 11.
4. Lincoln does not hold to Pauline authorship; see 1990:lx-lxxiii
5. Page is drawing from the work of J. C. O’Neill, “‘The Work of Ministry’ in Ephesians 4:12 and the New Testament,” *Expository Times* 112 (2001) 336-40.
6. However, see Page, 2005:30f for a strong rebuttal on this point
7. Matt. 4:21; 21:16; Mark 1:19; Luke 6:40; Rom. 9:22; 1 Cor. 1:10; 2 Cor. 13:11; Gal. 6:1; 1 Thess. 3:10; Heb. 10:5; 11:3; 13:21; 1 Pet. 5:10
8. Gloss: perfect, mature, full
9. The phrase “prepared (katērtismena) for (eis) destruction” in Romans 9:22 shows that destruction is the purpose of the preparation (Aletti, quoted by Thielman, 2010:280).
10. Acts 6:4; 13:2; Rom. 1:1; 1 Tim 4:13, 14, 15.
11. Acts 13:2-5; 1 Tim. 4:13-15; 2 Tim. 1:6
12. 1 Tim. 3:2; Titus 1:7-9
13. 2 Tim. 4:1-5
14. 1 Tim. 5:17
15. Jas. 3:1
16. See 2 Cor. 3:6-8; 4:1; 5:18; 6:3; Rom. 11:13; Col. 4:17
17. This view is also representative of much South African Scholarship, as can be seen, for instance, in the Afrikaans 1953 Vertaling: “om die heiliges toe te rus vir hulle dienswerk, tot opbouing van die liggam van Christus,” as well as the 1983 Vertaling: “Sy doel daarmee was om die gelowiges toe te rus vir hulle diens en vir die opbou van die liggaam van Christus.”

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