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## CHAPTER 9: THE PRINCIPLES OF AN EQUIPPING LEADERSHIP PARADIGM

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*“We must honestly admit that there is in the New Testament not the faintest hint of a clergy-laity distinction. The various gifts of the Holy Spirit were bestowed by Jesus on all His followers for the purpose of building up His church. New Testament ecclesiology can be realized only when the congregation is filled with the Spirit and when each member is exercising his or her spiritual gift” - David Alan Black*

*“The leader’s calling is to help God’s people to fulfill their calling”  
- Robert W. Kellerman*

### **Introduction:**

This chapter focuses on principles which undergird an Equipping approach to leadership and ministry. The principles are truths which can be deduced from a consideration of the overall approach to leadership and ministry from an Equipping perspective. Dogobert Nunes defines a “Principle” as:

“A fundamental cause or universal truth; that which is inherent in anything. That which ultimately accounts for its being” (1960:250).

Dictionary.com defines a “Principle” as:

“a fundamental, primary, or general law or truth from which others are derived”  
(2011:no page numbers)

Whereas the four fundamental Equipping Leadership Identities mentioned in this thesis describe the practice of an Equipping approach, these principles form part of the premises and the unarticulated assumptions of an Equipping approach to leadership and ministry. They govern the ethos, culture and philosophy of leadership and ministry which form integral components of an Equipping paradigm.

While several principles of effective leadership theory and ministry could be applied to an Equipping paradigm, the principles selected are those which are considered to be inherent in Ephesians 4:11-12, the text foundational to this thesis. When delineating these principles, reference will therefore be made to the way in which each principle can be inferred from Ephesians 4:11-12 or the larger passage, Ephesians 4:1-16.

Attempts have been made to tabulate the principles in some measure of logical sequence. However, the order in which they are listed is not an indication of their order of importance. In several instances one principle described may be the natural corollary of the principle immediately preceding it. As far as possible, the ramifications for leadership and ministry inherent in each principle have been described under that principle.

### 9.1. The Mutual Priesthood of Every Believer

The first principle to consider when constructing an Equipping paradigm for leadership and ministry based on Ephesians 4:11-12, originates from the immediate context of the verses, Ephesians 4:7-16. These verses are often linked together to form a pericope (Matthew Henry 2009:no page numbers). The verses describe the “ministry of the saints” in verse 7, as well as the place of leaders in verses 11-12 (Best 1997:157, 173). Chris Parnell says that the passage shows that “God gives to each one of his people special gifts in order that each single member may play a useful part in making the universal church and the Local church ... a living and effective entity that pleases its Lord” (1990:104-105). The principle (or doctrine) elucidated from this truth is the “universal priesthood of all believers” which teaches that “All Christians Are Priests with a Ministry To Perform” (Valleskey 1987:1, 2). Foulkes says that Ephesians 4:7 indicates that every believer has been given spiritual gifts and has a vital function to perform in the body of Christ (1980:116; also Stott 1989: 156). John Stott says that the word “ministry” in Eph. 4:11 (NIV) is a reference to the “service (diakonia) of *all* God’s people *without exception*” (1989:167, *italics added*). He says that the biblical vision of ministry is that of “every-member ministry” (Stott 1989:167).

This ministry principle has its antecedents in the Old Testament (Valleskey 1987:no page numbers). In Exodus 19:5-6 God expresses his intention that the entire nation of Israel

would serve him as, “a kingdom of priests and a holy nation” (Ex. 19:6 NIV, Cf. Isaiah 43:21). The call was repeated in Isaiah 61:6. The writers of the NT reiterated the call of Exodus 19:5-6, but applied it to the Church instead of its prior restriction to the nation of Israel (1 Peter 2:4-10; Rev 1:5-6; Rev. 5:10, Rev. 20:6).

Eaton says that the “ministers” mentioned in Ephesians 4:7-12, “are the entire company of God’s people” (2002:74). Gene Getz also says that according to Ephesians 4:7-12 God did not intend for one leader, “or even several leaders to do the work of the ministry. Rather, He intended for the *whole* church to do this work” (1984:116, *italics in the original*). So too Greg Ogden notes that there has been “a recovery of the ministry of the whole people of God” (2003:19). The principle also implies that there is no “gradation or hierarchy of value or importance” placed on any members within the body of Christ (Ogden 2003:51). It assumes an organic view of the Church as the body of Christ and all ministry as being “body ministry”, i.e. undertaken by every member of the body of Christ (Ogden 2003:71-72).

It can be deduced from the aforementioned paragraphs that the principle of the universal priesthood of all believers is inseparable from an organic view of the Church as the body of Christ. This understanding has several ramifications for leadership and ministry. One implication is that leadership is conceived of as originating from the midst of the body of Christ. Greg Ogden says that, “An organism view of ministry begins with the people of God as the place where ministry resides, and it conceives of leadership from within the one body” (2003:75). In the light of the doctrine of the priesthood of all believers, Elton Trueblood suggests that “the best modern image for pastor is ‘player-coach’” (Elton Trueblood in Ogden 2003:97). Ogden says he agrees with this image, “because it suggests an equipping model of ministry and also describes the role of the pastor as a member of a team” (2003:97). This is somewhat different to an institutional view of the Church, which distinguishes leaders as a separate professional ministering “clergy” (Watson 1989:248-249). An institutional view of the Church views other believers as “laity”, with a somewhat different, lower ranking – a dependent class who receive ministry from the “clergy” (Watson 1989:249).

A second implication of the organic metaphor for the Church (and the principle of the priesthood of all believers) is that each believer is spiritually gifted to perform an essential function in ministry. John Stott says that, “Although Paul does not here [Eph. 4:7] employ the term *charismata* for ‘gifts’ ..., yet clearly it is to these that he is referring. For ‘grace’ is *charis* and ‘gifts’ are *charismata* (1989:155, *italics in the original*). Greg Ogden argues that “The church is fundamentally a charismatic community; for the *charismata* (grace-gifts) have been distributed and assigned to all in Christ (1 Cor. 12:11, 18). This makes each person an initiating centre for ministry” (2003:99-100, *italics in the original*).

The corollary of this is that true edification is “mutual edification”. Greg Ogden mentions that, “not only are all believers priests before God, but we are also priests *to one another*” (2003:18; *italics added*). Stevens and Collins concur, saying “Pastor and people, leaders and followers, are mutual equippers” of each other (1993:131). This means that leaders must also allow those whom they equip to reciprocate the equipping process and allow themselves to be equipped by others (Stevens and Collins 1993:131). 5Stones Church confirm this approach when saying:

“We believe disciples of Jesus Christ should minister to one another in the local church, rather than insisting that one or a small number of professional pastors bear the total responsibility to care for the entire congregation. God has given spiritual gifts to all of His people to provide mutual ministry in the context of the healthy and strong local church (Ephesians 4:11-12). This *multiplication of ministry* is key to the healthy growth of the local church” (2010:no page numbers; *italics in original*).

## 9.2. Equipping Others for Ministry is a Leader’s Fundamental Purpose

In 1972 Ray Steadman wrote that “the proper task” of the leaders mentioned in Ephesians 4:11-12 was “to train motivate, and undergird the

people to do the work of ministry” (Davis 2000:167). Writing in 2000, Davis mentions that this understanding of the text “has become the dominant understanding of the text in evangelical and mainline churches today” (2000:167). Gene Getz also contends that leaders equipping believers for service is “the primary thrust” of Eph. 4:11-12 (1984:115). Eaton mentions that the leaders of Eph. 4:11-12 “are trainers! They train people for ministry” (2002:74).

The implication here is that instead of doing all the ministry themselves, leaders need to create “a permission-giving atmosphere” where there is a “release of control of ministry” on their part (Ogden 2003:100). The basis of this is the understanding that Christ as the head of the church can communicate his will directly to every member of his body, thereby guiding them into their assigned ministry (Ogden 2003:100). Christian Schwarz says that empowering leaders:

“invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate, and mentor individuals enabling them to become all that God wants them to be” (1996:22).

Similarly Arnold Smit says that, “The ministry of leadership is in itself a ministry of service to the body and its members” (1995:40). When leaders empower others, they simultaneously also empower themselves because equipped people assume a large portion of the workload of leaders because they have been trained and energized to minister (Schwarz 1996:23).

In order for there to be an empowering of all believers for ministry, leaders must consciously facilitate the eradication of all forms of ministry that reinforce unhealthy dependency upon them. Greg Ogden says that paradigms of ministry that require dependence on key leaders for their success are antithetical to both “an equipping model of ... ministry” and “an equipping model of leadership” (2003:111). Similarly, Floyd McClung says that health or growth that is dependent on the leader will

die or grind to a halt with the absence of the leader (McClung 2008:70). Models of ministry that create dependency upon leaders not only give rise to unrealistic expectations being placed upon leaders, but also prevent others from viewing themselves as “authentic ministers” (Ogden 2003:129). It is for these reasons that leaders should empower others so as to work themselves out of a job and make themselves “unnecessary” (Adelaja 2008:125). Healthy models of ministry see leaders as equippers who encourage others and provide a context in which to train all God’s people for ministry (Ogden 2003:129).

### **9.3. Shared Ministry and Shared Leadership**

An additional principle undergirding an Equipping paradigm is that of shared ministry and shared leadership (Watson 1989:245). The New Testament norm for ministry is that leaders engage in a shared approach to leadership and ministry in all of their responsibilities (Getz 1984:177).

Regarding shared ministry, Greg Ogden says that, “A corollary to believing in God’s people is sharing ministry with them” (2003:169). He suggests that we move from “a pastor-centred to a people-centred ministry” (Ogden 2003:111). Ogden maintains that, “Ultimately, an empowering leader is trying to grow teams of people who are applying their gifts to a mutually shared need” (2003:174).

Leaders must also share the responsibility of equipping others for ministry with other leaders and with other believers. Greg Ogden explains the reason for this as follows:

“No one individual has all the gifts or heart to cover the whole territory of equipping ministry ... We need a team of equippers who cover the totality of equipping if a balanced ministry is to emerge” (2003:133).

Although typically pastors and teachers are viewed as having the responsibility to nurture and disciple others, Eph. 4:12 attributes the responsibility of equipping believers for ministry to *all* the leaders mentioned in the verse. John Stott notes that, “all five gifts [in Eph. 4:12] relate in some way to the ministry of teaching” (1989: 164). It is envisioned that each leader mentioned in Ephesians 4:12 will in some way contribute uniquely to the equipping process (Breen 2011:no page numbers). Leaders reproduce after their own kind and it is assumed that each will bring the strength of their gifting to the equipping process (De La Cruz 2011:no page numbers).

Leaders must also share the responsibility of leadership. A “plural oversight” of all ministry appears to be the New Testament norm (Stott 1989:167; also Ogden 2003:113). 5Stones Church assert the following:

“The Scriptures teach that a plurality of elders governed individual New Testament churches (Acts 14:23; Acts 20:28; Titus 1:5; Philippians 1:1). The Scripture does not mention any congregations featuring a stand-alone pastor and leader. A plurality of godly elders, exercising their individual giftedness, squares with the Scripture’s teaching that wisdom is found in a multitude of godly counsellors (Proverbs 11:4; Proverbs 12:15; Proverbs 15:22; Proverbs 19:20; Proverbs 24:6.)” (2010:no page numbers).

Greg Ogden asserts that, “The New Testament of leadership is always plural, never singular ... Biblically, the title ‘solo pastor’ is an oxymoron” (2003:113). Commenting on Eph. 4:12, John Stott also states that a single pastor having individual oversight of “his own church” is “a totally unbiblical image” (1989:167). The shortcoming of not sharing oversight is that in such situations, leaders typically monopolize ministry (Stott 1989:167). David Watson that this approach to ministry also “makes growth and maturity virtually impossible. Members are unable to develop into the God-given ministry they could well experience because, in structure and in practice, there is room for only one minister” (1989:246).

Leaders can seek creative ways to involve others in participating in leadership processes. Any ministry enterprise needs a variety of leaders with a wide range of skills (Gibbs and Bolger 2006:193). Ephesians 4:12 is not intended to limit leadership to the gifts mentioned there (Stott 1989:159). By allowing others to participate in leadership processes, leaders ensure that the wide diversity of leadership functions are taken care of and that the latent leadership of others is developed (Gibbs and Bolger 2006:193).

#### 9.4. University

Another principle implied in Ephesians 4:1-16 is the principle of “university”. Although the popular reference of the word is to an institution of higher education and research, the word “university” also encapsulates the concept of “unity in diversity” (Zacharias 2000:no page numbers). John Stott describes the theme of Ephesians 4:1-16 as “Unity and Diversity in the Church” (1989:145). Foulkes describes Eph. 4:7-16 as “Diversity in unity” (1980:114). Turaki describes Eph. 4:1-6 as “Saved to Walk in Unity”, and Eph. 4:7-16 as “Gifted to Operate in Diversity” (2006:1433). Greg Ogden mentions that:

“The image of the body conveys the two poles on which Paul builds his understanding of a healthy church – oneness and ‘manyness’, unity and diversity, individuality and corporateness. These poles are inseparable. The human body could not be a better picture of diversity within unity” (2003:42).

Regarding the Church’s unity, Turaki says:

“The believer’s unity is based on the Trinity. The Holy Spirit is the one who has called both Jews and Gentiles into the one body of Christ, the church .... Christ is the Head of the church and its only Lord and Master, and the believers are also united by their shared faith in him ... they are part of one body in Christ” (2006:1433).

Regarding the Church's diversity, Turaki says:

“Unity does not mean uniformity. Christ gives different gifts to individuals” (2006:1433).

Ephesians 4:7 implies that there is a diversity of gifts given to the Church in general, and the diversity of “spiritual gifts that have been given for leadership” are mentioned in verse 12 (Turaki 2006:1433). The variety reflected in Ephesians 4:7 and 4:12 accords well with other passages which make reference to the diverse nature of spiritual gifts (Rom. 12:4-8; 1 Cor. 12:4-30; 1 Cor. 14:4-6; Heb. 2:4; 1 Pet. 4:10-11). John Stott maintains that even when all the diverse New Testament lists of spiritual gifts are taken together, they still do not together “represent an exhaustive catalogue. Doubtless there are many more which are unlisted” (1989:159).

The Biblical witness is that the diversity of spiritual gifts reflect different “functions” (Rom. 12:4), “different kinds of service” (1 Cor. 12:5, NIV), “different kinds of working” (1 Cor. 12:6, NIV), and that each person's ministry will take on “various forms” (1 Pet. 4:10, NIV). Concerning the diversity of spiritual gifts given for ministry, Doyle Young says that, “we must let people be different, with different gifts, ministries and interests” (1988:50). He says that leaders must not force people into generic ministry moulds or suppress their ministries because they do not fit “pre-set organizational chart[s]” (Young 1988:50). Instead, Young suggests that leaders identify the gifts with which people have been endowed by the Holy Spirit, and then encourage them and provide them with opportunities for service (1988:50).

Approaching ministry in this manner will require that the starting point of each person's participation in ministry be an enquiry into the spiritual gifts that they have been given and where it is that the Holy Spirit has called them to serve (Young 1988:51). Organizational structures that hinder the Holy Spirit's work must be de-emphasized and leaders must allow the Holy Spirit the freedom to raise up or suppress ministries (Young 1988:50). Leaders can also help people celebrate their individual giftedness and the corporate diversity brought about by the Holy Spirit working in their midst. They must not prescribe to people

where to serve. Instead leaders must guide people to understand and co-operate with the Holy Spirit's work in their lives (McClung 2008:61). This will inevitably lead to the diversification of ministry (Gibbs 2005:152). When leaders equip others and release them for their diverse ministries, the Church is edified, unified, matured and attains greater conformity to Christ (Eph. 4:13).

### **9.5. Interdependence**

The principle of "interdependence" in Ephesians 4:7-16 forms another principle which guides an Equipping approach to ministry and leadership. Bob Deffinbaugh says that the unity in Ephesians 4:7-16 implies "a common purpose and interdependence within the body of Christ" (2011:no page numbers). Ralph Wilson says that Paul's metaphor of "the body of Christ" used in Ephesians 4:4, 4:12 and 4:16 communicates that this body is one that consists of "interdependent members" (2011:no page numbers). Stephen Kia mentions that Ephesians 4:15-16 is a reminder that the church is, "a spiritual Body comprised of interdependent members, with Christ as our Head" (2001:no page numbers; also WordTruth Inc. 2008:no page numbers). The New Testament metaphor of the Church as "the body of Christ" is one "which emphasizes unity, diversity and interdependence" (Gibbs 2005:87). Munson says that, "The ideal church appears to model neither independence nor dependence. Rather, it describes a relationship of interdependence" (2011: no page numbers). "Ephesians 4:11-16 exhorts us to work with, depend on, and serve one another as the Lord has enabled us" (GotQuestions? 2011:no page numbers). Greg Ogden describes the Biblical approach to interdependence as follows:

"Interdependence means that the Lord has created each of us with something of immense value to contribute to the health of the body of Christ, while at the same time realizing that we are completed by our connection to others in the body of Christ. None of us is complete in and of ourselves. We are whole only in relationship to the other parts of the body" (2003:58).

Christian Schwarz says that:

"The principle [of interdependence] is fundamental for any form of church development, whether or not a congregation is aware of it. The church of Jesus

Christ is a complex organism with many parts that are interrelated according to God's plan" (1996:66).

Stevens and Collins maintain that cultivating interdependence is a "precondition" of empowering others (1993:134). Greg Ogden says that an "equipping" model of ministry is "*an interdependency model of ministry*" (2003:157, *italics in the original*).

In order for leaders to incorporate the principle of interdependence in their ministry, a new approach to their relationship with other members of the body of Christ must be cultivated. Leaders need to be aware that they live in "reciprocal", "interdependent" relationships with those whom they lead (Dale 1987:24). Effective leadership strengthens followers, and in turn, effective "followership" strengthens leaders (Dale 1987:24). Moreover, leaders must remember that "followers are frequently leaders-in-training" (Dale 1987:24). Wright says that leaders are as dependant on those whom they lead as those whom they lead are upon them (2003:146). Stevens and Collins maintain that, "Healthy interdependence starts with ... leadership; this involves teaching and modelling interdependence and allowing people to minister to the leaders" (1993:128-129).

In order to develop interdependency, leaders must break all unhealthy forms of dependency or "co-dependency" upon them (Ogden 2003:114; Stevens and Collins 1993:128). This dependency can stem from the myriad demands made upon leaders regularly, to a leader's desiring to be "needed" (Ogden 2003:111ff.). Ogden says that, "The dependency model fosters emotionally sick pastors who need a reliant church because there is a need to be needed" (2003:129). He says that the effect of a dependency model of ministry is that "God's people are starved for responsible ministry" and the pastor is viewed as "the caretaker of those who can't fend for themselves" (Ogden 2003:129).

Ogden suggests that in order to break dependency upon themselves, leaders "must constantly point to the all-sufficient Christ, to whom each member of the body is directly connected" (2003:146; also Stevens and Collins 1993:129). Leaders should also communicate to people that "Pastor and people, clergy and laity are mutual and interdependent priests" (Stevens and Collins 1993:134). Means says that,

“Ministry requires dealing with complexity and ambiguity. Those who excel in this difficult task invariably learn that they can’t do it alone; they must rely on others” (Means 1993:98).

The principle of interdependence also applies to the manner in which spiritual gifts are to be used (1 Cor. 12:12-27). Leaders can help others develop a ministry culture in which each person uses their spiritual gifts to serve (1 Pet. 4:10) and inspire others “towards love and good deeds” (Heb. 10:24-25, NIV). They can help others guard against attitudes of self-sufficient independence (Munson 2011:1) and autonomy (Stevens and Collins 1993:128). Stevens and Collins mention that, “Healthy members are able to define themselves and still remain connected” (1993:128). Bob Munson says that the description of the primitive church in Jerusalem as outlined in Acts 4:32-37 is a model of interdependency (2011:1). Munson maintains that:

“They offered from their abilities and accepted help in their lackings. Sharing was a basic characteristic of their interaction. The early church was an interdependent body” (Munson 2011:1).

Other attitudes that hinder interdependency are pride (Rom. 12:3-8; Phil. 2:1-11) and self-centredness. Instead of these, believers are to “recognize and depend upon one another’s gifts, looking out for the interests of others (John 13:3 4-35; Romans 12:3-6; Philippians 2:3-4)” (GotQuestions?.Org 2011:no page numbers).

## **9.6. Symbiosis and Synergy**

The principle of interdependence is closely related to the principles of “symbiosis” and “synergy”, which are themselves closely linked to each other. Because the principles of “symbiosis” and “synergy” are inseparable, they have been placed within the same section here. These principles are once again principles which can be extrapolated from Ephesians 4:1-16 (Ellis 2011:no page numbers; Auxano Church Vision Consultants 2008:no page numbers).

### 9.6.1. Symbiosis

“Symbiosis can be defined as any interdependent or mutually beneficial relationship between two persons, or groups, or organisms. It is the way organisms live together and how they relate to each other” (Ellis 2011:no page numbers).

Ron Ellis describes various forms of symbiotic relationships:

- Mutualism – “Mutualism is defined as those persistent relationships from which both parties or organisms benefit. In this relationship each one mutually reaps benefits from the other” (Ellis 2011:no page numbers).
- Commensalism – “Commensalism simply means to share a table or share a meal. In this relationship one party benefits and the other is not harmed or affected in any way, positively or negatively ... The one who benefits doesn't add value nor is it detrimental to the other. It just gives nothing of value back” (Ellis 2011:no page numbers).
- Parasitism - “In this relationship one benefits to the harm of the other. It is actually living off the life of another and inflicting injury and in extreme cases can even cause death ... It can be characterized as selfish and uncaring about the welfare of others” (Ellis 2011:no page numbers).

Kent Pinkerton mentions the following as additional examples of symbiotic relationships:

“When neither of the species benefits, it is competition. The last category is neutralism, where both species remain unaffected” (2006: no page numbers).

A final example of symbiotic relationship is “amensalism”. This is “the type of symbiotic relationship that exists where one species is inhibited or completely obliterated and one is unaffected” (Wikipedia 2011:no page numbers).

Since the Church is organic in nature (Ogden 2003:28, 45) and consists of individuals in interdependent relationships, it too experiences the dynamics of symbiosis (Park 2011:no page numbers; Pinkerton 2006:no page numbers). The spiritual gifts, while distributed to each member, are gifts from God, given for the welfare of others, and not for personal enrichment for self-aggrandizement (Watson 1989:105; 1 Pet. 4:10). Spiritual gifts are given so that the needs of the entire body will be met through the active participation in ministry of each member. They are to be used in such a way as to promote mutual beneficence, a theme inherent in Eph. 4:13-16. Moreover, the so-called “one another” sayings of the NT promote the concept of reciprocal care (John 15:12; Romans 12:10, 12:16; 1 Cor. 11:33, 12:35; Gal. 6:2; Eph. 4:2, 4:29, 4:32; 5:21; Col. 3:9, 3:13, 3:16; 1 Thess. 4:18, 5:11; Heb. 10:2). Ron Ellis says that mutualism “is the proper way for us to experience relationship in the Body of Christ. It is a life of mutual giving and receiving, sowing and reaping, a life where everyone is blessed and benefits from the relationship” (2011:no page numbers). He maintains that Ephesians 4:16 is a reference to a mutualism (2011:no page numbers). However, he mentions that it is possible to participate in a Christian community in a “symbiotic lifestyle of commensalism” (Ellis 2011:no page numbers). Such participation is based on self-centredness where people are concerned for their own welfare, while at the same time having “little or no regard of being instrumental in meeting the needs of others” (Ellis 2011:no page numbers).

Since leaders function in complex “relational ecosystems”, the principle of symbiosis affects leadership dynamics too (Drury 1993:38; also Stevens and Collins 1993:128). No single leader has within themselves all that is required to lead others and must therefore depend on other leaders to complement their contributions (Drury 1993:38). An extension of this mutualism requires that leaders not only minister to people, but that they also receive the ministry from the rest of the body which they need for their own welfare (Stevens and Collins 1993:134). Leaders can also approach their equipping function symbiotically. Stevens and Collins suggest a paradox to equipping:

“The best way to equip individual saints is not to focus on the individual saints. Rather we should equip the church as a whole, and the church (in its systemic life) will equip the members” (1993:128).

### 9.6.2. Synergy

Auxano Church Vision Consultants maintain that “Ephesians 4 reminds us of how our diversity and unity within the body, when working properly, create synergy for growth” (2008:no page numbers). Similarly, Ron Schwartz says that Ephesians 4:16 is a reference to synergy in ministry (2006: no page numbers). “Synergy” is defined as:

“The combined working together of two or more parts of a system so that the combined effect is greater than the sum or the efforts of the parts” (Whatis.com 2008:no page numbers).

Synergy carries with it the idea of “Cooperative interaction among groups ... that creates an enhanced combined effect. ... It means that combining forces produces a better product than that which could be produced separately (Schwartz 2006:no page numbers). Greg Ogden says that for the church to experience synergy, there must “be functional integration ... every part must operate according to its design” (Ogden 2003:42-43). Leonard Hjalmarson says that spiritual gifts require a “synergistic interrelationship” if they are to function properly (2011:no page numbers). Synergy occurs when the right people are serving in the right areas of ministry according to their spiritual gifts. Synergy also requires that individuals work together, jointly for a common purpose (Schwartz 2006:no page numbers).

Davis notes that most people will develop their potential better as team players rather than as solo performers (1995:15). Ogne and Roehl therefore suggest that a team approach be adopted to develop synergy in ministry (2008:234). They argue that:

“Working together as teams increases productivity. The quantity of ministry activity is increased because teams involve more volunteer leaders and workers ... Teams create an environment for synergy and shared learning” (Ogne and Roehl 2008:234).

Cormack also describes the benefits of teams as follows:

“The potential power of the team is that it can bring together the skills of different individuals in a synergistic combination so that the whole is greater than the sum of the parts” (Cormack 1988:77).

Sharon Drury maintains that for leaders to be effective at equipping others requires that they work together in a synergistic relationship along with other leaders (1993:38). All Equipping leaders understand that their purpose is to facilitate the latent potential for synergy that exists between members of the body of Christ (Drury 1993:38). Gibbs and Bolger mention that, “Leaders ... bring people together to generate synergy through the combining of visions, gifts, and experiences for the diversifying of the church’s mission and its continuing outreach in society” (2006:213). Means concurs, saying, “Effective churches are led by those who build a strong sense of synergism, community and solidarity between leaders and constituents” (1990:64).

### 9.7. Missional Engagement

Writing in 2008, Todd Billings writes that “the terms *missional* and *missional church* are barely 10 years old” (2008:56, *italics in original*). The terms illustrate the sentiment that, “everything that the church ought to be and do is mission: ‘Missions’ should not be one church program among many, but the church’s core identity as witnesses sent by God into the world” (Billings 2008:56). “The roots of missional theology sees “the church as a community called to participate in God’s mission in and for the world” (Billings 2008:56). Bob Cornwall maintains that the missional movement challenges “one of Protestantism’s greatest weaknesses – its lack of a strong ecclesiology” (2008:no page numbers). “In a missional ecclesiology, the Church is not a building or an institution but a community of witness, called into being and equipped by God, and sent into the world to testify to and participate in Christ’s work” (Hooker 2008:1). Hooker says, “The late South African theologian David Bosch put it well: ‘Mission is not primarily an activity of the Church, but an attribute of God’” (2008:3).

Covenant Theological Seminary mention that Ephesians 4:12 provides the impetus behind training that focusses on “missional outreach and cultural engagement” (2011:no page numbers). Ephesians 4:7 and 4:11-12 reveals that the “equipping of the saints” is the foundation of the Church completing its threefold mission of “evangelism - spreading the gospel; benevolence - both to saints and others; and edification - teaching and strengthening the existing body of saints” (insearchoftruth 2010: no page numbers). Regarding the subject of leadership, Leonard Hjalmarson argues that the gifts of Eph. 4:12 provides the incentive for “the recovery of missional leadership” (2011:no page numbers).

A missional approach to ministry is contrasted to “a ‘Christendom model’ of Christianity, wherein the church focused on internal needs and maintaining its cultural privilege in society” (Billings 2008:56; also Hammett 2007:no page numbers). In a Christendom model the Church is viewed as an “insular” institution “often guided by business or governmental theory”, preoccupied with its own affairs and focussed “on its own success or effectiveness (church growth)” (Cornwall 2008:no page numbers). Since the Church in the West was embraced by the surrounding culture, attempts at mission and outreach in its immediate context was “attractional” (Hirsch 2008:no page numbers; Morgenthaler 2007:49). Focuses were on attracting others through need-orientated ministry (Morgenthaler 2007:49). In contrast, missional approaches start with the premise that in the future the Church will find itself in a “post-Christian”, “secular” culture (Hammett 2007:no page numbers). Advocates of missional approaches maintain that this decline of Christendom in the West along with the advancement of secularism provides an opportunity for the Church to “rediscover its identity as a people sent by God into the world as gospel witnesses” (Billings 2008:56). Missional approaches seek to shift the emphasis in ministry from being centred on the Church to having “more impact on the unchurched world than most churches have had in the past several decades” (Hammett 2007:no page numbers).

The shift to a missional paradigm requires a new understanding of what it means to be a Christian or church member (Hammett 2007:no page numbers). In a missional paradigm, every believer is viewed as having been chosen and redeemed by God for a mission. “It means every Christian is a minister and has a ministry” (Young 1988:49). Every believer is called to engage society as a missionary, with baptism as the

believer's "commissioning and calling into missions" (Hammett 2007:no page numbers). Congregations of believers are viewed as "missional communities" (Breen 2011:no page numbers), which are "missionary by nature" and called to participate "in God's mission in the world" (Cornwall 2008:no page numbers). Congregations become places where believers have their ministry nurtured and where they receive guidance for ministry (Hooker 2008:1).

A missional approach uses the term "mission" in an expanded sense (Hooker 2008:2). The 20th century saw missionary work being distinguished between "home missions" (efforts to expand the church within its own national boundaries) and "foreign missions" (efforts to evangelize and build Christian communities in other parts of the world) (Hooker 2008:2). The Lausanne Covenant in 1974 sought to increase the breadth of the mission of the Church (Kirk 1988:377). For example, it included Christian social responsibility, ethics, justice and related socio-political issues as further responsibilities of the Church's mission (Kirk 1988:377). Increasingly, congregations also began to use "mission" as "a descriptor for the congregation's work in the local community. Local congregations now routinely describe as 'mission' their ministries to homeless and hungry people, their work with disadvantaged youth, their efforts to provide affordable childcare, and a host of other such endeavours" (Hooker 2008:2).

This broader understanding of the Church's mission has had a direct bearing on Christian ministry. Rather than attempt to delineate provincial ministry contexts, missional approaches train people to minister in all areas of life (Snodgrass 1996:224). Elton Trueblood contends that the ministry of believers must "involve *all* places ... *all* times ... and *all* Christian persons" (Elton Trueblood in Young 1988:49, *italics in original*). Greg Ogden notes that there has been a rediscovery "that ministry is not confined to the church building. We are just beginning to see the church as a base of operations called to support and equip people to live out their Christian witness in the work environment" (2003:33). Alan Hirsch says:

"A missional theology is not content with mission being a church-based work. Rather, it applies to the whole life of every believer. Every disciple is to be an agent of the kingdom of God, and every disciple is to carry the mission of God

into every sphere of life. We are all missionaries sent into a non-Christian culture” (2008:no page numbers).

Vallesky describes a missional approach as follows:

“Missional ministries are programs, outreach strategies and hands on ministry experiences that are intentionally designed and conducted to mobilize the church membership as missionaries in their workplaces, communities, families, friendship circles and the world at large ... A missional approach requires a far greater expansive interpretation of the ministry required than the ecclesial approach – which just needs ... gifts to maintain a church/flock” (1987:4-5).

A missional approach to ministry requires engagement. Peterson defines this as follows:

“Missional Engagement is defined as the continuum of intentional, on-going, Spirit-led, engagement by an individual Christ-follower and/or collective Christ-followers towards a specific person and/or people group for the purpose of demonstrating and declaring the Gospel” (2010:no page numbers).

Missional engagement means to be “missionally present in ... neighbourhoods and other spheres of influence” (New Direction Ministries of Canada 2011:no page numbers). This requires learning how to be cross-cultural missionaries (contextual) in communities. It also requires engaging with the culture of ministry contexts without being absorbed by the culture. It requires that those who minister become “intentionally indigenous” (New Direction Ministries of Canada 2011:no page numbers). Alan Hirsch says:

“A missional approach represents a significant shift in the way we think about the church. As the people of a missionary God, we ought to *engage* the world the same way he does—*by going out* rather than just reaching out” (2008: no page numbers, *italics added*).

Means says that as believers discover their spiritual gifts, they must be prepared and freed to do ministry in their communities (1993:95). “All believers have received a calling by God and should live daily in the marketplace in the light of that calling” (Loscalzo 1988:690). Furthermore, “Missional living does not view people as projects or as conquest” (New Direction Ministries of Canada 2011:no page numbers). It requires developing incarnational lifestyles whereby the Church embodies the posture of humility, service, generosity, graciousness and hospitality embodied in the lifestyle of Jesus (ibid. 2011:no page numbers). Hooker says that this “requires nothing less than a paradigm shift in the church’s self-awareness: away from absorption in the struggle for our own survival, and toward a vision of the Church as a self-emptying community of witness to God’s grace” (2008:8).

“Missional engagement necessitates missional leadership” (Hjalmarson 2011:no page numbers). Hjalmarson says:

“In the stable environment that has now passed away – the Christendom experiment – management and ‘tweaking the system’ was often enough. In that environment the *sola pastora* model [of leadership] that currently dominates the church landscape was often adequate” (2011:no page numbers, *italics in original*).

With the “sola pastora” model of leadership the gifts of apostles, prophets and evangelists were marginalized (Hjalmarson 2011: no page numbers). Additionally the life of a pastor was often “limited, even confined to the domestic life of his congregation” (Smit 1995:40). However, Hjalmarson says that the dynamic of the gifts of apostles, prophets and evangelists mentioned in Ephesians 4 are being recovered in the missional movement (Hjalmarson 2011:no page numbers). The primary ministry or service of missional leaders is “to get God’s people ready for their ministries both in the world and in the church” (Valleskey 1987:8). Since believers are “scattered daily over a vast area and a variety of settings”, leaders who see “the potential of this scattered witness will begin to invest time, training and guidance in their lives for the sake of the coming of God’s Kingdom through their work and witness” (Smit 1995:40).

## 9.8. The Development of Internalized Motivation

Equipping others for ministry does not only entail the transmission of knowledge and the development of the skills needed for ministry. By themselves the impartation of knowledge and skills do not inspire service. Motivation for ministry must come from the internalization of the values of God's kingdom and from a response of obedience to the call of God's Spirit (McClung 2008:79). Doyle Young says that every person must respond to a personal call to ministry and see the Kingdom (1988:49). If leaders are required to lead, then people must also take personal responsibility for their ministry. Young goes so far as to say that to develop these internalized values, requires change, and "even repentance" - not just adjustments of external structures (1988:49-50).

Greg Ogden says that Jesus required the "internalization" of his teachings about the kingdom of God among his disciples (2003:178). Means agrees, saying that leaders must seek to "change human behaviour from the inside out rather than from the outside in" (1990:178). They must help people grow to a level of maturity at which they minister out of "deeply embedded values and compelling visions" (Wright 2003:115). True spiritual leaders focus on influencing people from within "by encouraging, inspiring and motivating" (Damazio 1988:31). This "internalization" is also a requirement of leadership. Jesus only appointed to leadership those who had demonstrated the "internalization" of Kingdom values – those who revealed "deep and indestructible convictions" regarding their commitments to God's Kingdom (Ogden 2003:178).

Leaders can make the mistake of using the wrong means when attempting to motivate others for ministry. Scripture cautions leaders to not lead out of "error or impure motives" (1 Thess. 2:3, NIV). Sometimes leaders can attempt to solicit duty by decree and the enforcement of leadership authority (McClung 2008:79). This motivation depends on "controls from WITHOUT, using restrictions, rules and regulations" (Damazio 1988:31). Others may attempt to influence people through "personal charisma" or

requiring undue loyalty and allegiance (Stevens and Collins 1993:135; Cf. 2 Cor. 4:5, 11:5). Leaders may also try to motivate people with guilt, fear or shame. Leaders themselves can be (incorrectly) motivated to minister for financial or material gain (Acts 20:33-34; 2 Cor. 2:17, 7:2). More positive motivation for ministry that originates within individuals may come from the sense of accomplishment that people derive from being part of a team. Others may minister out of a stoic sense of duty or because of the conscientiousness of their character. Although it may be impossible to avoid the above-mentioned inappropriate “ministry motivators” altogether, leaders must attempt to avoid them because they will not elicit life-long engagement in ministry. If they *do* serve to motivate people for any protracted period of time, they may deprive individuals of the fulfilment associated with ministering for God.

The Scriptures are replete with examples of the correct inner motivations for ministry, and leaders can teach people to develop these motivations. Agape love for others is the primary motivation for ministry (John 3:16; 1 Cor. 13:1-8; 1 Thess. 1:3). Ministry is also a response of gratitude for what the believer has received from God (2 Cor. 5:17-21). Paul ministered out of a deep conviction of the truth of the gospel and a belief that those without Christ are in a dangerous predicament (Romans 1:16-17; Rom. 10:1; 1 Thess. 1:4-6). He counted it a privilege to serve God (1 Cor. 9:18; 2 Cor. 8:3-5; Eph. 3:8; Phil. 1:7, 1:29). Further motivation can come from the fact that believers are called to obey specific injunctions calling them to minister (Matt. 28:18-20; Acts 1:8; 1 Cor. 3:5; Eph. 2:10; Philemon 1:5-6; 1 Pet. 4:10-11). Having been entrusted with ministry gifts (Matt. 25:14-46; Rom. 12:6-8; 1 Cor. 12:4-28), every believer will have to give an account for the manner in which they have used those gifts (Matt. 25:19; 1 Cor. 4:1-2; Rom. 14:12). In addition to the general call given to all believers to serve, leaders will be held to a greater degree of accountability than others for the ministry entrusted to them (2 Cor. 2:17; Heb. 13:17; James 3:1). The reward that each person will receive for their work can also serve to motivate them to serve (Matt. 6:1, 4, 10:41-42, 16:27, 25:4; Hebrews 6:10).

There are several things that leaders can do to motivate others. Leaders can encourage others to embrace the call of God upon their and serve him with the whole of their lives. Stevens and Collins say:

“The equipping leader must cultivate a culture that reinforces that ministry is not just what a person does with ‘discretionary time’ but with all of life” (1993:136).

Leaders can also share authority with all who minister alongside them. In this way they invite people to take personal “ownership” of-, and personal responsibility for -their own ministry (McClung 2008:69; also Stevens and Collins 1993:142; Maxwellb no date:183). The manner in which a leader exercises leadership also serves as a motivational factor to others. McClung says the following:

“When the values and vision of the kingdom are clearly understood by those who father and mother a movement, and they are clearly articulated for all to understand and imparted through discipleship relationships, the DNA of the movement takes hold in people’s hearts” (2008:61).

“The purpose of spiritual authority is to inspire people to obey the commands of Jesus and to equip them for service, not command or control people’s lives” (2008:79).

Ultimately, it is not leaders, but the Spirit of God who must instil within believers the inspiration to serve. Greg Ogden mentions that it is not for leaders to direct people into ministry. Rather, “They can point out the need, but the Holy Spirit must grow it in the hearts of his people” (2003:100). Richard J. Hauser has shown that Western models of spirituality are inconsistent with the spirituality demonstrated in Scripture (Shawchuck and Hueser 1993:120). In Western models of spirituality, external behaviours are more important than internal motivations. Because the Holy Spirit is seen to be outside the person, motivation comes from one’s own natural capacities and the self is the initiator of good deeds (Shawchuck and Hueser

1993:120). In the Scriptural model, the Spirit of Christ dwells within the person and grace is given to individuals that enables the total transformation of their beings. Individuals are enabled to discern inner attitudes and motivations, especially aspirations placed within them by God (Shawchuck and Hueser 1993:120). When leaders lead in a mature manner, “they will seek to influence those they lead to hear God for themselves and obey Him from the heart. Spiritual growth happens through self-discovery, not imposed obedience” (McClung 2008:79; also Ogden 2003:178).

### 9.9. Multiplication Growth

The final principle of an Equipping paradigm for ministry and leadership is the principle of multiplication growth. It is multiplication growth that Ephesians 4:11-12 suggests in its vision for the dissemination of ministry by every believer (De La Cruz 2011; also Vallesky 1987:8). Leaders are required to train others for ministry, and not merely attempt ministry by themselves. Moreover, when this principle of multiplication is informed by other Scriptures such as 2 Timothy 2:2, it becomes clear that the process of equipping others for ministry is not something that is meant to take place once or across one generation only:

- “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” – 2 Timothy 2:2, NIV.

2 Timothy 2:2 envisions that training will pass across at least four succeeding generations: “Paul...Timothy...faithful men...others also—” (Cole 2008:1). Neil Cole says that true multiplication growth only takes place once it has resulted in successful transmission to a fourth generation:

“When we have great grand-daughter disciples, leaders, or churches, *then* we are multiplying” (2008:1, *italics in original*).

Valleskey also says that 2 Timothy 2:2 has four generations of successive training in view:

“Paul not only teaches Timothy, but teaches him how to teach others. Timothy will pass on the message to reliable men and will prepare them for their ministries so that they in turn will be qualified to teach others” (Valleskey 1987:8).

Growth by multiplication is synonymous with “exponential” growth. Exponential growth takes place when growth is compounded by the addition of one whole to the original at every stage of increase. Exponential growth is expressed in the formula  $1+1=2$ ; then  $2+2=4$ ; then  $4+4=8$ ; then  $8+8=16$ ; etc. In this example, growth from 1 to 16 requires only 4 successive multiplications of the whole. Multiplication is distinguished from growth by “addition”, or “incremental” growth that happens by singular additions (Cole 2008:1). Addition growth can be expressed by the formula or  $1+1=2$ ; then  $2+1=3$ ; then  $3+1=4$ ; then  $4+1=5$ ; etc. After four successive instances of singular addition the value is 5, a value far smaller than the exponential growth model of 16.

Tom Vink says the principle of multiplication finds its origin in “The intent of the ascended and glorified Jesus” whose purpose “is to ‘fill the whole universe’ through his church in multiplied ministry to the world” (2011: no page numbers). He describes the principle of multiplication, *based on Ephesians 4:11-12*, as follows:

“Jesus’ method is multiplication of his own character and ministry through the five-fold equipping leaders he calls and qualifies, who in turn multiply ministry by equipping the saints in great numbers, who in turn multiply the serving by God’s people directly through the whole church and community around them and ultimately to the world” (2011: no page numbers).

David Valleskey also maintains that, “Multiplication is the principle that guided Jesus in his training of the Twelve” (1987:8; also Deltacourse 2011:2; Ogden 2003:179). Vallesky says:

“The Apostle Paul followed the same principle of multiplication. As did Jesus, Paul preached to the multitudes; but he spent special time training certain co-workers such as Timothy and Titus” (1987:8).

He says that Equipping leaders must not only equip others for their ministry, but must also teach them how to equip others (Vallesky 1987:9). Equipping leaders must also enlist those being equipped in the ministry of equipping. This is the essence of the principle of multiplication (Cf. Heb. 5:12; Titus 2:3-4). In its application to leadership and ministry practice, the principle of multiplication “means duplication and reproduction. Every disciple should multiply, duplicate himself and reproduce his own. He should bear fruit” (Vink 2011: no page numbers). Deltacourse describe multiplication as follows:

“Spiritual multiplication means multiplying the number of people becoming Christians, multiplying the number of Christians who become disciples (mature believers), multiplying the number of disciples who become workers and multiplying the number of workers who plant ... churches. The Bible teaches ‘multiplication’!” (2011:2).

Leaders can apply the principle by investing time in training both leaders and other members of the body of Christ to actively engage in ministry. In applying the principle of multiplication, leaders will simultaneously:

- Multiply the number of leaders - it is leaders who are best suited to raise up other leaders (Dela Cruz 2011: no page numbers). John Stott says, “The function of leaders is not to raise up followers, but to raise leaders” (1979:167). When assuming this function, leaders “multiply” (Wuest 1940:37), or “reproduce” themselves (McClung 2008:63), thus enabling an ever-increasing amount of ministry to take place.
- Multiply ministries – as leaders equip others to minister, the quantity and diversity of ministries will be multiplied (Stott 1979:167). Multiplication often gives rise to “spontaneous expansion” (McClung 2008:63) and leaders must then

release those who have been equipped to go to new places to extend God's kingdom (Deltacourse 2011:2).

- Multiply Equippers - Deltacourse maintain that “every Christian individual is important and should in some way be involved in the ministry of multiplying the number of new believers, disciples, workers and congregations” (2011:3).

Leaders ought to instil in all whom they equip, the responsibility to also train others (5Stones Church 2010:no page numbers). Howard Snyder says that, “Essentially, the pastor's first priority is to so invest himself or herself in a few other persons so that they also become disciplers and ministers of Jesus Christ” (1983:143). An equipping process is only complete when the person who has been equipped selects someone else to equip in turn (Maxwellb no date:110).

Deltacourse mention that, “The principle [of multiplication] ... creates a movement” (2011:5). However, they caution leaders to avoid trying “to capture and control the movement by institutionalising it into an organisation” (Deltacourse 2011:5). Similarly Floyd McClung warns against trying to manage growth and centralize control once a movement emerges out of multiplication growth (2008:63). He notes that the Church has been divinely designed to grow by “*decentralized expansion*” (McClung 2008:63, *italics added*).