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REDEFINING THE CHRISTIAN LEADER'S ROLE BASED ON EPHESIANS 4:11-12: THE LEADER AS EQUIPPER

BY

Brett Conrad Smitsdorff

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SUPERVISOR: Prof. Julian Müller

CO-SUPERVISOR: Dr. Linzay Rinquest

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ABSTRACT

In the light of major transformational and "discontinuous" transitions taking place in society, this thesis proposes the development of an Equipping approach to Christian leadership (Thomas 2003:67; Roxburgh and Romanuk 2006:7; McLaren 2006:25). An Equipping paradigm is one in which Christian leaders see their central function as being to equip other believers for the ministry to which they have been called. The thesis does not propose that existing models of Christian leadership be disposed of. Instead it proposes that the function of Equipping others for ministry serve as the new organizing center for Christian leaders. It suggests that the Equipping of others for ministry be adopted by all Christian leaders as a function central to their ministerial responsibilities.

The paradigm finds its anchor in Ephesians 4:11-12. However, because Ephesians 4:11-12 has been used to justify both an clerical paradigm of Christian leadership and a contrasting egalitarian approach to ministry, the thesis starts by exploring the text and its ramifications for Christian leadership. The thesis then catalogues stereotypical leadership models into six leadership paradigms to show into which paradigm an Equipping paradigm fits. Reasons are postulated as to why stereotypical leadership models need to find their organizing center in an Equipping paradigm.

Once the need for the transition to an Equipping paradigm has been established, the thesis focuses on the development of an Equipping leadership paradigm. The Equipping paradigm is constructed on four Relational Leadership Identities. An introduction to the concept of Relational leadership is offered and then a chapter is dedicated to each of the four Leadership Equipping Identities. In developing the Identities, the theological precedents for each Identity is demonstrated and the ramifications for leadership practice are discussed.

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The thesis also develops nine principles which undergird an Equipping approach to leadership. These principles can be used as benchmarks against which to gauge whether leadership models correspond to an Equipping approach to leadership and ministry. The thesis concludes with an exploration of the implications of an Equipping paradigm for Ecclesiology and a theology of Christian leadership. The conclusion also lists two issues which can be explored further in the light of an Equipping approach to leadership.

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KEY TERMS

1. Christian Leader
2. Leadership
3. Ecclesiology
4. Ephesians 4:11-12
5. Equipping
6. The Body of Christ
7. The Church
8. Mentoring
9. Minister
10. Ministerial Identity
11. Networking
12. Pastor
13. Postmodernism
14. Priesthood of Believers
15. Relationship

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ABBREVIATIONS

Abbreviations for Bible Versions

BBE - Bible in Basic English
CEV - Contemporary English Version
GNB - Good News Bible
GW - God's Word
KJV - King James Version
MSG - The Message
NASB - New American Standard Bible
NIV - New International Version
NKJV - New King James Version
NLT - New Living Translation
NRSV - New Revised Standard Version
RSV - Revised Standard Version
TEV - Today's English Version
TLB - The Living Bible
TNIV - Today's New International Version

General Abbreviations

OT – Old Testament
NT – New Testament

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TABLE OF CONTENTS

Abstract ii
Key Terms iv
Abbreviations v
Acknowledgements vi

CHAPTER 1: INTRODUCTION

Introduction 1

1.1. Definitions 3

1.2. Problem Statement 4

1.2.1. Major Changes in Taking Place in Society That Require the Revision of Christian Leadership Paradigms 5

1.2.1.1. The Advent of Discontinuous Change 5
1.2.1.2. The Transition from Modernism to Postmodernism 7
1.2.1.3. The Effect of These Changes: The Redundancy of Stereotypical Leadership Paradigms 8

1.2.2. The Implications of Ephesians 4:11-12 for Christian Leadership And Ministry 11

1.2.3. Summary: The Need for a Paradigm Change 13

1.3. Hypothesis and Methodology 15

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CHAPTER 2: EXEGESIS OF EPHESIANS 4:11-12 AND ISSUES RAISED BY THE TEXT

	Introduction	18
2.1.	**The Etymology and Meaning of "καταρτισμός"**	19
2.2.	**The Meaning of the phrase "εἰς ἔργον διακονίας"**	20
2.3.	**The Relationship of the Three Prepositional Phrases of Ephesians 4:12 to Each Other**	**21**
2.3.1	The Traditional Interpretation: Parallel Phrases	21
2.4.2.	Middle Ground: The 1st and 3rd Phrases Refer to the Church Officials of verse 11, and the 2nd Phrase Refers to the Saints of Verse 12	23
2.3.3.	The Revisionist Interpretation: Each Prepositional Phrase is the Means for the Accomplishment of the Next Phrase	23
2.3.4.	Conclusion	26
2.4	**Does Ephesians 4:11 describe spiritual gifts, functions, offices or all of these?**	30
2.4.1.	The Individuals Themselves or the "Offices" are the Gifts	30
2.4.2.	These are Spiritual Gifts	31
2.4.3.	Functions are in view here	31
2.4.4.	All of the above are in View	32
2.4.5.	Conclusion	32

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2.5. **What is the context of the ministry mentioned in Eph. 4:11-12?** 34

2.5.1. Ephesians 4:11-12 Does not Specify a Ministry Context 35
2.5.2. The Ministry Context is Both Ecclesial and Secular 35
2.5.3. "body of Christ" Need Not be Defined as "local congregations" 36
2.5.4. Equipping Need Not Take Place Within a Structured Ecclesial Environment 36

2.6. **The Relationship of the Leaders In Ephesians 4:11 to Other Leaders of the NT** 37

2.6.1. The Gifts of Ephesians 4:11 were later Naturally Structured into An Order of Bishops, Elders and Deacons 38
2.6.2. "Titles" for Leaders are Used Interchangeably in the NT 39
2.6.3. Ephesians 4:11 Is Not Intended to Provide An Exhaustive List Of Church Leaders 39
2.6.4. All Spiritual Gifts are Complementary 40
2.6.5. NT Leadership and Church Models Reflect Cultural Adaptations and Historical Developments 41

2.7. **Final Conclusions** 41

CHAPTER 3: AN EXPLORATION OF STEREOTYPICAL LEADERSHIP IDENTITIES AND THE RATIONALE FOR AN EQUIPPING LEADERSHIP IDENTITY

Introduction: 44

3.1. **A Summary Overview of Leadership Paradigms** 45

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3.1.1. Spiritual Leadership Paradigms 46
3.1.1.1. The Leader as Prophet 47
3.1.1.2. The Leaders as Priest 47
3.1.1.3. The Charismatic Model 48

3.1.2. Strategic or Missional Leadership Paradigms 48
3.1.2.1. Church Growth Models 49
3.1.2.2. Equipping Models 49
3.1.2.3. Apostolic and Evangelistic Models 49
3.1.2.4. The Leader as Social Activist 50

3.1.3. Characterological Leadership Paradigms 51
3.1.3.1. Servant-Leader 52

3.1.4. Relational Leadership Paradigms 52
3.1.4.1. The Leader as Pastor or Shepherd 53
3.1.4.2. The Leader as Parent 54

3.1.5. Functional Leadership Paradigms 54
3.1.5.1. Therapeutic Models 55
3.1.5.2. The Leaders as Teacher and Preacher 56

3.1.6. Administrative Leadership Paradigms 57
3.1.6.1. The Leader as Chief Executive Officer 57
3.1.6.2. The Omniscient Leader 57

3.2 Reasons for the Multiplicity of Leadership Identities And Models 60

3.2.1. No Normative Leadership Model Exists 60
3.2.2. Confusion Between the Issues of Leadership Identity, Responsibilities, Character and Call 61
3.2.3. The Organic and Organizational Nature of the Church 62

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3.2.3.1. Churches are Solidary-Incentive Organizations 62
3.2.3.2. Churches as Normative Organizations 62
3.2.3.3. Churches as Congregations 63
3.2.3.4. Churches as Voluntary, Non-Profit Organizations 63
3.2.4. The Influence of Church Size on Church Leadership Roles 64
3.2.4.1. Family church – attendance of less than 50 64
3.2.4.2. Pastoral Church – attendance of 50-150 65
3.2.4.3. Program Church – attendance of 150-350 65
3.2.4.4. Corporate Church – attendance above 350 65
3.2.5. The Complexity of Modern Life and Christian Ministry 66

3.3. The Need for Paradigmatic Changes in Leadership Models 67

3.3.1. Critique: Deficiencies in Stereotypical Leadership Models 67
3.3.1.1. Most Leadership Paradigms Exhibit an Innate Clerical Paradigm. 68
3.3.1.2. Some Models Develop an Unhealthy Co-Dependant Relationship With Leaders 68
3.3.1.3. Many are Ecclesial-Centered 69
3.3.1.4. Many Leadership Paradigms Mistakenly Assume a Defunct Constantinian View of The World 70
3.3.1.5. The Word "Pastor" as the Normative Designation for Christian Leadership is a Misnomer 71
a) Critique of the Use of the Pastoral Paradigm as the Norm for Christian Leadership 71
b) Etymology of The Term "Pastor" 73
c) The Wider Semantic Range and Application of "ποιμεν" 74
(i) Christian Leaders as Overseers, Initiators And Directors 74
(ii) Christian Leaders as Administrators 75
(iii) Christian Leaders as Guardians 76
(iv) Christian Leaders as Equippers 76

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d) Conclusions 76
(i) The Contemporary Pastoral Leadership Paradigm is Parochial In Its Approach to Shepherding Functions 76
(ii) The "Church Leader as Pastor" is a Leadership Paradigm that has Restricted Leaders From Exploring Other Important Leadership Functions 77
(iii) The Traditional Shepherding Paradigm is Mainly Suited To Small to Medium-sized Churches 77
(iv) The Term "ποιμεν" is a Metaphor for Christian Leadership 78
e) Contemporary Metaphors for Christian Leaders 78

3.4. Paradigm Shifts That Require Concordant Changes in Leadership 82

3.4.1. The Shift from a Modern Worldview to a Post-Modern Worldview 83
3.4.2. Post-Denominationalism, New Denominations and Networks 85
3.4.3. The Transition of the Word "Pastor" from a Noun to a Verb: The Shepherding Ministry of the Body of Christ 86

3.5. The Equipping Identity of Leaders Based on Eph. 4:11-12 - A Growing Consensus 89

3.5.1. Equipping as a Biblical Paradigm 89
3.5.2. Equipping as a Strategic Leadership Function 90
3.5.2.1. Equip To Engage All Believers in Ministry 90
3.5.2.2. Equip To Raises More Leaders 91
3.5.3. Equipping and The "New Protestant Reformation" 92

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CHAPTER 4: INTRODUCTION TO THE FOUR RELATIONAL IDENTITIES OF EQUIPPING LEADERS

4.1.	**Introduction to The Concept of "Relational Identities"**	95
4.2.	**The Four Relational Equipping Identities**	97
4.2.1.	The "Out-Front" Relational Identities of Equipping Leaders	97
4.2.2.	The "Toward" Relational Identities of Equipping Leaders	98
4.2.3.	The "Over" Relational Identities of Equipping Leaders	98
4.2.4.	The "Alongside" Relational Identities of Equipping Leaders	99
4.3.	**Equipping Leadership Identities as "Matrixed" Leadership Identities**	100

CHAPTER 5: THE "OUT-FRONT" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

	Introduction	102
5.1.	**The Leader as Ministry Modeller**	102
5.1.1.	Modelling as a New Testament Method of Equipping	103
	5.1.1.1. Modelling as a New Testament Method of Discipleship	104
	5.1.1.2. Modelling as Experienced and Exemplified by Jesus	104
	5.1.1.3. Modelling as Commended and Exemplified by the Apostles	106
	(a) Paul	106

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(b) Peter 107
(c) James 108
5.1.1.4. Conclusion: Modelling as an Integral Component In New Testament Discipleship and Leadership Development 108
5.1.2. Modelling as "Imprinting" 109
5.1.3. Modelling as a "Passive" Equipping Function 111
5.1.4. The Importance of Relationships in Modelling 112

5.2. Equipping Leaders as a Ministry Prototypes and Pioneers 113

5.2.1. Equipping Leaders as a Ministry Pioneers 113
5.2.2. Equipping Leaders as Ministry Prototypes 115

5.3. The Limitations and Challenges of "Out-Front" Equipping Identities 117

5.3.1. The Limitations of "Out-Front" Equipping Identities 117
5.3.2. The Challenges of "Out-Front" Equipping Identities 119

CHAPTER 6: THE "TOWARD" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

Introduction 121

6.1. The Leader as Teacher 124

6.1.1. The Teaching Roles of Equipping Leaders 124
6.1.1.1. The Teaching of Distinctive Biblical Focuses 124
(a) Spiritual Formation: Moral and Character Development 125

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(b) Sound Doctrine 125
(c) Nurture, Nourishment and Care 125
(d) Biblical Approaches to Ministry 125
6.1.1.2. The Transfer of Knowledge and Processed Information 126
6.1.2. Fundamental Equipping Approaches to Teaching 127
6.1.2.1. Transformational, Learner-Centered Teaching 127
6.1.2.2. Invite Active Learner Participation 129
6.1.2.3. Building Learner Capacity 129

6.2. The Leader as Coach 130

6.2.1. The Focuses of An Equipping Paradigm of Coaching 132
6.2.2.1. Developing a Relational Equipping Ethos 132
6.2.2.2. Help People Clarify Their Call to Ministry 133
6.2.2.3. Helping People Cultivate Their Personal Character 135
6.2.2.4. Help People Develop Ministry Skills 136
6.2.2.5. Help Integrate People into Ministry Participation 137
6.2.2.6. Help People Live in Authentic Community 138
6.2.2.7. Helping People Connect With the Secular Culture For the Purpose of Witness and Service 139

6.3. The Leader as Empowerer 141

6.3.1. The Importance of the Leader's Influence in the Empowerment Process 142
6.3.2. How People are Disempowered 142
6.3.3. Ways in Which Equippers Empower Others: 144
6.3.3.1. Commit to Sharing Power 144
6.3.3.2. Help People Discern Their Spiritual Gifting 145
6.3.3.3. Provide Opportunities for Service 146
(a) Basic Guidelines for Helping People Find Areas to Serve In 147
6.3.3.4. Give People Responsibility and Authority and 147

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Hold Them Accountable
(a) Responsibility 147
(b) Authority 148
(c) Accountability 148
6.3.4.5. Invite Participation in Decision-Making 149
6.3.5.6. Give Public Recognition to All Ministries 150

6.4. The Leader as Encourager 152

6.4.1 New Testament Word for the Ministry of Encouragement 153
6.4.1.1 Παράκλησις 153
6.4.1.2. Προτρεπο 154
6.4.1.3. Παραμυτηεομαι 154
6.4.2. How Leaders Can Encourage Others 155
6.4.2.1. Affirm Self-Worth and Competence 155
6.4.2.2. Give Praise For Work Well Done 156
6.4.2.3. Challenge Complacency 157
6.4.2.4. The Correct Use of Reproof: Constructive Criticism And Discipline 158
(a) Principles Which Leaders Could Use When Giving Reproof 159
6.4.2.5. Facilitate Supportive Relationships 160
6.4.2.6. Instil Passionate Enthusiasm for Ministry 161

CHAPTER 7: THE "OVER" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

Introduction 164

7.1. The Leader as Mentor 164

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7.1.1. Defining the Terms Mentor, Mentee and Mentorship 166
7.1.1.1. Mentor 166
7.1.1.2. Mentee 166
7.1.1.3. Mentorship/Mentoring 167

7.1.2. Biblical Precedents of Mentoring 168
7.1.2.1. Different Forms of Mentoring in the Bible 169
(a) *Leaders* as Mentors 169
(b) The Preparation of Protégés for Ministry 170
(i) God would Elect a Protégé 171
(ii) The Succession of Leadership as a Biblical Leadership Principle 171
(iii) Leadership Prudence 172
(c) Peer Mentoring 172
(d) "Body" Mentoring 173
(e) Familial Mentoring 174
(f) Intergenerational Mentoring 175
(g) Upward Mentoring 176

7.1.3. Additional Forms of Mentoring 177
7.1.3.1. Mosaic Mentoring 177
7.1.3.2. New-Hire Mentorship 178
7.1.3.3. High-Potential Mentorship 178
7.1.3.4. E-Mentoring 179
7.1.3.5. Blended Mentoring 179
7.1.3.6. Reverse Mentoring 180

7.1.4 How to Mentor: 181
7.1.4.1. Stages of Mentoring Relationships 181
(a) The Preparatory Phase 182
(i) Initiating Mentoring Relationships 182
(ii) Identifying Those Who Will Be Mentored 183
(iii) Discuss the Purpose and Nature of the Relationship 184
(iv) Determine Meeting Parameters 185

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(b) The Implementation Phase 185
(i) Create an Environment of Trust 185
(ii) Listen 186
(iii) Ask Good Questions 186
(iv) Serve as a Sounding Board 189
(v) Serve as a Resource Person 189
(vi) Expose Mentees to Ministry 190
(vii) Affirm People 191
(viii) Pray Together 191
(c) The Concluding Phase 191
(i) Assess the Progress Made 192
(ii) Assess the Future of the Mentoring Relationship 194
(iii) Encourage Mentees to Mentor Others 195

7.1.5 The Rewards of Mentoring 195
7.1.5.1. A Sense of Significance 195
7.1.5.2. Personal Growth 195
7.1.5.3. Ministry Longevity 196
7.1.5.4. Influence Beyond the Mentor's Personal Capacity 196

7.2. The Leader as Spiritual Director 197

7.2.1. New Testament Precedents of Leaders as Spiritual Directors 199
7.2.1.1. Romans 12:8 and the Spiritual Gift of Leadership, προΐστημι 199
7.2.1.2. 1 Cor. 12:28 and the Spiritual Gift Of Administration or "Governments", κυβέρνησις 201
7.2.1.3. Hebrews 13:7 and the verb ἡγέομαι 202
7.2.1.4. 1 Timothy 3:1 and the noun, ἐπισκοπή 202

7.2.2. The Leader as Spiritual Director of Corporate Bodies and of Individuals 203

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YUNIBESITHI YA PRETORIA

7.2.2.1. The Leader as Spiritual Director of Corporate Bodies 204
(a) Leaders Hear from God and Receive Direction from Him for their Ministries 204
(i) Leaders Must Develop a Close Relationship with God in Order to Discern His Will 205
(ii) Leaders Must Seek Counsel in order to Discern God's Will 205
(b) Leaders Must Carefully Consider the Implications and Ramifications of the Vision That God has Entrusted to them 206
(c) Leaders Must Communicate What God Has Revealed 206
(d) Leaders Must Plot the Path and Ensure Organization 206
(e) Leaders Must "Manage" the Organization 207
(f) Leaders Must Share Responsibilities With Other Spiritually-Qualified Men and Women 208
7.2.2.2. The Leader as Spiritual Director of Individuals 208

7.3. The Leader as Spiritual Parent 209

7.3.1. The Biblical Precedence for Leaders as Spiritual Parents 212
7.3.1.1. God as a Parent Figure 212
7.3.1.2. Biblical Examples where Leaders are Regarded as Spiritual Fathers and Mother 212
7.3.1.3. Ways in Which Leaders Become Spiritual Parents 214
(a) Being Instrumental in Someone's Conversion 214
(b) Adopting Someone as a Spiritual Son or Daughter 214
(c) Through Surrogacy 214
(d) By Playing a Formative Role in a Person's or Group's Life 215
7.3.1.4. Understanding the Injunction to Not Call Any Person "father" 216

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YUNIBESITHI YA PRETORIA

7.3.2. The Functions of Leaders as Spiritual Parents 217
7.3.2.1. Spiritual Parents Maintain a Relational Atmosphere In Ministry 217
7.3.2.2. Spiritual Parents Ensure People are Cared for as Individuals 218
7.3.2.3. Spiritual Parents Show Affection 219
7.3.2.4. Spiritual Parents Ensure People Grow Spiritually 220
7.3.2.5. Spiritual Parents Help People Build Relationship And Resolve Conflict 221
7.3.2.6. Spiritual Parents Discipline – With Love 222
7.3.2.7. Spiritual Parents Lead the "Spiritual Family" into Mission and Service 222

CHAPTER 8: THE "ALONGSIDE" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

Introduction 223

8.1. Theological Precedents of Alongside Equipping Identities 224

8.1.1. Mirroring the Holy Spirit's Ministry as "Parakletos" 224
8.1.2. A Theology of "Presence" 227
8.1.3. Incarnational Leadership 231

8.2. Fellow-Traveller 233

8.2.1. The Functions of Leaders as Fellow-Travellers 233
8.2.1.1. Cultivate Empathetic Relationships 233
8.2.1.2. Offer Companionship 236
(a) Biblical Precedents for Leaders to Serve As Companions 236
(b) The Companionship Needed by Leaders 238

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(c) The Practice of Companionship 239
8.2.1.3. Provide Spiritual Guidance 241
(a) The Ways in Which Leaders Guide Others 242
(i) General Guidance 242
(ii) Leaders Guide Individuals 243
(iii) Leaders Guide Larger Communities 243
(iv) Leaders Facilitate Spiritual Guidance 243
(v) Leaders Also Need Guidance 244
(b) A Relational Approach to Spiritual Guidance 244
(c) Additional Practical Suggestions for Guiding Others Spiritually 244
(i) Base Guidance on God's Word 247
(ii) Assist Others in Receiving Guidance from The Holy Spirit 248
(iii) Model a Healthy Walk with God 248
(iv) Personalize Guidance to Suite Each Person 248
(v) Co-ordinate Regular Meetings and Lead Others In Spiritual Disciplines 249

8.3 Peer 250

8.3.1. Seminal Biblical Precedents of Shared, Peer-Ministry 251
8.3.2. Peer-Orientated Approaches to Leadership 252
8.3.2.1. Leaders Must Lead from "Within" A Group 252
8.3.2.2. Leaders Must Regard All Other Leaders as Peers In the Equipping Process 253
8.3.2.3. Leaders Must Regard All Believers as Colleagues In Ministry 253
8.3.2.4. Leaders Must Develop a Participatory Ministry Ethos 254
8.3.3. The Challenges of Regarding Others as Peers 255
8.3.4. The Practice of Peer-Based Ministry 256
8.3.4.1. Leaders Should Display Receptivity to Peer Influence 256
8.3.4.2. Leaders Should Learn ***With*** Others 258
8.3.4.3. Leaders Should Learn ***From*** Others 258

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8.4. **Partner** 259

8.4.1. Biblical Precedents of Leaders as Partners 261
8.4.2. Functions of Equipping Leaders Who Serve as Partners 264
8.4.2.1. Equipping Leaders Cultivate *Participative* Relationships 265
(a) Serve as Co-ordinators, Not Directors 265
(b) Make Involvement the Learning Process 266
(c) Create Avenues for People to Serve 266
8.4.2.2. Equipping Leaders Facilitate a Shared Power-Base 267
8.4.2.3. Equipping Leaders use Consultative Processes 268
(a) The Challenges of Consultative Decision-Making 269
(b) Possible Solutions to the Challenges of Consultative Decision-Making 269
8.4.2.4. Equipping Leaders Encourage Networked Activities 270
(a) How Equipping Leaders Function in Networks 272

CHAPTER 9: THE PRINCIPLES OF AN EQUIPPING LEADERSHIP PARADIGM

Introduction 273

9.1. **The Mutual Priesthood of Every Believer** 274

9.2. **Equipping Others for Ministry is a Leader's *Fundamental* Purpose** 276

9.3. **Shared Ministry and Shared Leadership** 278

9.4. **University** 280

9.5. **Interdependence** 282

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YUNIBESITHI YA PRETORIA

9.6.	**Symbiosis and Synergy**	284
9.6.1.	Symbiosis	285
9.6.2.	Synergy	286
9.7.	**Missional Engagement**	288
9.8.	**The Development of Internalized Motivation**	293
9.9.	**Multiplication Growth**	296

CONCLUSION 300

ADDENDUM 317

REFERENCE LIST 329

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CHAPTER 1: INTRODUCTION

"*Everything rises and fall on leadership*"
(Maxwell 1993:INTRODUCTION).

Introduction

Leadership is a crucial factor that influences both the health of individual congregations as well as the expansion of the Church in the world (Kuhl 2005:4). "As goes the church's leadership, so goes the church" (Helfers 2000:55). If the Church is to successfully carry out its mandate to reach the world and at the same time maintain its health and the integrity of gains already won, then the issue of its leadership continues to be an important issue that needs attention. Bill Hybels maintains that in the Church, the issue of leadership is a significant one:

> "the church is the most leadership-intensive enterprise in society ... To mobilize an utterly volunteer organization requires the highest kind of leadership" (2007: no page number).

Reggie McNeal maintains leaders play a formative role in shaping and guiding the Church:

> "Throughout church history, leaders have shaped the character of the Christian movement. At crucial moments, leaders like Augustine, Luther, and Calvin have redefined the church" (McNeal 1995:12).

As important as the subject of leadership is, attempts to make meaningful contributions to leadership development are not easy. This is because the area of leadership is a diverse area covering a wide range of issues. Therefore, in order for this thesis to make a meaningful contribution to the subject of leadership, one particular aspect of leadership has been selected as an area of focus. This area is the area of leadership paradigms.

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Leadership paradigms can be effective or ineffective. They can promote growth or inhibit growth, and can be empowering or inhibiting (Ogden 2003:171, 175). David Watson mentions that the wrong kind of leadership "makes growth and maturity virtually impossible" (1989:246). Regarding the importance of the leadership paradigms employed in the Church, he says:

> "It is probably here, more than in any other area of the Church's life, that we need to look with fresh understanding and re-examine, critically and biblically the traditional patterns that have been passed down to us over the centuries" (Watson 1989:245).

In a similar vein, Eddie Gibbs says that the Church needs to re-examine its approach to leadership in the light of the extent and radical nature of global changes taking place in the twenty-first century (2005:41). He says:

> "Leadership styles must change in the light of fresh challenges the church faces ... What we need is not new leaders, but *different kinds* of leaders" (Gibbs 2005:41, *italics in the original*).

This thesis proposes an Equipping approach to Christian leadership. An Equipping approach is one in which leaders understand that their main priority is the Equipping of believers for the ministry to which they have been called. The Asia-Pacific Institute of Biblical Studies maintain:

> "The role of the pastor-teacher is clearly taught in EPH 4:12 ... the pastor's role is to equip and prepare the members 'for the work of the ministry, for the building up of each member of the church.' His main role is to help every member to discover his spiritual gifts, develop them to effectively serve with their gifts, deploy them to the ministry to which they are called and delegate authority to them in their ministry ... The pastor is not a doer of ministries but is an equipper" (2001: no page numbers).

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Reggie McNeal also accentuates the importance of a leader's equipping function when he says:

> "The most effective church leaders of the future will make ... development a priority of their ministry. The future of the church is at stake, rising or falling on the quality of its leadership" (1995:13).

1.1. Definitions

In order to avoid confusion between the terminology used, the following definitions have been specified to explain terms which are subject to confusion or misunderstanding:

- "Congregation": The term "congregation" is used to define "an organized body of believers in a particular locality"; the members of a local Christian assembly or a *local* church (Merriam-Webster 2011: no page numbers).

- "The body of Christ": Unless otherwise specified, the term "the body of Christ" will be used in wider sense than the term "congregation", as a reference to "a group of believers" or the "universal church" *in all spheres of society* as defined in the New Concise Bible Dictionary (Douglas no date:68).

- "The Church": The reference to this phrase will be used as a proper noun to refer to "The collective body of Christians", "the whole body of Christian believers" in general, without distinction of denomination (Dictionary.Com 2011: no page numbers).

- "Christian leader" and "pastor": The terms "Christian leader" and "pastor" are used as interchangeable synonyms today (Kuhl 2005:5), and are also used in this way in most instances in this thesis. This does not negate the fact that in technical terms, distinctions can be made between the Biblical

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understanding of what it means to be a "pastor" and the contemporary understanding of what it means to be a Christian leader. The use of these terms as synonyms serves to acknowledges that the term "pastor" is often used as "an adjective to describe leadership" (Kuhl 2005:5). It is also the most common reference term used to describe Christian leaders, whether they serve as leaders in local congregations or in other Christian ministries (Van Rheenen 2003: no page numbers). However, in this thesis, the terms are distinguished from each other when their usage requires this. The context in which each term occurs will determine if the reference is to Christian leaders in general, or to leaders of local churches more specifically (i.e. to "pastors"). The terms are used as synonyms to avoid repetitive and pedantic delineation between Christian leaders who serve within local congregations and those Christian leaders whose sphere of leadership may reach beyond congregations.

1.2. Problem Statement

There is a sense in which leadership in the Church will always require attention. Reggie McNeal says:

> "Leadership is the greatest need in the church. That has always been the case" (1995:12).

Despite this, calls have arisen for the issue of leadership in the Church to be revisited. George Davis says that there is currently "a crisis in leadership ... in Christian organizations" (1995:14). Norman Helfers says that the issue of Church leadership "is one of the most pressing issues confronting the Christian community" (2000:55).

One area of leadership that has been identified as being in need of attention is the question of the stereotypical leadership paradigms with which the Church is working. Major changes are taking place in society to such a degree that a revision of Christian leadership paradigms is necessary to respond effectively

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to these changes. The nature of the changes taking place in society and the extent to which these changes are taking place are rendering existing leadership paradigms ineffective to the point of rendering some leadership models obsolete.

Not only must cognizance of societal changes elicit paradigm changes in the Church leadership, but the interpretation of key Biblical texts also needs to be revised in the light of expanding theories of Christian leadership. Ephesians 4:11-12 is one key text related to Christian leadership paradigms and to Christian ministry in general. However, "Traditional" interpretations of this text have only served to endorse the self-same stereotypical leadership paradigms which require revision. In order for the revision of Christian leadership paradigms to take place, the interpretation of this very important text must also take place.

1.2.1. Major Changes in Taking Place in Society That Require the Revision of Christian Leadership Paradigms

Major changes are taking place in society, all of which bring with them new or different role expectations of leaders. It is for this reason that the Church needs to reconsider its leadership paradigms in order to respond effectively to these changes. Although leadership paradigms must always be changing to respond effectively to societal changes (Pohlmann 2006:90), the nature and degree of societal change taking place requires *fundamental* changes to leadership paradigms. Moderate adjustments to leadership paradigms will not suffice. Two major changes precipitating the revision of leadership paradigms are the *nature* of the change taking place in society ("Discontinuous" change) and the impact upon society of the transition from modernism to postmodernism.

1.2.1.1. The Advent of "Discontinuous" Change

Changes in society are taking place on a global scale and have been described as being "Discontinuous Change" (Roxburgh and Romanuk

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2006:6). Roxburgh and Romanuk describe the degree to which change is taking place as follows:

> "Continuous change develops out of what has gone before and therefore can be expected, anticipated and managed ... We can anticipate the stages and learn from those who have gone before us to navigate the changes. We have stock experience and resources to address this developmental change; it is continuous with the experience of many others. This kind of change involves such things as improvements on what is already taking place and whether the change can be managed with existing skills and expertise.
>
> Discontinuous change is disruptive and unanticipated; it creates situations that challenge our assumptions. The skills we have learned aren't helpful in this kind of change .... Discontinuous change is dominant in periods of history that transform a culture forever, tipping it into something new" (2006:7).

The nature and level at which "transformation" change is taking place in society requires the same degree of change in leadership paradigms. While attempts have been made to adjust stereotypical leadership paradigms in response to societal changes, most revised models of leadership use new language to "repackage" old paradigms (Roxburgh and Romanuk 2006:4). The following assertions by Alan Roxburgh and Fred Romanuk reveal some of the ramifications of discontinuous change for Christian leadership paradigms:

> "In a period of discontinuous change, leaders suddenly find that the skills in which they were trained are of little use in addressing a new situation and environment" (2006:9).
>
> "The skills and capacities that shaped church leadership for much of the twentieth century were the right ones for that context. We are not critiquing these skills and capacities. Our point is that the world has

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changed. Discontinuous change means that many rules and assumptions about leadership now need to be reexamined and rewritten" (2006:10).

"The classic skills of pastoral leadership in which most pastors were trained were not wrong, but the level of discontinuous change renders many of them insufficient and unhelpful at this point" (2006:11).

The level of societal change taking place requires a concordant degree of change to Christian leadership paradigms. Adjustments to existing stereotypical leadership paradigms have only temporarily shielded the Church from experiencing the full impact of societal change. Far greater fundamental paradigmatic change is required of Christian leadership paradigms if the Church is to keep pace with global changes.

1.2.1.2. The Transition from Modernism to Postmodernism

It is beyond the scope of this thesis to examine in depth the complexity of the emerging phenomenon of postmodernism. However, the impact of the transition of Western society in particular to postmodernism is illustrative of the degree to which "discontinuous" societal change is taking place. The emergence of postmodernism is traced to the period following the First World War (Gibbs and Coffey 2006:28). George Cladis explains the scope of the impact of postmodernism:

"Scholars in different fields of study agree that Western society is moving through a major cultural change from modernism to postmodernism ... postmodern culture is a complex set of societal variables that reflect a recent shift in the way people in Western society think, and this paradigm change is having dramatic effects on the life of the church as an organization" (Cladis 1999:xi).

Postmodernism is characterized by a distrust in all institutions, including the Church (Gibbs and Coffey 2006:28). Cladis quotes Walter Truett Anderson as saying that Postmodernism "is a major transition in human history, a time of

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rebuilding all the foundations of civilization, and the world is going to be occupied with it for a long time to come" (1999:19). Postmodernism represents "seismic shifts that will bring about changes that are "deep-rooted, comprehensive, complex, unpredictable and global" (Gibbs and Coffey 2006:24).

The effect of postmodernism on the Church is that the Church has been increasingly marginalized to the fringes of society's cultural center (Gibbs and Coffey 2006:31). The trend of the marginalization of the Church started with modernism's emphasis on the secularization of life into public and private spheres (Gibbs and Coffey 2006:25, 27). Moynagh comments on this marginalization as follows:

> "It is not hard to imagine church in the West sprawled like a beached whale, eventually dying because it has been cut off from society" (2003:66).

1.2.1.3. The Effect of These Changes: The Redundancy of Stereotypical Leadership Paradigms

Prior to the advent of postmodernism the Church was afforded a privileged place in society and Christian leaders held positions of respect and influence (Roxburgh and Romanuk 2006:8; Gibbs and Coffey 2001:96). Efforts to evangelize society were attractional since society embraced a Judeo-Christian worldview. Churches focused on maintenance, with corresponding models of Christian leadership which focused on the tasks of the spiritual growth of believers and the management and administration of congregations.

Stereotypical leadership paradigms emerged during this period, which Alan Hirsch characterizes as the "Christendom period" in Western societies (2008: no page numbers). Although several versions of stereotypical leadership paradigms exist, they all caused leaders to see their roles within the body of Christ as the primary purveyors of ministry (Virgo 2003:111). These paradigms created a dependency mentality in which the "laity" came to depend upon the

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"clergy" to minister to them or to minister on their behalf (Foss 2000:31). Stereotypical paradigms are explored in greater depth in this thesis, but the following three paradigms are illustrative of these paradigms:

- Therapeutic leadership models - these models of leadership see Christian leaders as shepherd/pastors and counselors responsible for the nurture, care and spiritual growth of believers (Gibbs and Coffey 2006:31, 73).

- Functional leadership models – these models view leaders as administrators, visionaries and executives (Cunnah 2003:22). They are styled on secular leadership paradigms in which leaders provide leadership and ensure the effective management of their organizations. Christian leadership models fashioned on these secular models approach their roles in churches and Christian ministries in a similar manner to their counterparts in secular organizations.

- Sacramental leadership models – these models are held to mainly by Roman Catholic and Eastern Orthodox Churches (Cunnah 2003:21-22). They interpret leadership roles in terms of priestly and ministerial functions directed at the body of Christ, and to a limited extent, to society (Cunnah 2003:22).

The effect of stereotypical leadership paradigms is that they restrict the ministry of leaders to the welfare and spiritual growth of Christians and the efficient management of the Church as an organization. Churches and Christian organizations tend to be structured hierarchically with centralized authority vested in leadership. Ministry initiatives that do not originate with leaders are stifled (Snodgrass 1996:223). The cumulative effect of this is not only that believers are "disenfranchised" from playing a significant role in ministry *within* the church, but their ministry outside in the secular world is also restricted (Gibbs and Coffey 2006:89). This preoccupation with internal health results in the missional responsibilities of leaders and the Church to the world being ignored (Gibbs and Coffey 2006:89).

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While these leadership paradigms have worked during times when both the Church and Christian leaders enjoyed a privileged status, the degree to which society, particularly in the West, has shifted from its Christian moorings will inevitably render them redundant. In post-Christian societies, Christian leaders trained in pastoral care and organizational management will have to acquire the skills to minister in a "post-Christian, neopagan, pluralistic context" as cross-cultural missionaries (Gibbs and Coffey 2006:41). "Unfortunately most pastors and church leaders have had no missionary training" and may not make the transition to a new leadership paradigm (Gibbs and Coffey 2006:41).

The hierarchical structures and centralized command-and-control procedures used by established denominations may also render them ineffective in a postmodern society which has an aversion to any semblance of bureaucratic control (Gibbs and Coffey 2006:72). Leaders in hierarchical structures see their role as delegating and granting permission using predetermined organizational policies (Gibbs and Coffey 2006:72). Postmodern society favours "flattened", horizontal, network-based structures in which all role-players are empowered to serve alongside each other as partners in ministry. In hierarchical structures leadership authority and power is static and entrenched by a leader's position. In postmodern, networked societies leadership is dynamic and functional. Networks are relational partnerships and leadership power is acceded on the basis of the quality and depth of relationships leaders have developed. Power is disseminated to all who participate in ministry and leadership power may be granted temporarily for operational purposes (Gibbs and Coffey 2006:84). Leaders who are accustomed to functioning in paradigms in which control and power is centralized may find that societal changes force them to "unlearn" old skills while simultaneously adopting new ones. Leaders who are steeped in stereotypical paradigms may fail to make the transition to new paradigms.

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1.2.2. The Implications of Ephesians 4:11-12 for Christian Leadership And Ministry

The way in which Ephesians 4:11-12 is interpreted makes a significant impact upon one's theology of Christian leadership (Stott 1989:166; Wright 2007:294). The "Traditional" interpretation of the text applies the ministry described in the passage to the ministry of Christian leaders. It interprets the prepositional phrases in Ephesians 4:12 - "for the equipment of the saints ... for the work of ministry ... for building up the body of Christ" (RSV) - as co-ordinate phrases which describe three separate functions, all of which apply to the "officers" listed in Ephesians 4:11 (Davis 2000:168-169). The "works of service" mentioned in Eph. 4:12 (NIV) is that of the leaders being spoken of in verse 11.

Leadership models based on this interpretation have served to endorse the notion of a special class of "officers" within the church, given by Christ to the church (Shnackenburg 1991:182). These models have contributed to a "two-class system of priest and people, clergy and laity, professional and amateur", one which has been "disastrous" in stifling the growth of the church (Watson 1989:250; Smitsdorff 2005:13). The "Traditional" interpretation has served to reinforce stereotypical *clerical* paradigms of leadership (Stott 1989:166). In this interpretation Christian leaders are "distinguished from "the (mass of the) saints" as "the (superior class of the) officers of the church" are (Stott 1989: 166).

The "Traditional" interpretation of Ephesians 4:11-12 has also limited the ministry envisioned in the text to being that of "preachers, pastors and teachers" (Schnackenburg 1991:183). This resulted in mainly pastors and teachers being trained as leaders for congregations (Hirsch 2008: no page numbers). Alan Hirsch describes this scenario:

> "During Christendom, the centuries when Christianity dominated the culture, the church acquired a fundamentally non-missional posture. So, these two functions were eventually instituted as the leadership offices in the church, and the other three roles listed in Ephesians 4 (apostles,

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> prophets, and evangelists) faded away as largely unnecessary. The system of church leadership we inherited from Christendom heavily favors maintenance and pastoral care, thus neglecting the church's larger mission and ministry" (2008: no page numbers).

This preoccupation with internal affairs has rendered the Church and its leadership oblivious to the far-reaching changes taking place in society. The fixation on itself has also relegated the Church to the fringe of society, as an institution disconnected from mainstream society and one that has little contribution to make in addressing mainstream societal challenges (Moynagh 2003:71).

An alternative interpretation of Ephesians 4:11-12, the "Revisionist" interpretation has also been proposed (Davis 2000:169). The trend towards a revision of the "Traditional" interpretation has gained momentum since 1946 (Davis 2000:169). This interpretation assigns the leaders mentioned in Eph. 4:11 the responsibility of equipping believers for ministry so that *believers* would engage in "works of service" (NIV) or "the work of ministry" (ESV). It interprets the second prepositional phrase of Eph. 4:12 as being dependent on the first one and the third one as being dependent on the two that preceded it. The result is that the leaders mentioned in Eph. 4:11 are given a new mandate, and that is to equip the body of Christ for its ministry. The NIV translation brings this meaning to the fore:

- "[11]It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, [12]to prepare God's people for works of service so that the body of Christ may be built up." (Ephesians 4:11-12, NIV)

Since the text does not specify where the service or ministry would take place, believers are assigned the responsibility of ministering within churches and in society at large (Davis 2000:167). This interpretation offers the Church an opportunity to respond effectively to major changes taking place in society. It envisages *all* believers, leaders and "non-leaders" alike, working alongside

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each other both inside the Church and in the world. Gibbs and Coffey maintain that church leaders often fail to recognize that "the world" is the primary area of calling and ministry of the laity (2001:89).

The revised interpretation of Ephesians 4:11-12 affords an opportunity to correct the clerical bias associated with the "Traditional" interpretation of the text. The ramifications of the "Revisionist" interpretation for Christian leadership paradigms are extensive. It necessitates a re-evaluation of what a Christian leader's purpose, identity and function is within the body of Christ. It introduces a new central responsibility to Christian leadership paradigms – that of equipping others for ministry. The new central purpose attributed to leaders simultaneously implies that a correction to the relationship between leaders and others in the body of Christ be made. The clergy/laity divide reminiscent of the "Traditional" interpretation can be dispensed of and leaders and others can serve alongside each other as "partners", "peers" and "creative equals" in ministry (Kouzes and Posner 2003:7; Gibbs and Bolger 2006:208; Drury 1993:30). Ministry can be viewed as "shared ministry" (Ogden 2003:168) with leaders and others serving alongside and supporting each other in their assigned ministries (Wright 2003:134).

1.2.3. Summary: The Need for a Paradigm Change

While there is no shortage of material devoted to the subject of leadership development, it is apparent that merely superficial modifications of Christian leadership paradigms are proving to be ineffective. Discontinuous changes are taking place in society which are transformational and irreversible. These discontinuous changes have already had a tremendous impact upon the Church and its place in society.

The fundamental changes required by the Church to renegotiate its place in society requires that corresponding *fundamental* changes be made to Christian leadership paradigms. For all the mutations of Christian leadership models which exist, the underlying problem of the inherent clericalism in these models has not been eradicated. These models of leadership have entrenched the status

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of the Church in society as a defunct institution preoccupied with its own affairs. It is for reasons such as this that calls for "a different type of leadership" have been voiced (Hirsch 2008: no page numbers). Eddie Gibbs says:

> "Yesterday's styles of leadership will not be adequate for the opening decades of the twenty-first century. The future is too unpredictable..." (2005:29)

Reggie McNeal draws attention to the importance and urgency of resolving the leadership dilemma precipitated by global changes:

> "Hardly anyone would deny that we are in a pivotal moment in church history. The directions that church leaders take in the next few years will shape not only the practice of Christian ministry, but the character of the church's mission expression, into the beginning of the third millennium" (1995:12).

This thesis proposes that Ephesians 4:11-12 be used to construct a new leadership paradigm, with an equipping function as its organizing center. Snodgrass says that, "This passage offers a blueprint for redesigning the work of the church and its leaders" (Snodgrass 1996:223). The proposal is not for adjustments to be made to existing leadership paradigms. The contention of the thesis is that it is the leadership paradigms themselves which have exacerbated the deterioration of conditions within the Church and Christian ministry. Naiveté may dictate a measure of utopian optimism that the Church's leadership paradigms can be rescued and reinvented to position the Church for effective ministry in the future. However signposts within and without the Church advise otherwise. Realism urges that the Church takes an honest introspection and assembles the courage required to reposition itself for effective ministry. The matter of its elected leadership paradigms is pivotal to the success thereof.

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1.3. Hypothesis and Methodology

As mentioned above, this thesis proposes that the text of Ephesians 4:11-12 be used as a basis to construct a new "Equipping" paradigm of Christian leadership. This Equipping paradigm is one in which leaders see their primary responsibility as being to equip other believers in the body of Christ for ministry. It will be demonstrated that, far from being a subsidiary function of Christian leaders, the equipping of the body of Christ for the work of ministry is a central role that Christian leaders in every sphere of society should be actively engaged in. William Yount maintains that although pastors may engage in several ministry tasks, the pastor's most fundamental calling is to "equip the saints for works of service" (1996:15). Blomberg also says, Christian leaders' responsibilities should "center on mobilizing the laity for 'every member ministry' " (1996:349).

Several commentators agree that Ephesians 4:11-12 is a key text that brings a unique understanding to the ministry of both Christian leaders and the rest of the body of Christ. For example, Markus Barth wrote that "Eph. 4:11-13 is a *locus classicus* pointing out the coherence of the church's origin, order, and destiny" (Barth 1981:478). John Stott says that the expression about equipping God's people in Ephesians 4:12 has "far-reaching significance for any true understanding of Christian ministry ... 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" (1989:167). The text uniquely highlights the equipping purposes of Christian leaders (Davis 2000:167) and raises important issues about "structuring the Church in the modern world" (Snodgrass 1996:213).

Because of the unique insights that Ephesians 4:11-12 offers for leadership and ministry, this thesis will start with an exegesis of the text (Chapter 2). The exegesis will examine critical issues surrounding the interpretation of the text and will also highlight the implications of these interpretations for an Equipping paradigm of Christian leadership. One implication that will be demonstrated throughout the thesis is that an Equipping paradigm necessitates

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that the "enormous and comprehensive aberration" of the notion of the clergy/laity divide be done away with (Hoke 1992: no page number).

After the exegesis of Ephesians 4:11-12, existing stereotypical leadership models will be explored. Leadership models will be catalogued and placed into broader categories. The purpose of this will be to explain into which general categories popular leadership models fit. This will also reveal which of the general categories an Equipping approach to leadership fits into. In addition, this exploration will reveal which approaches to leadership are incompatible with an Equipping paradigm of leadership. It is for this reason that an Equipping function cannot be appendaged to existing leadership models. This thesis does not propose that an Equipping function be added as a corrective measure to leadership models. Instead the proposal is that an Equipping paradigm form the organizing center of Christian leadership. Existing models of leadership that are compatible with an Equipping model can then be incorporated into an Equipping paradigm as expressions of the central equipping purpose. An Equipping paradigm of leadership does not seek to displace existing models of leadership. Instead, it reinterprets existing leadership models primarily as leadership *functions*, *roles* or *responsibilities*. While leaders may continue to fulfill certain stereotypical leadership functions, these functions must be reinterpreted in the light of an Equipping paradigm. The primary responsibility of Christian leaders must be preserved, and that is to equip believers for the ministries to which they have been called.

After the synopsis of existing leadership models is completed, a general critique of leadership models is offered in the same chapter. Special attention is given to the "pastoral" or "shepherding" model of leadership. The reason for this is that this model of leadership is arguably the predominant paradigm for Christian leaders. It is also a model which, when compared to an Equipping paradigm has been shown to be an "inhibiting" model of leadership, whereas an Equipping paradigm is viewed as being an "empowering" approach to leadership (Ogden 2003:171, 175). This critique is complemented by an examination of certain paradigm shifts taking place in society and ministry which reveal that a review of existing approaches to leadership is necessary.

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The thesis then proceeds to develop an Equipping paradigm in depth. In preparation for this, the concept of "Relational leadership" is introduced and an overview of the proposed Equipping paradigm is given. The Equipping paradigm is composed of four "Relational Equipping Identities". When taken together, these Relational Equipping Identities form a holistic Equipping leadership paradigm. The four identities are the "Out-Front"-, "Towards"-, "Over"-, and "Alongside"- Relational Equipping Identities of leaders. The Identities describe various Equipping leadership functions and the attitudinal postures which undergird the functions. A comprehensive explanation of each of the four Equipping Identities is then offered. The development of these four Equipping Identities will occupy the major part of this thesis.

After developing the four Relational Equipping Leadership Identities, certain Principles which undergird an Equipping approach to leadership are discussed. These principles are implied throughout the thesis, but are articulated in a single chapter, so that they can be used as benchmarks against which to assess ideas that could be used to implement an Equipping approach to leadership. The thesis concludes with, among other things, a brief discussion of Ephesians 4:11-12's bearing on the theology of Christian leadership and on Ecclesiology. The issues of the Curricula used to train others for ministry and the phenomenon of Corporate Culture are also mentioned as issues which could be explored further in the light of the thesis' proposals.

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CHAPTER 2: EXEGESIS OF EPHESIANS 4:11-12 AND ISSUES RAISED BY THE TEXT

"This one small verse [Ephesians 4:12] clearly maps out God's design for the church"
– Paul J. Bucknell

"In addition to giving gifts to each Christian, God gives some persons to serve in the Body in a specialized or enabling capacity. These latter persons are to equip the saints in such a way that the Body of Christ increases qualitatively and quantitatively" – The Navigators.

Introduction

Ephesians 4:11-12 is a key text that brings a unique understanding to the ministry of both Christian leaders and the rest of the body of Christ. The text uniquely highlights the equipping purposes of Christian leaders and has sparked renewed interest in "marketplace ministries" or "ministry in everyday life" (Davis 2000:167). It also raises important issues about structuring the Church in the world (Snodgrass 1996:213). This text and its implications have, however, not been without controversy. Certain individuals have seen in it a special "five-fold ministry" which elevates some leaders in the Church above others (Turaki 2006:1433). The question of whether offices, functions or spiritual gifts are in view in Ephesians 4:11 is also disputed. The issue of the relationship of the prepositional phrases to each other has itself evoked much debate. Depending on the view one takes, this text has been used to either support an "every-member" approach to ministry or to perpetuate a clergy/laity paradigm of leadership and ministry. The relationship of the gifts mentioned here to other church leaders, especially to the three-fold orders of bishops, elders and deacons is another issue that has elicited discussion.

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Since Ephesians 4:11-12 is the central text upon which this thesis is based, and these issues all have a direct bearing on Christian leadership, it is imperative that conclusions be drawn about these matters before proceeding with the thesis. This chapter will look at the meaning of a key word in Eph. 4:12, "καταρτισμός", and then at the relationship of the prepositional phrases in this verse to each other. After this, several of the issues mentioned above will be considered and conclusions will be drawn regarding each one. Finally, conclusions will be drawn that pertain directly to an Equipping paradigm for leaders.

2.1. The Etymology and Meaning of "καταρτισμός"

The word "καταρτισμός" appears in noun form only here (Eph. 4:12) in the NT, where it is translated as "to ***prepare*** God's people" in the NIV (*italics, bold added*). In classical Greek it carried the idea of "fitting together" in the sense of reconciling political factions and in medical terms of setting bones (Robinson 1979:181). It was also used of refitting a ship (Vincent 1888:858). Another meaning was, "to be instructed, trained" (Hoehner 2002:549). Its use in Ephesians 4:12 has been variously translated as: to train (TNT); to make fully qualified (Graham 1997:311); to prepare, make ready, equip (NIV; Brachter and Nida 1982:102); to order rightly or arrange (Vine 1985:466); "for the perfecting" (KJV).

The corresponding verb appears several times in the NT, and it is used of "perfecting" what is lacking in the faith of Christians (cf. 1 Thess. 3:10; Heb. 13:21; 1 Peter 4:10); of repairing something (Matt. 4:21); and of God's bringing the universe in the beginning into its intended shape and order (Heb. 11:3). It is used in an ethical sense of restoring to spiritual health a person who has fallen into sin (Gal. 6:1), or in a spiritual sense of the rectification of short-comings (1 Thess. 3:10).

When one considers the many possible translations of the word, it is clear that no firm conclusion can be made as to how καταρτισμός should be translated in Ephesians 4:12 by either considering the noun on its own or by looking at the ways in which the corresponding verb is used elsewhere in

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the NT. Therefore, conclusions about its meaning in Ephesians 4:12 have been drawn based on the greater context of Ephesians chapter 4. Wuest says that the meaning of the word in this passage is not of spiritual maturity, but one that comes from a word that has the idea of equipping someone or something so that it might serve the purpose or do the work for which it was brought into being (1940:36). Likewise, Robinson says that καταρτισμός in this passage denotes "the bringing of the saints to a condition of fitness for the discharge of their functions in the Body, whether for the first time or after a lapse" (1979:181). In his lexicon, Moulton says that the meaning in Eph. 4:12 is of a perfectly adjusted adaptation; complete qualification for a specific purpose (1978:220). Neufeld says that it carries overtones of "training" and "discipline" (2002:184), while Simpson and Bruce say, "Perhaps 'coordination' would best represent its scope here'" (1980:93). O'Brien says that "The notion of equipping or preparing, in the sense of making someone adequate or sufficient for something, best suits the context" (1999:303). What is common to all of the above is that in the context of Eph. 4:11-12, καταρτισμός has the connotations of preparing, equipping or training believers with a specific purpose in mind. There has been considerable disagreement as to what these purposes are. Although conclusions can ultimately be drawn only after considering the relationship of the prepositional phrases to each other, some suggested purposes are:

- the bringing of the Church to unity
- building believers up spiritually until they are mature in the faith
- preparing God's people for works of service

This last purpose is the view that will be taken in this thesis.

2.2. The Meaning of the phrase "εἰς ἔργον διακονίας"

The phrase "εἰς ἔργον διακονίας" - "works of service" (NIV), that follows the word καταρτισμός, has also elicited much debate. Again, conclusions regarding how to translate the phrase can only be drawn after looking at all three prepositional phrases. The first noun in the phrase, "ἔργον" ("work",

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"works", "task") and the second, διακονία ("service", "ministry") are together taken as a genitive phrase - "the work of ministry". Alternatively, the noun "ἔργον" is translated as an adjective, modifying "διακονία" and promotes the idea of "activity" (Hoehner 2002:550). The meaning of the phrase is then "practical service" (Graham 1997:311). Graham says that the noun "διακονία" "denotes the rendering of assistance or help by the performance of certain duties which are often of a humble nature" (1997:311). Vincent says, "The prevailing sense ... in the New Testament is spiritual service of an official character" (1888:858). There is consensus that *this* phrase is a reference to Christian ministry. What there is not consensus about is whether this is a reference to the ministry of the five gifts / individuals mentioned in 4:11 or to the "saints" of verse 12. This issue can be resolved after the following section.

2.3. The Relationship of the Three Prepositional Phrases of Ephesians 4:12 to Each Other

Verses 11 to 16 of Ephesians 4 are one long, intricate sentence, exploring the nature and purpose of Christ's gifts (Neufeld 2002:179). There are really only two main ways in which the phrases in this passage have been viewed: the Traditional interpretation (2.3.1 below), and the Revisionist interpretation (2.3.3 below). The second view mentioned below (2.3.2), attempts to resolve the issue, but is really just an extension of the Traditional interpretation.

2.3.1 The Traditional Interpretation: Parallel Phrases

- "[11]And truly He gave some *to be* apostles, and some *to be* prophets, and some *to be* evangelists, and some *to be* pastors and teachers, [12]for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" - Ephesians 4:11-12, NKJV.

The Traditional interpretation of the prepositional phrases in Ephesians 4:12 is that they are co-ordinate phrases (Davis 2000:168-169). Most Bible versions prior to, and including the Revised Standard Version (RSV) of

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1946, translated it in a manner similar to: "for the equipment of the saints," ... "for the work of ministry," ... "for building up the body of Christ" (RSV).

The Traditional interpretation takes the phrases to be parallel or co-ordinate phrases, which signify three separate functions, all of which apply to the "officers" listed in Ephesians 4:11. The work of ministry mentioned in Eph. 4:12 is that of the five individuals being spoken of in verse 11. Criswell takes this view and says, "These ... ministers of Christ, have been the riches of the church through all the centuries and are so today" (1974:218). Schnackenburg too says, "we are bound to limit the διακονία to the 'ministry' of the preachers, pastors and teachers" (1991:183). Sydney Page in his widely cited critique of the Revisionist approach (below) also says that the prepositional phrases are parallel and that the reference in 4:11 is to "gifted persons rather than gifts" (2005:26). He sees the reference here as being to "those with special teaching gifts" (2005:31). While acknowledging the giftedness of all believers, he says that "Eph. 4:12b does not refer to ministry that any believer can perform, but refers specifically to the distinctive ministry of those with teaching gifts" (Page 2005:46).

Many commentators have been critical of the Traditional interpretation as "arbitrary distortions of the text" (Barth 1981:479). Barth says that it has "an aristocratic ... ecclesiastical flavour; it distinguishes the (mass) of saints from the (superior class of the) officers of the church" (1981:479). This means that "only the special ministers, not all the saint are called to do 'the work of ministry' and cooperate in the 'building of the body'" (Stott 1989:166). This implies that "only preachers are 'ministers', an idea which has seriously damaged the church for centuries" (Eaton 2002:74). "Two implications of this interpretation remain inescapable: (1) the laymen are ultimately only beneficiaries, and (2) the benefits of the clergy's work remain inside the church..." (Barth 1981:479). Hoehner says that to make this distinction between clergy and laity goes against the thrust of this passage that promotes unity in the body of Christ (2002:547-8).

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2.4.2. Middle Ground: The 1st and 3rd Phrases Refer to the Church Officials of verse 11, and the 2nd Phrase Refers to the Saints of Verse 12

This interpretation is a type of "middle ground" between the Traditional interpretation given above, and the one more widely accepted today, which follows (the Revisionist interpretation). Here the officers equip the saints and build up the body, while it is the duty of the saints to do the works of service (Graham 1997:312). In this view, "The spiritual advancement of the church is the ultimate design of the Christian pastorate" (Eadie 1977:309). This interpretation is a vast improvement upon the first, but Eadie, who himself holds to this view, concedes that its weakness is that it still lays too much emphasis on the ministry of Church officials (Eadie 1977:309). Hoehner says that this view is based on an awkward grammatical construction (2002:548). Ultimately it still maintains the clergy/laity divide (Hoehner 2002:548) and the "saints, as a body, are still not invested with official prerogative" (Eadie 1977:308). John Vooys critiques this conclusion when he says, "This text is not a warrant for 'incipient ecclesiasticism' " (1991: no page numbers).

2.3.3. The Revisionist Interpretation: Each Prepositional Phrase is the Means for the Accomplishment of the Next Phrase

- "[11]It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, [12]to prepare God's people for works of service so that the body of Christ may be built up" - Ephesians 4:11-12, NIV.

As far back as the sixteenth century people started questioning the Traditional interpretation (Davis 2000:169). The Tyndale version of 1534 anticipated a change in the interpretation of the clauses (Davis 2000:169, footnote 9). The second edition of the RSV published in 1971 corrected its previous ecclesiastical bias, and more correctly translated the verse "to equip the saints for the work of ministry" (Stott 1989:166).

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Davis also says, "A distinct break in the translation tradition can be seen since the revised version of the RSV" (2000:169). The new view is that the second clause is dependent on the first one and the third dependent on the two that precede it. Verse 12 then corroborates the emphasis on each individual's ministry given in verses 7 and 16 of Ephesians chapter 4 (Neufeld 2002:182).

This newer " 'egalitarian' [or revisionist]" interpretation (Davis 2000:169) is that Christ's immediate purpose for the ministry of church leaders is to equip God's people for the work of ministry. The ultimate effect of this ministry of both church leaders and the saints is that Christ's body, the Church would be built up (Hoehner 2002:548-9; Graham 1997:312; Mitton 1989:151; Stott 1989:168; Foulkes 1980:120). Further support is drawn from the fact that verse 7 speaks about gifts being given to all believers, not just those mentioned in verse 11 and that verse 16 envisions each member of the body of Christ contributing to the growth of the Church.

This "Revisionist" translation of the text appears to be followed without dissent in English translations of the Bible since 1946 (Davis 2000:169). This is the position of the editors of the U.B.S. and Nestle's Greek texts (Vooys 1991: no page numbers). In terms of commentaries, Armitage Robinson in his commentary of 1904 (Davis 2000:171) was the first commentator to show that the Traditional interpretation was a mistake and that the second clause was dependant on the first clause (Stott 1989:166). This introduced an "entirely different understanding of church relationships and of ministry" (Neufeld 2002:181).

Since the end of World War II, there was also a correspondent "substantial growth of scholarly interest in the role of the 'laity' in both the church and society" (Davis 2000:168; Barth 1974:479, footnote 265).

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In his book of 1972, "Body Life: The Church Comes Alive", Ray Stedman wrote:

> "Now it is apparent from Ephesians 4 that all Christians are 'in ministry'. The proper task of the ... support ministries ... is to train, motivate, and undergird the people to do the work of the ministry" (Davis 2000:167).

In recent years, however, this popular revised interpretation has itself been challenged by scholars. Lincoln says that the Revisionist view is "too often motivated by zeal to avoid clericalism and to support a 'democratic' model of the Church" (1990:253). Earlier in 1988 Henry Hamman argued that the motive behind the Revisionist interpretation is an anti-clerical bias and those who held this sentiment saw in Ephesians 4:11 "a convenient text to support their point of view" (Davis 2000:173). Hamman says that he finds almost "zero" linguistic support for this interpretation (1988:43):

> "A lexical study of the verb καταρτίζω and the noun καταρτισμός shows that there is no case of the noun καταρτισμός being used in the way the popular translations use it", i.e. as "equip", or "train" (Hamman 1988:42).

Furthermore, Hamman says that the noun διακονία is never used as a reference to ministry in general as envisaged in the Revisionist position:

> "It is always restricted to some special kind of service, some special ministry" (Hamman 1988:45).

Finding no linguistic support for the translation, Hamman says that the Revisionist translation has been adopted, not on the basis of proper exegesis, but on the basis of a dogmatic position - and that being "every-member ministry" (1988:45). He says that it is this dogmatic position that "has been promoted since about 1940 especially by D. T. Niles and

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the World Council of Churches' Departments of the Laity and Evangelism" (Hamman 1988:45-46). He agrees that the passage does provide scope for the involvement of the "laity" in ministry, but finds the basis for this in verse 16 of chapter 4, and not it verses 11-12 (Hamman 1988:46).

Davis also argues against the Revisionist interpretation by translating the first phrase "for bringing the saints to maturity" on the basis of a different interpretation of the noun "καταρτισμός" (2000:175). He argues that the Revisionist interpretation is a "functional-pragmatic" rendering of the text whereas the immediate context shows that Paul's emphasis is "doctrinal-ethical", i.e. to bring the saints to spiritual maturity. He considers this to be the purpose for which the individuals in 4:11 were given (2000:174-175). David Gordon is even more caustic in his critique of the Revisionist interpretation. He confidently asserts that to question the Traditional Interpretation is to "reduce our appreciation for the ordained ministry of the Word of God", a "sin against those called to that office", "a sin toward humans" and "a matter of dishonouring the ascended Christ" (2008: no page number). Like Lincoln, he says that the Revisionist Interpretation was not "exegetically motivated" and can only be attributed to "the egalitarian, anti-authoritarian, populist Zeitgeist so well documented by Nathan Hatch", one which is "pervasive and ... impervious to self-criticism" (Gordon 2008: no page number).

2.3.4. Conclusion

I have summarised the various interpretations of the three prepositional phrases, but have not cited the exegetical basis of each scholar's arguments. The reason for this is that when one reads their work in detail, one finds that each scholar arrives at their conclusions on the basis of certain exegetical approaches to the text. The exegetical basis for each position is also complex, with each author adding his own unique insights to the fray. To detail their arguments would take up an inordinate amount of space.

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Despite the reasoned exegesis given by those in favour of either the Traditional interpretation or the Revisionist Interpretation, no clear conclusion regarding the interpretation of the prepositional phrases can be drawn on the basis of exegesis alone. The earliest preserved Bible MSS contain no punctuation marks (Barth 1981:478, footnote 260), and punctuation is placed in the text on the basis of individual preference. One must therefore come to conclusions on the basis of other hermeneutical grounds, not on exegesis alone. This thesis adopts the position of the newer Revisionist interpretation for the following reasons:

Firstly, the arguments put forward by recent opponents of the Revisionist interpretation which call for a move *back* to the Traditional interpretation are not convincing. Lincoln's own argument can be used against him. It may be argued that the Traditional interpretation itself is influenced more by sociological factors than by objective exegesis. In the past, society favoured hierarchical organisational systems and more authoritative approaches to governance. These societal influences corresponded well with clerical paradigms in church structure and ministry and this is reflected in the Traditional interpretation. Hamman's polemic, as summed up by Davis does not warranty serious consideration. He argues that scholars who have arrived at the Revisionist approach have reached their conclusions on the basis of ulterior motives. This is hardly a reasoned statement and is a weakness of David Gordon's argument too.

Secondly, the Traditional interpretation is characterized by an ecclesial, inward focus. Hamman contends that the passage speaks only about ministry that is to be undertaken by the clergy and that it be "concentrated" on the church "and church alone!" (1988:47). Strangely enough Hamman argues against evangelistic programs and is in favour of the church attracting unbelievers, rather than mobilizing all believers to reach the lost (1988:48-49). Writing in 1988, Hamman certainly does

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not seem to have foreseen the cataclysmic shift that has taken place around the world and particularly in the West towards societies becoming increasingly post-Christian. As important as these actions may be, one wonders if his proposal of simply leading "beautiful lives" and "doing beautiful works" (Hamman 1988:48) is as effective as evangelistic strategies need to be in a post-Christian age? It is more effective to equip believers for effective witness in secular environments than to hope that the Church might per chance attract unbelievers Similarly, David Gordon's argument relies on interpreting Ephesians 4:11 as making reference to "ministers of the Word" whose "specific work" is that "of ministering the Word of God" (2008: no page number). While it is conceded that all of the gifts mentioned here have the ministry of the Word as a common responsibility, the text does not restrict their ministry to the ministry of the Word. It soon becomes apparent that Gordon argues in favour of distinguishing some within the body of Christ from others by means of "official title, by a distinguishing rite, by particular honour, by particular qualifications" (Gordon 2008: no page numbers) – an idea which this thesis contends is foreign both to the book of Ephesians and to the rest of the New Testament.

Thirdly, Davis's argument relies strongly on a particular rendering of an "ethicist" interpretation of καταρτισμός. While it may be conceded that bringing the saints to spiritual maturity is part of what is in mind in Ephesians 4:1-16, we have also already noted that an "ethicist" interpretation of καταρτισμός is but one of several possible translations of the noun. Since arguments based on the meaning of καταρτισμός alone prove inconclusive, the immediate context must resolve the issue. Davis fails to note the functional or missiological nature inherent in the gifts mentioned in Eph. 4:11. The gifts of apostle and evangelist have strong missiological overtones. They are directed at those *outside* of the Church for their salvation and not only toward the Church for its spiritual maturity.

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Fourthly, an argument in favour of a Revisionist interpretation of the prepositional phrases is that there has been a consistent and overwhelming move away from the Traditional interpretation. Davis himself gives evidence that the move away from the Traditional interpretation is not a recent development, but can be traced back as far back as 1534 (2000:168-169). There were already indications of a movement away from the Traditional interpretation long before the advent of democracy as proposed by T.K. Abbot in 1897; J. A. Robinson in 1904, and B.F. Westcott in 1906 (Davis 2000:171-174). The Revisionist interpretation cannot therefore be explained as one that is motivated more by sociological conditioning than by careful exegesis.

Fifthly, the Revisionist interpretation is one which takes the immediate context of Eph. 4:11-12 seriously. The letter as a whole (1:3-19; 3:20) emphasizes Christ's riches, including spiritual gifts, as being received by *all* the saints. This fits in well with the other passages which concern spiritual gifts (Romans 12; 1 Cor. 12-14). These passages not only list the gifts, but also the intended purpose of gifts, namely that the whole body should use them to engage in ministry. If it is only leaders who are spoken of in Eph. 4:11-12 as having received gifts for ministry, then this is a departure from Paul's usual insistence that every member is equipped for ministry (O'Brien 1999:303). The distribution of gifts mentioned in Ephesians 4:8, are expressly given to "each one of us" (Eph. 4:7, NIV) and each person is to play his/her part (Eph. 4:16), something that has already been introduced in Eph. 2:10. Some of the gifts are now specified (4:11) and so is their function (4:12).

The Revisionist interpretation reveals that one central Biblical purpose of apostles, prophets, evangelists, pastors and teachers is that they must equip the rest of the body of Christ so that other believers can in turn also engage in the ministry to which Christ calls them. The noun καταρτισμός, and the phrase εἰς ἔργον διακονίας all align themselves naturally with this interpretation. In addition, the Revisionist interpretation of Ephesians 4:11-12 has become the predominant view

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among commentators and translators of contemporary English versions of the Bible. It is one which corresponds well with a theology of the priesthood of all believers. Arguments in favour of an Equipping paradigm for Christian leaders can proceed once a few more related issues have been dealt with.

2.4 Does Ephesians 4:11 describe spiritual gifts, functions, offices or all of these?

There is a difference of opinion as to whether the classifications of apostle, prophet, evangelist, pastor and teacher in Ephesians 4:11 are a reference to spiritual gifts, to functions carried out within the body of Christ, or to individuals who hold unique offices. This matter is important for the reasons that shall be given in the conclusion of this section. Below are some of the views:

2.4.1. The Individuals Themselves or the "Offices" are the Gifts

This view is that Christ's gift to the church takes the form of "ministers" (Lincoln 1990:248) or "men who were to render service to the church in a special way" (Hendrikson 1976:195). Criswell consider the gifts to be the ministers themselves (1974:218; so too Virgo 2003:110; O'Brien 1999:297 Constable 1996:47, and Vincent 1888:857). Neufeld agrees, saying that:

> "[the] NIV, NRSV and other translations (e.g. NJB, REB) rather carelessly, in my view, leave the impression that Christ gave gifts to certain people, enabling them to be apostles, prophets and teachers (as in Romans 12:6-8; 1 Cor. 12:8-10, 28-30), indicating that they are the 'gifted ones'... In Ephesians, the list is of persons" (2002:179; also Schnackenburg 1991:180).

After listing several categories of gifts, Snodgrass also says that Ephesians 4:8 and 11 is an instance where "People are gifts (domata) to

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the church" (1996:213). In the same vein Richards and Hoeldtke call them "Personnel gifts" (1980:37).

This view of the list in Ephesians 4:11 aligns itself with a Traditional interpretation of the prepositional phrases and has already been dealt with. In keeping with this view, Schnackenburg says we have a here a "tradition of offices" that were modified in the post-apostolic period (1991:182). Vooys notes that to interpret the list as officers necessitates a late date, and possibly also a non-Pauline authorship of the letter (1991: no page numbers).

2.4.2. These are Spiritual Gifts

Others maintain that the emphases in Ephesians 4:11-12 is on spiritual gifts (Hoehner 2002:539), mentioning that it was by virtue of the gift given that these individuals were qualified to function (Eaton 2002:72; Gill 1980:440; Hendrikson 1976:195). The reference here is then specifically to different kinds of endowments or abilities (Brachter and Nida 1982:101) given to individuals which will equip them (Mitton 1989:149). "This clearly means the writer is not thinking of a small group of officials and leaders who make up the hierarchy of the church (though some commentators argue for this)" (Mitton 1989:149). Snodgrass goes further and says that Biblically speaking, every believer and not a select group of individuals are a gift to the church (1996:213). Drawing on parallels in 1 Cor. 12:4-7, he says that "a gift is the same as a working or a service ... merely the way the Spirit works through a person for the good of the community. Consequently, no one should assume a gift is a lifelong possession" (Snodgrass 1996:213).

2.4.3. Functions are in view here

A third view sees the list as describing functions or roles within the body of Christ: "Ephesians begins with those functions connected with founding of the community and moves on to those of local leaders"

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(Allen 1971:157). Allen takes the view that "ministries" or "functions", rather than offices are in view here (1971:157). Barth also considers these to be "ministries" (1981:478). Mitton says that these are functions which people were enabled by God to carry out in the community (1989:149-150).

2.4.4. All of the above are in View

Several authors do not commit themselves to defining the list in Ephesians 4:11 in any categorical way. Keck (2000:422) describes the list in several ways: as "gifts", "functions", "activities", and "offices". Martin lists them as "leaders", "functions", "ministries", and "enablers" (1991:52). Brachter and Nida also make no differentiation between gifts, offices or responsibilities (1982:101).

2.4.5. Conclusion

Once again, it is clear that there is no clear consensus about how it is that the list in Ephesians 4:11 is to be interpreted. The last view is perhaps the most helpful and accurate point of view. Lincoln says that a dilemma about how to categorise the list only arises when we impose on the evidence:

> "false dichotomies between 'dynamic' and 'static' categories, between charisma and institution, between ministry as event and ministry as office ... There is neither enough data in the text nor sufficient knowledge of church organization of this time and in this area to provide a convincing answer" (1990:252).

Though the leadership list in Ephesians 4:11 is a reference to gifts, elsewhere in the NT the idea of leaders having an "office" and "authority" are implied (Matthew 16:18-19; John 20:23; Acts 14:23; 20:28; 2 Cor. 5:3-4; 10:8; 1 Tim. 1:18; 3:1,5; 4:14; 5:17; 2 Tim. 4:1-2; Titus 1:5-9; 3:10) (Hendrikson 1976:195). The chances are that

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individuals endowed with the gifts mentioned did require legitimization, recognition and acceptance in the churches in Paul's day (Lincoln 1990:252). These leaders were gifted by Christ and given as His gifts to His Church. Their description in Ephesians 4:11 reveal the nature of their purpose, but this is further elaborated upon in 4:12-16. Insofar as their ministry was of a regular and orderly nature, it is an office, and they are officers (Lincoln 1990:252). Both charisma and office stand in an inseparable unity (O'Brien 1999:301). Snodgrass's comment (1996:213) that gifts are not lifelong possessions does not stand up to scrutiny when we look at the rest of the NT. There *is* an element of spiritual gifting that comes to believers as the situation demands, but it is apparent Christ had in mind a life-long call upon the lives of those listed in Eph. 4:11. It is clear that the twelve apostles' appointment was a permanent appointment. When we consider that pastors would shepherd congregations, it is difficult to imagine them doing so only for a short period of time – only for as long as the gifting was upon to them.

On the surface of things it would seem that this has been an unnecessary exercise. To try to differentiate the list in Ephesians into "gifts", "offices", ministries", or "functions" and the like is a "splitting of hairs". However, the significance of the exercise becomes apparent when attempts are made to impose a singular, restrictive categorisation of the list upon the text - to the exclusion of other interpretations of the list. When we look at the list as very specifically a list of "office-bearers" (as Hendrikson does - 1976:195), then "the work of ministry belongs particularly to those special leaders and it is they who are to build up Christ's body" (Martin 1991:52). Taken to the extreme, this makes the ministry of apostles an "indispensable" part of the Church's on-going life (Martin 1991:52-53). When the view that these are office-bearers is not qualified by also interpreting the list as functions and gifting, then a clergy/laity divide is easily justified. Special functions such as baptism, ministering sacraments, etc. are then reserved for those who occupy these "offices". Furthermore, it has already been mentioned that when misinterpreted, this specific passage has been (mis)used to justify the

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idea of the so-called special "five-fold-ministry offices" which elevates these special "office-bearers" above the rest of the body of Christ. The descriptions in Ephesians 4:11 have been used as special "titles", "positions" or "badges of honour" which also somehow give these individuals measures of authority over other church leaders who may not receive such designations.

It is noted that perhaps not enough appreciation has been shown for the gift-, or function-emphases implicit in this list. It is customary to call those who are part of the salaried staff of a church, "pastor", and to afford them special honour. However, the same appreciation is not always afforded other "marketplace ministers" who have received the *same gifting*, and who serve the same purposes, but in other-than-ecclesial environs.

2.5. What is the context of the ministry mentioned in Eph. 4:11-12?

The next thing to be considered in regard to Ephesians 4:11-12 is whether the context of the ministry envisaged here is to local churches, to the body of Christ as a whole, or if the context is even wider than these. Most commentators consider that apostles, prophets and evangelists functioned in the Church at large, while pastor-teachers ministered in local congregations (Brachter and Nida 1982:101; Constable 1996:48, Keck 2000:422). Pastors and teachers (or pastor-teachers) are seen to be "stationary" ministers of local congregations (Eddie 1977:304), "teaching elders" or overseers (Hendrikson 1976:197). Foulkes says that the first three ministers belonged to the universal Church, whilst pastor-teachers ministered in local churches (1980:119). Despite this, in his commentary, Foulkes does add that all these gifts were for the building up of the Church and were not necessarily limited to a particular locality (1980:117).

Although several commentators specify a ministry context, and many confine the ministry to the universal Church or local congregations (e.g.

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Eddie 1977:304), Ephesians 4:11-12 does specify a ministry context. The only context given in Ephesians 4:12 is the body of Christ, whom it is said that leaders would equip for ministry. Furthermore, we need not conclude that these leaders would only minister to the body of Christ. The gifts mentioned here imply that a lot of their ministry would also be directed towards those beyond the walls of the Church. This is particularly true of apostles and evangelists. Several conclusions can be reached on the basis of these considerations:

2.5.1. Ephesians 4:11-12 Does not Specify a Ministry Context

The localities where these gifts are to minister is not mentioned in Ephesians 4:11-12. Any proposed locations are inferences made by scholars, but are not required by the text in order to substantiate an Equipping function. This equipping may take place in ecclesial or secular environments.

2.5.2. The Ministry Context is Both Ecclesial and Secular

Notwithstanding the above, ministry requires some context in which to take place. The first context anticipated in the passage is the body of Christ, being both local congregations and the Church at large. The nature of some of the gifts, namely those of apostle and evangelist clearly suggests that ministry will take place in a second context – outside of the Church. This is ministry to people who are not believers, in secular environs.

Even pastors and teachers have a ministry purpose that transcends the boundaries of the body of Christ and the local church. Although the Pastoral Epistles may've anticipated that a localised ministry and congregations *do* need settled leadership, confining the ministry of pastors and teachers to local congregations and viewing their ministries as "local" and "stationary" is an anachronism. Teaching can be a platform for evangelism. Prophecy can bring non-believers to conviction

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and pastoral care can soften the heart of unbelievers. Both believers *and* non-believers need pastoral care. Pastors and teachers may see their ministry as firstly to the body of Christ, but they should not minister to the body of Christ exclusively. God uses chaplains who are ministers in "secular" environments such as the defence forces, the police and hospitals. Ephesians 4:11-12 is not prescriptive of what the pastors and teachers need do in a local church. They need not be the *leaders* of a congregation to function properly in that congregation. They may work alongside others whose gift it is to lead (Romans 12:8) or administer (1 Cor. 12:28 NIV) and they may play complementary roles in the overall life of the congregation.

2.5.3. "body of Christ" Need Not be Defined as "local congregations"

We must not *exclusively* interpret the phrase, "the body of Christ" in Ephesians 4:12 as meaning a "local congregation" or "local church". Neither need we confine the expressions of the Church to the traditional expressions today. The phrase "the body of Christ" is a reference to "a group of believers" or the "universal church" *in all spheres of society* (Douglas no date:68).

2.5.4. Equipping Need Not Take Place Within a Structured Ecclesial Environment

Ephesians 4:11-12 does not state that equipping would take place within a structured ecclesial environment. Neither does equipping need to be equated with discipleship or spiritual growth. Equipping is all the preparation needed to train believers for the ministry to which they have been called. Training may be formal or informal. Training may take place in the traditional format of classrooms or lecture rooms, or even "on-the-job" (Gibbs and Coffey 2006:88).

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2.6. The Relationship of the Leaders In Ephesians 4:11 to Other Leaders of the NT

Questions have been raised as to how to integrate the list of leaders mentioned in Ephesians 4:11 with leaders mentioned elsewhere in the Bible, most notably the threefold order of bishops, elders and deacons which developed in the second century. The matter of this integration will now be addressed and attempts will be made in this thesis to show that this integration can be a fluid one. The purpose of this will be to demonstrate that although only five leaders or gifts are specifically mentioned in Ephesians 4:11, the text envisages that all leaders would engage in equipping believers for ministry. Furthermore, the purpose will be to then prove the corollary of this, namely that *the function of equipping God's people for ministry is one that can and should be transferred to all Christian leaders.*

Before proceeding, it is acknowledged that not enough is known about the leadership and organisation of the early church to draw dogmatic conclusions about these areas, as the following writers assert:

> "We are ignorant to a very great extent of the government of the primitive church, and much that has been written upon it is but surmise and conjecture" (Eadie 1977:306).

> "There is not enough information in Ephesians and too ambiguous a set of data outside of Ephesians to allow for more than strong hunches on how ministry and leadership were organized in early churches ... Furthermore, we cannot be sure that this list of gifts reflects a structure of offices for which individuals were ordained, as in the pastoral letters" (Neufield 2002:181).

> "Owing to the scantities of the evidence which has survived, few questions are more difficult to answer" (Walker 1986:45).

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Despite this, some explanation of the relationship of the list in Ephesians 4:11 to leaders mentioned elsewhere can be attempted. The reason for this is that there is not a great disparity between the lists of leaders mentioned in Ephesians and those mentioned elsewhere in the NT. This is the position adopted in this thesis for the reasons mentioned below:

2.6.1. The Gifts of Ephesians 4:11 were later Naturally Structured into An Order of Bishops, Elders and Deacons

Boer says:

> "When the church began its life in Jerusalem it was governed by a council of apostles, who guided it in the power and wisdom of the Holy Spirit. That was the government with which the church was born. There were no elders, no deacons, no bishops, no synods, districts, parishes, boards, councils, assemblies or delegates. Governmental structure and administrative organisation developed as the need for these arose" (1976:27).

Foulkes says that if we consider a late date for the letter, we could take the reference in Ephesians 4:11 to include references to the local ministry of bishops, presbyters, and deacons (Foulkes 1980:117). Some have tried to explain that the mention of bishops, elders and deacons reflects a later development of a more institutional ministry than was in mind in Ephesians (Foulkes 1980:117). Stott agrees that development took place, but rejects as a false dichotomy any attempt to classify the original leadership structures as "charismatic", while seeing the later developments as "institutional" (1989:165). He says it is never God's intention to separate the "institutional" from the "charismatic" or ministerial "orders" from ministerial "gifts" (1989:165). Rather a comparison of Ephesians to the Pastoral Epistles may indicate that towards the end of the first century, "pastor", "bishop", and "elder" had become similar in meaning and function, referring to the exercise and

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oversight abilities in local congregations (Neufeld 2002:180; Cf. O'Brien 1999:299, Lincoln 1990:251 and Foulkes 1980:117).

2.6.2. "Titles" for Leaders are Used Interchangeably in the NT

In the NT, the same office or leader is referred to using different terms. Apostles are referred to as elders (1 Pet. 5:1) and as teachers (1 Tim. 2:7; 2 Tim. 1:11). There are also numerous examples where the apostles ministered alongside elders (Acts 11:30; 15; 16:4; 21:18; 1 Tim. 4:14). The word bishop / overseer is from the Hellenistic world (Lincoln 1990:251) and refers to a person' office, whereas "elder" has more Jewish connotations and refers to the dignity of the office (Eddie 1977:305). The descriptions, "pastor" or "shepherd" refers to their relationship with people (Criswell 1974:218). MacArthur says that the fact that the titles "elder", "pastor", and "overseer" all describe the same person is made clear by the use of all three words to describe the same men in Acts 20:17 and 20:28 (1995:218; also Guenther and Heidebrecht 1999:2).

2.6.3. Ephesians 4:11 Is Not Intended to Provide An Exhaustive List Of Church Leaders

Stott mentions says neither the list of gifts mentioned in Ephesians 4:11, nor the lists given elsewhere in the NT are complete in themselves (1989:159). The NT describes the functions of an emerging leadership – not completely developed at the time of writing (Snyder 1977:83). Stott also maintains that none of these lists of leaders are exhaustive and says, "Doubtless there are many more which are unlisted" (1989:159; cf. O'Brien 1999:298).

A comparison with other Pauline gift-lists shows that Eph. 4:11 contains only "samples" of Christ's gifts to the Church (Eaton 2002:72) and that it is not Paul's intention here to furnish us with a complete list of office-

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bearers for the church (Hendrikson 1976:195). Similarly O'Brien says that the gifts given by Christ are not restricted to these, but rather exemplified by these (1999:298). The five lists of gifts in the NT (Rom. 12:6-8; 1 Cor. 12:8-10; Eph. 4:11-12; cf. 1 Pet. 4:10-11) between them list more than twenty different gifts, and each list is given in "an apparently haphazard fashion" (Stott 1989:159). "Each list diverges significantly from the others. None is complete, but each is selective and illustrative, with no effort to force the various gifts into a neat scheme" (O'Brien 1999:298). By the third century we see that the "pastor" of a local congregation did not function alone in the exercise of administrative, pastoral and liturgical leadership.

> "The third century saw a growth in the number of offices, and these included not only bishops, deacons and presbyters, but also, from time to time, lectors, widows, subdeacons, virgins, deaconesses, catechists, acolytes, exorcists, and doorkeepers" (Walker 1986:99).

2.6.4. All Spiritual Gifts are Complementary

A sharp distinction should not be made between spiritual gifts (Eaton 2002:72). The leaders mentioned in Eph. 4:11 and those mentioned elsewhere in the NT often functioned in more than one capacity at the same time. Hendrikson considers Philipp to be a "deacon-evangelist" and that Timothy was both "an apostolic vicar" and evangelist (1976:197). Hendrikson says that in this way the full implications of each office was put into practice and leaders were utilized to the full in the spirit of true *service* as the occasion demanded (1976:197). He says we should copy this pattern, since it would avoid a multiplication of offices and would help the church maintain its flexibility (1976:197).

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2.6.5. NT Leadership and Church Models Reflect Cultural Adaptations and Historical Developments

Leadership and church structure did not develop uniformly either in the NT or in the Early Church (Smitsdorff 2007:3-4). Instead, several factors influenced the church government structures and leadership styles used. Some of these factors are (Smitsdorff 2007:3-4):

- the increase in converts demanded additional new leaders who would now care for them
- the establishment of settled congregations in communities where there previously had been none necessitated permanent leaders
- the size and prominence of the city in which the church was situated directly affected the complexity of its governmental structures

Guenther and Heidebrecht maintain:

> "During the past two thousand years, the church has used various leadership models which have reflected different emphases and needs, and which have been the pragmatic amalgamation of contemporary cultural methods and specific biblical principles" (1999:9).

2.7. **Final Conclusions**

In this chapter attempts have been made to look at several aspects of the exegesis of Ephesians 4:11-12 which are applicable to this thesis. Attempts have also been made to answer any objections to the central theme of the thesis which might arise from this exegesis. Different views on key controversial issues have been mentioned and some conclusions have been drawn regarding these matters. Summary

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conclusions can now be formulated. These conclusions will form part of the basis of the rest of this thesis.

The noun "καταρτισμός" can be translated as "equip" or "prepare" and can be considered to have other similar functional connotations. While it may have ethical usages outside of the NT, the context of the passage of Ephesians 4 dictates otherwise. The noun only occurs in this form in Ephesians 4:12 in the NT and points to the fact that the equipping it envisions would be for the purpose of practical ministry ("εἰς ἔργον διακονίας"). The responsibility of equipping is that of Christian leaders, and it is they who along with the saints should engage in Christian ministry, as the following citations show:

> "Spiritual gifts are given to church leaders for *the particular purpose* of equipping other believers for works of service" (Turaki 2006:1433).

> "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" (John Stott quoted in Virgo 2003:131).

Ephesians 4:11-12 therefore has a unique contribution to make to a theology of Christian leadership: Christian leaders are "enablers whose job is to equip" (Martin 1991:52).

There *is* consensus among commentators about one thing regarding the list in Ephesians 4:11. This is that it is more than likely that it is "specifically" leaders who are in view here, and not just the whole body of Christ in general (Snodgrass 1996:213). Martin says that these are the leaders of the early church (1991:52). Richards and Hoeldtke say that all the leaders mentioned in Ephesians 4:11-12, including apostles, prophets and evangelists have the role of equipping the body of Christ, and not just the pastors and teachers (1980:92). By and large the majority of

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commentators also view the list as representative of other Christian leaders who are mentioned in the NT under different designations. Since the list is then a representative description of Christian leadership, it follows that the specific responsibility given to the leaders in Eph. 4:11 can also be transferred to other leaders. The list is therefore merely *descriptive* of Christian leadership, but it is *prescriptive* of one leadership function - that of equipping others for ministry. Based on Eph. 4:11-16, Ligon says that " 'equipping' is the primary purpose of the leaders of the church (NOT the purpose of the church itself)" (2001: no page numbers; also Richards and Hoeldtke 1980:37). Richards and Hoeldtke further assert:

> "Whatever titles we may give leaders in churches today, and whatever roles they play, their common mission in an equipping, shepherding one" (1980:92).

No definitive context is delineated in Ephesians 4:11-12 in which this equipping is to take place. The contention of this thesis is therefore that all Christian leaders, irrespective of where they may be serving as leaders must engage in equipping the body of Christ for Christian service and ministry. In any given context one may find believers with the gift of leadership who coexist with other believers. One key responsibility for those leaders is that they equip those around them to minister for God. This thesis aims to assist in the development of this "Equipping" identity and function of Christian leaders.

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CHAPTER 3: AN EXPLORATION OF STEREOTYPICAL LEADERSHIP IDENTITIES AND THE RATIONALE FOR AN EQUIPPING LEADERSHIP IDENTITY

"In other words, the job of pastors, teachers, and other ministers is to equip, prepare, and train the believers so they can learn to function in their own ministries. This is the way that the church will be built up; not by the leaders doing everything themselves, but by the leaders equipping the rest of the people to function in their own ministries" - Dr. Ralph F. Wilson

Introduction:

Several paradigms of leadership exist today, each of which arises out of a particular ministry philosophy or theological framework. Christian leaders have been socialized into many of these models of leadership (Roxburgh and Romanuk 2006:5). Furthermore, Christian leaders have also borrowed cultural images which have been allowed to shape their understanding of the Church and its expectations of leaders (Roxburgh and Romanuk 2006:5).

In one study, Richard Nageraud identified ten different perspectives on the pastoral ministry (Leer 1989:98-99). The Alban Institute newsletter, "Action Information" also listed ten different models of leadership (Leer 1989:99). This plethora of leadership paradigms sometimes results in confusion as to what the roles of Christian leaders are. Symptomatic of this confusion, Henry and Richard Blackaby cite the book "Leaders: Strategies for Taking Charge" by Warren Bennis and Burt Nanus in which they report that they discovered over 850 different definitions of leadership (2001:16).

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This chapter seeks to classify popular leadership models into six broad categories. The purpose of this is to show into which general leadership paradigm an Equipping model of leadership fits. Suggestions are also offered as to why there is a multiplicity of leadership paradigms. Lastly, reasons are then given as to why a new paradigm for Christian leadership is needed, despite the existence of so many leadership models. To do this, a general critique of stereotypical leadership paradigms is offered. This is followed by a more focussed critique of the archetypal paradigm of the leader as "pastor" or "shepherd" in the light of an Equipping paradigm of leadership. The reason for focussing on the pastoral paradigm is not only that this paradigm is arguably the pre-eminent leadership model today, but that it also stands almost diametrically opposed to the philosophy of ministry inherent in an Equipping leadership paradigm.

The chapter concludes by showing that there is already a growing consensus in leadership literature that the time has come to embrace an Equipping paradigm for leadership, a consensus which is ushering in what has come to be termed the "New Reformation (Ogden 1990:25; also Beckham 1995:9). This "New Reformation" is one in which the practical implications of the doctrine of the priesthood of all believers are being applied through "every-member ministry" (Ogden 1990:25).

3.1. A Summary Overview of Leadership Paradigms

Christian leadership paradigms today can be classified into six broad categories:

- Spiritual Leadership Paradigms
- Strategic or Missional Leadership Paradigms
- Characterological Leadership Paradigms
- Relational Leadership Paradigms
- Functional Leadership Paradigms
- Administrative Leadership Paradigms

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Most leadership models adhere to one of these paradigms at the ***core*** of their approach to leadership and ministry. However, no leadership model fits exclusively into one paradigm. Rather every model, while having a particular paradigm at its center, will also share some characteristics with all the other paradigms, to different degrees. Consequently, instead of listing these six paradigms as "paradigms", they might alternatively be listed as six *foundations* for Christian leadership. Different leadership paradigms and different leadership models have chosen to focus on a particular foundation, whilst at the same time drawing from the other five foundations, albeit to a lesser degree.

It is important to categorise and evaluate stereotypical leadership models and see which paradigm they belong to. There are two reasons for this. Firstly, it serves to confirm that there is no one single prescribed paradigm for Christian leadership and that there is no leadership model which is intrinsically better than others (Stevens and Collins 1993:58). Tidball says that, "The church has constantly revised its models of ministry to reflect the age in which it lives" (1999:10). Secondly, categorizing and evaluating leadership models throws into relief the framework into which an Equipping model best fits. An Equipping model essentially belongs to a strategic or missional paradigm. Since leaders will equip believers for *ministry* and not simply for spiritual growth, it is anticipated that those they equip will engage in serving alongside them. Together they will also minister with a view to extending the Kingdom of God.

3.1.1. Spiritual Leadership Paradigms

Spiritual leadership paradigms focus on the unique spiritual nature of Christian leadership. They acknowledge that although Christian leadership shares many principles with its secular counterparts, the unique nature of Christian leadership lies in the fact that God raises leaders to fulfill His purposes. Furthermore, the ability to accomplish these purposes does not lie within the leader's grasp, but is a gift from God. The spiritual leader is one who "is confident in God, knows humanity, truly knows God, seeks to

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find God's will, is self-effacing, finds and follows God's methods, delights to obey God, is motivated by love for God and man and is dependent upon God" (Hogue 1995:10).

The unique aspect of this paradigm is that the focus is on leaders having received a divine call to fulfill God's purposes. God grants them the spiritual endowments needed to accomplish these purposes (Hogue 1995a:9; Means 1993:93). The paradigm also concerns itself with the following: ministry to the *spiritual* needs of humanity; the responsibility of answering God's call; an intimate relationship with God; moral values; the belief in the intervention of God in human affairs; and with issues surrounding the future culmination of human history.

3.1.1.1. The Leader as Prophet

"Being prophetic is not optional, but an important feature of the pastor's role, identity, and Christlikeness (Johnson 2007: no pages). In the primary sense of the word a prophet was a person who "stood in the council of God", who heard and even "saw" his word, and who in consequence "spoke from the mouth of the Lord ... faithfully" (Stott 1989:161). A prophet was "a mouthpiece or spokesman of God, a vehicle of his direct revelation" (Stott 1989:160). Johnson argues for the prophet as a paradigm for church leaders, saying that leaders are required to stand and preach with divine authority, with a passion and a conviction that God has revealed his will to them (2007: no pages). Prophets today are seen as those who have learned the discipline of listening to God and who are able to impart a clear vision and discerning counsel to others (Roxburgh and Romanuk 2006:xiii).

3.1.1.2. The Leaders as Priest

This "sacramental" paradigm is adhered to mainly by Roman Catholic and Eastern Orthodox Churches and to a lesser extent by the Anglican Church (Cunnah 2003:22). The priestly role dominated clergy's priorities from the earliest times in the Roman Catholic Church. Pastors or priests

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mediated between God and humanity in offering Christ in the Eucharist (Cunnah 2003:22). Means describes this approach as follows:

> "Through that ministry 'the grace of the Saviour flows for the good of mankind'. Other pastoral roles were adjuncts to this central ministry" (1993:81).

The sacramental paradigm even continues in churches which do not view themselves as sacramental. In Protestantism, the ministry of the Word of God has also taken on a sacramental form (Leer 1989:99). Here it is chiefly left to the pastor to administer the "sacraments" of believer's baptism and communion (Hansen 1994:160-161), and it is mainly the pastor who meets the spiritual and religious needs of the people (Roxburgh and Romanuk 2006:11). Reggie McNeal characterises this model as "The Leader as Holy Man" (1995:12).

3.1.1.3. The Charismatic Model

This is a "spiritual" leadership model that emphasizes the leader as endowed with special spiritual gifts (or "charisms") whereby he or she is enabled to lead (Pohlmann 2006:87). Although the term "charismatic" as used here is not a reference to the Charismatic church movement, this model has become characteristic of Pentecostalism and the Charismatic movement (Pohlmann 2006:87). It is also a model often prevalent in "megachurches", these being defined as churches compromising 1000 members or more (Schwarz 1996:23).

3.1.2. Strategic or Missional Leadership Paradigms

This paradigm focuses on the leader as steward in the Kingdom of God, entrusted with another's property. The models in this paradigm also lay stress on the urgency of completing the Great Commission and the need

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to make an impact on society. "Mission" is not seen as a program, event or project which is engaged in. Rather the church is seen as being missional in its very nature (Roxburgh and Romanuk 2006:xv). Leaders then function as missional leaders in "missional communities" (Roxburgh and Romanuk 2006:3).

3.1.2.1. Church Growth Models

Church growth literature on the topic of leadership typically characterizes the leadership style of leaders in this paradigm as being project- and goal-orientated (Schwarz 1996:22). Leaders who are exemplified in these models are pragmatic "technocrats" (Schwarz 1996:23) and are leaders whose effectiveness is measured in terms of quantitative growth of ministries. Techniques are developed as strategies to accomplish more effective ministry and leaders may become performance-orientated in the way that they view their ministry (Lischer 2005:170).

3.1.2.2. Equipping Models

Equipping models of leadership focus on leaders empowering other Christians for ministry and on "unleashing" the potential in others (Davis 1995:15). Leaders in this paradigm "equip, support, motivate and mentor individuals, enabling them to become all that God wants them to be" (Schwarz 1996:22). Based on Ephesians 4:11-16, these models see "'equipping' as the primary purpose of the leaders of the church (***not*** the purpose of the church itself)" (Ligon 2001: no page numbers).

3.1.2.3. Apostolic and Evangelistic Models

Despite the debate as to whether or not the ministry or office of the apostle is defunct, there have been renewed calls for an apostolic style of leadership (Hirsch 2008:33; McNeal 1995:12). This model of leadership

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does not necessarily endorse or necessitate that leaders be considered to be apostles as they were thought of in the New Testament. The reference to "apostles" had a broad sematic range in the New Testament (Snodgrass 1996:203). Present-day leaders "are apostolic because they have a vision to plant churches where the Gospel has not yet been proclaimed" and insofar as they also "appoint and coach elders of local churches" as the first apostles did (McClung 2008:89). Furthermore, apostolic leaders also build trans-local networks (Hirsch 2008:34). They are "entrepreneurial leaders who can birth new faith communities" (Roxburgh and Romanuk 2006:xiii). In addition to ensuring that faith is transmitted from one context to another, apostolic leaders also ensure that faith is transmitted from one generation to the next (Hirsch 2008:34). McNeal says that this style of leadership is one that is characterised by the following: vision; a missional, evangelistic thrust; the empowering of others by sharing ministry; the development of leaders as a priority; creative, entrepreneurial strategies to connect the gospel to culture; and having a Kingdom-consciousness (1995:13). Many have compared apostles to our modern-day concept of "frontier missionaries" (Erdman 1966:90; Criswell 1974:216; Lincoln 1990:249; Neufeld 2002:180), and leaders in this model are seen as "missionary strategists" (Tidball 1999:11).

3.1.2.4. The Leader as Social Activist

The leader as "minister in community" (Tidball 1999:10), or as social activist is one of ten leadership models of the ordained ministry identified by the Alban Institute (Leer 1989:99). Also known as the "politician-prophet" model, this sees the leader as a conscience-raiser in society and is a model that is characteristic of liberation theology (Calian 1977:12). Conn says that Liberation theologians typically apply themselves to addressing the plight of the poor and marginalized; attending to socio-economic disparity on a national and international scale; aiding those experiencing injustice and political oppression;

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combating racial inequalities and segregation; and seek transformation through ministry engagement with society's social, economic and political structures (1988:387-391). Since Liberation theology is a theology of engagement, many of its theologians also serve as leaders in practice, and have adopted this model of leadership. However, as exemplified through the likes of Martin Luther King, Jnr., this model of leadership need not restricted to adherents of Liberation theology. It could be integrated into a leader's total theological understanding of standing within the midst of the people of God as a change agent of communities (Calian 1977:13). Christian leaders may also emerge as leaders in their community by virtue of the esteem attached to church leadership in certain communities, particularly when they have displayed competence and conducted themselves with integrity (Hansen 1994:148-150).

3.1.3. Characterological Leadership Paradigms

These paradigms stress that leadership is built upon foundations of godly character and personal integrity (Davis 1995:14; Hogue 1995a:8). They point to the fact that several passages which refer to the qualities necessary for leadership deal with the issue of personal character (1 Tim. 3:1-13; Titus 1:6-9), and that the Bible often stresses character over performance (Pohlmann 2006:90). Jesus himself set new standards for the character of leaders of his day (Munro 2000:12). The quality of the leader's character is seen as a critical factor in determining a church's health and growth (Hogue 1995b:11). It is also character that will determine the measure of influence that an individual has as a leader (Hogue 1995b:12).

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3.1.3.1. Servant-Leader

Often proposed as the "most favored" (Gaston 1987:38) or most Biblical model of leadership, servant-leadership has been described as a model which seeks to embody the spirit, attitude, and disposition of Jesus Christ (Agee 2001:9; Segler 1987:6-7; Munro 2000:13). This model assumes that correct and effective leadership flows from within and that leaders lead out of who they are, and not by technique (Agee 2001:9). The model has come under criticism, since in some instances servant leadership has been more of a reflection of leadership insecurity than leadership humility (Gibbs and Coffey 2006:106). Furthermore, the incorrect application of this model has frustrated congregations. This happens when leaders interpret passivity as humility and relinquish their responsibility to give proper leadership in the form of providing direction, pursuing mission and setting goals for congregations (Agee 2001:8-9). Therefore the model of "leading servants" has come to be preferred, as one which holds attitudes and functions of servanthood and leadership in proper tension (Gibbs and Coffey 2006:106).

3.1.4. Relational Leadership Paradigms

Models in this paradigm focus on the influence that leaders exert by virtue of their relationships to others. It sees leadership as an "interpersonal influencing process" (Dale 1987:23). It is to be expected that many models of leadership would incorporate the relational nature of Christian leadership since relationships are central to the Christian religion. Certain leaders, notably Martin Luther King, Jnr. appeared to have exerted their leadership influence because of a "special" relationship between them and their followers (Cardwell 1997:132).

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This relationship produced specific reactions in followers, including the following (Cardwell 1997:132):

- Higher effort and performance than might normally be expected
- High levels of devotion and loyalty towards the leader
- Enthusiasm for the leader's ideas
- A willingness to sacrifice self-interest for the collective good of the group

3.1.4.1. The Leader as Pastor or Shepherd

This model continues to be attractive to leaders who have a strong desire to build relationships with people and care for them. These leaders may at the same time find themselves frustrated or disillusioned by the demands of administrating and managing churches (Wagner, et al 2000:26). Demands such as these have the tendency of removing leaders from direct ministry to hurting and needy people. Yet this is often the very reason for which leaders responded to God's call in the first place.

The term "pastor" comes from the Latin word "passere" which means to pasture", or "to feed", and in biblical terminology frequently refers to a shepherd caring for a flock, and figuratively of a leader caring for followers (Armentrout 1990:871). Shepherding leaders focus on ministering to people through the building of close relationships (Armentrout 1990:871; Richards and Hoeldtke 1980:92; Wagner, et al 2000:26) rather than on ministering through programs (Davis 1995:14). Hirsch describes pastoral leadership as follows:

> "Shepherds nurture and protect. Caregivers of the community, they focus on the protection and spiritual maturity of God's flock, cultivating a loving and spiritually mature network of relationships, making and developing disciples" (2008:34).

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3.1.4.2. The Leader as Parent

This role of the leader in the "house of God" is to a large extent similar to the role of a parent in a home (Cunnah 2003:23; Calian 1977:9). Like a good parent, he or she cares for the members personally, directing and correcting them as necessary. Leadership and charisma are important but secondary requirements (Cunnah 2003:23). Leaders may serve as parents when they find themselves being called upon "to be parent and elder to all without being intimate to any" (Calian 1977:10). Though not common in individualistic secular societies, this model has resonance in Scripture (1 Cor. 4:15, 17; 2 Cor. 6:11-13; Phil. 2:22; 1 Thess. 2:7; 1 Tim. 1:2; 2 Tim. 1:2; 2 Tim. 2:1; Titus 1:4; Philemon 1:10; 1 Peter 5:13). Paul, in his epistles balanced the feminine leadership image of the loving mother with the masculine image of the leader as a godly father who provided individual care and instruction (Tidball 1999:87-101). Spiritual mothers and fathers provide much needed love, mercy and understanding and impart spiritual life and nurture through close relationships (Damazio 1988:75). Furthermore, spiritual parents see their responsibility as providing care and protection and are able to teach sensitive and difficult subjects in the Church without spiritually hurting or permanently offending the people of God (Damazio 1988:76).

3.1.5. Functional Leadership Paradigms

This paradigm and its models emphasise a utilitarian approach to leadership. It may be argued that most leadership models are functional, but these models are termed "functional" because they specifically define leaders in terms of what leaders "do" or what leaders are able to "get done". Many times a leader's functional effectiveness is a criterion in determining the leader's appointment to lead (Cunnah 2003:22). While leaders will be required to display a basic maturity of character, inevitably they will be called to do something or accomplish something.

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Their identities are centered on the roles which they fulfill. However, when this happens, leaders risk developing "professional identities", similar to professionals in the secular environment (Hansen 1994:20).

3.1.5.1. Therapeutic Models

"In the 1600's, the Puritans enhanced the concept of the Christian leader as a "pastor", by stressing the leader's role as 'physician of the soul'" (Shelley 2000:34). Pastors were expected to know the spiritual condition of their flocks and prescribe some remedy to restore spiritual health and vitality where necessary. The "government of souls" became the preeminent pastoral role, although the role sometimes became excessive and corrupted (Means 1993:81). Leaders functioned as parish ministers or chaplains among their flocks (McNeal 1995:12).

Modern times have seen this leadership responsibility expand beyond concern for the spiritual well-being of individuals - to include their general social and emotional well-being. Leaders in this model are "recovery experts" (Roxburgh and Romanuk 2006:13). This function is in increasing demand as social support systems collapse because of the fragmentation of the extended family and the inability of government and volunteer agencies to mobilize resources to meet demands (Gibbs and Coffey 2006:104). Means says that it was during the twentieth century that psychology took a quantum leap in popularity and "parishioners began to have more personal problems and also seemed more ready to talk about them. Pastoral counselling suddenly became a primary activity in many minister's schedules" (1993:86). Attempts were made to integrate biblical teaching with psychology and other fields of learning. Pastors were "reduced to therapists", a focus which detracted from traditional biblical roles (Means 1993:86-87; Roxburgh and Romanuk 2006:5). It was Seward Hiltner, who in his book "Preface to Pastoral Theology", stamped the theology of pastoral care with a psychological trademark and firmly bound pastoral training to psychological training (Tidball

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1988:494). Leaders are seen "as wounded healers in the community of the compassionate" (Tidball 1999:10). However, due to the tremendous need in today's society, this model of leadership has resulted in many leaders becoming overwhelmed by their pastoral load (Gibbs and Coffey 2006:104).

3.1.5.2. The Leaders as Teacher and Preacher

There is only one definite article covering both pastors and teachers in the original Greek text of Ephesians 4:11-12 and some have taken this to mean that these are two inseparable functions given to church leaders – leaders are to be "teaching shepherds" or "teachers who also shepherd" (Graham 1997:310; Martin 1991:52; Brachter and Nida 1982:101; Simpson and Bruce 1980:96; Eadie 1977:304; Hendrikson 1976:197; Allen 1971:157; Erdman 1966:90; Vincent 1888:858).

This model sees teaching and preaching the word of God as "The first essential never changing distinctive of the work of the pastor" (Cunnah 2003:23; Kohls 1998: 123; Yount 1996:15), an emphasis that emerged during the Reformation (Shelley 2000:34). During Reformation times, ministers preached, taught, prayed, administered the sacraments, presided over the church, and cared for the needy, but preaching always occupied the central place (Means 1993:82). Preaching was the primary way in which people were "fed" (Shelley 2000:34). With the rise of the modern university system, "Luther and Calvin signalled a return to biblical study and redefined the church leader's role as resident scholar in biblical studies... Educational credentials and skills in preaching were highly valued and leadership centered around the pulpit" (McNeal 1995:12). This model is based upon leaders assuming leadership on the basis of their knowledge (McClaren 2006:114) and sees the leader as an educator who has the Bible as the textbook (McNeal 1995:12).

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3.1.6. Administrative Leadership Paradigms

Administrative leadership paradigms lay emphasis on the managerial aspect of leadership and highlight the leader's role as the administrator of resources, whether this be the logistics managing a church's physical property and finances, its human resources, or the management of the corporate vision (Pinder 1994:7). Cunnah says:

> "In this model the pastor is seen primarily as an administrator of an institution known as the church. His appointment to the pastoral office is determined by his functional effectiveness and organizational skills" (2003:22).

"Administrators tend to concentrate on the short-term concerns; the routine, house-keeping questions, the issues of order and efficiency. Leaders focus more on purpose, mission, values, goals and roles" (Leer 1989:102-103). Leaders in this paradigm follow the pattern of the latest trend offered by the most influential business schools (Pohlmann 2006:91). Even as spiritual leaders, they may draw parallels between themselves and political presidents, school department heads, business executives and the like (Richards and Hoeldtke 1980:90). Leaders in this model tend to be task-orientated. They employ the resources available within the organisation and define policies and procedures to organise the activities of people toward certain common goals (Richards and Hoeldtke 1980:90).

3.1.6.1. The Leader as Chief Executive Officer

Means says that:

> "In 1956 Niebuhr advanced the suggestion that the emerging pastoral role was that of spiritual director, which had its roots in

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> the bishop or overseer of the ancient church, Augustine being a prototype" (1993:87).

Niebuhr believed that the pastor should be the teacher of teachers, the primary enabler, the manager of the educational objectives of the church, the chief facilitator, and the administrator of the community of faith (Means 1993:88). In Niebuhr's view preaching and teaching retained a place of importance, but with the aim of instructing and motivating people to carry out the mission of the church (Means 1993:87). However, over time attempts were made to synthesize insights from the world of professional business management with pastoral work, something which minimized traditional pastoral functions such as preaching and teaching (Means 1993:88-89). Means says that in many churches today we have a perversion of Niebuhr's original design where ministers function as CEO's (Means 1993:88), a paradigm that is fast becoming the dominant leadership paradigm (Roxburgh and Romanuk 2006:27).

Even denominational systems that arose in the twentieth century were modelled after North American corporate organisations (Roxburgh and Romanuk 2006:14). In this paradigm, ideas and strategies for church growth are borrowed from the latest processes in the business world and churches are run as one would run a successful business enterprise (Roxburgh and Romanuk 2006:13). This approach to ministry has been popularized by influential mega-churches (Siebert 1996: no page numbers). A key characteristic of this model is that "executive priests" (Lischer 2005:169) are seen to have "power to make decisions" (Richards and Hoeldtke 1980:90). The effects of this leadership style has been that power and control becomes centralised in a single individual (Odom 2001:27). Leaders also become removed from those whom they minister to (Wagner 2000:26). The many expectations placed upon leaders in this model of leadership have resulted in a high rate of burnout and personal failure among leaders (Ogne and Roehl 2008:16).

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3.1.6.2. The Omniscient Leader

"Never in history have pastors been expected to accomplish so many tasks skilfully" (Means 1993:84). "The pastor is faced with more identifiable functions within a church than any other person. This is particularly true of small churches" (Bargiol 1996:30). "The pastor is at various times chaplain, cheerleader, coach, CEO, visionary, fundraiser, preacher, plumber, spiritual director, fellow struggler, disciplinarian, confidant, and urgent care coordinator" (Wagner, et al 2000:24). Church leaders are required to be "astute politician, motivational speaker, discerning psychotherapist, visionary leader and institutional fund raiser, with rarely a full day off" (Swicegood 2000:27).

This phenomenon at times gives rise to "a dark side of spiritual leadership" and the leader becomes the only "key player" and "captain" in the life of a congregation (Smit 1995:36). "At first this could have been borne out of a genuine desire to serve, but as it develops, it becomes a usurpation of the congregation's ministry and a personification of the authority of the Gospel now vested in an authoritarian leadership style" (Smit 1995:36). The leader can become a "professional answer man" (Young 1988:54) and a know-it-all problem solver (Kimball 2003:194). Furthermore, this model may be perpetuated by a fear of identity loss (Smit 1995:37) since leaders function as "fragmented generalists" in a society of specialists (Means 1993:84). In such an environment leaders are tempted to prove their relevance by undertaking any myriad of responsibilities. Leadership burnout often results because "pastors are often forced into roles for which they are eminently unsuited" (Codrington 2003:184). Conflict may later ensue as the congregation's unrealistic expectations are not realised (Barna 1993:155).

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3.2 Reasons for the Multiplicity of Leadership Identities And Models

The multitude of leadership models and images for Christian leaders often results in "uncertainty and role confusion" among leaders (Leer 1989:98, 100). Several reasons can be postulated which together may account for the plethora of leadership models and leadership identities. These reasons help us understand the varied factors which give rise to leadership models and also help us understand the contexts in which leadership models emerge:

3.2.1. No Normative Leadership Model Exists

In the closing part of Chapter 2 of this thesis, "Exegesis of Ephesians 4:11-12 and Issues Raised by the Text", it has been demonstrated that neither in the New Testament nor in the post-Apostolic period can we see any definitive leadership models, leadership structures or leadership roles (point 2.6.5.). Tidball says that when attempts are made to synthesize biblical leadership models with more current models of Christian leadership, three problems arise (1999:11):

1. Models used tend to reflect the dominant leader-images of the day
2. We read into models what we think they mean
3. What we do in practice is different to what we say and think about ministry

Although many attempts have been made to integrate different leadership models and functions, Means says:

> "no single or simple historical pastoral role exists. An enormous variety of ecclesiastical traditions exist, and Scripture gives only a broad outline of pastoral work, leaving ample room for the great diversity of roles throughout history and in our contemporary

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> world. Denominational authorities, local church leaders, or ministerial educators have never agreed on the constitution of pastoral work, except in generalities ... The pastoral role has tended to shift depending on the varying circumstances and differing biblical emphases" (1993:80-81).

Leer maintains that there is also no single integrating role model for ministry (1989:100). These realities urge one to tread cautiously when advocating new models for Christian leadership or when denigrating leadership models that have already been in existence.

3.2.2. Confusion Between the Issues of Leadership Identity, Responsibilities, Character and Call

When issues surrounding leadership are discussed, the terminology used is often imprecise and this itself causes confusion as to whether a leader's identity, roles, character or call is under discussion. This directly influences attempts to distinguish one leadership model from another. The Bible itself seldom distinguishes between what a leader is to be and what a leader is to do. For example, Jesus taught that leaders are to assume the *identity* of servants and that they should adopt the *nature* of servants (Matt. 20:26-28; Luke 22:26; John 13:14-16). The interchangeability of titles for local church leaders in the NT – elders, bishops and pastors – also suggests that no sharp distinction was made between their identities and their roles (Richards and Hoeldtke 1980:91).

However, the ambiguity of the terminology used does compound the difficulty of delineating one model from another and naturally results in a continuous superfluity of new paradigms. This fact and the multitudinous responsibilities laid on the shoulders of leaders contribute to leadership identity crisis. Leadership paradigms must distinguish between these various components of leadership if this confusion is to be alleviated. When referring to leadership identity and leadership roles,

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Eugene Peterson makes the salient point that "Pastoring in the twentieth century requires two things: one, to *be* a pastor, and two, to run a church. They aren't the same thing" (Leer 1989:129).

3.2.3. The Organic and Organizational Nature of the Church

The church is both a community of believers and an organization of people, and as such has much in common with other organizations of people (Leer 1989:101). Sometimes either the lack of awareness of the complexity of the church or the unwillingness to accept its dual nature leads to the uncertainty and frustration over leadership roles (Leer 1989:101). Noel Pearse identifies four *organizational* features which apply to churches (1995:22-28):

3.2.3.1 Churches are Solidary-Incentive Organizations (Pearse 1995:22)

Individuals participate in and adhere to the church as an organization on the basis of the incentive received from this participation. In churches the incentive is a "solidary" incentive as opposed to the incentive being financial remuneration. Solidary incentives are those derived from relational participation in the group. These incentives include the act of associating and include rewards such as socializing, congeniality, a sense of group membership and identification, the status resulting from membership, fun and conviviality, and the maintenance of social distinctions, etc. (Pearse 1995:22).

3.2.3.2. Churches as Normative Organizations (Pearse 1995:25-26)

There are certain ways in which churches exercise organizational control. As organizations, churches maintain control through requiring the compliance of members to normative values and consensual social practices. This 'normative power' is effected by the allocation and

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manipulation of symbolic rewards and deprivations, through employment of leaders, manipulation of mass media, allocation of esteem and prestige symbols, administration of ritual, and influence over the distribution of 'acceptance' and 'positive response'(Pearse 1995:26).

3.2.3.3. Churches as Congregations (Pearse 1995:27-28)

Churches belong to a specific organizational type, namely the "congregation". Congregations are defined as "relatively small-scale, local collectivities and organizations in and through which people engage in religious activity" (Pearse 1995: 27). Viewing churches as congregations highlights the religious dimension of this organizational type. Religious organizations differ from non-religious organizations because of their values; the existence of clergy and the perception of the role and authority of clergy; and in the nature of their organizational goals.

3.2.3.4. Churches as Voluntary, Non-Profit Organizations (Pearse 1995:31)

Organizations have been classified into three sectors, namely the private sector, the public sector and the non-profit sector. The non-profit sector constitutes an array of self-governing private organizations, not dedicated to distributing profits to shareholders or directors and who pursue public purposes outside the formal apparatus of the state. Churches fall into this sector and are regarded as a type of voluntary organization since the organizational behaviour of congregations is not fully explained by religious factors. Voluntary associations are essentially groupings run by volunteers rather than paid staff, and provide the opportunity for mutual participation and benefit with the express purpose being the realization of commonly defined interests. Churches are viewed as voluntary organizations particularly in groupings

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where the members of the church are viewed as the "owners" of the church.

In Christian communities, "If the focus is on the community of believers, the role of the pastor becomes that of prophet, priest or witness. But if the focus is on the church as an organization, the pastor becomes the administrator, guiding the body in corporate life" (Leer 1989:101). Often because of the dual nature of the church, leaders find themselves assuming a multiplicity of roles and identities and need to respond to both the organizational and communal needs of the church. Leaders may then frequently find it difficult to hold their identities and responsibilities in a healthy balance.

3.2.4. The Influence of Church Size on Church Leadership Roles

Another factor that influences the identity and roles that leaders are required to fulfill is the size of the community in which they minister (Odom 2001:23). The size of the community also influences the type of relationships forged between members and the leader. Every size church requires different skills and different roles from leaders (Warren 2009:1-2). The primary work of a pastor will be directly affected by the number of people who are in the congregation (Odom 2001:23). Church size influences leadership roles and identities in the following ways (Odom 2001:21-36):

3.2.4.1. Family church – attendance of less than 50

Here the pastor is able to develop close relationships and be a "chaplain" who is able to provide pastoral care. Most pastors start out ministering in small churches (Bargiol 1997:33) as "owner/operators", doing most of the work themselves (Warren 2009:1).

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3.2.4.2. Pastoral Church – attendance of 50-150

Here the pastor functions as the central figure in the congregation and leads most of the preaching, teaching and worship. The pastor is still able to provide spiritual care on a one-to-one basis. A large percentage of "family" churches and "pastoral" churches are served by bi-vocational pastors (Bargiol 1997:33).

In the above-mentioned size churches, the role of the pastor tends to be varied and flexible and pastors in these situations will be called upon to fulfill traditional spiritual roles, perform practical administrative and logistical roles, as well as serve as the director for more than one ministry department in the church (Bargiol 1997:34).

3.2.4.3. Program Church – attendance of 150-350

In churches of this size and larger, pastors provide leadership and direction through preaching and teaching large groups. They will also be called upon to supervise, manage, nurture and encourage other paid and volunteer leaders, and will function as a model to all (Warren 2009:1; Bargiol 1997:34). In churches of this size, responsibilities carried out by pastors in small churches are shared between several staff members and the "senior" leader assumes the function of overseeing other leaders and ministries and coordinating the ministry of the church. "Senior" pastors become leaders of a team (Bargiol 1997:35). An additional function is that leaders now also become responsible for equipping other members of staff (Synan 1989:663).

3.2.4.4. Corporate Church – attendance above 350

Typically churches of this size and larger are multi-congregational – there are several identifiable congregations belonging to the larger whole (Warren 2009:1). Here the (senior) pastor is the chief preacher and

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teacher and guides staff to accomplish the mission and goals of the church. They set the tone of the church and cast the vision as they are led by God (Warren 2009:1). In larger churches, the caring and nurture given by pastors in smaller churches, is done by other members of staff, possibly by assistant pastors and members. Church members will probably build closer relationships with staff members than with the (senior) pastor. In larger churches each of the church's leaders may perform different, but complementary roles.

3.2.5. The Complexity of Modern Life and Christian Ministry

Leadership identity is closely linked to societal needs and the concomitant role expectations that the society has of its leaders (Roxburgh and Romanuk 2006:11). Since some societal are common to all societies at all times, there are some leadership roles which remain constant. For this reason, some elements of leadership identities are transferable cross-culturally and from one milieu to another. Nevertheless, in order to minister in a relevant way, leaders are also called upon to continually make adjustments in their approaches to leadership. Differing contexts and changing times all require different modes and models of leadership (Pohlmann 2006:90). Changes in societal needs bring with them new or different role expectations of leaders. These continuous changes are another reason for the variety of leadership models and leadership identities.

Furthermore, when one considers that society is currently undergoing change at a pace and on a scale that is unprecedented, a greater diversity of leadership roles, models and identities is to be expected (Wagner, et al 2000:24). Change is no longer developmental and incremental or even restricted to certain geographical regions. Cultural change is happening on a rapid, global scale, particularly in developed nations and in cities that are worldwide centers of technological innovation (Gibbs 2005:9). In addition to this, the Church, particularly in the West, has "slipped

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from cultural majority to waning influence in a religious plurality" (Williams 2000:31). The combined force of these changes "have precipitated a crisis in leadership" since even adjustments to existing leadership models have not been adequate to meet the demands placed on leaders that these changes have elicited (Gibbs 2005:9). The complexity of our times has made it difficult to define clear-cut role definitions for church leaders (Wagner, et al 2000:24) and have given rise to an ever-increasing diversity of leadership roles and identities.

3.3. The Need for Paradigmatic Changes in Leadership Models

The following subsection discusses the need for paradigmatic changes in stereotypical leadership models. The first basis of the call for a paradigm change stems from some inherent flaws within many of the stereotypical leadership models. Secondly, the "pastoral" or "shepherding" model which has guided Protestant churches is given special mention, since this has been an archetypal leadership paradigm. The last argument in favour of a paradigm shift for leadership stems from paradigmatic changes in society which require a new approach to leadership in the Church.

3.3.1. Critique: Deficiencies in Stereotypical Leadership Models

Notwithstanding the legitimate factors that lead to the emergence of diverse leadership models, some cursory critiques can be offered regarding the models in general. These critiques apply to different models to varying degrees, and are offered as overall critiques, relative to an equipping model of leadership. They show why certain of the stereotypical models of leadership need augmenting in order to develop more holistic paradigms of leadership. Some paradigms have served their purpose and are either in need of an overhaul or should be discarded in their entirety.

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3.3.1.1. Most Leadership Paradigms Exhibit an Innate Clerical Paradigm.

Most of the stereotypical leadership paradigms focus on the role and ministry of Christian leaders to other believers, and not on the ministry of Christian leaders within the context of the ministry of the whole priesthood of believers. They highlight the leader's responsibility as a minister to others, whether this be to the community of faith or to the larger community outside the walls of the church. Several interpretations of Ephesians 4:11-12 have limited the ministry envisioned in this text to being the ministry of "preachers, pastors and teachers" (Schnackenburg 1991:183; Page 2005:26). Leadership models based on this interpretation have served to endorse the notion of a special class of "officers" within the church, given by Christ to the church (Shnackenburg 1991:182). These models have contributed to a "two-class system of priest and people, clergy and laity, professional and amateur", one which has been disastrous in stifling the growth of the church (Smitsdorff 2005:13; Watson 1989:250). These leadership models reveal a hierarchical, organizational approach to the church where leaders function "at the top" or "from the front" and minister "to" others. This is as opposed to an organic, networked, communal view of the church. This is one in which leaders minister alongside others - an approach in which the entire community is mobilized for ministry.

3.3.1.2. Some Models Develop an Unhealthy Co-Dependent Relationship With Leaders

Clerical paradigms of Christian leadership cause individuals to develop an unhealthy "co-dependant relationship with their clergy" (Foss 2000:31). These relationships may also stem from a leader's "need to be needed" (Foss 2000:31). This is particularly true of the therapist model of leadership. Congregation members may demand constant personal

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attention and care from leaders, something which places time demands on leaders. A corporate symptom of this dependency phenomenon is that believers feel that "ordained leaders" must be present at corporate gatherings in order for the event or meetings to be validated (Roxburgh and Romanuk 2006:12). Even in instances where the ministry of "non-clerical" members of the community would be more effective or appropriate, such ministry is deemed to be "second-class" (Roxburgh and Romanuk 2006:12). From an organisational perspective, this may also result in leaders involving themselves in every possible meeting for fear of decisions being taken of which they may not approve (Smit 1995: 36). This in turn leads to a loss of confidence by others in their own ability and the stifling of personal initiative. The result of this may be that a controlling style of leadership may emerge (Gibbs and Bolger 2005:192).

3.3.1.3. Many are Ecclesial-Centered

These leadership paradigms furthermore limit the sphere of Christian leadership to the growth, development, administration and maintenance of local congregations of believers (Smitsdorff 2005:13). The missional responsibilities of leaders to reach the world outside of the church become secondary to that of their responsibilities within the church (Smitsdorff 2005:13). Stereotypical leadership paradigms are of the "traditional maintenance mould" (Gibbs 2005:13). This narrow focus of the role of the leaders has left them handicapped in a post-Christian world. For example, Ballard says that the increased secularization taking place within Britain, along with other factors, has "helped to provoke a crisis in ministerial role and identity. What are clergy for, and what role should they perform ... in the community? ... The post-war years saw acceleration in the pace of secularization and the decline in confidence in traditional clerical skills and roles" (Ballard 2000:63, 64).

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3.3.1.4. Many Leadership Paradigms Mistakenly Assume a Defunct Constantinian View of The World

Many leadership models mistakenly function with a Constantinian Christian view of the world (Gibbs and Bolger 2005:17). From about AD 313 until about the midpoint of the twentieth century, the Church occupied a central position as a key social institution in Western societies (Gibbs and Bolger 2005:17). Christian leadership paradigms and identities were formed against this backdrop. Churches focused on maintenance, and developed corresponding models of Christian leadership which focused on the tasks of the spiritual growth of believers and the management and administration of congregations. In addition to serving in churches, Christian leaders served as village priests or as civic community leaders (Gibbs and Bolger 2005:17).

However, two influences have contributed to society entering into a "post-Christendom" phase (Gibbs and Bolger 2005:17). The first is modernism, which began just prior to the Renaissance and the second is secularism, which has impacted society since 1950 (Gibbs and Bolger 2005:17). The results of these influences is that the Church as an institution has lost its privileged position and increasingly occupies a place on the margins of society, alongside other recreational and non-profit organizations (Gibbs and Bolger 2005:17).

As a result, the Church and Christian leaders can no longer employ the leadership models which were used in "Christian" societies. Whereas in the "Christendom" era leadership models focused on the maintenance and care of established congregations, leadership paradigms need to be reinterpreted in the light of massive global cultural shifts (Gibbs 2005:11). Leaders must learn to serve as cross-cultural missionaries who intentionally engage the secular culture or community in order to transform it (Ogne and Roehl 2008:16; Gibbs 2005:12-13). Roxburgh and Romanuk contend that leaders must also adapt their leadership

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proficiencies in order to lead churches as *missional communities* in the new post-Christendom culture (2006:3).

3.3.1.5. The Word "Pastor" as the Normative Designation for Christian Leadership is a Misnomer

The shepherd image is considered to be the "favourite metaphor" used by the Lord (MacArthur 1986: no page numbers) and a "dominant" metaphor used in Scripture to define leadership (Van Rheenen 2003: no page numbers). This image continues to be the governing stereotypical image for church leadership. The nomenclatures associated with this shepherding paradigm are those of the Christian leader as a "shepherd" or "pastor" (Ogden 1990:85; Van Rheenen 1996: no page numbers).

a) Critique of the Use of the Pastoral Paradigm as the Norm for Christian Leadership

While the pastoral paradigm has helped to preserve certain Biblical leadership nuances, it has also limited the perceptions of what Christian leaders are to be and restricted the functions of Christian leaders to those functions associated with the pastoral metaphor. The appellation stands in contradistinction to an Equipping paradigm (Ogden 1990:85, 117). It sees the leader as the primary caregiver as opposed to seeing the leader as an equipper of others so that they in turn would share the caring ministry incumbent upon all believers. Several criticisms have been raised from different quarters as to the inappropriateness of continuing to employ the pastoral metaphor as the normative image for church leaders:

i. The pastoral metaphor has been applied in contemporary church life almost to the exclusion of other biblical metaphors for Christian leaders. Congregations and leaders have been socialized to view this model as one of only a select few viable ones (Roxburgh and Romanuk 2006:5). The pastoral metaphor does not include other

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aspects of ministry such as the priestly and prophetic functions of Christian ministry (Armentrout 1990:871). The dominance of this paradigm in congregations has also led to the exclusion of evangelists, prophets and apostles in church leadership as well as the marginalization of these leadership functions from church structures (Hirsh 2008:33-34).

ii. Shepherding as a concept is one that is remote from modern urban life (Armentrout 1990:871).

iii. The meaning of the word "pastor" as used today does not have the meaning that it did in the first century (Snodgrass 1996:203). Roxburgh and Romanuk argue that, "The pastoral model in its contemporary practice is not actually derived from New Testament models of the pastor. In its current usage, the word has been directly shaped (and redefined) by the fields of psychology and therapy as well as by modernity's focus on the self and the expressive individual" (2006:26).

iv. Similar to the above, the nurturing and feeding functions inherent in the word "pastor" have been restricted, particularly by Reformed theologians to "feeding" through preaching and teaching the word of God. Ephesians 4:11 indicates that more than a "word ministry" is envisaged in their responsibilities. The context of Ephesians 4:11 associates an equipping function with "ποιμεν" as opposed to the traditional caring motif. There is also an emphasis on oversight, and leadership inherent in the shepherding metaphor (Vooys 1991: no page numbers). Schooley is also critical of the spiritualizing of the functions of shepherds as attempts are made to find analogies for literal shepherding functions in Christian ministry (2000: no page numbers). He says that, "The problem with this ... is that there are no inherent controls on the analogy itself—those making the analogy may interpret any duty in any manner they choose. The

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usual understanding that emerges from this approach lays great emphasis on personal care for the congregation by the pastor. This may or may not be what was intended by the New Testament use of the term to describe a type of leader within the church" (2000: no page numbers).

v. When the word "ποιμεν", from which the pastoral metaphor is derived is employed as a noun, it vests the nurturing and caring ministry of the community of faith in an individual. Odom argues that a shepherding ministry properly belongs to the entire community of faith and not just its leaders (2001:29). The shepherding paradigm may also foster an unhealthy relationship of dependence between pastors and church members (Hirsch 2008:34).

vi. The contemporary application of the metaphor has been to create administrative "solo-pastorates", where one shepherd is assigned to care for one flock. This is as opposed to developing pastoral- or ministry-teams, which is considered to be a more biblical approach (Roxburgh and Romanuk 2006:190).

b) Etymology of The Term "Pastor"

The Greek term "ποιμεν" (English "shepherd" or "pastor") is used of Christ in John 10:11, 14; Heb. 13:20 and 1 Peter 2:25, but is used of Christian leaders only in Ephesians 4:11 in the NT. It refers to "one who tends flocks or herds, a shepherd, herdsman" (Moulton 1978:333). It's English equivalent, "pastor" is derived from the Latin word "passere", meaning "to pasture" or "to feed" (Armentrout 1990:871). In biblical terminology its literal meaning, that of referring to a shepherd caring for a flock, is often employed. It is this image that is used to describe the function of a Christian leader caring for other believers (Acts 20:28; 1 Pet. 5:1-4; John 21:16) (Lincoln 1990:250).

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Traditionally this pastoral image and the term "pastor" itself have been used throughout Church history to describe the relationship between a minister and a congregation (Armentrout 1990:871). This is because the Middle Eastern analogy of the leader as the shepherd of a flock has enabled church leaders to care for people, to build relationships with a variety of people and to exhibit this as an example for the entire congregation to emulate in the church (Wagner 2000:26). Shepherding suggests the nurture, care (O'Brien 1999:300), feeding, protection and rule of the flock (Robinson 1979:181), and of ministering through personal friendship, wise counsel and moral empathy (Mitton 1991:151).

c) The Wider Semantic Range and Application of "ποιμεν"

The noun "ποιμεν" is not only translated literally, but also figuratively or metaphorically in the Bible. It is when these figurative usages are considered that we come to understand the broader semantic range attributed to the noun and its cognate verb than is traditionally conceived of. Consequently figurative interpretations also attribute a broader understanding of the functions of church leaders than is encapsulated in the traditional shepherding motif of care and nurture.

i. Christian Leaders as Overseers, Initiators and Directors

The cognate verb, "poimano", also means "to tend, direct, superintend" (Matt. 2:6; John 21:16); "to rule" (Rev. 2:27) (Mitton 1989:151; Moulton 1978:333). This verb was applied to those already in leadership in Acts 20:28 and 1 Pet. 5:1-4 and Peter's activity in John 21:16 (Lincoln 1990:250). The verb also suggests the exercise of leadership (Mitton 1989:151) through guidance (Lincoln 1990:250-251; Neufeld 2002:180) governance (Abbott-Smith 1964:370; Eddie 1977:304) and decision-making (Jackson 2002: no page numbers). The later office of bishop which developed in the second century may've developed from among

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those who had excelled at pastoral care and the building others up in the faith (Mitton 1989:151). Their competence at pastoral care naturally afforded them the positions of leadership of congregations. Even today pastors are still required to function as guides, directors and leaders of the church's corporate life (Leer 1989: 102). Thomas says that it is significant that in 1 Peter 5:1-2, "the ... Pastor ... is not a 'chief sheep' amongst the sheep but in fact a shepherd who leads" (2003:114).

ii. Christian Leaders as Administrators

Another meaning attached to the noun and verb as used in the New Testament is that of the administration of a congregation (Bauer 1979:683) or management of a flock (Getz 1984:140). It is probable that the term "pastor" in Ephesians 4:11 and elsewhere in Paul's writings includes the concepts of "management" (1 Thess. 5:12; Rom. 12:8), "administration" (1 Cor. 12:28), and "oversight" (Phil1:1) (Eddie 1977:304; Lincoln 1990:251; O'Brien 1999:300). This is because the general notions of oversight in the term "bishop, overseer" taken from the Hellenistic world had close associations with the shepherding notion of Jewish thought. It is therefore understandable that the terms "episkopos" - "bishop" and "poimen" - "pastor" are "interchangeable in the Christian movement", themselves also "being equivalent to "presbuteros" - "elder" (Lincoln 1990:251).

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iii. Christian Leaders as Guardians

The term "pastor" when used in a metaphorical sense includes the idea of guardianship (Moulton1978:333) and protection (Acts 20:28-31) (Getz 1984:140; Robinson 1979:181).

iv. Christian Leaders as Equippers

There is a further connotation of the word "ποιμεν", one which comes to the fore in the word's unique occurrence in Ephesians 4:11. Here it is not specifically its etymological precedent that helps us understand the function of Christian leaders, but rather the context in which the word appears. Once it is conceded that Christian leaders are in view in Ephesians 4:11-12, a further critical function of Christian leaders emerges. This is the function of Christian leaders as equippers of God's people for service (Mitton 1989:151; Ogden 1990:85; Snodgrass 1996:204; Virgo 2003:133). Best says that the ministry of leaders "does not find its fulfilment in their own existence but only in the activity of preparing others to minister" (1997:173).

d). Conclusions

i. The Contemporary Pastoral Leadership Paradigm is Parochial In Its Approach to Shepherding Functions

The term "pastor" in its popular usage as the standard designation for church leaders is a misnomer and is misleading. The shepherding motif employed by Scripture incorporates the additional functions of providing visionary direction, governing, administration, protection and equipping believers for ministry. The Greek word "ποιμεν" upon which the contemporary pastoral leadership paradigm is based incorporates these functions.

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Therefore either the conventional pastoral paradigm must be extended to incorporate these functions or the pastoral paradigm and the designation of leaders as "pastors" should be dispensed of as the norm for Christian leaders. Christian leaders are no longer called upon to simply shepherd a flock.

ii. The "Church Leader as Pastor" is a Leadership Paradigm that has Restricted Leaders from Exploring Other Important Leadership Functions

The functions of leadership associated with the conventional designation of the leader as "pastor" hinders leaders from exploring other important functions and "from considering and assessing other organizational structures and leadership models used by the church" (Guenther and Heidebrecht 1999:9). The conventional paradigm favours maintenance and pastoral care. It has resulted in the neglect of the church's larger mission and ministry, and has marginalized apostolic, evangelistic and prophetic leadership functions (Hirsch 2008:34). In post-Christian cultures, a missional church with pioneering, innovative, organizationally adaptive, and externally focused leadership is required (Hirsch 2008:34; Ogne and Roehl 2008:16; Roxburgh and Romanuk 2006:12-13).

iii. The Traditional Shepherding Paradigm is Mainly Suited To Small to Medium-sized Churches

It is mainly in smaller to medium-sized churches that leaders can function as shepherds. As churches grow in size, the growth will place other demands on a leader's time, effectively disengaging him/her from one-on-one ministry. The Pastoral Activities Index, published by the Presbyterian Church, listed 189 types of tasks which leaders may be called upon to perform in eight distinct categories (Harper 2009: no page numbers). When considering the demands made on leaders, Foss says, "today a pastor cannot be with his people every minute, know the intimate details of their lives, and anticipate their every spiritual need.

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And, frankly, he shouldn't. When I read Paul's letters it is intriguing how much spiritual direction is given and how little pastoral care is provided" (2000:30).

We conclude therefore that while there will always be a need for church and Christian leaders to provide care for others, there are several objections which can be raised against the uncritical adoption of the pastoral paradigm as a normative model for church leaders.

iv. The Term "ποιμεν" is a Metaphor for Christian Leadership

Apart from the specific shepherding functions inherent in the term "ποιμεν", the term "is used in the Old Testament and the New Testament in a figurative sense simply as a metaphor for 'leader' or 'ruler'" ("Pastor" in ILlumina Encyclopaedia 2002; Best 1997:167). As a result, many have conceded that it is church leaders who are in view in Ephesians 4:11 (Lincoln 1990:250; O'Brien 1999:300), and that this list of leaders is not complete (Snodgrass 1996:204). It is only in Ephesians 4:11 in the NT that the term "pastor" is used to describe church leaders (Lincoln 1990:250). The terms "shepherd" and "teacher" as used in this text were terms drawn from the secular world where they had already been applied to leaders" (Best 1997:177).

e) Contemporary Metaphors for Christian Leaders

If the nomenclature "pastor" is dispensed of as the normative description for Christian leaders, the inevitable question that arises is then: "What name, designation or title should we use to refer to Christian leaders?" Best says, "It is difficult to know what title to give church officials ... it could be leaders, ministers, officials, office-bearers" (1997:160). The issue is not easily resolved, even when turning to the New Testament for guidance. Even if the NT is used as a resource, several factors

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complicate the issue of attempting to find normative designations for church leaders based on the evidence of the NT:

i. There is no single exhaustive or definitive list of leaders mentioned in the New Testament (Hendrikson 1976:195; O'Brien 1999:298; Stott 1989:159).

ii. Certain common leadership designations, notably that of overseer, elder and pastor were used interchangeably in the New Testament (Thomas 2003:113). Thomas says, "the office of Overseer/Pastor/Elder is one office with 3 different titles given to this one office" (2003:114). One reason for this is perhaps that no one designation fully described all that a leader's ministry would encompass.

iii. The titles used in the New Testament for spiritual leaders were never meant to restrict the sphere of ministry of those leaders to the ministry that the designation described (Getz 1984:150).

iv. The NT describes the functions of an emerging leadership – not completely developed at the time of writing (Snyder 1977:83). By the third century we see that the "pastor" of a local congregation did not function alone in the exercise of administrative, pastoral and liturgical leadership. Walker says, "The third century saw a growth in the number of offices, and these included not only bishops, deacons and presbyters, but also, from time to time, lectors, widows, subdeacons, virgins, deaconesses, catechists, acolytes, exorcists, and doorkeepers" (1986:99).

v. References made to leaders in the NT are functional terms, and were never intended to serve as formal titles. The terminology is descriptive of the leader's task in the body of Christ and not their position (Merkle 2003: no page numbers). Merkle says that the

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> New Testament does not share our present-day pre-occupation with definitions, titles and status (2003: no page numbers).

In attempting to answer the question of what designation to give to leaders, it is to be remembered that New Testament writers freely drew upon the existing nomenclatures used in the secular arena when referring to Church leaders. When they imported these designations into their writings, they invested these designations with new meaning (Lincoln 1990:251). This legitimizes the use of contemporary metaphors as designations for Christian leaders. Contemporary metaphors can serve as vehicles to communicate biblical truths using terms with which contemporary society is more conversant. Metaphors must not be uncritically adopted, but should communicate the same ethos of leadership and similar leadership functions as those prescribed by the New Testament.

From a sociological perspective, several terms used to refer to leaders in secular leadership theory are compatible with a Christian frame of reference (Hirsch 2008:35). Current leadership models are already borrowed from psychology (counselor, therapist), the field of medicine (healer), the business world (strategist, coach, manager), and the educational world (teacher) (Roxburgh and Romanuk 2006:5). Christian leaders have also been referred to as entrepreneurs, communicators, philosophers (Hirsch 2008:35), chief executive officers, cultivators (Roxburgh and Romanuk 2006:27), visionaries, trainers, coaches, mentors, chaplains, spiritual directors (Ogne and Roehl 2008:16, 21, 31), and managers (Gibbs and Coffey 2001:115).

Designations that are used to describe the collective leadership of congregations are: "leadership executive" (Roxburgh and Romanuk 2006:10), "church board" (Ogne and Roehl 2008:16), or "leadership team" (Gibbs 2005:93). The Church itself has been called a "faith community" (Ogne and Roehl 2008:26); "corporate organism" (Steven

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and Collins 1993:xiv), "system" (McLaren 2006:50), "network" (Gibbs 2005:86), "institution" (Ogden 1990:45), "enterprise" or "organization" (Gibbs and Coffey 2001:109, 104). All of the above terms, whether referring to Christian leaders, congregational leadership teams or the Church itself reveal the propensity to solicit metaphors from secular culture to describe Biblical phenomena. One caveat is that the cultural images borrowed from society must not displace NT understandings of the Church or its expectations of leaders (Roxburgh and Romanuk 2006:5).

In summary, the New Testament employs a wide diversity of metaphors for leaders, none of which is prescriptive. Nomenclatures that were used in the New Testament of leaders were images borrowed from secular culture and invested with new meaning. More often than not it was the context in which terms appeared, rather than the terms themselves that communicated the new spiritual significance attributed to the terms. For these reasons, while we may continue to use the terms the New Testament used for leaders, we are also at liberty, within certain parameters to employ contemporary idiomatic metaphors from within our cultures as designations for Christian leaders. Since leadership roles vary from congregation to congregation, we may also find that a wide variety of terms are used in different contexts to describe the same leadership functions (Best 1997:177). It must be acknowledged, however, that whatever title or metaphor is used to describe church leaders, these descriptions will have their own limitations in trying to encapsulate the full scope of leadership functions. We must also be careful to not allow one leadership metaphor to become dominant as has been the case with the pastoral paradigm.

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3.4. Paradigm Shifts That Require Concordant Changes in Leadership

Eddie Gibbs says that changes currently taking place in society are of such "seismic" proportions that they require styles or models of leadership that supersede the stereotypical leadership paradigms (2005:41; also Gibbs and Coffey 2006:24; McLaren 2006:113; Roxburgh and Romanuk 2006:3). Paradigm shifts in society necessitate corresponding changes in ministry, which in turn require radically different kinds of leaders (Ogne and Roehl 2008:15; Gibbs and Bolger 2006:193). These changes need leaders with new skills and new capacities (Roxburgh and Romanuk 2006:10, 13). In addition, conditions under which leaders lead have changed significantly over the last few decades (Gibbs 2005:9). Concerning these changes, Gibbs says,

> "They are not only unnervingly unfamiliar, but at times incomprehensible, having changed beyond all recognition (2005:9).

These changes are not developmental changes being made to established culture, and they are not just a fad, experiment or general adjustment (Ogne and Roehl 2008:8). They are "discontinuous" (Thomas 2003:67), paradigmatic changes and have been described as the transition of society from the Industrial Age to the Quantum Age (Gibbs and Coffey 2006:24). Whereas continuous change is incremental change - change that develops out of what has gone before, the change within a paradigm, discontinuous change breaks with the past and brings about the emergence of something completely new (McLaren 2006:31, Roxburgh and Romanuk 2006:7). "Discontinuous change is dominant in periods of history that transform a culture forever, tipping it over into something new" (Roxburgh and Romanuk 2006:7; McLaren 2006:25).

Smit says that changes of this magnitude are paradigmatic changes. Paradigmatic changes do not entail a few minor adjustments that enable

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people to perform better in a familiar environment (1995:34). He describes this change as follows:

> "Paradigm ... means that life in a particular society is characterized by a pattern of forms, roles, structures and customs that sustain meaning, motivate behaviour, regulate relationships and largely predetermine decisions. These patterns are created by people, but tend over years and decades to gain an existence of their own even to the point where they perpetuate themselves in and through the very societies that created them... Thus it follows that paradigmatic change is about a different way of living, thinking, behaving, relating, ordering and structuring..." (1995:34).

Roxburgh and Romanuk maintain that the classical skills in which most Christian leaders were trained were not wrong (2006:11). However they argue that the level of discontinuous change taking place in society renders many of them insufficient and unhelpful (Roxburgh and Romanuk 2006:11).

Changes that are taking place are too numerous to mention. However, for the purpose of illustrating the need for new leadership paradigms, the following changes can be noted as exemplifying the scale of discontinuous, paradigmatic change:

3.4.1. The Shift from a Modern Worldview to a Post-Modern Worldview

There is currently "a massive *cultural* shift taking place from a modern worldview to a postmodern worldview" (Ogne and Roehl 2008:8). This shift has been fuelled by technology, the emergence of the Internet, the ensuing repercussions of globalism and the pluralism of cultures and faith (Ogne and Roehl 2008:8). Modernism is characterised by the following: humanism; belief and trust in the empirical sciences; belief in

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the existence of absolute truth and ageless principles; belief in the existence of universal values and ethical norms; belief in evolution and materialism (matter that can be seen and touched); belief in linear progression; and individualism (Bester 2009:32; Crane 2003:49).

"Postmodernism" on the other hand, is a term that is "virtually indefinable" (Crane 2003:49) but is one that is used to cover an emergent, comprehensive worldview embracing philosophy, the arts, culture, politics and certain branches of science, theology and popular culture (Gibbs and Coffey 2006:28). It is characterised by among other things: commitment to philosophical pluralism and relativism and refuses to see any meta-narrative as normative (Walton 2005:no page numbers); a rejection of propositional truth and certainty (Gibbs and Coffey 2006:29); the rejection of hierarchy, a suspicion of institutions and distrust of authority figures; trust in technology; fatalism (believing that we have no control over circumstance); tolerance of the values of others; the valuing of subjective experience; a strong emphasis on personal choice and community" (Bester 2009:32; Crane 2003:49; McLaren 2006:169; Moynagh 2003:31). Adam mentions that postmodernism is:

> "not a marketing ploy, neither is it a Christian fad. By the time postmodernism has run its course and has done its best and worst ... the world will think, talk and act in ways that will seem quite foreign to us" (2008:20; also Ogne and Roehl 2008:8).

Gibbs and Coffey mention that the "transition from modernity to postmodernity has contributed to the collapse of an integrated and self-contained worldview. Now we are faced with a fragmented society..." (2006:69). They mention that the "cultural chaos" that has arisen as the result of this transition "has affected all institutions, including churches" (Gibbs and Coffey 2006:69). Churches as social institutions are losing their prominence or influence in their community – they are significant

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only to their members – and are being marginalised (Gibbs 2005:41; Ogne and Roehl 2008:9).

The same marginalisation is happening to many church leaders. McClaren says that there was a period in time when Christian leaders were once viewed as a pedagogues, professionals or civic leaders and when pastors functioned at the cultural centre of a community (2006:9; also Moynagh 2001:96). However, Christian leaders have also been marginalised along with the church as an institution. One reason for this may be that many existing church leaders are from the previous generations of modernists who accept the assumptions of modernity and have expressed it in their approach to leadership (Gibbs 2005:51, 59; Gibbs and Bolger 2005:192; Gibbs and Coffey 2001:85). In post-Christendom and postmodern cultures, new leaders are needed (Gibbs 2005:175). Previous assumptions about leadership that were cultivated for a different era and context need to be re-examined and rewritten (Roxburgh and Romanuk 2006:10).

3.4.2. Post-Denominationalism, New Denominations and Networks

Current trends towards fragmentation in society will accelerate the trend of the late twentieth-century for people to be less focused on traditional denominations (Moynagh 203:104). Moynagh contends that this fragmentation will result in a twofold decline in adherence to existing traditional denominations and a rise in the formation of a myriad of new "denominations" (Moynagh 203:104). He says that these new denominations will no longer be based on the eccentricities of doctrine, governmental or other church structure, allegiance to an influential founding leader, or on particular worship styles (Moynagh 203:104). Instead people will attach themselves to a "denomination" based on the common interests, similar needs, and passion for the same causes that they may share with others (Moynagh 203:104).

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These denominations or churches may be either small or large "megamagnets" depending on what the basis of their union is and the number of people in that location who hold those things in common (Moynagh 2003:102). Moynagh argues that people will probably belong to new, large networks in order to combine their efforts to accomplish larger objectives that require collaborative efforts or to experience ministry which the smaller group cannot afford them (Moynagh 2003:102, 106). Networking in this way is reminiscent of the clusters and networks around which churches in the New Testament were organised (Gibbs 2005:86). Corporate collaboration may also form around "apostolic networks" (Gibbs and Coffey 2001:77; McNeal 1995:12). These are networks of churches which either voluntarily place themselves under the guidance of a recognized leader or which may be "daughter churches" which continue to maintain a close relationship to the "mother-church" which planted them (Gibbs and Coffey 2001:79). These networks may be "apostolic" in their approach to mission, but do not necessarily requiring an "apostle" to lead the network. Leadership within conventional denominations functions in pyramid hierarchies with centralised authority and clear lines of command and control. Networks on the other hand are fluid, flexible and capable of creatively and intuitively adjusting to diversity (Gibbs 2005:91-92). They are neither centralised, nor decentralised, but polycentric – there are many centres of leadership which all interrelate (Gibbs 2005:92).

3.4.3. The Transition of the Word "Pastor" from a Noun to a Verb: The Shepherding Ministry of the Body of Christ

One problem with interpreting the noun "ποιμεν" in Ephesians 4:11 as a reference to a Church office-bearer is the assumption that the responsibility of shepherding is the chief domain of leaders appointed to this office. However, Odom argues that in the future the word "pastor" may move in emphases from a noun to a verb as the Church lays more

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emphasis on ministry by the whole community of faith rather than vesting ministry in an individual (2001:29).

Most of the allusions to pastoring in the New Testament, even when applied to leaders, refer to the function or service that is rendered rather than an "office" which is to be occupied (cf. Acts 20:28; 1 Peter 5:2) (Neufeld 2002:180). As a spiritual gift and function this ministry responsibility is given to leaders, but is equally given to other members in the body of Christ as well (Watson 1989:247, 257). For this reason the "solo ministry syndrome" or modern-day "pastor" system is seen as a departure from the New Testament (Stevens and Collins 1993:88). Jackson says that no one person can assume the role of pastoring an entire congregation (2002:no page numbers). Getz also say that it has never been God's intention that either one leader, or a group of "several leaders ... do the work of ministry. He intended for the *whole* church to do this work" (1984:115-116).

This change in emphasis of the word "pastor" from a noun to a verb will bring about several paradigm shifts. Firstly, it debunks the archetypal leadership paradigm of the leader as *the* shepherd of a congregation. It lifts the prior restricting of the pastoral ministry to a few individuals, and places this ministry in the hands of the entire body of Christ. Stevens and Collins outline three subsystems which already exist in the body of Christ through which believers can provide care for each other (1993:75-91):

- The Family Subsystem (Stevens and Collins 1993:78): The church contains biological family units in which family members care for each other. Furthermore, as the "family" or "household of God" (Gal. 6:10; Eph. 2:19; Heb. 2:11), the church functions as an extended family in which people can become "functional relatives". Through these relationships care is given and received.

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- The Restorative-Reparative Subsystem (Stevens and Collins 1993:85): By structuring the life of the congregation to include Sabbath rest and communal recreational events, care is given to families and individuals who often experience busy and stressful lives.

- The Lay Leadership Subsystem (Stevens and Collins 1993:88): In every congregation there are many "laymen" who have been gifted by God to serve as leaders. When pastors and church leaders cultivate, support and release these "lay" leaders for ministry, both they (the pastor) and the congregation can receive care.

The second change that this paradigm shift could bring about is in changing the theology and philosophy of ministry of the Church. When leaders understand that shepherding is the responsibility of the entire community of faith, they may be mobilised to assume the equipping function advocated in Ephesians 4:12 as a central and strategic leadership responsibility. This will require changes in their priorities, ministry goals and time allocation so that they equip others to care (Stevens and Collins 1993:90).

The third change is a change in the way congregations are viewed and the way in which believers view themselves. Roxburgh and Romanuk mention that:

> "Congregations must become a place where members learn to function like cross-cultural missionaries rather than be a gathering place where people come to receive religious goods and services" (2006:13).

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3.5. The Equipping Identity of Leaders Based on Eph. 4:11- 12 – A Growing Consensus

There is growing consensus that the task of equipping believers for ministry is a central responsibility of Christian leaders (Young 1988:50). Greg Ligon relates the example of Chris Hardy who is "the team coach of a group of people who see their calling and ministry as that of helping to facilitate the movement of all people to a receptive culture that embraces equipping *as a basic core value"* (2001: no page numbers, *italics added*).

3.5.1. Equipping as a Biblical Paradigm

An Equipping paradigm for leadership is a paradigm that finds its roots in Scripture. In the past, leadership paradigms assumed that it was the pastor's job to do all the spiritual work (Young 1988:50). Young says, "This, is of course, wrong. We have in recent years rediscovered Eph. 4:11-12" (1988:50).

Ephesians 4:7-16 makes a unique contribution to ecclesiology and to an understanding of Christian leadership. While the passage cannot be seen as a comprehensive theological statement, "it does contribute much to a theology of ministry" (Snodgrass 1996:212; also Stott 1979:167). The emphasis on the doctrine of the church (Foulkes 1980:16) and the functional relationships of believers within an organic unity is unique in Ephesians (Richards and Hoeldtke 1980:36). Ephesians introduces a new emphasis, one in which the church is seen as a missionary vehicle and as a Bible Institute (Wuest 1940:37). Ephesians 4:7 reveals that ministry has been given to every believer (Snodgrass 1996:200). Hendrikson says:

> "The meaning of Ephesians 4:11, 12 is ... that it is the task of the officers of the church to equip the church for these [ministry] tasks" (1976:198; also Neighbour 1990:47; Watson 1989:257).

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Hendrikson says that the verses teach "the important lesson" that "the entire church should be engaged in spiritual labour", and that "during the week ... every member should equip himself to be engaged in a definite 'ministry' " (1976:198). A correct interpretation of Ephesians 4:11 indicates that "the whole church is taken into Christ's service and given missionary substance, purpose and structure" (Barth 1981:479; also Loscalzo 1988:690). On the basis of this passage, equipping others for ministry is considered to have been a "primary" function of overseers in the New Testament (Pohlman 2003:122; Virgo 2003:133; Yount 1996:18)

3.5.2. Equipping as a Strategic Leadership Function

It has been shown that an Equipping leadership paradigm is a "Strategic" or "Missional" leadership paradigm (3.1.2.2. above). The two main strategic actions that the paradigm focuses upon is the equipping and mobilisation of believers for ministry and the raising up and training of additional leaders.

3.5.2.1. Equip To Engage All Believers in Ministry

One of the two central tasks of Christian leaders is to "empower" (Storey 1995:73) or to "prepare other members for ministry" (Richards and Hoeldtke 1980:37; also Keener 1993:548; Loscalzo 1988:689; McClung 2008:97; Mitton 1989:151; Snodgrass 1996:203; Thomas 2003:115; Turaki 2006:1433; Wagner, et al 2000:30). Young quotes Elton Trueblood as saying,

> "the older idea was that the lay members were the pastor's helpers, the new and vital idea is that the pastor is the helper of the ordinary lay members in the performance of their daily ministry in the midst of secular life" (1988:50).

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Similarly Loscalzo says:

> "The work of ministry, be it pastoral care, administration, evangelism, or the vast array of ministries available to a particular local church, is the work and responsibility of each member of the church in the fulfilment of his or her calling into God's kingdom" (Loscalzo 1988:690).

The common mission for *all leaders* is therefore an equipping one (Richards and Hoeldtke 1980:92; *italics added*) so as to ensure that ministry is shared (Watson 1989:264). The ministry of Christian leaders does not find its fulfilment in their own existence but in the activity of preparing others to minister (Best 1997:173). Leaders must facilitate the functioning of the body of Christ (Richards and Hoeldtke 1980:39). Leaders "do not form a special class, rank, or caste in the church. They are enlisted for the purposes of 'equipping' all the saints" (Barth 1981:481). This function requires that leaders view all believers as co-labourers and peers. Leaders are to enable others to themselves become ministers in their own right (Briscoe 1978:98; Mitton 1989:151). Barth says that leaders are, as it were, "ministers to ministers" (1981:481). Ogden says that unless leaders become Equippers who empower God's people for service, the Church will not become a ministering community (1990:85).

3.5.2.2. Equip To Raises More Leaders

The second of the central equipping functions of Christian leaders is the development of additional leaders (George 1994:27). The principle of raising successors is a fundamental leadership principle. It is not enough for leaders to lead followers, leaders must also develop more leaders (Maxwell [b] No Date:2). The lack of leaders often hinders organisational growth, and additional leaders are required in any church or organisation if it is to continually expand and develop (George 1994:47). New leaders also introduce new life into churches and

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organisations (Brooks 2002:180) and help share the ministry load, which is often too large for one individual to carry (Watson 1989: 272). Segler sees the church as the chief nurturer of servant leaders who are raised to render service in the world and impact society (1987:14).

In developing more leaders, existing leaders need to focus on two areas. Firstly, leaders must develop other leaders who will form a ministry team (Fernando 2002:131; Maxwell [b] No Date:2). This will facilitate a shared leadership style, also known as a "participative" or "consultative" approach to leadership (Leer 1989:105). Secondly, leaders must also raise up other leaders who will become key individual influencers in their own right (Maxwell [c] No Date:201). Leaders are to therefore multiply leaders and thereby multiply themselves (George 1994:314). Jesus himself did not only lead followers, he also raised up other leaders (Matt. 19:28). Scripture also encourages those who minister to train up others who would be competent to minister alongside them, thereby ensuring the growth and continuity of ministry (2 Tim. 2:2). Furthermore, Ephesians 4:11-13 assumes that leaders will serve apprenticeships under other "coaches" until such time as they are ready for ministry (Broocks 2002:173-174).

3.5.3. Equipping and the "New Protestant Reformation"

Although it is an integral part of the theology of the priesthood of all believers, the application of an Equipping leadership paradigm in ministry has been lacking among Protestants (Young 1988:54). The great impetus of the Reformation was the discovery, or rather the re-discovery of the ministry of the "laity". The Reformation however, fell short of the implementation of this discovery (Young 1988:54) because the implications of the doctrine of the priesthood of all believers were neither fully understood, nor loyally followed (Elton Trueblood in Beckham 1995:15). One major reason for this was that because the

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Reformers retained an institutional definition of the church, they did not make a clean break with a hierarchical "top-down" conception of ministry or church structures (Ogden 1990:45, 52; also Watson 1989:253). They also continued to conceive of leadership as functioning in mediatorial and representative roles. These are roles in which the clergy ministered the word of God and the sacraments to other believers (Ogden 1990:52). The result was the creation of "a priesthood within a priesthood" (Ogden 1990:52). The priesthood of all believers was therefore "affirmed in theory, but denied in practice" (Ogden 1990:52).

Snyder says that four centuries after the Reformation, the full implications of the doctrine of the priesthood of all believers have yet to be worked out (1977:94). Virgo says:

> "Evangelicals have rejected doctrines that represent the priest as mediator, but often the pastor is still regarded as the professional – he will lead our meeting, he is the employed, isolated man of God – instead of seeing that the goal of all ministries is to raise up a functioning, many-membered body" (2003:111).

Young also argues that:

> "The *implications* of the doctrine of the priesthood of all believers are relatively new to evangelical Christianity in America" (1988:46; *italics added*).

Greg Ogden says that when the practical implications of the Reformation doctrine of the priesthood of all believers *are* implemented, it will bring about a "New Reformation", one in which ministry is returned to the people of God (Ogden 1990:25; also Beckham 1995:9). Lay-empowered ministry, staff teams replacing individual leaders, and the "flattening of hierarchical ecclesiastical structures" are further signs of this "New Reformation" (Gibbs and Coffey 2001:75).

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However Ogden says, "For ministry to be returned to the people of God, we must have a bottom-up view of the church" (1990:54). Leaders must no longer view themselves as the Church's primary conduits of ministry, nor must they view other believers as passive recipients and supporters of their ministry. Instead they should embrace their new identity as servant leaders who equip the body of Christ for their ministry (Ogden 1990:137). Once this happens and the whole priesthood minister alongside each other as partners and peers, then the "unfinished business of the Reformation" will be completed (Ogden 1990:25; Beckham 2000:12).

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CHAPTER 4: INTRODUCTION TO THE FOUR RELATIONAL IDENTITIES OF EQUIPPING LEADERS

"Relationships are the key to leadership effectiveness. Because leadership is inherently relational, it is perhaps redundant to use the term relational leadership. There is, however, strength in the affirmation of repetition"
– Tim McMahon

"Leaders touch a heart before they ask for a hand" – John Maxwell"

Introduction:

Every leadership paradigm has its own innate representative identities and images. Through these, the complex interplay of all the roles, functions, and leadership purposes contained within the paradigm are expressed. This chapter is an introduction to four main Identities for leaders who function in an Equipping paradigm. The four chapters that follow this chapter are devoted to exploring each Identity in more depth. The chapters develop the roles, functions, and leadership purposes contained in each of the four Identities of Equipping leadership paradigms.

4.1. Introduction to the Concept of "Relational Identities"

"Leaders don't function in isolation" from others (Gibbs 2005:22). Leadership by its very nature describes someone who is always "in-relationship" with others. Spiritual leaders in particular, cannot escape the relational emphases of their calling (Tidball 1999:9). Many recent definitions of spiritual leadership communicate this *social* nature of leadership. These definitions do not centre on the leader per se, but on the

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leader being "in-relationship" to others (Gibbs 2005:20). This is illustrated by the following brief list of definitions of leadership:

- "A Christian leader is a person with a God-given capacity and the God-given responsibility to influence a specific group of God's people towards God's purpose for the group" (J. Robert Clinton in Gibbs 2005:19)

- "Leadership is a relationship between a leader and a follower – ideally a relationship of shared vision, shared responsibility and shared leadership" (Wright 2000:xi)

- "Leadership is a relationship – a relationship in which one person seeks to influence the thoughts, behaviours, beliefs or values of another person" (Wright 2000:2).

- "Spiritual leadership is moving God's people on to God's agenda" (Blackaby 2001:20).

- Leaders are "relational empowerers" (Ogne and Roehl 2008:61).

- "Those who are powerful in leadership understand that one of the key tasks [of leadership] is to find ways to grow people" (Maxwell 2001:71).

Because of the social nature of leadership, the identity of spiritual leaders will always be shaped by the nature of their relationship to those among whom they serve as leaders. In addition, a leader's personal identity and significance can never be understood by the leader simply taking an introspective look within themself. A leader is one who is "made whole and healthy within a community and shares in that community's identity" (Gibbs 2005:29). Leaders learn to define who they are as they take their place amongst others (Miller 1995:4). Notwithstanding the leader's sense of identity derived from his or her relationship with God, Calvin Miller says, "The only real way to find out who we are is through relationships" (1995:26). It is for this reason that Equipping identities are *relational* identities. Equipping leaders do not focus on their persona or their place and function in the organization in order to discover their identities. Rather, these identities emerge as leaders fulfil their leadership function in the midst of the people of God.

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4.2. The Four Relational Equipping Identities

This thesis proposes that there are four relational identities which, when taken together, form a holistic Equipping leadership paradigm. The four identities are the "Out-Front"-, "Towards"-, "Over"-, and "Alongside"-Relational Identities of leaders. The identities describe various Equipping leadership functions and the attitudinal postures which undergird the functions. At any given time, Equipping leaders will find themselves functioning in, and relating to others through one or more of the following four identities:

4.2.1. The "Out-Front" Relational Identities of Equipping Leaders

The first of the relational identities through which leaders relate to others when equipping them is an "Out-Front" relational identity. The relationship is "Out-Front" in the sense that in this function, leaders model ministry and equip by being a personal, visible example to others. Leaders are "Out-Front", modelling ministry for others to observe. Leaders show those being trained how things are done in practice. Their personal example is itself edifying and serves as a point of reference for practical ministerial theory. Since equipping paradigms recognise the validity of modelling as a form of equipping, modelling ministry skills may even precede the teaching of ministry theory. Ideally however, it is complemented with the teaching of sound theology and a discussion of ministry theory.

An "Out-Front" leadership posture is perhaps the most enduring of relational leadership identities. This is because it is here that leaders provide leadership through personally embracing the vision and ministry that they are calling others to engage in. They do not espouse ministry theory from the sterility and vagueness of a classroom, but equip "on the ground". In this identity leaders may appear to be actively engaged in ministry while being passively involved in equipping functions. However, exemplifying ministry is an integral equipping function since the existence

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of having examples to follow is critical to the development of others (Guy 1995:545).

Apart from modelling ministry, this identity also sees leaders as "Ministry Pioneers" who initiate new forms of ministry in order to keep pace with the changing demands of ministry. This also enables leaders to keep abreast of the changes in ministry landscapes and the shifts in societal culture. Another role inherent in this identity sees leaders as "Ministry Prototypes" who serve as the archetypes of what ministry will look like in new paradigms (Hybells 2002:38).

4.2.2. The "Toward" Relational Identities of Equipping Leaders

The second relational identity is a "Toward" relational identity. This describes the leadership function of having to empower others for the ministry to which God has called them. Here leaders may spend a lot of their energy imparting knowledge, giving direct input and engaging in other functions that directly facilitate the growth and development of others. Although others will assist leaders with developing the ministry skills of those being equipped, it is in this aspect of equipping that leaders will be most personally involved in providing the input.

This relational identity is regarded as a "Toward" Equipping identity because it is this identity that sees the most direct, interpersonal activity between leaders and others. Leaders will be actively engaged as "Teachers", "Coaches", "Empowerers", and "Encouragers" in the training of others. They will spend a lot of time equipping others "face-to-face".

4.2.3. The "Over" Relational Identities of Equipping Leaders

The third relational identity of Equipping leaders is the "Over" relational identity. Here leaders serve as "Mentors", "Spiritual Directors" and "Spiritual Parents" when preparing others for ministry. This identity requires the most wisdom, experience and personal maturity from leaders. This is because the functions associated with this identity require that

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leaders first acquire the necessary reserves of knowledge, leadership skills, ministry experience, maturity of character and proven success in ministry in order to carry out the equipping responsibilities associated with this identity. For example, Frank Damazio says:

> "The heart of a spiritual father normally appears only in older people. Both years and experience are required to develop its characteristics" (1988:81).

It is here that leaders will execute equipping functions that enable the development of new leaders, the multiplication of ministry, and the mentoring of successors. It is regarded as an "Over" leadership posture since their counsel and mentorship of others affords mature leaders influence "Over" others. However, the influence is not coercive or one of exercising authority over others. Rather the term "Over" recognizes the influential role that leaders who have built up good reputations as leaders have in the lives of others. Those whom they equip have voluntarily placed themselves "under" these leaders because of the contribution that the leaders have made to their lives, or because of who the leaders are and what they represent (Maxwell 1993b:13).

4.2.4. The "Alongside" Relational Identities of Equipping Leaders

The fourth relational identity of equipping leaders is the "Alongside" identity. Here leaders minister alongside others who are regarded as colleagues in ministry. Ministry is seen as a partnership and leaders participate as facilitators of ministry. Their approach to equipping will be to contribute to ministry through participative relationships, consultative processes and networked activities. The identities associated with this facet of equipping sees leaders regarding themselves as "Peers" and "Partners" in ministry with others. It dissolves any semblance of the equipping activities of leaders as being patronising. In this identity, an element of "cross-pollenization" is introduced as leaders allow themselves to receive input from others that will help their own development.

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4.3. Equipping Leadership Identities as "Matrixed" Leadership Identities

None of the four equipping leadership identities are independent, stand-alone identities. Instead, they are composite identities formed from a "matrix" of the variegated functions leaders engage in when equipping people for ministry. A "matrix" is an arrangement of interconnected parts (Microsoft Encarta Dictionary 2007:no page numbers).

Just as no one form of equipping can be used to the exclusion of others when developing people, so Equipping identities cannot be reduced to a singular leadership image or encapsulated in one metaphor. Robert Raines says, "Leadership is a moving target" (Robert A. Raines in Miller 1995:ix). Similarly Cormack says, "Leadership is ... complex ... It cannot be defined in one short sentence. Leadership is situational and contextual" (1988:32; also Hybells 2002:140). Leadership "takes on different forms in diverse situations in which individuals demonstrate contrasting leadership traits" (Gibbs 2005:18). The complexity of the demands placed on leaders today requires that leaders fulfil a wide variety of roles (Gibbs and Coffey 2001:109; Hybells 2002:141). Culture, personal spiritual gifts and personality also influence how leadership is exercised (McClung 2008: 72).

Considering the complexity of the demands placed on leaders in any given environment and the broad scope of leadership functions, it is to be expected that leaders who function in Equipping paradigms will also be called upon to accomplish a wide variety of roles. It is for this reason that the identity of equipping leaders has been broken down into four major relational identities, each of which has correspondent functions. A singular identity would not be able to encapsulate the breadth and diversity of all that Equipping leaders are called upon to be and do.

The four relational identities inherent in an Equipping paradigm form a matrix which allows for fluid transitions between leadership identities

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and leadership functions. Equipping leaders may be expected to assume any singular identity or any matrix of identities and their related functions, depending on the task at hand at the time. Different situations require different sets of skills and different behaviours from leaders (Cormack 1988:32).

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CHAPTER 5: THE "OUT-FRONT" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

"Follow my example, as I follow the example of Christ" – 1 Cor. 11:1, NIV

"Example is not the main thing in influencing others; it is the only thing"
— Albert Schweitzer

Introduction

It is required of all Christian leaders that they be role-models for others by displaying integrity and authenticity of character (Blackaby and Blackaby 2001:104). However, leaders also serve as role-models for others by modelling ministry for them. Davis says:

> "Spiritual leaders are to *incarnate* what they teach; that is, they are to become flesh and blood models" (Davies 1995:15, italics added).

This chapter explores the role that leaders play in modelling ministry skills and behaviour. Christian leaders are "models for the church" (Means 1990:49) who "lead primarily by example, not by precept" (Shawchuck and Hueser 1993:78). By being role-models of ministry, Wright says that leaders define what others ought to be (Wright 2003:23).

5.1. The Leader as Ministry Modeller

Exemplifying ministry by showing how things ought to be done is an integral equipping function. Having examples to follow is critical to the development of others (Guy 1995:54). Wright says that whether leaders are aware of it or not, "people watch leaders and learn" from them (2003:34;

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also Guy 1995:544; Munro 2000:12). Equipping leaders must therefore see modelling as an essential function for the impartation of ministry skills and not just as a character trait which they are to demonstrate. Leaders must embody the *functions* that they hope that others will adopt (Foss 2000:30, italics added; also McClung 2008:67). This shows people what is expected of them and what it is that can be accomplished (Maxwell 1995:183).

"Modelling" in behavioural theory has demonstrated that "we can learn behaviour simply by watching the behaviour of other people" (Morgan and King 1975:541). Tidball says:

> "Modelling was an important part of the educational philosophy of the ancient world in two aspects. Firstly, any teacher was expected to serve as a model for his pupils. Learning from the teacher's example was intrinsic to their educational method. Secondly, it was inherent in a father-son relationship. The son would learn from the father by imitating him" (1999:100).

Paul built upon this approach as a leader (1 Cor. 15-16; Gal. 4:12; Phil. 3:17; 1 Thess. 1:6), and either invited or commended churches to imitate him (Tidball 1999:100). Research has shown that while people remember 10% of what they hear, they remember 50% of what they see, 70% of what is said to them, and 90% of what they hear, see, is said to them and is modelled for them (Maxwell 1997:99). People find it easier to duplicate a behaviour that they have observed put into practice by someone else (Maxwell 1997:99). Evidence therefore points to the fact that because modelling is a more holistic approach to the training others, it should be an essential part of any Equipping leader's approach to preparing others for ministry. Training must go beyond the traditional teacher-student format. It must be an interactive, engaging, hands-on experience that expands awareness and skill and that involves active participation (Cladis 1999:150; Ogne and Roehl 2008:218).

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5.1.1. Modelling as a New Testament Method of Equipping

A cursory review of the New Testament shows that modelling was an important means used to communicate the gospel. In the absence of formal institutions of tuition, modelling through the medium of personal relationships was a primary means used to bring about the replication of demonstrated behaviour.

5.1.1.1. Modelling as a New Testament Method of Discipleship

The word "disciple", μαθητής, that is commonly used in the New Testament means "a learner," and is derived from the root verb □□ □□□ which means "to learn" (International Standard Bible Encyclopaedia 2009: no page numbers). The word is found in the Bible only in the Gospels and Acts. In Classical Greek from the time of Herodotus, it always referred to someone who was the "pupil" of another person (Matt. 10:24; Luke 6:40). The International Standard Bible Encyclopaedia says the following of the word "disciple":

> "In all cases it implies that the person not only accepts the views of the teacher, but that he is also in practice an adherent ... In the widest sense it refers to those who accept the teachings of anyone, not only in belief but in life" (2009: no page numbers).
>
> "The disciple of Christ today may be described ... as 'one who believes His doctrines, rests upon His sacrifice, imbibes His spirit, and imitates His example'" (2009: no page numbers).

Disciples were thus imitators of their teachers (John 8:31; 15:8) (Vine 1985: 171). Jesus anticipated that every disciple, when "fully trained" would be "like his teacher" (Luke 6:40 NIV). It was also disciples who would produce more disciples, as they embodied the message they adhered to (Gibbs 2006:223). New Testament discipleship didn't concern itself with personal, spiritual growth alone. It was apostolic in focus and concerned that disciples produce more disciples among the unreached who have been overlooked or deliberately avoided (Gibbs 2006:227).

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5.1.1.2. Modelling as Experienced and Exemplified by Jesus

In his ministry, Jesus said that he himself was following the example portrayed for him by his Father:

- "[19]Jesus gave them this answer: 'I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. [20]For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these' " – (John 5:19-20, NIV).

- "For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it" – (John 12:49, NIV).

Jesus took the lead for his ministry from the example set before him by the Father (Wesley 2009: no page numbers). In the gospels we also see that Jesus did not just teach about ministry; he modelled it (Ogden 2003:178). In preparing his disciples for ministry, Jesus included modeling as a method by which he trained them:

- "[12] When he had finished washing their feet, he put on his clothes and returned to his place. 'Do you understand what I have done for you?' he asked them. [13]You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. [14]Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. [15] I have set you an example that you should do as I have done for you. [16] I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. [17]Now that you know these things, you will be blessed if you do them'" – (John 13:12-17, NIV).

The word translated as "example" in John 13:15 is the word υποδειγμα, which means "an exhibit for imitation or warning", "example", or "pattern" (Strong 2009: no page numbers).

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5.1.1.3. Modelling as Commended and Exemplified by the Apostles

There are several instances where the concept of modelling or leading by example is found in the writings of the apostles.

(a) Paul

1 Corinthians 11:1

- "Follow my example, as I follow the example of Christ" – 1Cor. 11:1, NIV.

The word "example" used here is the noun μιμητής, which means "an imitator" (Strong 2009: no page number). This is the word from which the English word "mimic" is derived. It is also used in 1 Thessalonians 1:6, "You became *imitators* of us and of the Lord' (1 Thess. 1:6, NIV, *italics added*). It occurs in the middle voice in 2 Thess. 3:9, "We did this ... in order to make ourselves *a model* for you to follow" (2 Thess. 3:9, NIV, *italics added*).

Titus 2:6

- "[6]Similarly, encourage the young men to be self-controlled. [7]In everything set them an example by doing what is good. In your teaching show integrity, seriousness [8]and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us" – Titus 2:6-8, NIV.

The word translated as "set" in the NIV is the verb παρέχω which means to "present", "exhibit", or "show" (Strong 2009: no page numbers). The word "example" used here is the noun τύπος which means "an example to be imitated" (Thayer 2009: no page numbers); "type", "model (for imitation)"; or "pattern" (Strong 2009: no page

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numbers). The word "originally referred to the impression left by a stroke (John 20:25), then a pattern (mould)", which is the sense in which it is used here (Robertson 2009: no page numbers). The same word is used in 1 Timothy 4:12:

> "... set an example for the believers in speech, in life, in love, in faith and in purity" (NIV).

It is also used in 1 Thessalonians 1:7:

> "And so you became a model to all the believers in Macedonia and Achaia" (NIV; also 2 Thess. 3:7).

Philippians 3:17

- "Brothers, be imitators together of me, and mark those who walk this way, for you have us *for* a pattern" – (Philippians 3:17, New King James Version).

The phrase rendered "imitators together" translates the compound word συμμιμητής which means "co-imitator", "fellow votary", "follower together" (Thayer 2009: no page numbers). Other words in this verse also reinforce the idea of learning through the observation of the life of another. The word translated "mark" (NKJV), "take note of" (NIV) is the word σκοπέω, which means "to look at, observe ... to fix one's eyes upon, direct one's attention to" (Thayer 2009: no page numbers). The word "pattern" is again the word τύπος.

(b) Peter

- "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps" – 1 Peter 2:21, NIV.

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The word "example" in this verse is the compound noun ὑπογραμμός, which means "an *underwriting*, that is, *copy* for imitation, example" (Strong 2009: no page numbers); "an example set before one" (Thayer 2009: no page numbers). The verb "follow" further reinforces the idea of following a personal example. It translates the word ἐπακολουθέω, which means "to follow (close) upon, follow after; to tread in one's footsteps, i.e. to imitate his example" (Thayer 2009: no page numbers).

(c) James

- "Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord" – James 5:10, NIV.

The word "example" used here is the word ὑπόδειγμα, "an *exhibit* for imitation or warning; example, pattern". We have seen that the word is also used in John 13:15.

5.1.1.4. Conclusion: Modelling as an Integral Component in New Testament Discipleship and Leadership Development

As can be seen from the above, the concept of modelling was a common approach to knowledge and behaviour transfer in the New Testament. Modelling took place by the setting of an example or pattern (ὑποδειγμα), and then calling for the copying (ὑπογραμμός), mimicking or imitation of that particular behaviour (μιμητής). Teachers and leaders served as a type, model or pattern (τύπος) for others. Modelling was a natural expression of the discipleship relationship between teachers and pupils, and of the mentoring relationship between leaders and followers. The essence of this training was not to only enable students to acquire knowledge and learn values. The ultimate goal of this relationship was to enable the learner to adopt the behaviour and way of life of the teacher as it had been portrayed during the mentoring process.

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Although most of the modelling took place in the context of the discipleship of new believers (1 Cor. 11:1; 1 Thess. 1:6, 7 ; 2 Thess. 3:9; Phil. 3:17; 1 Pet. 2:21), modeling correct behavior was also the means by which leaders were expected to demonstrate integrity in their ministry (Titus 2:6-7; 1 Timothy 4:12; 2 Thess. 3:7; James 5:10). It was the means by which Jesus prepared the apostles for ministry (John 13:12-17), and was the means by which Jesus himself received instruction for his ministry (John 5:19-20; John 12:49). Furthermore, it was anticipated that many, if not all who had been trained would at some point in time also engage in training others using the same method (Hebrews 5:12; Col. 3:16; Titus 2:3-4; 2 Timothy 2:2).

Although New Testament discipleship and leadership development included formal instruction, neither rested on the conveyance of knowledge or information alone. The reason for this is that education and exhortation alone do not produce transformation (Gibbs 2006:223). Eddie Gibbs says that successive levels of higher education may inadvertently "domesticate leaders" by attaching merit to reading and writing, but not attach merit to entrepreneurial initiatives to the same degree (2006:117). Since people reproduce after their own kind, it was through the modelling of the desired behaviour that teachers and leaders in the NT employed a more holistic approach to knowledge-, values-, and skills-transfer (Gibbs 2006:223). Gibbs says that the experience of being exposed to real-life learning situations is itself edifying (Gibbs 2001:126).

5.1.2. Modelling as "Imprinting"

The phenomenon of "imprinting" further underscores modelling as a valid mode of equipping. Exposure to real-life ministry leads to the "imprinting" of that behaviour upon the life of the person exposed to the ministry. Through imprinting, an assimilation of the lesson takes place at a deeper level than that which takes place during conventional

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instruction alone. Floyd McClung says that through the principle of "bonding" or "imprinting" new converts inherently adopt the pattern of Christian life that leaders model before them (2008:65-66).

Psychologists have also noted this phenomenon of "imprinting" in the development of children. Imprinting describes the idea that innate learning takes place as behaviour is patterned on examples that children are exposed to during sensitive stages of their development (Santrock 1992:68-69). The same influence is noted in older children and adults. During certain times in their development, youth and adults become more prone to having the behaviour of others "imprinted" upon them. This causes them to pattern their own behaviour along similar lines. Robert Hinde noted that the quality of the relationship between the individual who served as the example, and those who patterned their lives upon this individual played an important role in the process of "imprinting" (Santrock 1992:69). The role of the relational and emotional bond between individuals and those whom they pattern their lives upon is important in order to provide "a foundation for optimal development" (Santrock 1992:125). Shawchuck and Hueser note that the same is true of the transmission of spiritual values - more is "caught" than "taught" (1993:124).

We conclude therefore that it is what others see in the lives of their leaders that they assimilate into their own lives. In this way people are "socialized" to inculcate new values and skills (Roxburgh and Romanuk 2006:119). Leaders must therefore understand the influence that their personal example has upon the lives of those whom they serve as leaders and must embrace modelling as an equipping responsibility. Gibbs says that in a postmodern culture, the training of leaders must include exposure to healthy leadership models (Gibbs 2006:118). In order for the correct example to be successfully "imprinted" upon others, leaders must pay attention to the quality of the relationship that exists between them and others. Learning is centred in the life and experience of the learner,

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and new learning is discovered "on the job" (Shawchuck and Hueser 1993:218).

5.1.3. Modelling as a "Passive" Equipping Function

Modelling ministry may be considered to be a "passive" equipping function. As opposed to Kerygma (proclamation) and Didache (teaching), it is a non-verbal, yet powerful agent of Christian communication (Cook 1983:41). Modelling appears to be "passive" because when modelling ministry, leaders may not necessarily be giving formal instruction and accompanying it with explanations and applications, as is normal when training others in other ways. When modelling ministry, leaders will be active in ministry and it is their ministry activity that will serve to instruct those whom they lead. Learners will learn as they see how ministry ought to take place. In modelling, leaders may give little verbal instructions, but followers will be invited to observe what takes place and draw their own conclusions. Learning is passive and takes place reflexively as apprentices observe (Houston 2004:230).

Modelling will however be most effective when accompanied by explanations and discussions. Sometimes formal instruction is given, and then followed by the leader demonstrating how to apply the knowledge, i.e. modelling. At other times ministry is first modelled, and then later explained, with the leader inviting learners to discuss what has taken place (Cormack 1988:25). Jesus often modelled ministry and accompanied it with explanations and discussions (Matt. 21:19-21; John 13:12-17). His prayer life in particular elicited a desire in his disciples to learn to pray as they had seen him pray. Jesus responded to their request by giving them formal teaching about prayer (Luke 11:1-13)

Although modelling may be perceived as a passive equipping function, it should not be seen as requiring less of leaders. When modelling ministry, leaders are required to first master any ministry skills before they can transfer them (Houston 2004:232). They are also obliged to

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maintain higher levels of integrity in their ministry than is sometimes required of others. This is because their lives are under constant scrutiny. Furthermore, by communicating through the medium of their personal example, leaders become symbols of what they annunciate and what their organizations represent to the rest of the world (Agee 2001:15). This can sometimes be a large burden to bear.

Although modelling is a passive mode of equipping, Hanz Finzel maintains that "influence modelling" is still an influential method of preparing others for ministry (2000:47). The influence that modelling leaders exert over others is called "referential power" (Wright 2003:34). Referential power is the power of influence that a leader has in the lives of others even when the leader is not with the follower. People watch leaders they like and then pattern their own behaviour on the positive qualities that they have seen displayed in the life of the leader (Wright 2003:34).

5.1.4. The Importance of Relationships in Modelling

Modelling is a relational approach to ministry (Ogden 2003:151). Since leadership is an interpersonal influencing process, the quality of the leader's relationships to those being trained has a direct bearing on the degree to which the training will be accepted and assimilated (Dale 1987:23). Ogne and Roehl maintain that:

> "Young leaders ... are looking for relationship, proximity, and affinity with those they allow to empower them. They will receive coaching and mentoring from those they have relationships with; they will trust those who take time to invest in relationship" (2008:216).

Leaders who wish to equip others through modelling ministry skills must therefore pay close attention to relational factors during the equipping process (Maxwell 1995:93). Lay people in particular, approach ministry

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more in relational terms than functional terms (Cook 1983:29). This implies that Equipping leaders must be prepared to share their lives with those being equipped, and not just meet together to accomplish ministry objectives or to complete tasks. Forming healthy relationships is itself a significant part of the equipping process.

5.2. Equipping Leaders as a Ministry Prototypes and Pioneers

Leaders can model ministry in two related ways. The one is as "ministry pioneers" and the other is as "ministry prototypes". Being a ministry pioneer has to do with that function of leadership in which leaders initiate visions that guide people towards a specific goal or future. Many times it will be the task of leaders to spearhead or "pioneer" new ventures. These new ventures may require new, different ways of ministering. As they initiate new ministry ventures, leaders will also be required to demonstrate how ministry in the new paradigm ought to take place. In demonstrating how to minister in new paradigms, leaders become the "prototype" ministers of the new paradigm. Being a ministry prototype then has to do with the leader developing the proficiency to minister in the new way so that others may observe and follow their example.

5.2.1. Equipping Leaders as a Ministry Pioneers

Leaders are new paradigm pioneers (Finzel 2000:183; Shawchuck and Hueser 1993:228). It is leaders who should set the pace for others (Blackaby and Blackaby 2001:153) and "implement innovations" (Cook 1983:27). They "initiate action" (Cook 1983:27) as "catalysts" of new ventures (Dale 1987:23). Leaders are those who see the initial "bigger picture" and can give direction to others to follow that way (Buchanan 1995:83). Leaders understand the larger realities of which they are a part, the conditions external to the congregation and global and environmental trends (Means 1990:61; Shawchuck and Hueser 1993:22).

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Although individuals, sub-groups and congregations as a whole may also have visions of their own, Shawchuck and Hueser contend that, "Corporate vision does not take place apart from a leader, formal or informal" (1993:139). George Barna says:

> "A Christian leader is someone who is called by God to lead ... and effectively motivates, mobilizes resources , and directs people toward the fulfilment of a jointly embraced vision from God" (George Barna in Gibbs 2006:114).

This pioneering function of leaders is an "Out-Front" leadership function since it requires leaders to go ahead of others and "break new ground". Pioneering or entrepreneurial leaders "lead from the front" (Houston 2004:228). Hans Finzel says that pioneering type of leaders have done more "for the advancement of the cause of Christ" than institutional leaders have (2000:74). It is pioneering leaders who are often the first to envision new realities (Means 1990:62). They then take the initiative to move in the new direction or adapt ministry to suit the new paradigm (Miller 1995:63). Once they have understood the vision, and become versed in what is required to minister in the new paradigm, leaders are then able to engage in equipping others to follow more effectively. Leaders should therefore invest time in hearing clearly from God and to process the vision that has been given them. It only once they have understood the vision imparted to them that they can start to communicate it (Hybells 2002:187).

In pioneering ministry, the first task of Equipping leaders is therefore to articulate any new ministry paradigms and ventures. Leaders must have conceptual perspective in going ahead to show the way (Shawchuck and Hueser 1993:188). Leaders often receive a prophetic vision from God (Storey 1995:75). They must then cast that vision and, after that, enlist others to participate in its accomplishment (Dale 1987:23). It becomes the responsibility of leaders to first embody passion for the vision of the future that they have received and for the resultant mission endeavours.

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Only then can they expect others to engage in the vision and mission (Agee 2001:15).

By taking the initiative for new ministry paradigms and modelling the new type of ministry, Equipping leaders equip successive generations to keep pace with the changes in ministry environments. Gibbs notes that young leaders emerging from the "Generation X" (born between 1961-1981) tend to be entrepreneurial innovators and initiative-takers who are prepared to accept the risks involved in innovative ministries (2006:116, 222). Churches are also equipping their leaders for apostolic ministry in pioneering situations as opposed to equipping them to serve as staff in the established church or para-church agencies (Gibbs 2006:117).

5.2.2. Equipping Leaders as Ministry Prototypes

Once leaders have clarified their visions and what the new ministry venture will be, they must then start to demonstrate through their personal example how to minister in the new way. To do this, leaders will have to personally develop the skills and competencies that will be required of others in the future. Because of the nature of new ventures, Equipping leaders may sometimes find no point of reference to which they can refer others when training them. In these situations, Equipping leaders ought to assume the responsibility for setting the example of how ministry ought to take place. The onus will be upon them to experiment and develop the skills that will be required of others in ministry (Wright 2010:1). In this way they become the "prototype" ministers of the new paradigm. The Microsoft Office Encarta Dictionary defines a "prototype" as "the original form of something, which has the essential features and is the model for subsequent forms" (2007: no page numbers). Equipping leaders therefore initially serve as examples of the types of ministers that will be reproduced once the course of training for the new ministry venture has been completed.

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It is only once they have developed personal ministry competence that leaders will be able to train others. Based on an "Out-Front" Equipping paradigm, leaders must practically demonstrate to others how to minister in the new venture or paradigm (Shawchuck and Hueser 1993:90). It is through the display of their personal example that leaders (or leadership teams) induce a group to pursue objectives (Blackaby and Blackaby 2001:17). This is an effective way for leaders to transfer their experience (Shawchuck and Hueser 1993:125). Peter Senge says:

> "Leaders are those people who 'walk ahead', people who are genuinely committed to deep change within themselves and in their organizations. They lead through developing new skills, capabilities and understandings" (Peter M. Senge in Gibbs 2005:28).

Leaders must therefore take the initiative to assimilate new information and personally develop the correspondent ministry skills. It is only once they have developed these new competencies that they can start transferring the skills which they have honed to others. An Equipping leader's first training priority is to develop themself to the point at which they can provide a living demonstration of how ministry ought to take place (Maxwell 1995:20).

In one study, Christian leaders mentioned that having a good role model to follow was a significant factor in their own development as leaders (McKenna et al 2007:184; also Finzel 2000:16). Equipping leaders will need to allow themselves enough time to develop the necessary skills that they wish to transfer. They should expose themselves to creative alternatives that may fit the new paradigm and be willing to experiment until they find solutions that will be effective. The greater the leader's personal proficiency in ministry, the more effective he or she will be in transferring ministry skills. John Maxwell maintains that "People emulate what they see modelled" and it is only when leaders grow and

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improve themselves that they will be able to grow and improve others in ministry (1995:20).

5.3. The Limitations and Challenges of "Out-Front" Equipping Identities

All leadership paradigms have their own unique limitations and challenges. The same is true of the "Out-Front" Equipping leadership identity, especially the aspect of modelling as a form of equipping.

5.3.1. The Limitations of "Out-Front" Equipping Identities

One of the first limitations of using modelling as a means to equip others is that people are not able to progress beyond the confines of their leader's own personal development. John Maxwell says:

> "Leaders cannot model what they do not possess" (1995:20).

A leader's progress or lack thereof therefore has an effect on the success or failure of the ministries which they lead (Maxwell 1998:8; Segler 1987:18). Inexperienced leaders may feel responsible for the lack of development of others and see this as a reflection of their own failings. They may attempt to project an infallible image in order to preserve credibility. Ironically, this façade of infallibility often serves to compound the pressure that leaders may experience to live up to unrealistic ideals.

Another challenge of equipping others by modelling ministry for them is that leaders may set standards that others lack the confidence to ever achieve. This may undermine the morale of those being trained. On the other hand, when leaders are transparent and honest about their shortcomings, they inspire admiration, respect and trust (Maxwell 1995:68).

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Related to the above limitation, all ministry environments require a large variety of skills and competencies. No one leader, regardless of how competent they are will ever possess all the necessary skills to meet the ministry needs in any given environment. It is therefore unrealistic to expect leaders to model ministry for everyone. To circumvent this challenge, leaders can develop a "culture" of equipping within their ministries. They can also develop the ability of others to assist them with the task of training. In this way each person who has developed in a certain area can take responsibility for transferring their skills and experience to others who have not developed to that point. Ogne and Roehl maintain that leaders should encourage shared learning and peer-coaching since students learn from one another's experiences, and not just from the designated leader (2008:224)

As with all forms of training, modelling as a mode of equipping has its own inherent limitations. For one, unless there is some form of complementary input given, the idiosyncrasies of the leader may be amplified in the lives of those being trained. While preserving the *mode* of training, leaders should therefore expose those being equipped to other leaders who have complementary skills to impart. "Trainees" can then receive input from other leaders that will help them learn alternative methods for ministry and help them develop complementary ministry skills.

A further limitation of modelling is that sound theology and good ministry practice may give way to pragmatism. Ends may be justified by the means employed to reach them. As part of a more holistic approach to equipping, modelling therefore requires other supplementary modes of equipping to be used in order to produce balance in the training process. In addition to learning practical ministry skills, "trainees" will need to develop their spirituality, interpersonal skills, understanding of sound theology and knowledge of good ministry theory, to name but a few areas. Modelling does not lend itself to developing people in all of these

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areas, and complementary equipping processes will be needed if people are to be equipped properly.

5.3.2. The Challenges of "Out-Front" Equipping Identities

One challenge that accompanies an "Out-Front" Equipping leadership style is the "glass bowl" syndrome. This refers to a leader's life always being under scrutiny and leaders having less privacy than others (Blackaby and Blackaby 2001:247; Maxwell 1998:191). Leaders who live transparent lives may also be subject to more criticism (Miller 1995:51). It is not only the leader who will have to come to terms with this, but the leader's family will be subject to the same scrutiny and pressure (Maxwell 1998:191).

When leaders assume the responsibility of developing themselves in order to be effective prototypes for others, they will face the challenge of making personal development a lifetime pursuit (Maxwell 1995:31). In order to remain effective they will have to constantly make adjustments to their existing skills and develop new ones (Gibbs and Bolger 2006:193; Hybells 2002:237). This requires self-discipline (Maxwell 1995:30). Leaders will also be required to take regular inventories of their strengths and weakness and sometimes make difficult decisions to make adjustments and confront their insecurities (Maxwell 1995:132; Hybells 2002:158). They will also need to take responsibility to cultivate consistent growth habits (Maxwell 1995:116). In summary, Bill Hybells says that leaders will need to learn "the art of self-leadership" (2002:181).

The investment in time and the emotional energy required to build relationships poses a further challenge to leaders. Leaders need to build strong relationships with others before they will be allowed to lead and influence others (Maxwell 1998:101; Ogne and Roehl 2008:216). This is particularly true of equipping by the display of personal example. The development of people is a long-term process that takes a great deal of

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investment in the lives of others (Davies 1995:14; Hybells 2002:125; Maxwell 1995:69). Equipping leaders who wish to serve as role models and nurture others must understand the sacrifices needed for this form of training and must be willing to pay that price. John Maxwell says:

> "Sacrifice is a constant in leadership" (1998:188).

The need to relate to those being equipped in such a personal and time-intensive way can result in leadership "burnout from too many relationships" (Ogne and Roehl 2008:221).

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CHAPTER 6: THE "TOWARD" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

"To lead people, walk beside them ... As for the best leaders, the people do not notice their existence ... When the best leader's work is done the people say, 'We did it ourselves!' "— Lao-tsu

"*Effective leadership is strategic. It moves beyond encouraging participation to actual empowerment of others*" – J. R. Guy.

Introduction

Equipping leadership identities are "people-orientated" relational identities (Means 1990:62). Eddie Gibbs describes equipping others as a "connective" leadership paradigm that empowers (2005:28). Equipping leaders use the relationship between them and others as the basis for the equipping process (Maxwell 1995:91). Equipping itself "is a relational process" (Ogne and Roehl 2008:216; Means 1990:58). John Maxwell maintains that a leader's relational skills are the most important abilities that a leader possesses in his or her role as an equipper (1995:199). Similarly Floyd McClung says that leaders must connect to people's hearts in order to support and equip them (2008: 76). Hans Finzel also says that leaders influence people most by "*direct contact*" (2000:47, *italics added*).

The "Toward" Equipping identity in particular sees the leader as actively engaged in relationships with others in order to equip them for ministry. This is because when people have good personal relationships with those equipping them, they readily follow the equipper's lead (Storey 1995:73). Good relationships increase people's desire to learn from those equipping them (Maxwell 1995:92; Storey 1995:73) and grant the equipper "relational authority" (Ogne and Roehl 2008:266). Relational authority is earned as

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leaders invest in the lives of others and care for them (Maxwell 1995:152; Davis 1995:14).

Ogne and Roehl consider the Greek word "Katartismos" used in Ephesians 4:12 to be "one of the best New Testament words to describe the essence of relational empowerment or coaching" (2008:60). Hans Finzel also regards Ephesians 4:11-12 as assigning leaders the responsibility to "empower" others for ministry (2000:85). Equippers are people developers (Maxwell 1995:112), and it is in the "Toward" relational identities that leaders focus on developing others most directly. As opposed to the "Out-Front" relational identities where equipping is largely "passive", the "Toward" relational identities are dynamic and equipping is intentional (Ogden 2003:183). In these identities, the leader proactively engages in instruction and helping people to discern their call to ministry. It is also here that leaders assist others in honing the skills of ministry and with character development (Ogden 2003:183).

"Toward" paradigms assume that although those being equipped do not possess all the knowledge that they require to minister effectively, knowledge can be transferred. Similarly although a person's aptitude for ministry may be inherent, ministry skills are not innate, but can be developed with the assistance of others. Even where people are gifted, the abilities that they possess are latent. They require coaching and mentoring to help them develop their potential. Moreover, people starting out in ministry require others with experience to help them discern God's call upon their lives and to guide them as they journey into ministry. The Microsoft Office Encarta Dictionary defines the verb "equip" as "to prepare somebody with the necessary education, training, or experience to succeed at a task or role" (2007). This form of equipping is at the centre of the "Toward" Equipping identity.

The "Toward" Relational Equipping Identity focuses on four intentional Equipping identities - those of leaders as "Teachers", "Coaches", "Empowerers", and as "Encouragers". Summarily, the functions of these relational identities can be described as follows:

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1. By using transformational, learner-centred instruction, ***Teachers*** impart knowledge and build capacity for further development.

2. ***Coaches*** help individuals to discern the call of God upon their life and help people cultivate the personal qualities and ministry skills required to successfully engage in ministry.

3. ***Empowerers*** provide platforms and opportunities whereby people can participate in ministry. They also facilitate the integration of people into the organizational life of corporate ministry environments in ways that allow people to meaningfully influence the policies and vision of the ministry.

4. ***Encouragers*** build the "heart and soul" of individuals as they engage in ministry. They also help develop ministry cultures that are affirming, inspirational, challenging and conducive to eliciting the best from every individual.

6.1. The Leader as Teacher

Leaders are always teachers of sorts (Means 1990:65). The New Testament in particular is replete with injunctions for leaders to teach. Jesus designated himself as "Teacher" (Matt. 23:10). He was often referred to as "Teacher" (Matt. 12:38; 19:16; 22:26, 24; Mark 4:38) or the Hebrew equivalent, "Rabbi" (Matt. 26:25; Mark 9:5; John 1:38), a designation he accepted (John 13:13). Teaching people was an integral part of the mandate to "make disciples" given in Matthew 28:20. Each of the gifts mentioned in Ephesians 4:11 relate in some way to the ministry of teaching (Hoke 1992:no page numbers; Stott 1989:164). The ability to teach was one qualification that set elders apart from deacons (1 Tim. 3:2). The Pastoral Epistles lend a great deal of support to the idea that the New Testament pastoral office is largely conceived of in terms of teaching. Various forms of the "διδασκ" root occur 27 times in these three brief epistles (Schooley 2000:no page numbers). A study of them shows that the "primary mission of the pastor, as described in the Pastoral Epistles, is to teach" (Schooley 2000:no page numbers).

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6.1.1. The Teaching Roles of Equipping Leaders

Teaching is an integral part of the equipping process. Leaders serve as teachers in a variety of roles, all of which augment the holistic approach necessary for equipping to be successful. Some functions include traditional approaches to teaching, while others are peculiar for the achievement of equipping outcomes.

6.1.1.1. The Teaching of Distinctive Biblical Focuses

All who wish to serve in ministry are "to be grounded in the content of the Word of God" (Wright 2003:19). There are distinctive areas in which the Bible teaches that those preparing for Christian ministry are to receive tuition:

(a) Spiritual Formation: Moral and Character Development

The Bible lays strong emphasis on the moral and character development of those who serve as ministers of the Gospel (Blackaby and Blackaby 2001:44). Taken together, these areas address the "spiritual formation" of individuals (Gibbs 2005:34). It is Scripture that must be used to address issues of a person's character (Ogne and Roehl 2008:253).

Once individuals respond to God's offer of salvation, they embark on the journey of sanctification. It is teachers who instruct them in the new ethics of the Kingdom of God. Non-regenerate people are not fully consciousness of biblical norms of morality and ethics. They must therefore be systematically taught to individuals once they become regenerate (1 Peter 2:2). Biblical injunctions to this end are exhaustive: Acts 2:42, Acts 20:20-21, 27; 1Cor. 11:2, Eph. 4:20-32; Col. 1:28; 1Thess. 4:1-2; 2 Thess. 3:6-12; 1Tim. 6:1-4; Titus 2:1-10; 1 Pet. 2:10-19; 2 Pet. 1:5-11, 2 Pet. 3:2; 1 John 2:3-4, 1 John 3:19-24. Ethical teaching also corresponds directly to character development (Schooley 2000: no page numbers). Again there are numerous

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scriptural passages pertaining to the character of ministers of the gospel (Matt. 23:11-12; Mark 10:42-45; 1 Cor. 9:26-27; 1 Tim. 3:1-13; 1 Tim. 4:12-16; Titus 2:7-8). There are also warnings against those whose character betray the fact that they are not true ministers, but rather impersonators and imposters (Matt. 7:15-23; 2 Cor. 11:13-15; 2 Peter 2:10-18; Jude 10-19). Leaders must ensure that all believers are conversant with Scriptural injunctions regarding the ethics of the Kingdom of God and the norms for character development of those who minister in it.

(b) Sound Doctrine

Biblical teaching also includes instruction regarding correct doctrine, and opposition to false teachers and false doctrines (Schooley 2000: no page numbers). As communicators of God's word, teachers help others remain grounded in Biblical truth (Hirsch 2008:30). This in turn helps people to better discern God's will. It also guides them toward wisdom, helps faith communities remain faithful to Christ's word, and helps with the transference of sound doctrine (Hirsch 2008:30).

(c) Nurture, Nourishment and Care

In order to minister effectively, the souls and spirits of individuals need nourishment and care. Greg Ogden therefore says that pastor-teachers "function with a sense of protective care for the long-term spiritual welfare of the flock and teach the Word of God as the primary means to feed, nurture and shepherd" (2003:206). Leaders must also teach individuals how to meditate and study the word of God for themselves and how to teach each other in order to foster personal growth. All this should serve to facilitate independence of the leader and dependence upon God (Damazio 1988: 249).

(d) Biblical Approaches to Ministry

Leaders must teach those who are being equipped for ministry the peculiar operations of Christian ministry based upon the word of God

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(Fernando 2002: 97). It is not uncommon for the Church to be viewed in the same light as secular organizations, and then for attempts to be made to administer the Church using secular management and organizational principles (Blackaby and Blackaby 2001:9; Means 1990:39). Fernando says that leaders must instruct others in the following: biblical approaches of leading churches and ministries; what the purposes and qualifications of ministry are; how to co-operate with each other and with God to serve His purposes; and the skills with which God endows the Church to minister (2002:98). He says that without being trained in the Scriptures, leaders lose "freshness" in the ministry and will not yield fruit in ministry (Fernando 2002:98). Scripture contains numerous timeless and trans-cultural principles to guide leaders in any venture (Cf. 2 Tim. 3:14-17). It also allows for a wide variety of creative approaches to ministry, several of which can be applied regardless of the social context, era, ministry need or culture.

6.1.1.2. The Transfer of Knowledge and Processed Information

"Knowledge is power; information is power" (Wright 2003:18). Fundamental to teaching is the transfer of information, knowledge or data from teacher to learner (Webster 2009:no page numbers). This is especially necessary where learners have no prior experience with the material being taught, as is usually the case with technical or highly specialized fields of knowledge (Singham 2007: no page numbers). Teachers digest complex information and communicate it in simplified forms which learners can more readily assimilate (Hirsch 2008:30). Learners therefore rely on teachers to provide them with knowledge and to expose them to several alternative points of view regarding subject matters. Inexperienced students may not have encountered these alternatives. In addition to presenting learners with processed information, teachers must also teach learners how to access information for themselves and then guide them to sources where the information can be found.

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6.1.2. Fundamental Equipping Approaches to Teaching

Leaders who operate from an Equipping paradigm will of necessity approach teaching in such a way as to facilitate the equipping of those whom they are mentoring. Equipping approaches to teaching reach beyond the transference of knowledge. Equipping approaches to teaching are learner-centred and focus on the personal growth of learners. They enlist the participation of learners in the learning process, and develop within them the capacity to develop themselves. The following are some characteristics of Equipping approaches to teaching:

6.1.2.1. Transformational, Learner-Centered Teaching

In their teaching functions, leaders must see themselves as transformational leaders, instead of transactional leaders (Wright 2003:42). Transactional leaders engage in traditional teaching roles such as knowledge transfer, classroom management and the implementation of learning incentives. The focus is on students understanding the study material. While transformational leadership approaches include knowledge transfer, they focus on the transformation of the student by providing support and direction for the learner's personal development (Byrd 2003: no page numbers). Transformational leaders focus on the learner's needs, their growth and maturity and not merely on knowledge acquisition (Maxwell 1995:21). Transformational leaders can do this in the following ways:

- Instead of only following a curriculum, teachers should remain sensitive to the learner's progress and make adjustments accordingly (Byrd 2003: no page numbers). Leaders must monitor learners' responses during the learning process and make adaptations to the process in keeping with the level of the learners' development and comprehension. Teaching should be more individualised (or "personalised") and the focus must move away from rote

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assimilation of study material to the growth and development of the learner (Maxwell 1995:80).

- Leaders can provide praise for all the efforts of students, irrespective of their level of accomplishment. In this way they can avoid a strict reward/penalty dichotomy regarding the assimilation or non-assimilation of material (Byrd 2003: no page numbers). The benchmark for evaluating a learner's progress must not only be a standardised set of criteria in a "one-size-fits-all" system. Rather, learners can be assessed according to the progress they have made against their past achievements. Teachers must factor in the unique aptitudes and differing skills that learners have for different subject matters and tasks. Leaders can also provide opportunities for learners to attempt different tasks. This allows learners to assess their strengths and weaknesses in different areas, and provides a more comprehensive basis for learner progress-assessments than cognitive-based evaluations. This approach to learning is better preparation for ministry environments which focus on team-based ministry. In teams, members are not evaluated on the basis of individual competency, but the success of the team lies precisely in the synergy of each member contributing *different* talents in order to accomplish ministry objectives (Maxwell 1995:144).

- Leaders can create a culture of experimentation that is exempt from fear of failure (Blackaby and Blackaby 2001:137). Teachers understand that the process of learning involves making mistakes along the way and that insights gained from mistakes are a valuable source of information (Finzel 2000:15). An environment of learning that is free of the fear of censure related to failure will stimulate divergent thinking and creativity. Such a learning environment encourages experimentation and will lead to the creation of innovative ideas. Eddie Gibbs says that "Freedom is a prerequisite of imaginative and creative thought" (2005:149). Leaders who give

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> people the freedom to fail, communicate faith in them, and this in turn builds tremendous self-confidence in people (Maxwell 1997:69).

Where Equipping leaders engage in teaching, it is important that they therefore move from a curriculum-based or teacher-centred approach to teaching to a learner-centred style that facilitates learner development. Means says:

> "A good teacher facilitates the achievement of human potential, molds ideas and life principles, and shapes people's lives" (1990:111).

6.1.2.2. Invite Active Learner Participation

"Learning" can be defined as "any relatively permanent change in behaviour which occurs as a result of practice or experience" (Morgan and King 1975:97). Western styles of teaching and learning often emphasise the imparting of facts without the related experience (DeValve 2008:25). Scripture can be used to teach generic principles in a way that divorces them from a learner's everyday situations (Roxburgh and Romanuk 2006:34). To be effective, "learning requires active participation" (Ogne and Roehl 2008:218). Teachers should therefore foster a sense of community, by allowing the students to participate in the decisions regarding the contents and structure of a course. In this way students can take pride in knowing they had something to do with its success (Byrd 2003: no page numbers).

6.1.2.3. Building Learner Capacity

The role of teachers is to help someone develop (Webster 2009:no page numbers) and to help students to "learn how to learn" (Byrd 2003: no page numbers). Byrd says that the purpose of teaching is not for the teacher to teach, but for the student to learn (2003:no page numbers). Teachers must not only impart knowledge, but more importantly, increase a learner's

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understanding and capacity for subsequent independent learning of the subject at hand (Wright 2003:115). Without teaching in this way, leaders handicap the future competency and self-sufficiency of learners (Byrd 2003:no page numbers). David McClelland says:

> "Teachers ... treat students neither coercively nor instrumentally but as joint seekers of truth and of mutual actualization. They help students define moral values not by imposing their own moralities on them but by positing situations that pose hard moral choices and then encouraging conflict and debate ... Throughout, teachers provide a social and intellectual environment in which students can learn" (David McClelland in Means 1990:65).

When teaching, leaders should therefore aim to enable learners to draw their own conclusions using the information presented to them. Intellectual stimulation promotes intelligence, independent thinking, rationality, and the development of problem solving skills. Forcing learners by coercion to adopt views contrary to their convictions only serves to reinforce the strength of their original views (Singham 2007:no page numbers).

6.2. The Leader as Coach

Elton Trueblood considers the image of the leader as a "coach" to be "the best modern equivalent of an equipper" (Ogden 2003:159). Wright also says that, "To be an effective leader, you must be an effective coach" (2010:1). The Christian leader as a "Coach" is a leadership identity that resonates well with contemporary society. References are increasingly being made to the Church as a group of people who serve together as a "team" in ministry (Barna 1993:156; Tidball 1999:108-9; Wagner et al 2000:32; Watson 1989:257). As equippers, coaches "help others achieve their potential as individuals and team members" (Means 1990:58).

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Ogne and Roehl consider the mandate for coaching to come from the key text for this thesis, namely Ephesians 4:11-12:

> "Katartismos is one of the best New Testament words to describe the essence of relational empowerment or coaching. Coaching is a role that focuses on 'bringing the saints to a condition of fitness', which is a God-given function of the Body of Christ. Peer coaching is part mending, part restoration, and part inspiration, which all contribute to the body being built up" (Ogne and Roehl 2008:60).

Ogne and Roehl contend that "Coaching is the preferred approach for Equipping leaders in the emerging culture and transformissional church" because it is relational, incarnational, practical, holistic, contextual, missional, flexible and cross-cultural (2008:27-28). A coaching style of leadership is the most appropriate approach in contexts where leaders not only take the initiative, but also give people room to move (Wright 2003:172). Wright describes coaching as follows:

> "Coaching is a participative approach to leadership rather than a directive approach. It sees the leader as a servant and friend, not a ruler or boss ... Coaching levels the hierarchical relationship of the organization and puts the leader among the people. Coaching moves people along the maturity development continuum by walking alongside them" (2003:47).

Moynagh argues that:

> "The next generation of church leaders will need to include people with the gift of working with others ... they will need to be catalysts, collaborators, and coaches – not jealous of those around them, but affirming their gifts and eager to link with other people" (2003:188).

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6.2.1. The Focuses of An Equipping Paradigm of Coaching

Traditionally many coaching paradigms have focussed on performance, productivity and effectiveness (Ogne and Roehl 2008:28). While an Equipping paradigm of coaching may include these facets, it focuses on the following:

6.2.2.1. Developing a Relational Equipping Ethos

"Equipping is essentially a relational, rather than a programmatic ministry" (Stevens and Collins 1993:128), and the *coaching* dimension of equipping is one that is relational and supportive (McClung 2008:75). It contrasts with one that is directive and delegating (McClung 2008:75). Ogne and Roehl describe coaching as follows:

> "Coaching is an incarnational relationship between one leader and another that is intended to empower his or her life and ministry" (Ogne and Roehl 2008:26).

Coaching requires that leaders connect to people's hearts and minds in order to support and coach them (McClung 2008: 76; Wright 2101:1). Equipping leaders must therefore develop a relational ethos in their ministry of developing others. It is the leader's *relationship* to those whom they seek to equip that serves as the framework in which the various components of coaching will take place. A relational ethos is important since coaching for ministry will entail personal interaction between leaders and others on an individual basis. Among other things, coaching for ministry will deal with issues of personal character and relational competency. It will require that leaders correct and provide constructive criticism of individuals' progress during the coaching process. All these aspects of the leader's relationship to others requires that there to be strong basis of trust and affinity between the coach and "trainee".

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The Behavioral Coaching Institute underscores the importance of a leader's relationships:

> "Too often in organizations leaders are hired or promoted for their technical expertise and fail because of their behavior competencies ... Behavior competencies control the leader's ... ability to perform, get along with others, adapt to changing situations, and other issues" (2008:no page numbers).

As leaders grow and expand their leadership roles, more of what they achieve is done through others, and they must rely increasingly upon their personal and interpersonal skills to get the results they desire (Wright 2101:1).

One characteristic of churches in the developing world is that their organizational structures are of a "networking nature" (Gibbs and Coffey 2001:83). "Leadership emerges in such structures on the basis of mutual recognition and by the building and maintaining of strong relationships" (Gibbs and Coffey 2001:83). Leaders must therefore cultivate a relational basis for their equipping ministry by taking the time to get to know those whom they envision equipping. They must also exhibit transparency by sharing about themselves with others and be willing for others to look into their personal journey in ministry. The sharing of common ideals between leaders and others is not enough to facilitate the depth of collaboration required in Christian ministry. Congenial relationships are a better long-term basis.

6.2.2.2. Help People Clarify Their Call to Ministry

The primary role of a Christian leader in an interdependency model that fosters every-member ministry, is to help other men and women discern and practice any ministry to which they are called (Finzel 2000:46; Ogden 2003:159). Leaders should therefore assist people with clarifying their own personal call to ministry (Adelaja 2008:125; Ogne and Roehl

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2008:29). Blackaby and Blackaby mention that spiritual organizations reach their "maximum potential only when every member knows how to clearly hear from God and is willing to respond in obedience. It is not enough for leaders to hear from God and then relay the message" (2001:128-129).

The foundation of a call by God to ministry is the call of God to a relationship with Him (Blackaby and Blackaby 2001:127). "People's call to be in a right relationship with God takes precedence over their occupation. Calling comes *before* vocation" (Blackaby and Blackaby 2001:127, italics in the original). Christian leaders must develop a healthy personal relationship with God, and then model this relationship for others. Once the foundation of a healthy relationship with God is in place in the life of individuals, leaders can then help people discern God's call to ministry more accurately (Blackaby and Blackaby 2001:128).

In doing so, leaders must be careful to not attempt to determine the will of God for others. Instead, they assist others in identifying the call of God on their lives (Means 1990:58). They should consciously attempt to identify the abilities of others and help them relate those abilities to ministry activity (Kanagaraj 1997:328). Leaders must also avoid becoming so obsessed with their own call to the ministry that they marginalize those around them or simply use them to serve their own ends (Gibbs 2005:117). Good leaders help others define themselves and their own ministries, instead of requiring that others simply assist them in their ministry (Stevens and Collins 1993:129).

Leaders must help individuals discern both their personal calling and also their place in their community's corporate calling. The New Testament pattern of discipleship is that no individual is called in isolation from others, but always "as part of the community of the called" (Gibbs 2005:117). Leaders therefore facilitate the integration of individuals into the larger scheme of their faith community's redemptive purpose. This is discussed later on in this chapter.

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6.2.2.3. Helping People Cultivate Their Personal Character

It is integrity of character that forms the basis of ministry, and leaders must help people with the development of their character (Ogne and Roehl 2008:29). This is particularly necessary since many individuals who begin to serve in some area of ministry may have led lives before coming to know Christ, the character of which would undermine the integrity of ministry. Although a measure of competence is required of those who minister, often competence can be undermined by character failure (Gibbs 2005: 115). Leaders must therefore first disciple people to address the matter of their characters before entrusting them with ministry.

Spiritual formation is an essential prerequisite for ministry (Segler 1987:11). By leading people through basic discipleship courses, leaders can help individuals identify specific attitudes, patterns of thinking, behaviours, habits and approaches to relationships that are in opposition to a Christian world view. Leaders can ensure that individuals receive ministry which helps them break any addictions or strongholds of sin in their lives. They can also help people deal with any trauma in their past with which they have not yet come to terms.

People can also be helped to develop their new identity in Christ, since preparation for ministry "requires honest self-understanding" (Segler 1987:11). As these foundations are laid, leaders will want to make sure that individuals then develop ambitions that motivate them to participate in the ministry to which God has called them. When people reach a certain level of development, leaders can then mentor them by preparing them to face the challenges that come from ministering to others. This is so that people can develop resilience and maturity in their ministry.

As coaches, leaders can also help people with the development of issues in their characters that influence their ability to relate to, and interact with others, i.e. their "behavioral competencies". Despite being trained in technical competencies, or "hard skills", inevitably an individual's behavioral patterns

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and social competencies impacts upon the effectiveness of the "hard skills" they have acquired (Behavioral Coaching Institute 2008:no page numbers). This is especially true in Christian ministry where people are typically required to serve on collaborative ventures with others. Leaders can help people identify their respective interpersonal strengths and weakness. They can teach people how to serve alongside others in co-operative ministry and also teach conflict resolution skills.

6.2.2.4. Help People Develop Ministry Skills

People will require training if they are to minister effectively (Cladis 1999:151). Training is part of the equipping process whereby people are taught the skills required for a specific task and shown how to use those skills for ministry (Maxwell 1996:83). DeValve says the term "'Coach' carries with it the idea of showing someone how to do something, giving advice, spurring on to higher pursuits or helping someone understand how to navigate the real world" (2008:25). Coaches recognise the "future potential" of others and commit themselves to develop that future potential (Gibbs 2005:100; Ogne and Roehl 2008:26; Wright 2003:44). They "watch for underdeveloped powers, to draw them out, [in order] to bring potency to actuality in human lives" (Ogden 2003:159). When leaders invest in those they lead, they increase people's abilities to contribute (Wright 2003:115).

Leaders should firstly help people identify their skills and then assist them to use what they have learned (Ogne and Roehl 2008:218). They can help hone latent skills that already exist. Initially leaders may direct and supervise the accomplishment of tasks and support people as they make progress. As time progresses, leaders should then explain the reasons for the decisions they have taken and solicit suggestions for further improvement (Miller 1995:48). This will elicit greater participation of trainees in the learning process and foster independency of the leader. Leaders who involve others in ministry communicate trust in them (Miller 1995:48).

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Furthermore, people must not only be equipped to competently carry out their initial (or current) ministry responsibilities. They should also be equipped with a view of them assuming greater ministry responsibility and developing their *leadership* potential (Wright 2003:179). In order to facilitate this, they will need to be given ongoing training since new skills are required if people are to assume ever-increasing levels of responsibility (Kanagaraj 1997:331).

6.2.2.5. Help Integrate People into Ministry Participation

Once people have identified their gifts and been trained in the skills necessary to use them, they must then be assisted with finding their places in ministry (Cladis 1999:126). Leaders can help people work together as part of a team by assisting people to integrate themselves and their contributions into the matrix of the existing ministry. A good coach is one who "both empowers and provides cohesion" for teams (Gibbs 2005:99; also Barna 1993:156). Coaches "work to achieve relational harmonies" and help individuals understand their contributions in relation to the skills of others who serve alongside them (Gibbs 2005:99). They ensure "that everyone feels valued and that their membership on the team is growth-enhancing rather than inhibiting" (Gibbs 2005:100).

A vision for team ministry does not happen automatically, but must be instilled into all members by leaders (Barna 1993:157). Leaders can solicit ideas and encourage participation (Means 1990:67). In this way, leaders act to facilitate the "the process of making a group's work easier by structuring and guiding the participation of group members so that everyone is involved and contributes" (F. Rees in Ebersöhn et al 2007:261). "Participation produces ownership of results" and is also one of the best forms of motivation (Wright 2003:135).

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Before motivating people to engage in ministry, leaders can therefore help them to develop relationships by "maintaining fellowship, harmony and cohesiveness within the body" (Means 1990:13). They can help others identify and avoid behaviours and attitudes that undermine group cohesion. These may be overt behaviours and attitudes such as competitiveness for recognition; pride; independency; unwillingness to participate in accountability forums or to submit to authority and factionalism. They also include counterproductive "passive" attitudes and behaviours such as timidity; dependency; lack of self-esteem; fear of failure, and the like. Leaders will seek to develop appreciation for the diversity of talents and their correspondent contributions within groups. They can help foster appreciation for the participation of each person and the celebration of collective accomplishments.

6.2.2.6. Help People Live in Authentic Community

It is Christian fellowship that not only cements the relationship in the community of believers, but also activates it for ministry (Gibbs 2005:101). Believers are called to build relationships with each other, and it is this relational unity which serves as the basis for their participation in ministry together. Segler says:

> "The New Testament presents the church first as a *fellowship of persons* in Christ (*koinonia*), and, secondly as a *functioning institution* (*ecclesia*)..." (Segler 1987:12).

By living in community, people will discover their call and ministry function. "No one discovers their true worth outside of community" (Gibbs 2005:102). The church is a living organism in which people discover their significance in the context of their relationship to others (Gibbs 2005:28). Spiritual gifts emerge and ministry is discovered when the 'joints' or 'ligaments' mentioned in Ephesians 4:16 are connected (Stevens and Collins 1993:135).

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Being joined to others helps people avoid "the two ends of the relational spectrum: independence and dependence (or co-dependence)" (Stevens and Collins 1993:128). Leaders must therefore facilitate the unity of the body by developing interdependence (Stevens and Collins 1993:126). They help people define their personal function within the body, while at the same time helping them understand what Stevens and Collins term "the lost art of joining" (1993:128). In this way, they help people minister as a corporate body, and not as isolated individuals. Ministering alongside others increases individual productivity. Furthermore, living in community ensures that people are cared for and that they themselves receive ministry while they minister to others.

One way to ensure that individuals are cared for while caring for others is for them to participate in small groups. Traditionally small groups consist of approximately ten people and serve the purpose of studying the Bible and praying together (Cladis 1999:127). However, small groups can also function as ministry teams and provide community, accountability, emotional support, spiritual growth, and mission outreach that will be needed to sustain long-term ministry effectiveness (Cladis 1999:127). Small groups have proven to be effective platforms through which all believers at different stages of maturity and development can minister successfully. They are also ideal environments in which to groom people for leadership (Young 1988:53).

6.2.2.7. Helping People Connect With the Secular Culture for the Purpose of Witness and Service

Despite the emphasis on every-member ministry that emerged between 1970 and 2000, the spiritual gifts which were needed for the Church's ministry to the world were largely ignored (Gibbs 2005:117-118). Emphasis continued to be placed on the gifts which assisted Christian leaders in their ministry, and those needed for the internal welfare and functioning of the local church (Gibbs 2005:118). Furthermore, the ministry of church leaders were often limited, even confined, to the

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domestic life of congregations (Smit 1995:40). Steven and Collins lay the blame for this with our current "preoccupation with ecclesia which defines ministry as what is done in the gathered life of the church (or in its expansion through evangelism), rather than the totality of life under the rule of God. Ministry is viewed as advancing the church rather than the kingdom." (Stevens and Collins 1993:140-141).

However, since ministry is intended to relate to all of life, Stevens and Collins say that it is becoming more evident that leaders should "Equip the church to be an open system interacting with systems outside of the congregation" (1993:126, 131). The church is called to serve its own members *and* its wider community (Gibbs 2005:101). One reason for this is that "The members of the congregation are ... scattered daily over a vast area and a variety of settings" (Smit 1995:40). By virtue of the time spent in "secular" areas, congregation members are ideally positioned to relate their faith to those same workplaces, homes and neighbourhoods (Cladis 1999:133). Leaders should therefore help people understand the significance of their ministry in other-than-ecclesial environments, and help to equip them accordingly.

The church's mission includes dealing with the social, political and spiritual structures of the world (Stevens and Collins 1993:144). Sunday Adelaja lists seven spheres of influence in society, all of which he says Christians should infiltrate and influence (2008:143-144):

1. Spiritual/social
2. Government/politics
3. Business/economy
4. Education
5. Media
6. Culture/entertainment
7. Sports

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Having penetrated these arenas, believers should then seek to "disciple" these areas by introducing a Christian ethos and bring a Christian worldview to bear on them, thereby redeeming them (Stevens and Collins 1993:145). Leaders also need to anticipate the changes that are required when ministering in non-ecclesial arenas. New ministries will inevitably be formed which may not benefit anyone in their congregations directly, since the base of the ministry may be located in secular institutions such as hospitals, or even communal places such as people's homes (Ogden 2003:162). Leaders will no longer be able to manage or monitor the complexity and diversity of these ministries and will need to develop creative approaches to ministry to ensure that there is sufficient cohesion between all the ministries. People will need to be equipped for new areas, and it may very well be mature believers who are more conversant with secular life who will do the equipping for new ministries, rather than Christian leaders alone (Adelaja 2008:144). Existing leader will need to solicit their help and train them to train others.

6.3. The Leader as Empowerer

Equippers are "empowerers" (Maxwell 1995:84; Means 1990:58). They move people from dependency to empowerment (Wright 2003:42). It is the role of leaders to empower others for ministry (Storey 1995:73). Through their influence, leaders "enable others to achieve what otherwise would never be achieved" (Means 1990:58). Their function in the Church is to "facilitate the ministry of the whole body" (Means 1990:47). Empowering leaders see the potential in others and "invest in a relationship with them that gives them the space to become everything God intended them to be", more particularly, "the space to use and develop the gifts that God has given them" (Wright 2003:42).

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6.3.1. The Importance of the Leader's Influence in the Empowerment Process

People find their place in ministry in relation to the projected role model of their leaders (Ogden 2003:184). Most people will be reluctant to assume ministry roles until they are empowered by leaders to do so (Maxwell 1995:202). Leer describes this as follows:

> "It is the nature of the congregation's leadership that more than anything influences how a congregation will function. At the centre of the leadership is one who can facilitate or block the enabling process in the congregation's life, namely, the pastor. For good or for ill, he or she is the focal point of the life of the congregation" (1989:97).

Enablement is synonymous with empowerment, and one way to interpret Ephesians 4:11 is to see ministers as "enablers" whose job it is to equip God's people (Martin 1991:52). However, Storey says that "Empowerment will not come within the church unless the clergy ... discover that their task is to equip and empower the laity" (1995:73). Empowerment is not about the abdication of responsibility on the leader's part. It is about "inviting others to share in the task of reshaping the world. If our people are not invited, they will either withdraw from involvement or grasp what power they can. Neither of these responses is conducive to furthering the Kingdom" (Storey 1995:74; also Smit 1995:39).

6.3.2. How People are Disempowered

Equipping leadership styles invert the traditional pyramid of authority and assist believers to attain the spiritual potential God has for them by equipping, supporting, motivating, and mentoring them (Schwarz 1996:22). Equipping leadership styles focus on the development and empowering of individuals.

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For this reason they also diverge from other leadership styles which overtly or inadvertently disempower people by laying emphasis elsewhere. By way of illustration, Equipping leadership styles are opposed to administrative leadership styles which focus on the efficient functioning or growth of the organisation. In order to achieve this efficiency, people may be used as instruments. Efficiency is the end, and the people the means to the end (Gibbs 2005:139). Empowering leaders do not "utilise" others to accomplish goals or visions (Adelaja 2008:125). Instead they realise that the empowerment of people should be a central focus of a ministry. Equipping leaders understand efficiency to be a by-product of an empowered people. It is not an end in itself.

Equipping leadership styles also stand diametrically opposed to leadership styles that are hierarchical and controlling because these approaches disempower people (Gibbs 2005:29). Hierarchical approaches to leadership control power by any combination of the following:

- Vesting power in select positions and job titles (Gibbs 2005:30).

- Requiring formal (theological) training to be completed before allowing people to minister (Cladis 1999:123).

- Preserving "closed" ordination whereby individuals are required to comply with certain perquisites before their ministry is recognised and endorsed.

- Maintaining closed leadership "inner" circles through the self-perpetuation of governing boards (Finzel 2000:105). In this scenario new board members are selected with the understanding that they assent to perpetuate the status quo (Smit 1995:41).

Disempowerment is also entrenched through institutionalism, i.e. through excessive governmental structures, bureaucratic policies and procedures, complex systems of control, centralised authority, and "top-down"

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management systems (Adelaja 2008:124; Gibbs and Bolger 2006:194, 197). Ogne and Roehl maintain that Equipping leadership paradigms do not view leaders as dictators or directors of others. Instead they view leaders as implementers of the collective vision, to facilitators of resources, the most of valuable of which are human "resources" (Ogne and Roehl 2008:14). Equipping leaders take care to ensure that they do not inadvertently disempower people either through their styles of leadership, or through organisational structures.

6.3.3. Ways in Which Equippers Can Empower Others:

Equipping involves releasing the potential, ministry and leadership of people (Davis 1995:14; Stevens and Collins 1993:89; Smit 1995:39). There are several things that Equipping leaders may do to achieve this:

6.3.3.1. Commit to Sharing Power

"Leadership is the process of giving power away, not collecting it" (Wright 2003:135). "Leadership emerges as power is shared rather than as authority is exerted" (Gibbs 2005:31). "Empowering others inevitably means yielding one's own power" (Gibbs 2005:88), and relinquishing control (Mallory 2001:30). Shawchuck and Hueser mention that leaders must learn to submit their own ego and agenda to God's intended future (1993:240). It is required of leaders that they be secure in their own calling and walk with God if they are to share "power" (Ogne and Roehl 2008:262; Wright 2003:15).

Wright contends that power is never actually in the hands of leaders, but in the hands of followers (Wright 2003:17). The power granted to leaders only ever exists when someone decides to follow and decides to accept the leader's influence (Wright 2003:17). Furthermore, people already have power and are empowered by God for their calling. Empowerment is not the granting of power, but the freeing of people to use the power and skills they already have (Gibbs 2005:89). Equipping leaders recognise

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this and remove the constraints that prevent people from engaging in their ministry (Gibbs 2005:89). They commit themselves to processes which incorporate the sharing of power in all of its forms.

6.3.3.2. Help People Discern Their Spiritual Gifting

Scripture make it clear that each person has been endowed with spiritual gifts which are to be used for ministry (Rom. 12:6-8; 1 Cor. 12-14; 1 Peter 4:10-11). Leaders must both discern the gifting of those they lead, and also help people discover their gifts themselves (Storey 1995:73; Ogne and Roehl 2008:61). Leaders "exegete the community" by helping people recognize the gifts of those in the community (Stevens and Collins 1993:1286). They "evoke" gifts (Means 1990:130). Gift-evoking is the process whereby leaders "motivate and fan the flames of desire for people to discover their gifts and be deployed accordingly" (Ogden 2003:180; also Maxwell 1995:84). By doing this, leaders "facilitate the functioning of the body under Christ's headship, as described in Ephesians 4:11-12" (Gibbs and Bolger 2006:192). There are several ways in which leaders can help others discover their ministry gifts:

- Teach and preach about spiritual gifts to create an awareness of the nature of spiritual gifts and their function in ministry. This can be done through regular preaching and teaching or through special seminars and workshops (Maxwell 1995:105; Ogden 2003:181).

- Hold "ministry fairs" in their churches and ministries at which different departments of the church or ministry can "publicize" areas of service which might be hidden to the congregation (Ogden 2003:181). These may be likened to secular career exhibitions (Ogden 2003:181).

- Expose people to ministry situations and allow them to experiment (Ogden 2003:182). One such environment in which people can be exposed to ministry opportunities and experiment in ministering is in

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small groups (Ogden 2003:177). Small groups provide excellent platforms in which believers can minister to each other and work together to minister to those outside of the faith community (Mitchell 1995:160).

6.3.3.3. Provide Opportunities for Service

Empowerment is permission-giving (Ogden 2003:175). People become empowered when they are granted opportunity, freedom and security (Maxwell 1995:187). "Empowerment includes valuing others ... and granting opportunities" for service (Gibbs 2005:89; Wright 2003:42). Leaders must deploy the potential of others (Ogne and Roehl 2008:62) and empower people to make individual contributions towards the organization's mission (Wright 2003:16). In missional leadership paradigms "Ordained clergy equip and release the multiple ministries of the people of God throughout the church" (Roxburgh and Romanuk 2006:12).

The "leader's service may prove to be a major liability if he seeks to perform every task himself" (Tidball 1999:109). Leaders should therefore resist the temptation to take upon themselves the responsibility to meet all the demands of ministry required of the congregations and organisations that they lead. When they do this, they create opportunities for others to minister and new roles emerge for others to involve themselves in (Ogden 2003:184). Wise leaders "make space" for others to minister alongside them (Ogden 2003:184).

Avenues should be provided through which people may serve in formal positions or informally through the natural processes of social interaction (Ogden 2003:182). This means that congregations must recognise and validate all ministry, whether it is in the midst of the congregation or in the "secular" arena. Computer databases can be developed which link people's ministry profiles to areas of service or people can be allowed to

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take the initiative for areas of service as they are led by the Lord (Ogden 2003:182).

(a) Basic Guidelines for Helping People Find Areas to Serve In

i. People should be trained and developed primarily in their areas of strength and spiritual gifting (Maxwell 1995:91). Attempts should then be made to guide people to serve in areas for which they have been gifted (Maxwell 1995:91).

ii. Leaders should adapt their approach to equipping to suit the personality and gifting of the individuals whom they are equipping, instead of using a simplistic, generic approach (Ogne and Roehl 2008:197; Maxwell 1995:84; Wright 2003:36). Leaders must also adapt their approach to training to suit the level of maturity of those whom they are leading (Wright 2003:39).

6.3.3.4. Give People Responsibility and Authority and Hold Them Accountable

John Maxwell maintains that empowering people is only achieved when people are given responsibility, authority and accountability (1995:101):

(a) Responsibility

Those who are equipped must be entrusted with the responsibility of their ministry (Means 1990:24). Empowering people includes delegating specific responsibilities to them (Davis 1995:15). Once duties have been delegated, leaders should avoid interfering in the work unnecessarily (Blackaby and Blackaby 2001:139). Each individual to whom responsibilities are delegated should be informed of what will be required of them. A clear outline of responsibilities helps avoid misunderstandings and conflict. In order to motivate them, people should also be made to understand the contribution that

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their individual role plays towards the overall success of the ministry or church.

(b) Authority

"Responsibility without authority disables, rather than empowers followers" (Wilkes 1998:181). It is only when people are given authority along with responsibility that they become genuinely empowered (Gibbs 2005:31; Maxwell 1995:102; Ogne and Roehl 2008:64). Since an Equipping leadership style is a "decentralized, permission-giving" style, all to whom responsibilities are given, must also be given a measure of authority that corresponds to their responsibilities (Ogden 2003:175). However, it is to be remembered that the heart of spiritual ministry is service (Means 1990:45). All ministry roles must therefore be thought of as opportunities to serve, and not as opportunities to assume positions of authority (Means 1990:46).

(c) Accountability

"True responsibility ... includes a willingness to be held accountable" (Maxwell 1995:104; Ogne and Roehl 2008:63). Although authority can be derived from a person's position, competence, personality, integrity or level of spirituality, true authority cannot actually be given or delegated (Maxwell 1995:102-3). It must be earned as people prove themselves worthy of it (Gibbs 2005:31; Maxwell 1995:102). This implies that true authority is inseparable from accountability.

It is when people are held accountable, that they take ownership of their ministry (Maxwell 1995:122). Ogne and Roehl mention that young leaders in particular may need to be held accountable and helped to follow through on agreed-upon commitments (2008:227). This is because they may struggle to stay focussed and remain

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motivated (Ogne and Roehl 2008:227). Holding people accountable requires that they be given honest and direct communication regarding their commitments to their responsibilities (Ogne and Roehl 2008:227). Both constructive criticism for areas in which they have not fulfilled responsibilities properly and praise for work done well should be communicated on a regular basis. Constructive criticism helps people maintain a proper work ethic, while affirmation for work done well ensures that people remain sufficiently motivated.

6.3.4. Invite Participation in Decision-Making

The Blackabies mention that, "Leaders are, by nature, decision-makers. However it is not wise for leaders to make all the decisions" (Blackaby and Blackaby 2001:136). "Group members should participate in major decisions that affect themselves ... Involved people do not feel disenfranchised; they are more committed to the decision after it is made when consensus is achieved" (Means 1990:144). "When people are involved in the planning and decision process ... they feel like part of a team [and] take ownership of the action" (Wright 2003:35). Authority must therefore be decentralised in such a way that those who are given responsibilities must along with it have the power to make decisions without having to refer the decisions for approval (Ogden 2003:174). Eddie Gibbs and Ryan Bolger say:

> "The Church needs to operate as a consensual process in which all have a say in influencing outcomes" (2006:192).

Not only must leaders invite people to share in decision-making processes, they must also show them how to do so. Leaders who help others to develop their own initiative strengthen them in their exercise of judgment and enable them to grow and become better contributors (Means 1990:161). Freedom must be given for others to express their ideas without fear of ridicule. Means says that leaders must help people clarify the possibilities and choices that lay before them, explain reasons behind

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actions, emphasize points of agreement, explore areas of differences, and help move discussions toward integration of facts and opinions (1990:180).

Decision-making should become a shared responsibility because groups are more likely to make better decisions than individuals since they can see issues from several different perspectives (Means 1990:44, 144; Miller 1995:48; Wright 2003:50). Consequently, leaders must be committed to due process when decisions need to be taken and must understand that divergent opinions regarding matters improve upon decisions. Leaders can allow others to help shape a ministry's vision and determine a ministry's direction, instead of feeling that the onus is upon them to do so. An empowering leadership style is an approach of "co-leadership" and is participative in matters of decision-making (Odom 2001:26; Gibbs and Coffey 2006:87). Empowering leader invite others to make meaningful contributions to shaping the future and culture of the organisation and see this process as integral to the organisation's success.

6.3.5. Give Public Recognition to All Ministries

Collins asserts that during the latter half of the twentieth century there was a shift away from an understanding of ministry as endowed upon a select few by special ordination (or commissioning). This was replaced by an understanding that ministry is the responsibility of every believer, and that the commissioning of every believer originates at their baptism (Collins 2006:30). "As such, ministry has come to be recognized as a gift that is universal among the baptized or churchwide" (Collins 2006:30). Empowering approaches to ministry therefore dispense with any semblance of a "two-class system of priest and people, clergy and laity, professional and amateur" (Watson 1989:250). Instead, the unique contribution of each individual is affirmed as vital to the success of the entire ministry's enterprise (1 Cor. 12:14-27).

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Jesus recognised people's contributions publicly (Matt. 26:10-13; Mark 12:41-44). The writings of the apostle Paul in particular, contain numerous examples in which the contributions of others were acknowledged with appreciation (Romans 16:1-23; Col. 4:7-15; Phil. 1:5; 4:3; 4:14-18; Philemon 1:10-13). Publicly recognising the service and contribution of each participant in ministry serves to build unity and organisational community (Wright 2003:134). An appreciation for the diversity of ministry helps overcome the egocentricity that sometimes accompanies leaders, and fosters a spirit of partnership rather than one of competitiveness. When people celebrate their successes together, relationships are built and respect is increased (Ogne and Roehl 2008:252).

Leaders can acknowledge the contributions of others in public and in private (Finzel 2000:62; Ogne and Roehl 2008:63; Stevens and Collins 1993:137). Leaders could use any communal gathering times to express appreciation for those who minister in some way. One common practice is for those who engage in short-term ministry events to report back to their home congregations on the event. Several ministries and churches also set aside a special "Consecration" service at the beginning of the year in which all who have committed themselves to serve in that year are prayed for. Churches could also hold volunteer banquets once or twice a year to which all who serve are invited (Warren 1995:347). All these are ideas which could serve to publicly endorse the ministry of the whole church.

Empowering leaders highlight the accomplishments of others, something that insecure leaders find difficult to do (Ogden 2003:170). "Personal security may be the most important quality of an empowering leader" (Ogden 2003:170). Leaders should therefore give credit where it is due.

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6.4. The Leader as Encourager

John Maxwell mentions that "People in our society are underencouraged" (1995:184). Yet the Church is to be an "affirming community" (Ogden 2003:182). Encouragement in its various forms is a vital component of the equipping process. Greg Ogden says:

> "An affirming environment allows God's people to develop and refine their gifts" (2003:182).

Leaders can intentionally encourage both their peers and their "subordinates" (Davis 1995:15). Encouragement builds a bridge between equippers and those being equipped. It also builds self-confidence and as sense of self-worth in trainees (Maxwell 1997:7). By encouraging them, equippers instil in people the desire and ability to do the work required of them (Maxwell 1995:84). Encouraging people builds their self-confidence and motivates them to achieve even more (Maxwell 1995:185).

The Microsoft Encarta Dictionary defines "Encourage" as a transitive verb which means:

1. To give somebody hope, confidence or courage
2. To urge somebody to do something: to motivate somebody to take a course of action or continue doing something
3. To foster something: to assist something to occur or increase

These aspects of encouragement complement the role of equipping others for ministry. All who minister will benefit from somebody who can instil a sense of confidence in them; who can motivate them; and who can help cultivate within them a desire to increase in their participation in ministry.

Encouragement was a prominent ministry of leaders in the early church (Means 1990:176). The following citations illustrate this::

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- "Judas and Silas, who themselves were prophets, said much to encourage and strengthen the brothers" - Acts 15:32, NIV.

- "I am sending him [Tychicus] to you for this very purpose, that you may know how we are, and that he may encourage you" – Ephesians 6:22, NIV.

- "[11]For you know that we dealt with each of you as a father deals with his own children, [12]encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory" – 1 Thessalonians 2:11-12, NIV.

As a leader, "Joseph, a Levite from Cyprus" was nicknamed "Barnabas (which means Son of Encouragement)" (Acts 4:36, NIV).

6.4.1 New Testament Word for the Ministry of Encouragement

Several New Testament words that are used to communicate a "ministry of encouragement" also help shed light on the importance of this leadership function:

6.4.1.1 Παράκλησις

This noun means "a calling to one's aid", and stems from the verb "parakaleo", itself derived from "para" (with; by the side) and "kaleo" (to call). Hence it means "an exhortation, encouragement" (Vine 1985:198). Παράκλησις means "calling to one's side (parakaleo) either for advice or for consolation (Robertson's Word Pictures on Acts 9:31). Thayer lists the various interpretations of Παράκλησις as (2009:no page numbers):

- a calling near, summons, (especially for help)
- importation, supplication, entreaty

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- exhortation, admonition, encouragement
- consolation, comfort, solace; that which affords comfort or refreshment
- persuasive discourse, stirring address
- instructive, admonitory, conciliatory, powerful hortatory discourse

In Acts 11:23, Barnabas is seen to have been sent to Antioch to encourage (Παράκλησις) the newly formed church there.

6.4.1.2. Προτρεπο

This verb means "to urge forward, persuade" (Vine 1985:198); "push on" (Robertson 2009: no page numbers); or "impel" (Vincent 2009:no page numbers). It is used of Appollos who according to Acts 18:27 did much to "encourage" believers in Achaia (NIV).

6.4.1.3. Παραμυτηεομαι

This compound verb is derived from "para" (with; by the side) and "muthos" (counsel, advice), and is variously translated as "encourage" (1 Thess. 2:12) or "comfort" (John 11:19, 31). In 1 Thess. 5:14 it is translated as "encourage" (NIV), "signifying to stimulate to the discharge of the ordinary duties of life" (Vine 1985:198).

In 1 Thess. 2:11-12, it refers to Paul, Silas and Timothy as leaders who "comforted" the church in their trials and urged them to live a life worthy of the Lord. John Wesley comments on 1 Thess. 5:11-12 and says: "By exhorting, we are moved to do a thing willingly; by comforting, to do it joyfully; by charging, to do it carefully" (2009: no page numbers).

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6.4.2. How Leaders Can Encourage Others

The work of a leader in encouraging others as part of the equipping process can take several forms:

6.4.2.1. Affirm Self-Worth and Competence

"True spiritual leaders assume the best of their volunteers" (Blackaby and Blackaby 2001:139). They show people "unconditional positive regard". "Unconditional positive regard" was a term coined by Carl Rogers to teach that every social interaction must be approached from an appreciation of others (Wright 2010:3). Leaders therefore communicate to each person their "intrinsic worth" (Finzel 2000:85). This is especially necessary in ministry where people sometimes associate their self-worth with their ministry performance. Leaders help people understand that they have inherent worth by virtue of their being made in the image of God (Gen. 1:26-27; 5:1; 9:6; 1 Cor. 11:7). Wright says that each person must be valued as a human being, having being created in the image of God (2010:1).

Leaders can also affirm the giftedness and contribution of each individual (Stevens and Collins 1993:129). They can communicate to each person that "they fervently believe in their God-given potential" (Ogden 2003:209) and that there are no "little people" or "little places" to serve in within ministries (Finzel 2000:129). Ogden says that leaders must provide "an atmosphere of acceptance in which someone can learn to be safe" and appreciate all the other people who serve in some area (2003:209).

The "need for affirmation and a show of gratitude is especially acute in voluntary organizations" since those who serve there usually do not receive financial remuneration or other material incentives for their efforts (Blackaby and Blackaby 2001:138). Hans Finzel says that research shows that affirmation motivates people more than financial incentives do

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(2000:54). People want to know that their sacrifices and contributions are making a difference (Blackaby and Blackaby 2001:139). Leaders should publicly recognize and thank volunteers who work alongside them (Blackaby and Blackaby 2001:139). They could also write short notes or cards or any other communiqué in which they thank individuals for their contributions or congratulate them for any work done well (Finzel 2000:58).

Affirmation is also necessary when people start out in ministry. It is at this time that people may lack self-confidence and need encouragement and reassurance until they develop competence, and along with it, self-assurance (Finzel 2000:56; Moynagh 2003:188). Words of encouragement and compliments for any small achievements expressed by leaders communicate to people a belief in them. This motivates them to press through their initial mistakes and failings and inspires them to continue on their journey of developing their ministry skills (Finzel 2000:56).

6.4.2.2. Give Praise for Work Well Done

The New Testament shows that it is in the nature of God to affirm those who have worked hard (Matthew 25:21, 23; Luke 19:17). Several passages reveal that those who ministered in some way were acknowledge publicly for their contributions (Romans 16:1-23; 2 Cor. 9:1-14; Philippians 4:3; Colossian 4:7, 9, 12-14). John and Henry Blackaby mention that in a similar fashion:

> "Leaders recognize the success of others ... giving credit when it is deserved. One of the greatest rewards a leader can give, even more than remuneration, is recognition. Leaders ought to be constantly praising their people for their accomplishments and acknowledging their contributions to the organization" (2001:138; also Byrd 2003:no page numbers; Finzel 2000:90).

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Conversely, leaders must not be jealous of those around them or compete with them for recognition (Moynagh 2003:188). Self-effacing leaders endear themselves to others (Blackaby and Blackaby 2001:139). Leaders should publicly recognise and thank all who minister in ministry together. In doing so, they alert people to the valuable contribution that volunteers make (Blackaby and Blackaby 2001:139). This public recognition also helps to promote unity and a culture of service among people.

6.4.2.3. Challenge Complacency

All people need others who will "guide and inspire, *challenge* and support" them (Wright 2003:27; *italics added*). Leaders should *constructively* challenge those whom they're equipping to be and do their best (Ogne and Roehl 2008:108). In doing so, however, "Leaders must constantly avoid non-scriptural motivational techniques; such as guilt, manipulation, intimidation, and superficial hype" (Davis 1995:15).

Although people will regularly require some form of motivation, challenging people is particularly necessary when they have reached a state of complacency or settled into certain "comfort zones". People grow when they are challenged to go beyond their current level of achievement (Maxwell 1995:96). In order to elicit continuous development, leaders must therefore support, challenge and motivate people to reach greater goals (Maxwell 1995:96). Leaders can start by setting small, easily-achieved goals. As people develop competency to minister at the initial level, leaders can then increase the complexity or difficulty of the goals (Maxwell 1995:96).

Leaders should at all times invite discussion regarding the goals set from those for whom the goals are set. Ideally goals should be manageable, measurable, easily communicated, written down, and then regularly reviewed (Maxwell 1995:96). This can be done by the leader sitting down and discussing the goals with the individual(s) concerned (Wright 2010:2).

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This form of challenge is constantly needed even when people have done well, so that they are inspired to do even better.

6.4.2.4. The Correct Use of Reproof: Constructive Criticism and Discipline

From time to time people may need to reproved, either by giving them constructive criticism or even by applying disciplinary measures. Leaders have the responsibility of confronting matters that may need addressing in people's lives or ministry (Ogne and Roehl 2008:253). If people are not doing their jobs well, this must be communicated to them as soon as possible (Finzel 2000:131). Confrontation is also necessary when people's behaviour is damaging to the morale of the group amongst whom they minister (Ogne and Roehl 2008:253).

Wright says that constructive criticism is a form of reproof and can be thought of as "caring confrontation" (2003:128). Leaders ought to give honest, constructive criticism since receiving such evaluation is part of the learning process (Maxwell 1995:104; Wright 2003:128). Leaders can hold regular work ethic appraisals and evaluations of how well individuals participate in communal ministry endeavours. In doing this, leaders help others identify areas of weaknesses and those areas in which they need further development. Appraisals also help identify areas in which development is taking place counterproductively. This helps stem the development and entrenchment of negative patterns of behaviour. Ogden says that confronting behaviour in this way is actually a means of exhortation (2003:210). Individuals should participate in the assessment process through conducting self-appraisals and inviting others to give confidential, constructive input. This develops "ownership and community accountability" (Wright 2003:129).

Discipline is another form of reproof. There may be times when a person's behaviour necessitates discipline and this may take the form of some penal measure (Cf. Matt. 18:15-17; 1 Cor. 6; 1 Tim. 5:20). Although

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this form of reproof may sometimes be applied incorrectly or be construed to be a counterproductive form of motivation, its purpose is not to inflict punishment, but to correct behaviour. It is positive in its intention, since it seeks to correct mistakes, check damaging behaviour and help identify problems which, if left unattended, may precipitate the need for censure or stronger penal procedures. Discipline is always remedial in its intention. It is never meant to be punitive.

(a) Principles Which Leaders Could Use When Giving Reproof:

i. *Ensure that there is healthy relational correspondence between the leader and the person(s) in question.*

Love for individuals and a desire for their personal welfare and development must the motivation behind every reproof (Hebrews 12:5-11).

ii. *Fully disclose all details and all factors which occasion disciplinary events in a spirit of love (Eph. 4:15; 29).*

Hans Finzel uses the acronym H.O.T. to describe the nature of such communication: Honest, Open, and Transparent (2000:131). Leaders do others a disservice when they withhold any particulars from people which have contributed to the situation. This is because people may not be aware of their shortcomings or the way in which inadvertent behaviour has been dysfunctional or detrimental.

iii. *Focus on the problem of the person's functioning, unless it has to do with issues of character or is related to the individuals' ethical behaviour.*

Reproof or discipline can hurt people when their mistakes or failings (what they have done - their actions and behaviours) are

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not distinguished from their personhood (who they are - their self-worth).

iv. *Maintain confidentiality and preserve an individual's dignity at all times* (Finzel 2000:89).

Means says that a "rebuke must be encouraging, not merely censuring or scolding. Sometimes ... leaders vent their own frustration and reveal their own hostility rather than cheer the church on to greater achievement" (1990:177).

v. *Discuss manageable, practical and tangible improvements to be worked towards to ensure that the matter is not repeated in the future.*

vi. *Discuss alternative solutions which may need to be implemented should the solutions proposed initially, not work.*

Leaders can also discuss any further actions which may be taken if the person fails to apply themselves diligently to correct their behaviour. Where even the first mistake or offence is of such a nature that immediate disciplinary action is necessary, leaders should leave room for repentance and for the person to be restored to their ministry.

vii. *End each encounter by highlighting the positive contributions the person has made and with an affirmation of their potential.*

6.4.2.5. Facilitate Supportive Relationships

Another thing a leader can do to encourage people is to help people build "encouraging relationships" with each other (Wright 2003:27). Because of the nature of their influence, leaders are always in the best position to help build relationships between those they are leading.

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Jesus often facilitated relationship-building. He helped the twelve apostles work through relational conflict (Mark 9:33-37). His influence served to maintain the unity in the group while their behaviour threatened to break the fragile relationships in their formative years together. He entrusted his mother and the apostle John into the care of each other (John 19:26-27). Paul likewise served as a "bridge-builder" between those who ministered alongside him. He sent Tychicus to accompany and encourage the newly-converted Onesimus as he reported back to the church at Colosse (Col. 4:7-9). He also mediated between Onesimus and Philemon as Onesimus returned home (Philemon 1).

Wright says that wise leaders are aware that those whom they lead need friends who will hold them accountable, listen, encourage, care for, and love them (2003:27). They recognise that they are unable to personally provide that level of care for everyone whom they are equipping, and so they help people forge encouraging relationships with each other (2003:27).

6.4.2.6. Instil Passionate Enthusiasm for Ministry

Leaders set the tone for others in the ministry. Shawchuck and Hueser argue that the "spirit" of a congregation is often a reflection of the persona or "spirit" of the pastor since the leader's spirit is often "projected upon the congregation" (1996:125). The spirit of the leader and congregation can be energizing and "inspire enthusiasm, devotion, high commitment to the group's purpose, and strong regard for relationships within the group" (Shawchuck and Hueser 1996:121). Alternatively, the leader's spirit can be "darksome" and their influence can provoke apathy, "lethargy and indifference for relationships in the group" (Shawchuck and Hueser 1996:121, 133).

Leaders must therefore give careful attention to the personal attitudes that they cultivate. James A. Richter says:

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> "One of the basic functions of leadership is to stimulate and focus the organization's spirit ... in the sense of [its] vitality or esprit de corps (James A. Richter in Shawchuck and Hueser 1996:120).

This "esprit de corps" influences a ministry's mission, structure and relationships because while "mission and ministry consume energy; a healthy esprit de corps generates energy" (Shawchuck and Hueser 1996:121). A leader who has a healthy attitude has a direct positive effect on people's motivation and work ethic (Maxwell 1993:28). During difficult times in an organization, a leader's disposition becomes even more important (Edmondson 2009: no page numbers). During such times, one responsibility of a successful leader "is to encourage those who look to him or her for leadership, to 'rally the troops' so to speak" (Edmondson 2009: no page numbers).

Through their example, leaders also inspire people on to personal growth. By displaying a positive attitude and encouraging others, Equipping leaders become "the cheerleaders of the body" (Ogden 2003:209). Ogden says the following of a leader's influence:

> "They are able to stir up joy and enthusiasm for the Lord's work. They could be called spark plugs, inciters and promoters. Like a coach at halftime igniting his team for action for the second half through a rousing pep talk, exhorters call people to be their best" (2003:209).

Through such motivation leaders inspire others to go places they would not go on their own, and attempt to do things they would never try on their own (Finzel 2000:14).

When leaders are seen to embrace the vision of their organization or ministry wholeheartedly, others will be inspired to do the same. Enthusiasm is contagious. It is only when a leader has this "attitudinal

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commitment" to a ministry's purpose that he or she can call others to participate in the ministry's vision. Leaders should communicate the vision of their ministry with clarity and with passion (Agee 2001:15; Finzel 2000:125). Edmondson says:

> "Great leaders ... [must] ...have a contagious enthusiasm about moving the vision of the organization forward. A team will rally around a leader with conviction" (2009: no page numbers).

In addition to the above, leaders can play an influential role in ensuring that the environment and ethos of their organization is one which is enjoyable and fulfilling to minister in. A positive, joyful, affirming atmosphere is conducive to good relationships and morale. Good relationships and morale are, in turn, essential for productive participation in ministry. Leaders should therefore ensure that people celebrate successes (Maxwell 1997:167) and that they choose positive, proactive responses to challenges. This is because it is these types of responses which will ultimately ensure that solutions are created (Covey 1989:70, 79). This is all the more important considering that people become reinforced in the paradigms in which they choose to respond to situations, whether positive or negative (Covey 1989:79). Leaders must therefore look for opportunities to instil joy in adversity (Matt. 5:12; Rom. 5:3, 11; Phil. 4:4-7); faith during daunting ventures (Matt. 17:20; 21:22), courage in affliction (Acts 14:22; 27:13-27; Rom. 12:12); hopeful endurance (2 Tim. 2:3; 4:5; Rev. 3:10), and zeal for ministry (Rom. 12:11; 1 Cor. 9:18-27) in others and in the culture of their organizations through their personal examples.

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CHAPTER 7: THE "OVER" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

"Before you are a leader, success is all about growing yourself. When you become a leader, success is all about growing others" - Jack Welch

"The growth and development of people is the highest calling of leadership" - Harvey S. Firestone

Introduction

As leaders mature and develop their leadership and ministry skills, their experience affords them the opportunity to assimilate all that they have learned into a compendium of knowledge which they are able to transmit to others. It is once leaders have reached this stage of their ministry, that the "Over" Equipping identities emerge. Leaders are now able to not only themselves engage in ministry more productively, but they are in a position to use their reservoirs of wisdom help develop others (Clinton 1988:177). The subsidiary "Over" leadership identities in which leaders function at this stage of their leadership development are as "Mentors", "Spiritual Directors" and "Spiritual Parents".

7.1. The Leader as Mentor

Shawchuck and Heuser mention that most people have a desire to have someone "spiritually older and wiser" to talk to about their future dreams, or present sufferings and confusion (1993:125). Mentors are those "special divine contacts" that God provides to offer assistance and guidance to others in their journey of development (Clinton 1988:130). Leaders who have matured in their own personal development are often sought after as mentors by others. They are flexible and patient and have the vision and

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ability to recognise the things which others need to help them develop (Clinton 1988:131). Clinton says that mentors "usually have a gift-mix that includes one or more of the encouragement spiritual gifts: mercy: giving, exhortation, faith, word of wisdom ... Mentors are people who can readily see potential in a person. They can tolerate mistakes, brashness, abrasiveness, etc. in order to see potential develop" (Clinton 1988:131).

The need for mentoring is especially acute in our society due to the fragmentation of the family, the speed of change which demands the constant learning of new skills, and society's mobility which separates extended family members (Johnson 2000:36). The Uncommon Individual Foundation, an organization committed to mentoring research and training, reported that mentoring was the third most powerful relationship for influencing human behaviour, after marriage and the extended family (Johnson 2000:36).

Mentoring is a recognised form of equipping (Finzel 2000:157) that is suitable "for people of all ages, all races, and all nationalities. And all of life" (Johnson 2000:42). As an equipping function, mentoring promotes "self-development and self-sufficiency" (Brounstein 2000:3; also Gilbert Bilezikian in Johnson 2000:40). Furthermore, mentoring is an essential complementary component of other equipping functions. For example, since it facilitates the personal development of others, mentoring can complement teaching. Shawchuck and Heuser say that, "*teaching and learning are not the same*. There can be much teaching, good teaching, and yet absolutely no learning at all.... Learning happens by mentoring, modelling, hands-on experience and reflection on the experience" (1993:125, italics in original). Finzel says that through direct contact and the building of personal relationships, one person can influence another more than sermons, seminars or any classroom experience (2000:46). Research has shown that while knowledge can be transmitted in a variety of forms and media, learning occurs in interactive relationships, of which mentoring is one (Wright 2003:44-45). Mentors commonly speed up the process of development in others and set patterns that last for a lifetime (Clinton 1988:132).

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7.1.1. Defining the Terms Mentor, Mentee and Mentorship

7.1.1.1. Mentor

The term "mentor" originated from the character "Mentor" in Greek mythology in Homer's Odyssey (Wikipedia Online Encyclopedia 2010: no page numbers). Mentor was the son of Alcumus who, in his old age, was placed in charge of Telemachus, the son of Odysseus. The goddess Athena later visited Telemachus, took on the disguise of Mentor and gave Telemachus counsel in certain matters (Wikipedia 2010:no page numbers).

A mentor is defined as "a trusted friend, counsellor or teacher, usually a more experienced person" (Wikipedia 2010:no page numbers). The words "teacher", "guide", "coach", or "wise, loyal advisor" are synonymous with mentoring (DeValve 2008:25). Mentors are also seen as influential senior sponsors or supporters (Dictionary.com 2010:no page numbers).

7.1.1.2. Mentee

The Wikipedia Online Encyclopedia relates the origin of the term "Mentee" as follows:

> "The student of a mentor is called a protégé. More accurately, for the recondite, the protégé would be called the telemachus (pl. telemachuses or telemachi). Sometimes, the protégé is also called a mentee. The -or ending of the original name Mentor does not have the meaning of "the one who does something", as in other English words such as contractor or actor. The derivation of mentee from mentor is therefore an example of backformation (cf. employer and employee)" (2010:no page numbers).

A mentee is also known as an "apprentice" (Wikipedia 2010:no page numbers).

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7.1.1.3. Mentorship/Mentoring

The Wikipedia Online Encyclopedia describes "Mentorship" as follows (2010:no page numbers):

> "Mentorship refers to a personal developmental relationship in which a more experienced or more knowledgeable person helps a less experienced or less knowledgeable person".
>
> "There are several definitions of mentoring ... Foremost, mentoring involves communication and is relationship based. In the organizational setting, mentoring can take many forms. One definition of the many that has been proposed, is 'Mentoring is a process for the informal transmission of knowledge, social capital, and the psychosocial support perceived by the recipient as relevant to work, career, or professional development; mentoring entails informal communication, usually face-to-face and during a sustained period of time, between a person who is perceived to have greater relevant knowledge, wisdom, or experience (the mentor) and a person who is perceived to have less (the protégé)' "
>
> "Historically significant systems of mentorship include traditional Greek pederasty, the guru - disciple tradition practiced in Hinduism and Buddhism, Elders, the discipleship system practiced by Rabbinical Judaism and the Christian church, and apprenticing under the medieval guild system".

J. Robert Clinton defines mentoring as:

> "the process where a person with a serving, giving, encouraging attitude, the mentor, sees leadership potential in a still-to-be-developed person, the protégé, and is able to promote or otherwise significantly influence the protégé in the realization of potential" (1988:130)

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7.1.2. Biblical Precedents of Mentoring

Although the Bible doesn't use the words "mentor", "mentee", or "mentoring", it frequently refers to relationships which are considered to be successful mentoring relationships (Jones et al 2004a: no page numbers). University Christian Fellowship describe the biblical emphasis of mentoring as follows:

> "Mentoring is a biblical idea. Although the word 'mentor' itself is never used in Scripture, the principles applied when using that terminology are found throughout the biblical text. We see numerous examples of mentoring relationships taking place throughout the Bible. In some cases, individuals were involved in multiple mentoring relationships. Sometimes mentoring happened on a one-to-one basis, and in other cases, mentoring took place in a group setting. However, the group was always small enough to listen to, and interact with, each individual. Jesus mentored 12, sometimes three and, on rare occasions, one" (2010:no page numbers).

Mentorship is also closely linked to the Biblical notion of discipleship (Russell and Briscoe 2003:27) since Biblical notions of mentoring all have "disciple-building" as their goals (Moore 2010a: no page numbers). Moore also considers disciple-making to be the "goal" of mentoring processes (2010a: no page numbers).

One aspect that is unique to biblical mentoring is that it goes beyond singular mentoring processes, occasional relationships or parochial purposes (Moore 2010a: no page numbers). Instead, with the help of the Holy Spirit, Christian mentors seek to assist others to accomplish the whole of God's will for their lives (Moore 2010a:no page numbers). They help others improve spiritually, emotionally, physically, intellectually, and socially in order to help them face every situation and challenge ahead of them (Jones et al 2004a:no page numbers). Jesus'

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approach to mentoring illustrates a second emphasis of Biblical mentoring. This is that Christian mentors always focus their efforts on developing the mentees' relationships with God (Jones et al 2004b:no page numbers). Waylon Moore concurs with this concept and says:

> "Mentoring is a deliberate, encouraging relationship in which the mentor seeks to spiritually lift another person to his/her full potential in Christ" (2010b: no page numbers).

7.1.2.1. Different Forms of Mentoring in the Bible

There is a wide diversity of mentoring relationships recorded in Scripture. These relationships are mentioned below, in no particular order of importance:

(a) *Leaders* as Mentors

Leaders often served as mentors in the Bible. The University Christian Fellowship see all of the following as examples of leaders assuming the responsibility of mentorship (2010:no page numbers):

> "Moses mentored Joshua and the elders of Israel. And Joshua mentored the other remaining leaders of his army. Eli mentored Samuel. Samuel mentored Saul and David. Ahithophel and Nathan the prophet also mentored David. David became Israel's greatest king. David mentored his army commanders and government officials to establish the united nation of Israel. David also mentored Solomon. Solomon mentored the Queen of Sheba, who returned to her people with his wisdom in the form of Proverbs that applied God's laws. Elijah mentored Elisha. Elisha mentored king Jehoash and others ... Priscilla and Aquila mentored Apollos, and this resulted in a much-improved ministry for Apollos ... And finally, Jesus mentored the twelve apostles who established the Christian church. The apostles mentored hundreds of other leaders,

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including Paul. Paul mentored Titus, Timothy, and many others. Timothy mentored 'faithful men' such as Epaphras. Epaphras and the other faithful men mentored others also, which led to a chain reaction that resulted in dozens of new churches in Asia. Ultimately, this specific mentoring chain is the beginning point of our churches today."

(b) The Preparation of Protégés for Ministry

Another common mentoring theme for leaders in Scripture is for leaders to be groomed through Mentor-Protégé relationships. This mentoring relationship is one in which one person (the mentor) - regarded as senior by virtue of their age, experience, expertise or accomplishment - takes someone else junior to them (the protégé) and "shows them the ropes" (Finzel 2000:48). A protégé differs from other mentees in that protégés will implicitly understand, or be told explicitly that they are being "groomed" to take over leadership or ministry from their mentors (Finzel 2000:48; Clinton 1988:83).

A mentor/protégé mentoring relationship is one that is often developed in order to ensure leadership succession. In the Bible, mentors sometimes resigned themselves to grooming one protégé at a time - the person who would succeed them. This was the case with Elijah (the mentor) and Elisha (the protégé). However, it was also common for several protégés to be trained by a mentor. Where several protégés *were* prepared, one of them would sometimes assume the mentor's mantle upon the mentor's retirement or death. However, all protégés would follow in the mentor's footsteps by continuing the ministry which the mentor was engaged in.

Jones et al, consider the relationship that existed between Moses (mentor) and Joshua (protégé) to be a prime biblical example of a healthy mentor/protégé mentoring relationship (2004a:no page numbers). They see the following key mentoring processes illustrated in Moses and

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Joshua's relationship (Jones et al, 2004a:no page numbers):

- *assigning* the mentee preliminary stretch tasks (Exodus 17:9)
- depending on the mentee's initial performance, making *additional assignments* requiring more skills and responsibilities (Numbers 13:16)
- inviting him (or her) to *key events* (Exodus 32:17)
- allowing the mentee to *observe the mentor* in action (Exodus 24:13-14)
- *affirming* the mentee for achievements (Deuteronomy 31:7-8)
- *stepping aside* to let the mentee succeed (Numbers 27:15-23)

In the Bible, mentor/protégé relationships were initiated in different ways:

i. God would Elect a Protégé

There are several examples where God specifically instructed existing leaders to adopt others as their protégés. This was the case with Moses and Joshua (Numbers 27:18-23), and with Elijah and Elisha (1 Kings 19:16). Jesus commissioned the twelve apostles in a similar way (Matt. 28:18-20), although he anticipated that all believers would continue the ministry that he had begun (Luke 12:42; Acts 1:8).

ii. The Succession of Leadership as a Biblical Leadership Principle

Apart from clear commands from God, there are also Scriptures that imply that leaders should consider the raising of successors to be standard practice amongst leaders (Numbers 11:29; 2 Timothy 2:2).

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iii. Leadership Prudence

In some situations, existing leaders displayed clear foresight by adopting successors to ensure ministry continuity (Titus 1:5). This was the case with Paul and Timothy. It was for this reason that Barnabas also mentored John Mark (Clinton 1988:131).

Although mentoring relationships are initiated in various ways, Robert Clinton suggests that what we can learn from Scripture is that "emerging leaders can expect to cross paths with mentors early on and be significantly helped by them in early development" (1988:148). Similarly, Clinton says that "Mature leaders can expect to be used as divine contacts and mentors" (1988:148). In every mentorship relationship, God uses the mentoring process to speed up the protégé's development and to set healthy patterns that will last for a lifetime (Clinton 1988:132).

(c) Peer Mentoring

Not all mentoring relationships need to assume a top-down or a senior/junior relational approach in order for mentoring to take place. Scripture also contains numerous examples of peer mentoring relationships. Peer mentoring relationships are lateral or horizontal mentoring relationships. These are relationships in which there is no status, seniority or authority assumed by either person serving as the mentor. Peer mentoring relationships are reciprocal agreements between people in mutually-beneficial relationships. All involved are committed to receiving input from others for their own personal development, while at the same time committing themselves to contributing to the development of those from they have benefitted. Jones et al consider Joshua to have eventually become a colleague of Moses, rather than remaining a protégé for the duration of Moses' life (2004a:no page numbers). David grew as his "mentor-peer", Jonathan, introduced him to political leadership (Moore 2010a:no page numbers). In the New

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Testament, Priscilla and Aquila mentored Apollos (Acts 18:26). Peter had some type of mentoring relationship with Barnabas (Galatians 2:11-13). Barnabas then imitated the method that he had benefited from, by mentoring Mark and Paul. Through Paul, God "erected a chain of Spirit-filled, world-changing mentors and church planters" (Moore 2010a:no page numbers).

(d) "Body" Mentoring

In the Bible, at a very basic level, all believers are seen to be involved in "Body" mentoring. This is mentoring that takes places as all believers within the body of Christ contribute to mentoring one another while at the same time receiving a degree of mentoring. This is perhaps anticipated in Scriptures such as Proverbs 27:17:

- As iron sharpens iron, so one man sharpens another (Prov. 27:17 NIV)
- People learn from one another, just as iron sharpens iron (Prov. 27:17 GNB)

The concept of "body" mentoring stems from the New Testament concept of the Church as the "body" of Christ (Ephesians 1:22-23; 4:12). The relationship of mutual dependency of each individual within the body of Christ necessitates ministry to each other, part of which is "mutual-mentoring". Romans 15:14 is one text that elucidates this concept of mentoring in the New Testament:

- "I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another" (Rom. 15:14, NIV).

Mentoring influences are not restricted to the influence of leaders upon others. Mutual influence takes place all the time when members of the

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Church interact. Even the apostle Paul anticipated receiving positive input into his life through his mutually-beneficial interactions with the church in Rome (Romans 1:11-12). Several other passages demonstrate that "body-mentorship" was to be reciprocal: 1 Cor. 14:26; Colossians 3:16; 1 Thess. 5:11; Hebrews 10:24-25.

(e) Familial Mentoring

Another biblical dimension of mentoring takes place between family members. The positive influence that one family member has on another to promote spiritual growth and the development of general life-skills can be included in the general ambit of mentoring.

Traditionally, mentoring is considered as something that takes place between individuals who are not family members. However, an expanded Biblical concept of mentoring includes the notion that "God builds through family" also (Broocks 2003:149). Familial mentoring has it's origins in the concept of parents being entrusted with the spiritual development of their children and the preservation of faith (Broocks 2003:149; Henry 2008:33). Parents are regarded as being their children's "primary faith influencers" (Haynes 2009:47). Henry says that homes are intended by God to be the first and primary places of catechism (2008:35). This responsibility is first made explicit in Genesis 18:19, and is part of the conditions that were attached to the fulfilment of the covenant that God made with Abraham. Abraham assumed the responsibility for initiating every male in his household into the covenant that God had made with him (Gen. 17:23-27; 21:4).

Scripture reveals that children were to learn faith from their parents, and parents were commanded to make the home and family environment the primary place of instruction (Ex. 12:26-27, 13:14-15; Deut. 4:9-10; 6:1-9. Cf. Malachi 2:15). Haynes explains that the reason for this is that:

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> "the single most important experience in a person's life is his or her family of origin. Everything flows from the original familial relationship ... God's plan for spiritual formation places the family in the lead when it comes to equipping the next generation" (2009:36).

In the New Testament Andrew was instrumental in introducing his brother Peter to the Lord (John 1:40-41). Timothy inherited his faith from his mother Eunice, who in turn, had inherited it from her mother Lois (2 Tim. 1:5). The responsibility of parents to instruct their children in the ways of the Lord are once again echoed in Ephesians 6:4.

Furthermore, familial mentoring was not confined to issues of faith and spirituality. Jethro mentored his son-in-law Moses in the art of leadership, management and delegation (Exodus 18). David instructed his son Solomon as to what he should do when assuming the throne (1 Kings 2:1-9).

(f) Intergenerational Mentoring

In the Bible, we also see a further extension of familial mentoring – intergenerational mentoring. Not only were parents to ensure that faith was transmitted to their children, but each existing generation was to instruct the following generation in the ways of the Lord (Psalm 44:1; 71:18, 78:1-7; 145:4, Isaiah 38:19; Joel 1:3; Cf. 2 Tim. 2:2). Although there is not as great an emphasis on intergenerational mentoring in the New Testament as in the Old Testament, the principles for spiritual development found in both the OT and the NT are to be regarded as being equally valuable (Haynes 2009:37). It is only when the mentorship principles of both the Old and New Testaments are taken together that we have "the whole counsel of God's Word" (Haynes 2009:37).

University Christian Fellowship calls the mentoring that takes place between generations "cross-generational" mentoring (2010:no page

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numbers). Brian Haynes cites the example of the church in which he serves (Kingsland Baptist Church, Texas), that has developed a "Generational Team", which seeks to minister to people according to their generations, and across generations (2009:47). Intergenerational mentoring recognises that in addition to the affinity that develops between members of nuclear and extended families, there is an affinity that develops between the people of each generation.

The principle of intergenerational mentoring taken from the Scriptures mentioned above places the responsibility of mentoring each successive new generation upon the existing generation which has come to spiritual maturity. University Christian Fellowship mention that "[E]merging generations recognize almost naturally that they have a lot to learn, and the Bible affirms a relationship model that can be used to meet that need", namely "cross generational" or intergenerational mentoring (2010:no page numbers). Judges 2:9-10 reveal the regrettable consequences where intergenerational mentoring failed to take place.

(g) Upward Mentoring

Occasionally in the Bible we also see examples of those in senior positions being mentored by others who traditionally would be considered to be subordinate, or "junior" to them in terms of authority, experience and age. In these situations, instead of the traditional "downward" mentoring flow, the mentorship flow is "upward". In other words, a senior person is mentored by one who would traditionally be considered to be the lesser in status, age or experience. University Christian Fellowship (2010:no page numbers) cite the following as examples of this phenomenon:

> "Mordecai mentored Esther. Esther mentored King Artaxerxes, which led to the liberation of God's people ... Daniel mentored Nebuchadnezzar, who humbled himself before God".

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Waylon Moore notes that in Israel kings were often mentored by their religious teachers (2010a:no page numbers). Similarly, although Timothy was young in age, he was admonished to set an example for all believers, including those senior to him (1 Tim. 4:7). "Upward" mentoring recognises that in mentoring relationships both the mentor and the mentee mutually influence each other (Wright 2003:47). It also acknowledges that when God wants to commission someone to serve in a mentoring or influential capacity, it is His Spirit that facilitates the growth and influence, not the individual He uses. God does not require that His mentors acquire experience, status or any other form of seniority in order to qualify to be used by Him. Joshua, Gideon, David, Daniel and Jeremiah in the Old Testament, and John Mark and Titus in the New Testament are further examples of individuals who were used to exert influence at a time in their lives when others would've considered them to be too young and inexperienced for the task.

7.1.3. Additional Forms of Mentoring

In the secular arena, as mentorship has gained acceptance as an important means of developing others, it has also undergone significant development. Each of these developments has helped to further broaden the definition of mentorship and have helped to expand its application. This has resulted in a wider diversity of forms of mentoring. When added to the range of Biblical forms of mentoring, the additional developments and mutations of secular forms of mentoring help reveal the wide scope of influence that mentorship embraces. Some of these developments and applications are:

7.1.3.1. Mosaic Mentoring

In 1979 Robert Davis and Patricia Garrison wrote a master thesis listing the following as examples of the roles of mentors:

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> "cheerleader, coach, confidant, counsellor, developer of talent, 'griot' (oral historian for the organization or profession), guardian, guru, inspiration, master, 'opener of doors', patron, role model, pioneer, 'seminal source', 'successful leader', and teacher" (Vollmer 2010:no page numbers).

These varied roles gave rise to the term "mosaic mentoring" and identified mentorship as a multifaceted and broad-based endeavour that could take place in non-traditional settings (Vollmer 2010:no page numbers). The term "mosaic" also made reference to the fact that all people could participate in mentoring someone else, whether formally or informally. This was particularly applicable to "faith-based organizations" (Vollmer 2010:no page numbers; also Wikipedia 2010:no page numbers).

7.1.3.2. New-Hire Mentorship

"New-Hire" mentorship describes the process that takes place when, for example, newcomers to organizations (protégés) are paired with more experienced people (mentors) in order to facilitate their integration into the organization (Miller 2011:no page numbers). Mentors provide newcomers with information, good examples, advice, and help them develop networks in the organization (City of Mesa 2011:no page numbers). Often these processes take the form of structured programs which are designed to train newcomers and help them assimilate organizational culture (Miller 2011:no page numbers).

7.1.3.3. High-Potential Mentorship

"High Potential" mentorship describes the process used to groom up-and-coming employees deemed to have the potential to move up into senior leadership roles (Abudi 2009:no page numbers). Here the employee (mentee) is paired with a senior level leader (or leaders) for a series of career-coaching interactions. As part of the process, the employee may

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be exposed to working in several different areas within the organization for small periods of time in order to learn the organization's structure, culture, and methods (Abudi 2009:no page numbers).

7.1.3.4. E-Mentoring

"E-mentoring" is a means of providing mentorship using e-resources (electronic and internet resources). "Telementoring" (the use of telephonic communication) was one of the forerunners of implementing communication technology in the process of mentoring. Many early e-mentoring programs used e-mail communication to link mentors and mentees. Conventional e-mentoring projects tend to rely on web-based solutions. Online software allows both mentors and mentees to log into a secure online environment where they can converse under supervision of moderators and coordinators (Wikipedia Online Encyclopedia 2010c: no page numbers). Staffordshire University describe e-Mentoring as follows:

> "E-mentoring is a relationship that is established between a more senior individual (mentor) and a lesser skilled or experienced individual (mentee), primarily using electronic communications, and is intended to develop and grow the skills, knowledge, confidence, and cultural understanding of the mentee to help him or her succeed" (2011:no page numbers).

7.1.3.5. Blended Mentoring

"Blended mentoring" is a mix of the traditional personal, face-to-face, on-site mentoring and e-mentoring (European Journal of Open, Distance and E-Learning 2011:no page numbers). The blended mentorship programs can be initiated with the completion of online surveys or aptitude tests. They can then be followed up by the mentor providing an interpretation of results, either via pro-forma feedback templates, e-mail (cyber-counselling) or telephonic correspondence. This form of

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mentorship is popular in short-term mentoring programs such as online/correspondence education (European Journal of Open, Distance and E-Learning 2011:no page numbers).

7.1.3.6. Reverse Mentoring

"Reverse mentoring" describes a mentoring relationship where the typical mentorship roles are reversed. In reverse mentoring the mentor may be younger and have less general experience than the mentor (Starcevich 2011:no page numbers). Anne Rolfe describes reverse mentoring as follows:

> "Based on old paradigm mentoring where a more senior person (in terms of age, position or experience) mentors a junior, reverse mentoring places the more junior person as the mentor" (2011:no page numbers).

Reverse mentoring takes place because the mentor has more knowledge in a particular area than the mentee, or because the mentee seeks the perspective of the younger generation (Starcevich 2011:no page numbers). "Examples are when young internet or mobile savvy Millennial Generation teens train executives in using their high end Smart Phones" (Wikipedia 2010:no page numbers). The executives in turn offer the insights into business that they have acquired over time. Since, generally-speaking, mentees have greater reserves of knowledge, skill and experience, reverse mentoring relationships tend to be formed for specific purposes and for shorter periods of time (Starcevich 2011:no page numbers).

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7.1.4 How to Mentor:

The following are guidelines for the practice of mentoring:

7.1.4.1. Stages of Mentoring Relationships

Every mentoring process goes through several distinguishable stages or phases. Ken Lawson notes that mentoring relationships go through three stages (2009:176):

- Stage 1: "The conception: how the mentor and mentee find each other and agree to embark upon a relationship".

- Stage 2: "The development of the relationship which involves establishing goals, challenging assumptions, and building confidence in the mentee and the relationship"

- Stage 3: "The closure of the relationship and how to make sure the end of the relationship is positive, not negative".

Connie Bullis uses a phase model to describe the mentoring process (Wikipedia Online Encyclopedia 2010:no page numbers):

- Initiation Phase - initially, the "mentee proves himself or herself worthy of the mentor's time and energy."

- Cultivation Phase - the actual coaching in which "a strong interpersonal bond between mentor and mentee develops."

- The Separation Phase - "the mentee experiences more autonomy."

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- The Redefinition Phase - ultimately, there is more equality in the relationship and roles are "Redefined"

In looking at the actual practice of mentorship, this thesis will delineate the mentoring relationship into three phases:

- The Preparatory Phase
- The Implementation Phase
- The Concluding Phase

(a) The Preparatory Phase

The preparatory phase of mentoring relationships embraces the initial, preliminary work that needs to be arranged if the relationship is to be successful.

i. Initiating Mentoring Relationships

Mentoring relationships can be initiated by either mentors or mentees. Traditionally mentoring relationships are started by younger individuals who seek someone to help them on the path to maturity or to help them develop in some area (Johnson 2000:36). Mentoring relationships are also initiated during transitional periods in people's lives when they seek guidance in making important life decisions about their futures (Wikipedia Online Encyclopedia 2010:no page numbers). Experienced mentors may also start a mentoring relationship with someone whom they believe to have potential. Furthermore, we have also seen that God may initiate mentoring relationships as was the case with Moses and Joshua (Numbers 27:18-23), and with Elijah and Elisha (1 Kings 19:16).

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ii. Identifying Those Who Will Be Mentored

Since mentoring relationship are often personal relationships, careful consideration must be taken by mentors as to whom they will mentor. "Like tends to attract like" (Broocks 2003:189), and mentoring relationships work well when mentor and mentee share common interests (Wikipedia Online Encyclopaedia 2010:no page numbers). Although mentors and mentees need not share the same type of personality, mutual respect is an essential ingredient if the relationship is to be effective (Lawson 2009: 185). Below are some qualities that mentors should look for in prospective mentees:

- A desire to learn and to achieve personal growth and professional goals (Foster 2010:no page numbers). Mentees should demonstrate a large degree of "teachableness" and a desire to develop new skills or acquire ongoing knowledge (Lawson 2009:187).
- Mentees should also demonstrate that they are spiritually gifted to serve in the ministry areas in which they desire to be developed (Lawrenz 2003:26). Since mentoring entails the development of latent potential, mentees should demonstrate a certain degree of commitment and proficiency in areas already entrusted to them (Russell and Briscoe 2003:25, 27).
- Mentees should have a reputation for faithfulness in small things (Matt. 25:21).
- Mentees also need to exhibit the ability to receive and give honest and constructive feedback (Foster 2010: no page numbers). This includes the ability to receive correction, a willingness to learn from mistakes and the ability to submit to authority.
- Russell and Briscoe also mention that the following qualities are important qualities for prospective mentees to have: spiritual

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maturity, a genuine love for people, a servant spirit and the ability to work as part of a team (2003:25).

iii. Discuss the Purpose and Nature of the Relationship

Before the mentoring relationship commences, both the mentor and mentee should clarify their expectations of the process. Mentoring relationships require "openness, hospitality *and boundaries*" (Johnson 2000:38, *italics added*). Johnson says:

> "Mentors do not want mentees to expect too much or too little. Both problems can be avoided if expectations are discussed openly. Everything from 'Is there homework?' to 'Who pays for the coffee?' should be agreed upon ahead of time so that there will be mutual understanding. Unrealistic expectations can come back to haunt [mentors] later" (2000:38).

Agreeing on expectations will also help the mentor focus on the real needs that mentees have. Often mentors have large reserves of knowledge and experience and may address perceived needs based on their own ministry journey, instead of addressing the mentee's unique, actual needs. Waylon Moore describes the need to discuss the nature of mentoring meetings as follows:

> "Mentoring needs to be done by choice, rather than chance ... early on we need to clarify our expectations, if the friendship began as simply a loose time of counselling, for instance. This will neutralize potential relationship problems. Agree on a meeting place, a time and its length. Discuss together some perimeters about topics, goals, and how often you will meet. Get some agreement to complete a specific study or ministry you do together" (2010b: no page numbers).

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The Orthodox Women's Ministries and Education Network (O.W.M.E.N.) require that mentees select a focus area in which they would like to be mentored before mentors are assigned to them (Orthodox Women's Ministries and Education Network 2010:no page numbers).

iv. Determine Meeting Parameters

Mentors and mentees should agree upon the length and frequency of meetings, as well as the times and places where meetings will take place (Johnson 2000:38). The period over which the mentoring will take place should also be discussed. Once this time period has been set, the possibility of extending the relationship can be discussed once the initial period has been completed.

However, while noting the need to set time constraints for the mentoring relationship, it must be noted that mentoring is a *process*. Effectual mentoring cannot be achieved by the application of a "few key principles" (Johnson 2000:42). Johnson says, there is "no short cut for equipping people to become theologically astute, godly in character, and competent in ministry" (2000:42; also Moore 2010b: no page numbers).

(b) The Implementation Phase

The implementation phase is when the actual meetings can commence. The following are guidelines for meetings:

i. Create an Environment of Trust

Mentoring relationships are very personal relationships. During the season of mentorship, both the mentors and mentees share information that may include disclosure of very personal matters that will require confidentiality. One way that mentors can lay the

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foundation for this atmosphere of trust is to start by first sharing their journey in ministry, including some of the personal struggles they have faced (Johnson 2000:38).

ii. Listen

"Attentive listening is the key" to good mentoring relationships (Johnson 2000:38). All mentors "need enhanced listening skills" (Gibbs 2005:190). Mentors must avoid presuming to know what mentees are thinking and avoid making assumptions about what the needs of mentees are, or what it is that mentees need to hear (Johnson 2000:38). Rather, by listening to mentees, mentors are able to distinguish between the true and perceived needs of mentees (DeValve 2008:26).

iii. Ask Good Questions

While mentors will help provide answers to many of the dilemmas that mentees encounter, they are not to do so indefinitely. This helps avoid the mentee becoming dependent on the mentor. Instead, mentors must ask mentees questions that stimulate their own problem-solving skills (Johnson 2000:41). Mentees are also less likely to take offence if they are led to identify their own shortcomings, as opposed to mentors pointing these out. Mentors could ask mentees to regularly come to mentoring sessions with two or three pertinent questions that they have (Johnson 2000:41). These questions could form the basis for discussion and reflection. Below are some of the different types of questions that will help mentees think critically:

- Probing Questions

Probing questions challenge mentees to question superficial assumptions they may entertain regarding different issues. Probing

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questions encourage mentees to consider the underlying issues regarding matters and then to develop their own personal convictions. This is as opposed to mentee simply adopting the assumptions of authority figures. Examples of probing questions are:

- Why do mentees hold to the doctrines that they do? Where there are several legitimate alternatives to certain issues, why have they adopted the particular viewpoint that they have?
- Do they understand the arguments of opposing points of view? If so, how would they respond to those who hold them? Are they able to see the weaknesses in their positions and the strengths of the positions of others? For example, when addressing sins, such as social injustices, do they understand the complex interplay of economics, politics, and history that have led to present-day situations? Or, do they summarily denounce such complex situations as indicative of the depravity of humankind?

- Questions of Self-Reflection

These are questions which help mentees develop an understanding of themselves. They help mentees separate symptoms that manifest in their behaviour and ministry from the underlying root causes. They can be used to help identify hidden, subconscious "behaviour drivers", such as motives, phobias, unresolved conflict and emotional or other hurts that have not been resolved. They also help mentees identify their personal strengths and weaknesses. Dealing with these matters may bring repressed issues to the surface and elicit strong emotional reactions. However, this is one of the motivations behind mentoring. Mentoring should provide a relational environment of trust in which wise mentors can help mentees work through issues that pose potential hindrances to their

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personal development and ministry effectiveness. Examples of self-reflection questions are:

- What pain have mentees experienced in life, and what were the effects of that pain (Johnson 2000:41). How well has that pain been resolved?
- Which types of people do mentees find easy to relate to and why? Which behaviours in people and what types of people anger them, and why? How is their relationship style or their communication style impacting their ministry? (Johnson 2000:41).
- How do they manage stress? How do they manage relational conflict? When, and in which areas are they more prone to be tempted? What measures are in place to deal with sin and temptation in their lives?

- "Perspective" Questions

Mentors help mentees understand the broader framework in which they live and minister by asking them questions of perspective. They help them understand the role that they have to play within these larger frameworks. Perspective questions also help mentees to take a long-range view of their life and ministry. They help mentees understand how to pace themselves in ministry, and how to work alongside others in order to accomplish something bigger than themselves. Furthermore, perspective questions help mentees distinguish the important from the urgent, and that which they do that keeps them busy from that which makes them effective. They help mentees to stay "on course" and to minister purposefully. Examples of perspective questions are:

- Have they been able to discern God's purposes in leading them along the path of ministry that they are now on? What have been the defining moments of their development in ministry?

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Where are they currently at in their development, and where do they think God is taking them in the future?

- Do they find it easier to work alone or collaboratively (in a team setting)? Why is this? What is the biggest contribution that they could make to collaborative (team) ministry?
- What do they perceive God to be doing in the world? What trends do they see in ministry? What changes do they see taking place in society? When they consider the answers to these questions, is there anything in their approach to ministry that may need to change in order to be more effective?

iv. Serve as a Sounding Board

In addition to asking mentees questions, mentors can also serve as "sounding boards" and "advisors" for mentees (Gibbs 2005:190). Because mentors have been exposed to a wide variety of ministry situations they are able to provide advice and direction to others (DeValve 2008:28). During the course of their lives, they have gathered a wealth of life and ministry experience. They will have faced many dilemmas and have processed their experience. Mentees will want to draw on those experiences. Mentors need not withhold the sharing of their life and ministry experience for fear of unduly influencing mentees. To overcome this, mentors can invite mentees to ask them questions regarding certain matters and then share whenever requests are made of them.

v. Serve as a Resource Person

Mentors can serve as resource people (Gilbert Bilezikian in Johnson 2000:40). Throughout their lives, mentors will have built up a wealth of resources that have enabled them to minister well and that have enabled them to grow and develop in ministry. These resources may be a network of people, partners in ministry, or books that have been pivotal in shaping their ministry philosophy

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(Russell and Briscoe 2003:29). Mentors can make their network available to their mentees by introducing them to these resources (Johnson 2000:39). In this way, they can help mentees develop their own networks (Wikipedia 2010:no page numbers). Serving as a resource person is especially important when one considers that one of the aims of a mentor is to facilitate the personal growth of a mentee rather than to attempt nurture the mentee on their own.

vi. Expose Mentees to Ministry

Mentors can impart ministry skills and the concordant attitudes required to minister by simply taking mentees along with them when they minister (DeValve 2008:26; Johnson 2000:38; Russell and Briscoe 2003:29). "Taking risks and working outside our previous experience promotes growth and dependence upon God" (Johnson 2000:42). Often mentees learn many things through simply observing ministry practice (DeValve 2008:26; Russell and Briscoe 2003:29). These are often things that mentors may've neglected to discuss in their one-on-one mentoring sessions (Johnson 2000:38). Mentors must therefore identify these opportunities to expose mentees to ministry practice. After these events mentees can be "debriefed" about their experiences. Johnson says, "If mentors today send mentees on risk-taking, faith-stretching, kingdom-building adventures, there will be plenty to talk about!" (2000:39). Waylon Moore says,

> "...ministry together is a great bonding experience. It also quickly reveals what principles you've taught the mentoree that are sticking. Without ministry together, you'll never know what he truly knows! Take someone out witnessing, and you'll discover quickly where he is in practical knowledge. His questions later will be pointed and real. No room for 'theory' here! When the mentoree begins to do ministry, his real fears, weaknesses, and gifts begin to surface. Then, your

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progress in helping him into Christlikeness will accelerate" (2010b:no page numbers).

vii. Affirm People

During their mentorship period, mentees will benefit greatly from receiving positive affirmation. This will help them overcome their fears and insecurities. Erik Johnson says that the words of God the Father at Jesus' baptism (Matthew 3:17), were a verbalization of his love for him (2000:38). He maintains that the affirmation of male figures in the lives of mentees makes a huge difference in their lives (Johnson 2000:38). Mentors build confidence in individuals by expressing their confidence in them (Johnson 2000:42). Mentees will benefit greatly when mentors encourage them in the areas in which they are showing healthy growth and development.

viii. Pray Together

Waylon Moore says that, "Perhaps the most bonding experience we can have is praying aloud regularly with another person. Prayer is a mentoring necessity" (2010b: no page numbers). Mentors can ask mentees about their prayer requests and commit themselves to pray for them regularly (Moore 2010b: no page numbers; DeValve 2008:28). Mentors and mentees should also agree to pray for each other between meetings (Johnson 2000:38). When mentors request that mentees pray for them, this increases the mentee's self-confidence and can help break dependency upon a mentor.

(c) The Concluding Phase

Most mentoring relationships do not continue indefinitely. The exception is when mentors are developing protégés whom they anticipate will succeed them. Just as there are certain procedures for initiating

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mentoring relationships, there are also procedures for concluding mentoring relationships.

i. Assess the Progress Made

Throughout the period of mentorship, there should be regular assessments of how well the goals set at the beginning of the mentoring period are being achieved. This will allow for continuous "mid-course corrections" to be made throughout the period. Mentoring relationships should then conclude with a final assessment of the overall progress made. The following are guideline for assessing mentoring relationships:

- Assess How Well Initial Goals and Objectives Have Been Accomplished

Evaluation should begin with assessing how well the stated goals and objectives that were set for the mentoring process have been achieved.

- Assess The Mentee's Growth and Development

The mentee's personal growth and development should then be assessed. This can be done by using evaluation questions. Examples of these are:

- Mention 3 ways in which you have grown spiritually and in your knowledge of the ministry to which you are called.
- What are the major lessons that you have learned about yourself during this period? What have you discovered to be the areas of your greatest strengths? What have you discovered to be the areas in which you need to improve most?

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- Mention the 3 biggest personal challenges you have had to face during this period?
- What are the major lessons that you have learned about relating to people?
- What has God impressed upon you regarding what your unique call and ministry is?

Mentees should first have an opportunity to evaluate their own progress. Thereafter mentors can offer a summary evaluation of what they have perceived the mentees' strengths, weaknesses, calling and gifting, etc. to be. Mentors need to be careful that the feedback they give is honest and constructive.

- Assess the Mentor's Role

A mentor will also benefit from having his/her performance assessed. This will assist the mentor in his/her future role as a mentor. When mentors hold themselves accountable in this manner, it communicates humility to the mentee and demonstrates a positive example of servant leadership. Just as with the assessment of the mentee, certain areas of the mentor's role can be assessed. The mentor can be asked to firstly assess his/her own role during the process. After this, the mentee can be invited to give honest and constructive feedback. Finally, the mentor can share how it is that he/she has grown during the process and what he/she has learned. Some guidelines for areas to assess are as follows:

- Did the mentor maintain the right balance between passive mentoring and active mentoring? In other words, was the right balance maintained between the mentor assisting the mentee on a journey of self-discovery (passive mentoring), whilst at the same time providing constructive input when he/she saw that this was needed (active mentoring).
- Did the mentor provide enough exposure to ministry?

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- Is it felt that the mentor shared enough personal experiences or was the mentor guarded when it came to his/her personal life and ministry?

- Assess the Nature and Efficacy of the Mentorship Process

The nature and content of the mentorship process should also be evaluated. Both mentor and mentee can assess whether the frequency of meetings was sufficient and whether enough time was allocated for their goals to be reached? They can also evaluate the relevance of any books and material that was given for study. Mentors and mentees can evaluate whether there was enough quality and quantity of exposure to ministry experiences directly related to the mentee's area of ministry too.

ii. Assess the Future of the Mentoring Relationship

Both mentor and mentee should then ascertain whether any further mentorship is needed. If this is needed they should decide what form this will take and what the purposes of the mentoring should be. Few mentoring relationships will achieve all of their initial objectives and neither the mentor nor the mentee should feel *constrained* to continue with the relationship. The relationship should only continue by mutual agreement.

Ideally the mentor and mentee should take a break before commencing any additional periods of mentoring. Alternatively, the mentor may offer the mentee other avenues for further growth. One way may be for the mentor to offer the mentee his/her network and link the mentee to someone else who can assist with further development. Other mentors may be able to provide mentorship from another perspective.

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iii. Encourage Mentees to Mentor Others

Equipping leaders never see ministering to individuals as an end in itself. Rather, they anticipate individuals participating as partners in ministry after they have received ministry. Mentees who assist in mentoring others further their own development by doing so (Johnson 2000:38). It is for these reasons that mentees should be encouraged to develop relationships with others in which they themselves will serve as the mentors. Mentees can even serve as mentors for others while they themselves are being mentored (Gibbs 2005:116).

7.1.5 The Rewards of Mentoring

Mentoring others has unique rewards, some of which are as follows:

7.1.5.1. A Sense of Significance

Through the input that they have in the lives of others, mentors experience "validation" and a "sense of significance" (Johnson 2000:36). The Blackabies note that, "Leaders who invest in people will know the deep satisfaction of seeing these people fulfil God's purposes for their lives" (Blackaby and Blackaby 2001:276).

7.1.5.2. Personal Growth

A mentoring relationship with others also provides an opportunity for senior leaders to grow by keeping them "in a learning mode" (Gibbs 2005:191). This is because, in order to be authentic, mentors are regularly forced to address all the issues that they discuss with mentees in their own personal lives (Johnson 2000:37). Johnsons says that, "Mentoring relationships are not one-way, hierarchical relationships ... life-sharing goes both ways" (2000:38; also Russell and Briscoe

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2003:29). Mentors must therefore "accept the mentee's influence. This too builds trust" (Johnson 2000:38).

7.1.5.3. Ministry Longevity

By mentoring others, leaders who have retired from official ministry positions can continue to minister (Johnson 2000:42). Ultimately those who have a desire to be used by God as mentors will never lack opportunities to minister (Moore 2010b: no page numbers).

7.1.5.4. Influence Beyond the Mentor's Personal Capacity

Equipping leaders who mentor others will soon find that their ministry influence is increased (Russell and Briscoe 2003:24). They will find that they leave behind an enduring legacy in the lives of others (Gibbs 2005:191; De Pree 2004:13). The reason for this is that they are, in a sense, ministering to others *through* the mentees whom they have mentored. In this way, mentors minister beyond the confines of their personal areas of ministry. Mentors will find that through their influence in the lives of their mentees they can extend their influence across the following boundaries:

- Ministry boundaries - Mentors are able to influence many diverse areas of ministry through the diversity of ministries that their mentees may engage in.
- Personnel boundaries - Through their mentees, mentors influence others whom they may never personally come into contact with (Gibbs 2005:21).
- Generational boundaries - Mentors typically mentor younger individuals, who in turn minister to their younger peers.
- Geographical boundaries - Mentors extend their influence to the diverse geographical areas from which their mentees hail, areas to which they may never travel. This is made possible by using

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technology, such as the internet, as a platform for mentoring others.

5.2. The Leader as Spiritual Director

The second "Over" equipping identity of Christian leaders is that of the leader as a "Spiritual Director". Sue Mallory traces the emergence of this identity as follows:

> "up until the 1960's "the title 'pastor' still meant someone who primarily preached the Word, taught the doctrines, and looked after the 'flock'. By the end of the 80s, the church growth movement had added the roles of 'vision castor' and 'chief executive officer' to the pastor's job description. These new sub-titles meant that the pastor had to be a preacher, a shepherd, and a professional leader ... a new emphasis was added to the pastor's to-do list – the role of spiritual director" (2001:57).

Although applying titles such as "visionary", "chief executive officer", and even "director" to spiritual leaders may be a fairly recent development, the tasks associated with these terms have often been implicit in spiritual leadership functions (Mallory 2001:57). Oswald Sanders notes the correspondence between pastoral ministry and the need for leaders to give people direction as follows:

> "The spiritual leader must know where he is going and, like the Eastern shepherd, go ahead of his flock ... and challenge them to follow" ... Leaders must remain in front and give guidance and a sense of direction to those behind" (1989:155-156).

Similarly Greg Ogden describes the need for leaders to provide direction as follows:

> "The gift of leadership has to do with helping the body to reach it's potential and arrive at it's God-appointed destination" (2003:207).

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In relating pastoral care to the leadership task of the management a congregation or ministry, Gene Getz says:

> "The primary responsibility of the first-century pastor-teacher was to help the new and struggling church to get organised and to grow spiritually" (1985:136).

> " 'Managing' and 'shepherding' ... describe synonymous functions. They are overarching concepts which include more specific functions ... leaders were to manage or shepherd God's people" (1984:141).

Bill Hybells talks about the leadership of congregations in similar terms:

> "We can no longer afford to leave people leaderless in the arena of the church. For the church ever to reach its redemptive, life-giving potential, it must be well led. It must be powerfully envisioned, strategically focused, and internally aligned. Members must be motivated; values must be established and enforced. Resources need to be leveraged" (2007: no page numbers).

As human organizations, congregations or churches exhibit similar characteristics to those of "secular" organizations. They require similar leadership processes to ensure their sustainability, one of which is direction, albeit *spiritual* direction (Means 1990:41; Shawchuck and Hueser 1993:126). Cormack says that, "No group can operate effectively without direction" (1988:78). Furthermore, as churches and ministries grow in size and complexity, leaders often find that the nature of their roles needs to change in response to the new growth and development. More time needs to be dedicated to organizational oversight and management in order to ensure that growth and development is sustained. The leadership function of "directing" ensures that this is possible (Cormack 1988:78). Ademeyo says that it is God who calls and spiritually gifts some people to provide this leadership and direction

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(2009:65). While leaders are not to "run the Church" (Damazio 1988:34), leaders are called to exert an influence upon others in order to provide that spiritual direction (Blackaby and Blackaby 2001:22).

7.2.1. New Testament Precedents of Leaders as Spiritual Directors

A cursory study of some key New Testament words related to leadership and the passages in which they occur reveal that leadership is not passive. Instead, leadership is proactive and leaders are required to "oversee, guide, direct, govern, and steer the Church to accomplish God's purposes" (Damazio 1988:19). Of special interest to this thesis, Frank Damazio says that the list of leaders mentioned in Ephesians 4:11 can be considered to be "governmental ministries" (1988:19). Damazio says:

> "The governmental ministries oversee and develop the ministries in the Body of Christ ... but do NOT do all the ministering for the saints" (1988:19).

The following examples, whilst not being exhaustive, serve to illustrate the New Testament leadership function of providing spiritual direction:

7.2.1.1. Romans 12:8 and the Spiritual Gift of Leadership - προΐστημι

- "... if it is leadership, let him govern diligently..." (Romans 12:8, NIV)

The word translated as "leadership" in the NIV in Romans 12:8 is the verb προΐστημι. It means "to *stand before; look after"* (Adeyemo 2009:68); "to *preside in rank*, or (by implication) to be over, rule" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G4291); "practice" (Damazio 1988:25); "to be out in front" (Ogden 2003:207) . Thayer's Greek Definitions defines προΐστημι as: "to set or place before; to set over; to be over, to superintend, preside over; to be a

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protector or guardian" (2009:no page number). It is used again in 1 Timothy 3:4 in the present middle participle form, *proistamenon*:

- "He must *manage* his own family well ..." (1 Tim. 3:4 NIV, *italics added*)

It is then repeated in the second aorist active infinitive form, *prostenai*, in 1 Tim. 3:5

- "If anyone does not know how to manage his own family, how can he take care of God's church?" (1 Tim. 3:5, NIV).

John Gill says that the reference in 1 Tim. 3:5 is to the responsibility of Christian leaders in churches to "preside over", "rule in", "provide for", and see that everything is in its proper place, and done according to the will of God (Exposition of the Entire Bible 2009:no page numbers, Exposition of 1 Tim. 3:4-5). Similarly Gene Getz says that the responsibilities of elders were to "manage" the churches entrusted to them (1984:138). Getz says that the function of managing "is an all inclusive concept. There is nothing that is not included in this task ... It involves total and complete oversight of ... the church. God ... holds the elders responsible for the overall leadership in a church" (1984:138). The verb προΐστημι occurs again in 1 Timothy 5:17 in the second perfect active participle as a reference to church leaders:

- "The elders who *direct the affairs* of the church well" (1 Tim 5:17, NIV, *italics added*)

Albert Barnes says that the word is used here to "apply to any officers to whom the *management and government* of the church was entrusted" (Notes on the Bible 2009:no page numbers, Commentary on 1 Timothy 5:17, *italics added*).

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The word occurs once again in 1 Thess. 5:12 in participle form in reference to leaders:

- "Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you" (1 Thessalonians 5:12, NIV)

Vincent says that the reference here is to "superintendents of households" and to "the ruling of elders of the church" ... It is used functionally" (Vincent 2009:no page numbers)

7.2.1.2. 1 Cor. 12:28 and the Spiritual Gift of Administration or "Governments" - κυβέρνησις

- "And in the church God has appointed ... those with gifts of administration ..." (1 Cor. 12:28, NIV)

The word translated as "administration" in the NIV is the feminine noun κυβέρνησις, from the verb κυβερνάω. It means "to steer" and refers to "pilotage", that is, "directorship", or "government" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G2941). It is a word used only here in the New Testament. The kindred verb, κυβερνήτης, "shipmaster" or "steersman", occurs Acts 27:11 and Rev. 18:17. It literally means "steering with a rudder". It is an expression borrowed from nautical language and, amongst other things, is concerned with the making of a decision, with steering a ship on the correct course (Adeyemo 2009:70).

In the passage above, the word κυβέρνησις refers to the work of "administration" and "governing" in general, without any specific reference to spiritual leaders. However, some have deduced that the reference is at least an indirect reference to leadership since the gift of "administration" or "governing" is so closely aligned with the functions of spiritual leaders. Therefore, based on the close association of this passage to leadership functions, Ademeyo deduces that "Leadership is a God-given gift, to be used among other things to guide and to govern" (2009:89). For the same

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reason, Tidball also sees 1 Cor. 12:28 as a reference to leadership since the word κυβέρνησις was used by the Greeks to speak of the art of government, or of "steermanship – guiding a ship to its destination" (1999:104). Tidball says that, as a spiritual gift, it was applied to both Christ and to Christian leaders (1999:106), and is one that lies "at the heart of the pastoral calling" (1999:120).

7.2.1.3. Hebrews 13:7 and the verb ἡγέομαι

- "Remember them *which have the rule over* you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation" (Hebrews 13:7, NKJV, *italics added*)

The phrase translated in the New King James version as "them which have the rule over you" (NIV – "leaders") stems from the Greek verb ἡγέομαι. This word means "to *lead; command* (with official authority); ... (be) chief, count, esteem, governor, judge, have the rule over" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G2233). Thayer translates the word as "to lead; to go before; to rule, command; to have authority over; leading as respects influence, controlling in counsel, overseers or leaders of the churches" (Greek Definitions 2009:no page number). Albert Barnes similarly translates it as "leaders, guides, directors" (Notes on the Bible 2009:no page numbers). The word occurs again in Hebrews 13:17:

- "Obey them that *have the rule over* you ..." (Hebrews 13:17, KJV, italics added).

7.2.1.4. 1 Timothy 3:1 and the noun ἐπισκοπή

- "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task" (1 Tim. 3:1, NIV)

The word translated as "overseer" (NIV); "overseership" (Literal Version of the Bible) and "office of a bishop" (KJV) is the word ἐπισκοπή. The word

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is derived from the verb episkopeō, translated as "over-seership". The word means "inspection (for relief); by implication superintendence; specifically the Christian 'episcopate': - the office of a 'bishop, bishoprick" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G1984). Furthermore, it refers to "oversight", "overseership", "office", "charge", "the office of an elder" (Thayer's Greek Definitions 2009:no page number).

In secular use it referred to officers in an army and of overseers of workmen. It was adopted into the New Testaments because of its use as "a title in clubs and guilds to designate functions analogous to those of the ecclesiastical administrator" (Vincent's Word Studies, Commentary on 1 Timothy 3:1). The noun occurs in Acts 20:28; Phil. 1:1; 1Tim. 3:2; Tit. 1:7; 1Pet. 2:25. Albert Barnes says the verb form means "to look upon, behold; to inspect, to look after, see to, take care of" and the noun denotes the office of overseeing, inspecting, or looking to (Notes on the Bible 2009: no page numbers. Commentary on 1 Tim. 3:1)

We conclude that several contexts and words referring to leadership in the New Testament, when taken as a whole, confirm that the function of leaders is to give spiritual direction to the churches and ministries entrusted to them. Leaders are those who stand before others or who preside over others as superintendents, guardians and protectors (προΐστημι). The nature of their ministry dictates that they will steer, direct, govern and manage church affairs (κυβέρνησις). Furthermore, they are set over others and given a measure of official authority to lead and command (ἡγέομαι) as they exercise oversight and take charge of church affairs (ἐπισκοπή).

7.2.2. The Leader as Spiritual Director of Corporate Bodies and of Individuals

For the purposes of this thesis, two areas in which leaders serve as spiritual directors will be considered. The first is when leaders function as directors of corporate bodies such as churches and ministries. The

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second area is when leaders help direct individuals to find their place in a ministry or church.

7.2.2.1. The Leader as Spiritual Director of Corporate Bodies

(a) Leaders Hear from God and Receive Direction from Him for their Ministries

Henry and Richard Blackaby note that "God equips each church for particular assignments (1 Cor. 12:12-31)" (2001:62). Along with the rest of God's people, leaders must discern what God's particular assignments are for their corporate community. Once this has taken place, it is leaders who must then "marshal their people to pursue *God's* plan" (Blackaby and Blackaby 2001:23, *italics added*).

Hearing from God and discerning His will for His people is crucial to true spiritual leadership (Getz 1984:141; Sanders 1989:155). The Blackabies note that it is this fact that sets spiritual leadership apart from secular leaders:

> "Spiritual leaders work from *God*'s agenda ... Too often spiritual leaders assume the responsibility of determining what should be done. They develop aggressive goals. They dream grandiose dreams. They cast grand visions. Then they pray and ask God to join them in their agenda and to bless their efforts. This is not what spiritual leaders do" (Blackaby and Blackaby 2001:23, *italics added*).

The Blackabies mention that, "Jesus did not develop a plan nor did he cast a vision. He sought his father's will" (Blackaby and Blackaby 2001:24). Having received God's guidance, spiritual leaders are then to "move people from where they are at to where God wants them to be" (Blackaby and Blackaby 2001:20).

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The following are guidelines to help leaders discern God's will:

i. Leaders Must Develop a Close Relationship with God in Order To Discern His Will

A precursor to hearing from God is the development of a close walk with Him. The Blackabies note that, "Jesus developed his relationship with God the Father ... Since he knew the Father, Jesus recognized his voice and understood his will" (Blackaby and Blackaby 2001:25). Having understood God the Father's will, Jesus then proceeded to implement all that the Father had communicated to him. "Jesus then trained his disciples to watch for God's activity rather than to set their own agendas" (Blackaby and Blackaby 2001:28).

ii. Leaders Must Seek Counsel in order to Discern God's Will

Having spent time hearing from God, leaders must then seek counsel from others before implementing anything (Prov. 15:22; 20:18). Sanders says, "A leader cannot afford to ignore the counsel of cautious men around him. They will save him from unnecessary mistakes" (Sanders 1898:157). The Holy Spirit often uses the advice and confirmation of other believers to guide leaders (Blackaby and Blackaby 2001:182). This fact should cause leaders to recruit a variety of godly counsellors and then give these advisors the freedom to express their opinions (Blackaby and Blackaby 2001:182). When leaders invite feedback from wise and godly advisors from a wide diversity of disciplines, they gain better perspective on the situations that confront them (Blackaby and Blackaby 2001:183). Receiving counsel from others does not mean leaders need allow others to alter what they believe God has spoken to them. Instead the Lord may use others to confirm what he has said to the leader, thereby strengthening the leader's resolve.

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(b) Leaders Must Carefully Consider the Implications and Ramifications of the Vision that God has Entrusted to them

All influential leaders have been men of vision, "men who have seen more and farther than others" (Sanders 1989:71; also Blackaby and Blackaby 2001:57). However, it is not enough for leaders to have vision. They must combine that vision with insight and foresight. Sanders says, "A leader must be able to envision the end result of the policies or methods he advocates. Responsible leadership always looks ahead to see how policies proposed will affect not only present but succeeding generations" (1989:72). Leaders must therefore not impulsively implement anything that they believe God has revealed to them to do. Rather, they must consider the full implications and ramifications of what they desire to proceed in doing. They must also consider the personal cost of fulfilling the vision (Cf. Luke 14:28-32).

(c) Leaders Must Communicate What God Has Revealed

Traditionally when a leader has developed a clear sense of direction or purpose, one of the next steps is for the leader to "cast the vision" (Gibbs and Coffey 2006:226-227). This entails leaders sharing with others that which has been revealed to them. The Blackabies urge caution in this regard:

> "In the Christian context, the process of selling a vision is flawed. If a vision must be sold to others, it is not a compelling vision and is probably not from God. Spiritual leaders don't sell vision; they share what God has revealed to them and trust that the Holy Spirit will confirm that same vision in the hearts of their people" (2001:75).

(d) Leaders Must Plot the Path and Ensure Organization

An integral part to accomplishing a vision or an objective is to know which steps will be necessary to bring about its realisation. The first

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task of leaders may be to hear "What" it is that God would have accomplished, i.e. the details of the vision. When sharing the vision with others, the leader may also need to explain the "Why" of the vision so as to allow others to grasp what the leader has processed up till that point in time. After this, leaders will need to articulate a clear practical strategy or course of action to accomplish their goals. This is the "How" of the vision. The "When" of accomplishing the vision will be considered if the vision requires a time frame. All leaders need the ability to make decisions that result in efficient operation and the realization of goals (Ogden 2003:208). Sanders says:

> "One who lacks executive ability to any considerable degree, however clearly he may see things spiritual, will be unable to translate his vision into action ... [A]lthough men cannot be organized into the kingdom, that does not justify the absence of careful planning, in dependence on the Spirit's leading, and skilful execution of what has been planned for their salvation" (1989:93-94).

(e) Leaders Must "Manage" the Organization

During the implementation of any strategies for ministry, leaders will need to provide continual oversight of the process. While this responsibility often falls under the ambit of management, Gene Getz cautions us to not superimpose "a modern-day definition of management on the biblical concept of being a manager of God's people" (1984:171). When implementing a vision, spiritual leaders should not function as administrators and decision-makers. They must continue to also shepherd the people of God (Getz 1984:171). Getz says further:

> "Organizational structures in the Bible are always presented as a means to an end. They were never ends in themselves" (Getz 1984:210).

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It is during this period of implementation that leaders will continue to communicate certain core values to others to ensure that a certain culture is created which will in turn cause others to embrace and internalize the vision (Adeyemo 2009:112). The leader's task during implementation is therefore to continually keep the vision in front of people and to inspire them to see it through to completion.

(f) Leaders Must Share Responsibilities With Other Spiritually-Qualified Men and Women

Although God may initially reveal His purposes to an individual, He accomplishes it through the entire body of Christ. Leaders often make the mistake of assuming more duties than they can manage by failing to delegate some responsibilities to others (Sanders 1989:171). In order to manage ministry well, leaders should therefore be willing to share ministry responsibilities. For this to take place, leaders should be aware of what their responsibilities are for the execution of the corporate vision. They must then delegate other responsibilities to those whom God has spiritually gifted to serve alongside them. Getz maintains that the responsibilities of those who serve as elders must always be to "effectively manage the flock of God, which means shepherding, teaching and praying for people", thereby meeting "the *spiritual needs* of people" (1984:175; italics in the original). These are leadership responsibilities which may be shared with others, but which can never be completely delegated. This thesis further contends that one perpetual function for every leader will be for them to engage in equipping functions, so as to ensure that others are mobilised for ministry.

7.2.2.2. The Leader as Spiritual Director of Individuals

The second area that leaders serve as spiritual directors in is helping individuals find where it is that they should serve within the body of Christ (Ogden 2003:208). Leaders who have learned how to follow God's will for their own lives and ministry are well-suited to help others with

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their calling. Frank Damazio says that as spiritual directors, leaders of churches and ministries are required to "discern those who are called to a particular work in the body, and to be able to release them to that work" (Damazio 1988:22). He considers the leaders mentioned in Ephesians 4:11 to be "Equippers of the Body of Christ" and "Placers of People" within ministry (1988:23). Similarly Oswald Sanders says:

> "One definition of leadership is the ability to recognize the special abilities and limitations of others, combined with the capacity to fit each one into the job where he will do his best" (1989:167).

Because leaders often have insight into the kinds of people needed for certain tasks, they are able to urge people to engage in the ministry required of them (Ogden 2003:209). Ademeyo considers the word προΐστημι used in Romans 12:8 to be one that describes an administrative leadership gift, one that is part of a shepherd's task. He notes that one of its functions is "the task of helping people to find their appropriate place in life" (Adeyemo 2009:69).

While helping people understand where it is that they are called to serve, leaders must also help people develop the skills that will help them work alongside others. This necessitates teaching people how to best co-operate with others and also how to process conflict. This is so that instead of conflict posing a threat to collaboration, it becomes a catalyst to understanding how the body of Christ functions as an interdependent organism. Foss says that the role of a leader is not only to equip people to grow, but also to guide them when necessary so that their participation does not undermine the unity within the ministering community (Foss 2000:30).

7.3. The Leader as Spiritual Parent

The third delineation of the "Over" Equipping function of leaders is that of leaders as "spiritual parents", i.e. spiritual "fathers" and "mothers".

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While the terms "mentor" and spiritual "director" may be well-known in certain contexts, the terms "mother" and "father" have a more universal appeal. For example, urban societies which are literate and have a high degree of exposure to commerce may use the terms "mentor" and "director" across a wide range of applications. They will have a good understanding of the general meaning of the terms, even if they are not familiar with their technical usage. In more rural settings, however, the terms "mentor" and "director" may be foreign to people. The terms "father" and "mother" on the other hand, are used in all societies, whether urban or rural. Though the terms "father" and "mother" refer to one's biological parents, they are also commonly used to describe people who have had a positive, formative role in an individual's life or even a group's life and welfare. For example, nations may look upon their leaders as the "father(s)" or "mother(s)" of the nation (ThisNation.com 2011:no page number). In tribal cultures, it is common to refer to the tribal leaders not only as the "elders" of the tribe, but also as the tribe's "fathers" and "mothers". Within Christianity, the writings of post-apostolic Christian leaders helped preserve apostolic doctrine. To this day they are called the apostolic "fathers" in recognition of their influential role (Hagner 1982:426).

The identity of spiritual leaders as spiritual parents corresponds well to the identity of the Church as a family (Broocks 2003:146). Albert Barnes notes that:

> "A church resembles a family ... The authority of a minister of the gospel in a church is also less absolute than that of a father. But still there is a striking resemblance ... The government of the church also is designed to be 'paternal'. It should be felt that he who presides over it has the feelings of a father; that he loves all the members of the great family; that he has no prejudices, no partialities, no selfish aims to gratify." (2009: no page numbers, Commentary on 1 Tim. 3:5).

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Since spiritual leaders are among those who have a positive formative role in the lives of individuals and groups, it is both natural and common for them to be looked upon as parental figures. Many have noted a close correlation between the style and functions of spiritual leaders and those of parents. For example, Means says:

> "The ... style of church leaders should be that of a spiritual father's relationship of understanding, affection, gentleness, compassion, and nurture with his children" (1990:132).

Peter Senge, quoted in Broocks says:

> "The more I understand the real skills of leadership, ... the more I become convinced that these are the skills of effective parenting" (2003:156).

Finally, Floyd McClung and Frank Damazio express the Church's need for spiritual parents as follows:

> "We don't need leadership hierarchies, quality control systems and other man-made mechanisms to make us function properly. We do need spiritual fathers and mothers to care for us" (McClung 2008:60).

> "The Church has many scholars and professional ministers, but not nearly as many spiritual fathers ... Some religious colleges and seminaries today seem bent on mass-producing teachers. But who is attempting to produce spiritual fathers?" (Damazio 1988:75)

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7.3.1. The Biblical Precedence for Leaders as Spiritual Parents

7.3.1.1. God as a Parent Figure

"The central picture Jesus gave of God was of a father" (Carson 1982:161; also McElroy 2006:40). For example, in teaching his disciples to pray, Jesus taught that God is to be approached as our heavenly "Father" (Matt. 6:6-9; 7:11; Luke 11:2). There are several biblical references to God as a Father (e.g. 2 Sam. 7:14; Ps. 68:5;89:26; Is. 63:16). While God is seldom referred to as a "mother", in Matt. 23:37 and the parallel passage in Luke 13:34, Jesus likens himself to a mother hen caring for her chicks (Cf. Ruth 2:12; Ps. 91:4) and God likens his care to that of a mother in Isaiah 66:13 (Cf. Is. 49:15). Other passages make reference to God taking care of his people as a parent would take care of his/her children (Psalm 10:14, 18; 82:3-4; 146:9; Jer. 49:11; Hos. 14:3; Matt. 6:26, 32; 7:11; Luke 11:13; 12:24).

7.3.1.2. Biblical Examples where Leaders are Regarded as Spiritual Fathers and Mother

In addition to references to God being a parent, there are numerous examples where leaders are identified as spiritual fathers or mothers in the Bible. Elisha referred to Elijah as his "father" (2 Kings 2:12), thereby acknowledging Elijah's fatherly affection and fatherly authority towards him (Wesley 2009:no page numbers, Commentary on 2:12). King Jehoram referred to Elijah as his "father" (2 Kings 6:21), as did King Jehoash (2 Kings 13:14). Abraham is regarded in a special sense as the father of the Jewish people (Barnes 2009:no page numbers, commentary on Romans 4:12) and also as the father of all believers (Rom. 4:11; Cf. Acts 13:26; Romans 9:8; Gal. 3:7). The title "father" indicated that as a spiritual parent, Abraham served as an archetype for his spiritual descendants (Barnes 2009:no page numbers, commentary on Rom. 4:12). Stephen addressed the Sanhedrin, being the religious leaders of the day as the "fathers" of the people (Acts 7:2). The apostles designated

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themselves as "fathers" (1 Cor. 4:14), and considered others to be their children (1 Cor. 4:17; 2 Cor. 6:13; Gal. 4:19; 1 Tim. 1:2; Phil. 2:22, Phil. 1:10; 1 John 2:1; 3 John 4).

Although women are seldom designated as spiritual "mothers" as clearly as some men as designated as spiritual "fathers" in the Bible, there are numerous biblical examples of the maternal spiritual influence of women. Leila Bronner notes that although women did not always enjoy social power in the form of "authority" (culturally sanctioned hierarchical control), many women in the Bible did have "unassigned power", this being defined as "unofficial" influence and persuasion (2010:no page numbers). Sarah is called "the mother of nations" (Gen. 17:16). As Abraham is represented as the father of all his male believing descendants, so Sarah is also represented as the mother of all her believing female descendants (1 Peter 3:6). In the Old Testament women often played significant roles in the lives of their families and the nation of Israel. Some cursory examples are Miriam whose ingenuity ensured Moses' rescue and entrance to the Egyptian palace (Ex. 2:1-10), Deborah who served as judge (Judges 4:4ff.), and Esther who was instrumental in thwarting the genocide of the Jewish race (Esther). In the New Testament, Priscilla, along with her husband Aquila, discipled Apollos (Acts 18:26). Lois and Eunice's spiritual influence shaped young Timothy (2 Tim. 1:5). Furthermore, Paul likened the ministry of Christian leaders to "a mother caring for her little children" (1 Thess. 2:7, NIV). Paul himself acknowledged that the mother of Rufus had been like a (spiritual) mother to him (Rom. 16:13). Significantly, we also see that older women were specifically instructed to disciple younger women in the faith, thereby serving as spiritual mothers to them (Titus 2:3-5).

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7.3.1.3. Ways in Which Leaders Become Spiritual Parents

The Bible reveals several ways in which leaders become spiritual parents of others.

(a) Being Instrumental in Someone's Conversion

The most common way in which leaders (and others) became spiritual parents was when they led individuals to salvation (Cf. Gal. 4:19). During his missionary journeys, the apostle Paul had led a number of Corinthians to salvation and so claimed that, in Christ, he was their "spiritual father" and that they were his "children" (Gill 2009:no page numbers; also McClung 2008:73). Similarly the apostle John regarded those whom he had led to salvation as being his "children" (Gill 2009:no page number, commentary on 3 John 4; Cf. 1 John 2:1).

(b) Adopting Someone as a Spiritual Son or Daughter

In his last moments on the cross, the Lord Jesus asked that his mother would take the apostle John as her son, and that he would take her to be his mother to care for her (John 19:26-27). Paul in a sense "adopted" Timothy and Titus as his spiritual sons (2 Tim. 1:2; Titus 1:4). While they may've come to salvation under someone else's ministry, he took it upon himself to be a spiritual father to them.

(c) Through Surrogacy

Individuals need not only minister to people's spiritual needs in order to serve as spiritual parents. Rather, the relationship between "parent" and "child" is spiritual because it has a spiritual foundation. It is their common faith which has placed them in relationship with each other. In this way individuals can serve as "surrogate" spiritual parents of others by tending to their needs, just as biological parents would. Frank Damazio say that Deut. 1:31 is a reference to God providing this type of

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"foster care" for Israel, and Numbers 11:12 is a reference to Moses providing the same kind of care as a leader (1988:77). Further examples of this type of foster care are the widow of Zarepath who tended to Elijah's needs (1 Kings 17:9) and the many women who cared for Jesus' needs while he was on earth (Mark 15:40-41). Although it is not mentioned that these women cared for Jesus' spiritual needs, they nevertheless did care for him in several other ways, all of which promoted his welfare. The apostle Paul also commended the mother of the disciple Rufus as one who had been "a mother" to him (Romans 16:13).

(d) By Playing a Formative Role in a Person's or Group's Life

Individuals who held significant spiritual influence in an individual's life or even among a group of people were often afforded the social status of being called spiritual "parents" to the person or within that society. They are regarded as parents because of their guidance and example and because of the contribution they had made to the individual or group's welfare and growth. Deborah designated herself as "a mother in Israel" (Judges 5:7, NIV). We have also seen that Elijah was referred to as "father" by King Jehoram (2 Kings 6:21) and King Jehoash (2 Kings 13:14). Abraham is regarded as the father of all believers (Rom. 4:11; Cf. Acts 13:26; Romans 9:8; Gal. 3:7) and as the father of the Jewish people (John 8:39). Similarly Sarah is called "the mother of nations" (Gen. 17:16) and the mother of all female believers (1 Peter 3:6). The apostles considered themselves to be the spiritual parents of the congregations which they had founded and over which they exercised oversight (1 Cor. 4:15; 2 Cor. 6:13; 1 Thess. 2:11; 1 John2:1).

Likewise leaders were considered to be spiritual parents because of their formative influence on other *individuals*. For example, we see that Elisha referred to Elijah as his father (2 Kings 2:12). The apostle Paul referred to both Timothy and Titus as his true sons in the faith (2 Tim. 1:2; Titus 1:4). He also referred to Onesimus as his son (Phil. 1:10).

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7.3.1.4. Understanding the Injunction to Not Call Any Person A "Father"

While it is conceded that we may call our biological parents or surrogate parents our "fathers" or "mothers", some may object to calling any person other than these a "father" or "mother", since Matthew 23:8-10 seems to expressly forbid this. The objection is answered when the prohibition is properly understood. Albert Barnes helps us understand the exact force of the injunction in Matthew 23, when he says:

> "The word 'father' also denotes 'authority, eminence, superiority, a right to command, and a claim to particular respect.' In this sense it is used here. In this sense it belongs eminently to God, and it is not right to give it to people. Christian brethren are equal" (2009:no page numbers, Commentary on Matthew 23:9).

Similarly John Gill says:

> "... our Lord does not mean, by any of these expressions, to set aside all names and titles, of natural and civil distinction among men, but only to reject all such names and titles, as are used to signify an authoritative power over men's consciences" (2009:no page numbers, commentary on Matthew 23:9).

These two brief comments on the passage in Matthew reveal that it was not a "blanket" ban on the use of the title of "father" (or "mother", or "teacher") that Jesus had in mind in Matthew 23:8-10. Rather, Jesus was precluding anyone from usurping the honour and authority which alone belonged to God. It appears that the teachers of the law and Pharisees were assuming such titles for themselves (Matt. 23:2). The terms "father" and "mother" are terms of endearment and respect and an acknowledgement of the meaningful contribution that spiritual parents have in the life of their spiritual "children". As can be seen elsewhere in this section, these nomenclatures are freely used in both the Old and New

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Testaments when referring to leaders. It is to be understood that whenever Jesus issued commands such as in Matthew 23:9-10, he "often leaves the exceptions to be supplied" (Gill 2009:no page numbers, Commentary on Matthew 23:9).

7.3.2. The Functions of Leaders as Spiritual Parents

The identity of the Christian leader as a spiritual parent is fundamentally a relational identity. It is the leadership identity that requires the most personal relational commitment of all the Equipping leadership identities. By its very nature parenthood can only exist within a framework of relationships, being those of parents to their children (and grandchildren), and vice versa. The identity of parenthood originates in the contexts of relationships as spiritual parents give birth to spiritual children (1 Cor. 4:15; 9:1; Gal. 4:19), or as they undertake to nurture and care for others. The following areas describe the unique responsibilities that are commensurate with the identity of being a spiritual parent:

7.3.2.1. Spiritual Parents Maintain a Relational Atmosphere in Ministry

The greatest contribution that leaders make as spiritual parents is to bring a relational atmosphere to the ministry in which God has placed them as leaders (McElroy 2006:18). Rice Broocks says that when a sense of family is achieved within organizations, the chances of the organization succeeding increases dramatically (2003:144). By interpreting their own roles in familial terms, leaders help others approach their life together as members of a family. This is as opposed to people in ministry relating to each other as workers in an organisation. In a relational ministry environment, leaders help individuals interact on the basis of their personal relationship to each other instead of having their behaviour governed by organisational policy guidelines. They help maintain unity and resolve conflict by helping individuals develop strong interpersonal relationships with each other instead of relying on

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constitutional regulations to ensure that there is peaceful and cordial co-existence. In the apostle Paul's ministry, we see him interpreting some of his leadership functions in familial terms:

- "[7]but we were gentle among you, like a mother caring for her little children ... [11]For you know that we dealt with each of you as a father deals with his own children, [12]encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory" (1 Thess. 2:7, 11-12, NIV)

In his counsel to Timothy, Paul also admonished Timothy to interpret and address congregational matters in familial terms (1 Tim. 5:2. Cf. Gal. 4:19-20). In this family atmosphere leaders ensure that communication is transparent, sincere and honest. In churches, ministries and other Christian organisations where leaders cultivate a relational approach to ministry, they ensure that the welfare of individuals is not compromised in order to achieve organisational objectives. Instead they help others understand that cultivating loving relationships between individuals is one *chief end* of ministry. Similarly, safeguarding the welfare and spiritual health of every individual does not take place to ensure greater levels of productivity from every person. Instead, the welfare and spiritual health of each person is an integral part of the mission of every ministry.

7.3.2.2. Spiritual Parents Ensure People are Cared for as Individuals

According to Rice Brooks the family is a "God-ordained structure for producing life and happiness", one in which people are to be "blessed and nurtured" (2003:145). When people are in spiritual families, they are to receive care in the form of protection from spiritual enemies and emotional attacks such as discouragement, loneliness and fear (Broocks 2003:151). Notwithstanding the need for each person to care for each other, spiritual mothers and fathers are those mature believers who are

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needed to care for believers and give them counsel (McClung 2008:60,68). Their function is to "to feed and guide" (Lorne Sanney in Finzel 2000:48). Frank Damazio says that it is the function of spiritual fathers to "Consistently attend to the spiritual, emotional, physical or mental needs of the children of God" (1988:79).

Leaders who approach ministry as parents will treat each person as a unique individual who "has his or her own needs, character, strengths, fears, weaknesses, potential and personality" (Tidball 1999:97). Discerning parents also recognise the different levels of maturity of people and will discern how to minister to each person individually (Damazio 1988:78). In addition to his care for whole congregations, the apostle Paul dealt with people individually (1 Thess. 2:11-12). Several of his letters were addressed to individuals (1 and 2 Timothy, Titus, and Philemon). He often addressed each person individually and in a manner that was unique to the individual and his situation. For example, he first encouraged Timothy (2 Tim. 1:2-5) and thereafter he admonished him to deal with the timidity and reservation that were part of Timothy's character (2 Tim. 2:6-8). As a spiritual father, he also urged Titus deal forthrightly with the churches in Crete (Titus 1:10-16, 2:15, 3:10-11) and to not allow himself to be undermined (Titus 2:15). He intervened to reconcile Onesimus to Philemon, while encouraging them both for the contributions they had made to him in his ministry (Philemon 1:4-7, 8-118).

7.3.2.3. Spiritual Parents Show Affection

"God thinks of leading as nursing, caring, being gentle, serving, teaching and loving children" (Damazio 1988:77). Frank Damazio therefore says that spiritual leaders are also to express love, mercy and compassion (1988:75; also Barnes 2009:no page numbers, Commentary on 1 Tim. 3:5).

Often leaders communicate the "father-love of God" for his Church when they as spiritual mothers and fathers express their spiritual "parent-love"

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(Fernando 2002:154). By demonstrating affection, leaders also communicate the value of each individual and validate their self-worth (1 John 3:1). Paul communicated his love for the Thessalonians using maternal terminology in 1 Thess. 2:6-8. Similarly, to call someone a spiritual father or mother was a reciprocal expression of affection on the part of spiritual children (John Wesley 2009:no page numbers, Commentary on 2 Kings 2:12).

7.3.2.4. Spiritual Parents Ensure People Grow Spiritually

Rice Broocks says that a primary ministry of leaders is "to win souls and then father them in Christ" (2003:179; also McElroy 2006:75). Spiritual parents recognise that it is their responsibility to nurture and develop people, and not just to manage ministry. It is they who must provide the spiritual nourishment which individuals need for balanced growth (Damazio 1988:79). They discern the differing needs of individuals at their different stages of development (Damazio 1988:79) and ensure that they stay on the correct path in order to reach maturity (McElroy 2006:41).

The unique contribution of spiritual parents to spiritual growth is that they pay individual attention to people. John McElroy says that "For too long we have tried to mass produce mature Christians" (2006:74). Frank Damazio says that spiritual life cannot be taught from a college textbook in a college classroom:

> "Spiritual life can only be learned in a close relationship with God, God's people, *and the spiritual example of true fathers in the faith*" (Damazio 1988:75, *italics added*).

Spiritual parents recognise that "Many of life's most profound and memorable lessons are learned, not in a classroom, but through relationships" (McElroy 2006:44). Spiritual parents therefore teach individuals through modelling the intended behaviour (2 Tim. 1:13). This

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requires honesty and security on their part (McElroy 2006:80). They understand that different people respond to stimuli differently, and know which approach to take in order to stimulate growth in individuals.

The apostle Paul interpreted his responsibility to help new converts to grow spiritually in terms of a parent nurturing children to growth (Galatians 4:19). He admonished the Corinthian church as a father would reprimand his children (1 Cor. 4:14-16). Similarly, in his letters the apostle John also models his approach to teaching on that of a spiritual father, instructing his spiritual children in matters of faith and Christian life (1 John 2:1; 2:12, 3:7, 3:18, 4:4, 5:21; 3 John 4)

7.3.2.5. Spiritual Parents Help People Build Relationship and Resolve Conflict

Often the breakdown of social structures in society results in dysfunctional family relationships and the inability of individuals to form long-term relationships (Broocks 2003:146). Dysfunctional relational behaviour affects people in ministry too, and spiritual leaders must help individuals build healthy relationships with each other (Richards and Hoeldtke 1980:93). Since the church is meant to be a place for the transformation of society (Broocks 2003:146), we see that many apostolic writings are devoted to helping believers foster relational unity (Rom. 12:16-18; Eph. 4:1-6; James 3:17-18; 1 Peter 3:8-11). Believers were admonished to regard each other as members of a common family and relate to one another accordingly (Matt. 28:10; 1 Tim. 5:1-2; Titus 2:4-6).

Where relationships do become strained and conflict arises, leaders are to assist people to resolve it. Jesus was often found to correct behaviour and attitudes which would threaten unity among the disciples (Matt. 20:20-28; Mark 9:33-35). He did this whilst at the same time fostering a sense of servanthood among them (John 13:5-17, 34-35; 15:12-17). As a spiritual leader, the apostle Paul also often intervened to settle disputes between individuals (1 Cor. 1:10-13; Phil. 4:2; Philemon 1:8-18).

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7.3.2.6. Spiritual Parents Discipline – With Love

At times, spiritual parents will be required to discipline others (Brooks 2003:145; Damazio 1988:79. Cf. Heb. 12:5-14). However, they do so in a unique way in that they are able to balance disciplinary measures with love (Damazio 1988:79). When correction is meted out in this way, it not only serves to correct the wrong behaviour, but also legitimises an individual's identity within the family and furthers their self-esteem (Hebrews 12:7-11). If discipline is meted out too harshly, leaders run the risk of injuring the people of God (Damazio 1988:76) or breaking their spirits (Ephesians 6:4; Col. 3:21).

Something that is unique to the method spiritual parents use when applying discipline, is that they may sometimes need to spend many hours with the disciplined individual in order to ensure that they process the correction in a constructive manner (Damazio 1988:80; Fernando 2002:186). There is therefore a commitment to the individual's personal welfare in the disciplinary process, and not just to resolving the issue at hand. Spiritual parents also take great care to ensure that those who are disciplined are reconciled to those whom they have offended and integrated back into the community (2 Cor. 2:4-11).

7.3.2.7. Spiritual Parents Lead the "Spiritual Family" into Mission And Service

Rice Broocks notes that "Family speaks of identity, loyalty, boundaries, and above all, *purpose*" (2003:144, *italics added*). Families are the means through which God builds (Broocks 2003:149). Broocks also says that it is only when people are joined to each other in "divinely ordered" relationships as a spiritual family that the Church can fulfil its calling (2003:152). Once spiritual parents have helped people develop healthy relationships with each other, they can then harness the zeal of individuals and help them serve together in ministry (Finzel 2000:72).

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CHAPTER 8: THE "ALONGSIDE" RELATIONAL IDENTITIES OF EQUIPPING LEADERS

"Mentoring brings us together – across generation, class, and often race – in a manner that forces us to acknowledge our interdependence, to appreciate, in Martin Luther King, Jr.'s words, that 'we are caught in an inescapable network of mutuality, tied to a single garment of destiny.' In this way, mentoring enables us to participate in the essential but unfinished drama of reinventing community, while reaffirming that there is an important role for each of us in it"

- Marc Freedman

"Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" – 2 Timothy 4:11, KJV.

Introduction

The fourth and final Relational Equipping Identity of Equipping leaders is the "Alongside" Relational Equipping Identity. The "Alongside" Relational Equipping Identity introduces an approach to equipping in which leaders exercise influence "from the side" of others, rather than "from the front", "towards" them or "from the top". It dispenses with any semblance of a hierarchical approach to leadership and its embedded patronization. The "Alongside" Relational Equipping Identity seeks what Gibbs and Coffey call the "flattening" of traditional hierarchical leadership structures (2006:84). It is what Greg Ogden calls a "participatory" style of leadership - "leadership from the side, rather than a leadership from above" (2003:173). John Maxwell also calls this a form of "peer leadership" or "leading across", since in this style of leadership leaders lead "with" their colleagues (Purdham 2008:no page numbers).

Like the other three Relational Equipping Identities, the "Alongside" Relational Equipping Identity incorporates its own unique subsidiary-identities which Equipping leaders adopt when coming alongside others to equip them for ministry. The "Alongside" Relational Equipping Identity sees leaders viewing themselves as "Fellow-Travellers" with their

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spiritual community, as "Peers" with others in ministry, and as "Partners" in collaborative enterprises. As "Fellow-Travellers" on a common journey, Equipping leaders cultivate empathetic relationships while offering companionship and guidance. Equipping leaders also concede that ministry and leadership is to be shared. Therefore they view themselves as the "Peers" and "Colleagues" of those who serve and lead alongside them. Furthermore, Equipping leaders acknowledge that all ministry is communal and that from time to time they may need to participate in large-scale collaborative ministry enterprises with others. Consequently they approach these endeavours as "Partners" with others in ministry (Cf. 2 Cor. 8:23; Phil. 2:25; Philemon. 1:24).

8.1. Theological Precedents of Alongside Equipping Identities

While there may be several theological precedents which can be used to construct an "Alongside" Equipping Leadership Identity, due to the space constraints of this chapter, only three will be explored. The first precedent is that "Alongside" Equipping Leadership Identities require that leaders mirror the Holy Spirit's ministry as the "Parakletos" by also coming alongside others to render any assistance that they may need. Instead of equipping people for the purpose of soliciting their help, "Alongside" Equipping leaders draw alongside others and discern where best they can be of assistance in helping *others* in their personal and ministry development. The second theological precedent is that this Equipping Identity encompasses a theology of "Presence". Equipping others requires that leaders "Presence" themselves in the lives of others in order to accurately understand where they are at in their journey of personal and ministry development. This also requires that leaders engage with people in their contexts and adapt the equipping process to suite the ministry context. This is as opposed to using a predetermined equipping programme and imposing it upon the context. Finally, the third theological precedent is that leaders are required to embrace an "Incarnational" approach to leadership. Equipping requires that leaders invest time in building transparent relationships with those whom they wish to equip (Beuhrer 1998:15). Leaders then equip others across this relationship by modelling for them the values and skills they desire that others assimilate.

8.1.1. Mirroring the Holy Spirit's Ministry as "Parakletos"

In their ministry of coming alongside others to equip them, Equipping leaders reflect the ministry of the Holy Spirit, particularly in his role as the "Parakletos". The word

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"Parakletos" occurs 5 times in the New Testament, all in the writings of John. The Holy Spirit is referred to as the "Parakletos" in John's Gospel (John 14:16, 14:26, 15:26, 16:7) and Jesus Christ is referred to the "Parakletos" in the first letter of John (John 14:16, 14:26, 15:26, 16:7; 1 John 2:13). The word "Parakletos" is a verbal adjective, passive in form (Walker 2002: no page numbers). It is a compound word "from παρά, '*to the side of*', and καλέω, '*to summon*'. Hence, originally, '*one who is called to another's side to aid him*' " (Vincent 2009: no page numbers, Commentary on John 14:16, *italics in the original*). Other cognates are (Wenstrom 2011:no page numbers):

- Paraklesis (noun) - meaning "admonition, exhortation, encouragement, appeal"
- Kaleo (verb) - meaning "to call, name, summon, invite"
- Sumparakaleo (verb) - meaning "to comfort together with"

In ancient Greek secular usage, "Parakletos" made reference to a legal adviser, helper or advocate in court, or even any friend who would take action to give help in time of legal need (Walker 2002: no page numbers). Rabbinic Judaism used the word, in the sense of advocate, counsel, defender, especially of humans before God. Later the meaning "Parakletos" as a "comforter" penetrated early Christian literature through its connection with the cognate verb, "*parakaleo*" ("exhort, "encourage") (Walker 2002:no page numbers). However, Zodhiates points out that the cognates "*parakaleo* (3870) and *paraklesis* (3874), the act or process of comforting ... do not occur at all in the writings of John" (1992:1107). The word has also been rendered as: "intercessor" (being akin to "advocate"); "succourer", "aider", "assistant"; "teacher"; "guide" (NASB New Testament Greek Lexicon 2011: no page numbers). Several more recent Bible translations (NIV, TNIV, NiRV, CEV, TEV, GNB, GW, and BBE) have opted for the general term, "helper" (or "help") as being the English word that is most meaningful in all the passages where the word "parakletos" makes reference to the Holy Spirit. Leon Morris considers *parakletos* to mean "the legal helper, the friend who does whatever necessary to forward a friend's best interests" (Walker 2002: no page numbers).

In their "Alongside" Equipping identity, leaders reflect the ethos of the Holy Spirit's ministry in helping others. The prepositions used in John 14:16-17 describe the Holy Spirit's relation to the believer: "with you" (μετά) - in fellowship with believers; "by you" (παρά) - in His personal presence; "in you" (ἐν) - as an indwelling personal energy (Vincent's Word Studies 2009:no page numbers, Commentary on John 14:6). While

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leaders cannot replicate the Holy Spirit's indwelling personal presence, they can emulate the Holy Spirit's ministry of personal participation in fellowship with others in order to render assistance wherever needed. Dwight Friesen says, "We are moving toward leadership being a bit more about paraclesis, that sense of coming alongside as an advocate, friend, encourager, defender" (Dwight Friesen in Gibbs and Bolger 2006:212).

In the New Testament, leaders reflected this ministry of the Holy Spirit. For example, Barnabas was given the nickname "Son of Encouragement" [paraklesis] (Acts 4:36 NIV). By way of further illustration, we also see that the verb "parakaleo", a cognate of "parakletos", is used widely in specific reference to Christian leaders in the following areas of their ministry:

- Encouragement - Barnabas encouraged the early church as they wrestled with ethical and doctrinal issues (Acts 11:23). Barnabas and Paul routinely exercised this ministry of encouragement among new converts (Acts 14:22), as did Judas and Silas (Acts 15:32), and Paul and Silas when they travelled together (Acts 16:40).

- Admonition - "Parakaleo" is used in the sense of a strong admonition when leaders "urged" believers in the following: to dissolve divisions (1 Cor. 1:10); to imitate their example (1 Cor. 4:16); to reconcile with those who had been disciplined (2 Cor. 2:8); and especially when calling believers to higher standards of ethical behavior (1 Thess. 2:11-12; 1 Thess. 4:1, 4:9-10, 5:14; Eph. 4:1; 1 Pet. 2:11). This "urging" often took the form of a strong admonition or warning to teach certain doctrines and to confront erroneous teachings (1 Tim. 5:1; 6:2; 2 Tim. 4:2; Titus 1:9, 2:15).

- Exhortation – "Parakaleo" was used in reference to leaders as they motivated believers to remain true to the faith despite adversity, or in the face of converse doctrines that circulated (Acts 14:22; 1 Pet. 5:12; Jude 1:3).

- Consolation/Comfort – "Parakaleo" was also used to describe the ministry of leaders as they comforted believers in times of discouragement (Acts 20:12; 2 Cor. 1:3-4; 1:6-7)

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Contemporary approaches to leadership continue to reflect the Holy Spirit's role as "Paraclete" and the ethos of ministry reflected by leaders in the NT. Peter Cockrell of Parakletos Ministries understands the purpose of leaders as being to imitate the Holy Spirit's ministry of "drawing alongside in order to help" believers (Cockrell 2008:no page numbers). Similarly another different ministry also entitled "Parakletos Ministries" has as part of their goals the training and developing of leaders, by "Working alongside leaders and leadership teams" and "Supporting and facilitating the church through the use of effective tools and resources" (Parakletos Ministries 2011:no page numbers). Another ministry called "The Paraclete Associate" sees their vision as being to "not ... establish new ministries, but to come alongside of existing international ministries and Christian leaders and offer our gifts and experience; to serve them however we can" (Garner 2007:no page numbers).

Kouzes and Posner also note that in society where technology is creating a "borderless world", leaders are reinterpreting their roles (2003:7). Instead of hierarchical interpretation of themselves as "bosses" and "commanders", leaders are viewing their roles as being "servers and supporters, partners and providers" (Kouzes and Posner 2003:7). Equipping leaders who serve according to an Alongside Equipping Identity will move away from a style of leadership that enlists people to help the leader accomplish his or her own personal vision. Instead, once Equipping leaders have themselves gathered ministry experience, they will view their roles as being to draw alongside others to assist them in developing their ministry potential. They will also understand their role as being to render whatever assistance others may require of them, working "*with* people, not *over* them" (Gibbs 2005:157, *italics in the original*).

8.1.2. A Theology of "Presence"

A theology of "Presence" stems from an understanding that ministry is most meaningful when leaders come alongside those whom they lead and participate with them in a personal capacity in life and ministry. This approach to leadership requires close proximity and engagement between leaders and those whom they equip in order for equipping to be transacted effectively (Kouzes and Posner 2003:11).

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Alongside Equipping Identities require more personal engagement of leaders than other forms of equipping such as, for example, teaching. When teaching, the knowledge communicated has an objective value in its contribution to the equipping process, regardless of the nature or quality of the relationship between the teacher and student. By contrast, a theology of "Presence" as it pertains to leadership, requires that leaders build dedicated relationships with others as the foundations upon which the equipping process will be proceed. It requires that leaders cultivate relationships in which there is transparent self-disclosure of their own life in order to build trust and communicate values. It also requires that leaders express a patient commitment to gaining an understanding of- and insight into –the lives of those whom they will equip. Only once this relationship has been established can equipping proceed meaningfully.

A theology of "Presence" also assumes an *a posteriori* epistemology regarding the equipping process (Webster 2009:no page numbers). Instead of proposing a formulated philosophy of ministry, leaders help others to develop their own personal philosophy of ministry. They do this by encouraging others to first participate in ministry. After they have done this, participants are encouraged to reflect upon their experiences and draw their own conclusions regarding a philosophy of ministry. This requires that leaders not approach the equipping process with foregone conclusions or formulated assumptions regarding what is required to equip others. Instead, Equipping leaders embrace a "learn as you go" approach to training (Gibbs 2005:157). They seek to first gain an understanding of where people are at in their stage of development and will cautiously and prayerfully discern what will be required to further advance people's development (Gibbs 2005:139). Since life contexts have a formative influence on people, Equipping leaders will also seek to gain an understanding of the contexts within which people live and in which they will minister (Gibbs 2005:25). Only once they have understood the life and ministry contexts of those being equipped should leaders then proceed to engage in the equipping process (Gibbs 2005:119). Stephen Covey sums up this approach by advocating that leaders "Seek to first understand, then to be understood" (1994:235). To not do so would betray insensitivity on the part of the leader toward people's life and ministry conditions. Leaders will then run the risk of misconstruing the equipping that others require. They will also run the risk of misapplying their training. By its very nature, an "Alongside" approach to equipping others requires that leaders come alongside others and start "where people are at" in

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their level of development and in their life and ministry contexts. The "Alongside" Equipping Identities are those which perhaps require that leaders take the life and ministry contexts, as well as the level of personal development of individuals most seriously when preparing to equip them for ministry.

A theology of "Presence" receives its origin in the example of God. From the inception of God's relationship with man, we see God habitually walking with Adam and Eve in the Garden of Eden (Gen. 3:8). Shortly afterwards we see Enoch (Gen. 5:22-24, NIV) and Noah (Gen. 6:9, NIV) as people who "walked with God". Through the Exodus the presence of God accompanied the Israelites as a cloud by day and pillar of fire by night (Ex. 13:21-22; Neh. 9:12). During their wilderness journey the "tent of meeting" which God instructed Moses to build symbolised God's dwelling in the midst of the Israelites (Ex. 29:42-43; 30:36). In the Incarnation, Jesus is portrayed as "Immanuel" – "God with us" (Matthew 1:23, NIV). John's interpretation depicts the Word as becoming "flesh" and "tabernacling" among humanity (John 1:14, LITV). Throughout his ministry, Jesus shared his daily life with the apostles and disciples. His daily life involved "Presencing" himself among people of all social strata and ministering to their needs (Beuhring 1998:15). In the prelude to his ascension, Jesus assured the disciples of his continued presence (Matthew 28:20). The Holy Spirit ultimately became the emissary of the promised abiding presence of God (John 14:18 and Barnes 2009:no page numbers, Commentary on John 14:18; also Gibbs 2005:181). Throughout the history of God's relationship with mankind, we therefore see the expression of a commitment on the part of God to engage with His creation in a meaningful relationship. It is through this relationship of expressed "Presence" that God often drew alongside humankind to care for, guide, and counsel His people.

In its practical application and in its simplest definition, a theology of "Presence" means "Simply Being There For Others ... Simply being present and available" (Robinson 2008:no page numbers; also Perriman 2004:no page numbers). Andrew Perriman elucidates some characteristics of a theology of "Presence" as it relates to the Church's missionary practice (2004:no page numbers).

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These characteristics can also readily be translated into the ministry practice of leaders who wish to equip others according to a theology of "Presence", as follows (Perriman 2004:no page numbers):

- Be there: Equipping leadership requires an understanding that "*being there*", engaged in people's day-to-day lives is often a more effective way of equipping than "*doing things*" with people at training events (also Beuhring 1998:15).

- Be consistent: relationships must be approached as ends in themselves, and not the means to an end. Leaders must regain trust (relationally, ethically, intellectually) – which means becoming trustworthy (relationally, ethically, intellectually), and this takes an investment of time.

- Be accessible, open, and friendly: Leaders must at all times allow the building of relationships with others to take precedence over other activities, even during planned events.

- Be honest: Leaders must not be perceived as having ulterior motives or hidden agendas. Communication with others must be transparent and forthright, and leaders should at all time "create a meta-dialogue" in which all people can participate as equals.

- Be creative: Leaders should experiment with different, creative ways of stimulating thought and engaging people in conversations. These conversations should help elicit responses that open windows into people's lives. Leaders should find paths that will encourage people to walk across "relational landscapes".

In order for leaders to approach equipping in this way will require that they "consistently prioritize relationships and relational values" over their institutional and organizational commitments (Perriman 2004:no page numbers). Perriman says, "Presence is relational rather than programmatic; it is communal rather than

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institutional" (2004: no page numbers). When leaders approach equipping through relationships, they train those being equipped to also think concordantly. Perriman says that when this theology of "Presence" is taught to a "believing community", it helps the community see itself "as a priesthood, a mediating body between God and the world" (2004:no page numbers). Moreover, the believing community will come to understand that their priesthood requires them to engage with the secular community around them as God's present, representative, ministering community. Rather than withdrawing to spiritual enclaves, they will understand the priestly calling of engaging with others in order to serve them better (Gibbs 2005:119).

8.1.3. Incarnational Leadership

Roxburgh and Romanuk contend that the early church's understanding of the Incarnation of Jesus Christ formed the basis of their thinking and practice (2006:120). It was therefore based on the Incarnation that "the character and identity of those leading the church were articulated" (Roxburgh and Romanuk 2006:120). Into Thy Word Ministries also maintain that " 'Incarnational leadership' is rooted in the life of our Lord Jesus Christ" (2011a:no page numbers).

Kouzes and Posner see an incarnational approach to leadership as "one characterized by serving others rather than being served, based on giving rather than receiving" (2003:3). This posture of serving others acts as a motivational incentive to those alongside whom leaders minister (Kouzes and Posner 2003:2; also Gibbs 2005:139). Furthermore, by ministering alongside others, leaders are able to experience first-hand what others experience (Gibbs 2005:139). They are also able to observe how others are assimilating what they have been taught and how they are processing the theory which is to be applied in ministry practice.

Incarnational leadership requires that leaders embody the message that they wish to communicate. It is this process of embodying the message which serves as the *medium* of equipping (Gibbs 2005:116). Buehring suggests that leaders equip others in this way by spending time with them in a variety of settings and allowing them to observe the leader's behaviour (1998:16). He suggests that while many people may acquire knowledge during their training, values are

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changed and lifestyles are only altered as people see their training modelled before their eyes (Buehring 1998:16). Eddie Gibbs says that Jesus used this method of communicating what he wanted others to learn (2005:140):

- "I have set you an example that you should do as I have done for you" (John 13:15, NIV).
- "To this you were called, because Christ suffered for you, *leaving you an example*, that you should follow in his steps" (1 Peter. 2:21, NIV, *italics added*)

David Buehring notes that "Jesus imparted His vision and Kingdom values to His disciples through *modelling* (1998:15, italics in original). This means of teaching and equipping was also practiced by the apostle Paul (1 Cor. 11:1; Phil. 3:17, 4:9). He encouraged his protégés Timothy (1 Tim. 4:12) and Titus (Titus 2:6-8) to also demonstrate in their own lives that which they had written to others to adhere to (Buehring 1998:15). As leaders proceed with this Incarnational approach to equipping they will find themselves having to inculcate their message into their own lifestyles. In order to demonstrate integrity in their lives, leaders will have to internalize the values which they espouse. This application of their message and its values to their own lives may at first prove to be a challenge to leaders. This is because it requires that they take "a serious, self-introspective examination" to see how well they embody their message and display Christ (Into Thy Word Ministries 2011a:no page numbers). Yet, because leaders are symbols for their organizations, this is a responsibility which every leader must embrace (Blackaby and Blackaby 2001:177). Roxburgh and Romanuk also mention that leaders are required to model the values and beliefs inherent in any *changes* they desire to cultivate within their communities (2006:127). Furthermore they say, "The need for leadership today is the lived, demonstration of a life coherent and consistent with its professed beliefs and narratives" (Roxburgh and Romanuk 2006:131). When leaders *do* lead by their demonstrated example, they inculcate a corporate culture in which their espoused practices are also internalized by others among whom they serve (Blackaby and Blackaby 2001:168).

Having established some theological precedents for the Alongside Identities of Equipping leaders, the three identities will now be explored.

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8.2. Fellow-Traveller

Christianity can be viewed as a journey with God, one on which all believers have embarked (Gibbs and Bolger 2006:121). Yet, individual believers are not "independent travellers" in their walk with the Lord, but are on a journey with the rest of the community of faith (Damazio 1988:96). As members of their communities, leaders too are "fellow-travellers" alongside the members of their communities (Gibbs and Bolger 2006:205). As leaders lead, they must do so by participating in the life of their own communities, and as those who are on a journey together with them (Rebecca Ver Straten McSparran in Gibbs and Bolger 2006:212).

It is important for leaders to be on the same journey as those whom they lead since they cannot lead where they have never been (Shawchuck and Hueser 1993:126). Means says, "Spiritual leaders are spiritually-sighted people who are guides, who know and point out the way because they themselves have travelled on that way" (1990:113; also Mark Palmer in Gibbs and Bolger 2006:212). Jimmy Long notes that since 1990 younger leaders have become sceptical of the pragmatic approach to leadership - something which characterised the approach to leadership of the period 1970-2000 (2009: no page numbers). Long says that, "The emerging generation of leaders desires a context that fosters community, trust, *journey* ... and empowerment" (2009:no page numbers, *italics added*). Similarly, Ogne and Roehl have also observed that "Younger Evangelicals" (a paradigm emerging from 2000 onwards) prefer an authentic spirituality in which the leader is a sojourner with them (2008:11).

8.2.1. The Functions of Leaders as Fellow-Travellers

As leaders journey with the rest of their community, they can engage in the following actions in order to further their equipping responsibilities:

8.2.1.1. Cultivate Empathetic Relationships

Empathy was identified by Daniel Goleman as one of four key relational qualities required of leaders to ensure their relational competency (1995:43). Michael Hartsfield also identified empathy as an important component of a leader's "emotional

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intelligence" and one that has a determining factor of how leaders will relate to others (2011:no page numbers). The Microsoft Office Encarta Dictionary defines "empathy" as:

> "Understanding of another's feelings; the ability to identify with and understand somebody else's feelings or difficulties; empathetic – understanding others" (2007, English (UK), "Empathy").

Grant Richison describes "empathy" as follows:

> "Empathy is the ability to identify with the pathos (passions) of others. It is the faculty to put yourself in the place of another and consider their state of affairs ... Empathy is not sympathy. Sympathy is simply feeling the emotions of another person. Empathy is the ability to identify with the state of the other person. ... Empathy is a sign that someone is thinking of others and cares for others ... Empathy is a principle of selflessness. A person who shows capacity for empathy means they think seriously about others" (1995: no page numbers).

As fellow-travellers, leaders must display empathy and a sensitivity to the spiritual journeys of those whom they lead (Ogne and Roehl 2008:170). They must learn to see things from the perspective of those being equipped (Maxwell 2001:79). Empathy requires that leaders get to know each individual among whom they minister. John Maxwell says that empathy requires that leaders place themselves "in the other person's shoes" in order to develop a sensitivity to the person's needs and in order to better address the issues that concern him or her (2001:79). Empathetic leaders will be more attuned to the "subtle social signals that indicate what others need or want" (Goleman 1995:43). By "tuning in" to these signals, leaders will be able to recognize the changing emotional state of others and then know how to respond accordingly (Hartsfield 2011:no page numbers). This necessitates that leaders take time to listen to people's "stories" (Roxburgh and Romanuk 2006:163; also Into Thy Word Ministries 2011b:no page numbers). It also means that once leaders get to know people, that they accept people "*how* they are", i.e. for who they are (Gibbs 2005:181, *italics in the original*).

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In order to gain insight into the lives of those with whom they are journeying and equipping for ministry, leaders should seek to understand some of the following areas about people's lives:

- Their life contexts: Where is it that people live and minister, and to what extent has their environment shaped the formation of their personality and character?

- Their life experiences: What formative experiences have shaped the person? These may be indelible impressions that have remained with the person because of recurrent experiences or formative, singular encounters.

- Their inner conversations: What emotions and thoughts currently occupy the person's psyche? These may be positive, such as the person's past and current aspirations, as well as their joys and reflections upon their accomplishments in life. Conversely, they may include the person's fears, discouragements, and the challenges which the person may face on various fronts.

- Their current spiritual condition: Leaders need to be aware of the health of a person's spiritual life. Of special importance is the vitality of the person's present spiritual growth habits and the perception that the person has of God and their relationship to Him.

- Their relationships: The current state of a person's relationships with others may reveal a lot about them. Of special significance also are a person's familial relationships, especially their past and present relationship with their parents.

- Their ministry calling and spiritual giftedness: Leaders will do well to discern the calling that God has placed upon a person's life and the gifts with which He has endowed them. This is so that leaders work alongside others to further develop the ministry to which God has called others.

Empathetic leaders seek to understand people in order to know how to adapt their approach to equipping to develop people as *individuals*, not en-masse. Empathetic leaders display sensitivity to individual differences and how it is that each person

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assimilates the experience of their equipping journey. Empathy also ensures that the relational dimension of the equipping process is at all times preserved. Moreover, it is empathy that ensures that leaders do not lose sight of the fact that people will continue to need pastoral care for the duration of their training.

8.2.1.2. Offer Companionship

Shawchuck and Heuser mention that all people have a desire for spiritual companions to guide them in their journeys of faith (1993:125). They also assert that, "The pastor's role as spiritual companion of the congregation should be the central work of the pastor's entire ministry" (1993:126). Although acknowledging that "The truest spiritual companion is Christ working through His Spirit", the Society of Jesus also sees spiritual companionship as a ministry of spiritual leaders, a ministry in which leaders "assimilate" this ministry of Christ (2008:55). They see "spiritual companioning" as a special pastoral ministry, "a charism ... signalizing the activity of the Spirit in the Church" (The Society of Jesus 2008:55). The Synod of the Church of Santiago de Chile in 1997 defined "spiritual companions" as "persons who have the matured ability to help others move along in their spiritual growth", and also recognized this as a "pastoral service" (The Society of Jesus 2008:55). Kent Groff sees spiritual friendship, being "soul friends (Irish anamchara), spiritual mentoring, or discipling—and the rebbe-hasid tradition in Judaism" as all being synonymous with the concept of "spiritual companionship" (1997:no page numbers).

(a) Biblical Precedents for Leaders to Serve as Companions

The Bible contains several examples of the ministry of spiritual companionship. The Society of Jesus notes that:

> "In the Old Testament, God is the companion of His people ... He is the God who accompanies the pilgrim people—in times of infidelity, still there; in times of triumph, rejoicing in His temple in Jerusalem; and in the Exile" (2008:57).

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Glen Miller considers God to have formed special friendships, "most explicitly with Abraham, Moses, and Job" (Miller 1999: no page numbers). Abraham was called the "friend of God" (2 Chron. 20:7; Isaiah 41:8; James 2:23), as was Moses (Ex. 33:11). Job considered himself to have an "intimate friendship" with God (Job 29:4, NIV). Jesus also displayed friendship in his relationship with his disciples. Chrystal Colding mentions that Jesus had various "circles of friends", which "started off at seventy two, then He narrowed it down to twelve, and then on down to three" (2009: no page numbers; also Groff 1997:no page numbers). Jesus frequently called the twelve apostles his "friends" (Luke 12:4; John 15:13-15; 21:5). Colding mentions that Peter, James and John formed Jesus' "inner circle" of friends and describes the level of companionship that Jesus enjoyed with them in the following way (2009:no page numbers):

> "These were the three that He fellowshipped with on a very frequent basis; these were the three that He confided in; these are the three that He shared the innermost parts and depths of His being with; these are the three that He laughed with, cried with, and prayed with. There were only three who truly got to experience the depths of who Jesus was".

In addition to his relationship with his disciples, Jesus was also called the "friend of tax collectors and 'sinners' " (Matt. 11:19; Luke 7:34: Cf. Luke 15:2, 19:7; Matt. 9:11).

We see the same approach to companionship among other Christian leaders in the New Testament. Paul made frequent references to other believers as his "friends" (Rom. 12:19, 16:5; 1 Cor. 10:14; 2 Cor. 7:1; Phil. 2:12; Philemon 1:1-2), as did the apostle Peter (1 Pet. 2:11). The apostle John considered himself to be the "companion" of other believers (Rev. 1:9, NIV). Kent Groff also sees the following as biblical examples of spiritual companionship: "the friendship of David and Jonathan, Ruth and Naomi, Paul and Silas" (1997:no page numbers). Groff says the

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following also reflect more contemporary spiritual companionship relationships:

> "Francis of Assisi and Claire, John Calvin and John Knox, Teresa of Avila and John of the Cross, Dietrich Bonhoeffer and Eberhard Bethge, Evelyn Underhill and Baron von Hugel, Howard Thurman and Martin Luther King, Jr." (1997:no page numbers).

(b) The Companionship Needed by Leaders

In addition to leaders being spiritual companions, leaders also need others to be spiritual companions to them (Reighard 2007:no page numbers; Colding 2009:no page numbers). Despite this, one Focus on the Family study revealed that "at least 70 percent of pastors in the United States claim they have no friends" (Wilson 2010:no page numbers). The Francis A. Schaeffer Institute of Church Leadership in 2007 also reported that 70% of church leaders surveyed mentioned that they do not have someone whom they consider to be a close friend (The National Clergy Support Network 2010:no page numbers). Ike Reighard notes that, "Friendship is a vital part of New Testament ministry and leadership" (2007:no page numbers; also Groff 1997:no page numbers). Reighard says that leaders who do not have "quality, biblical friendships" model a flawed Christian lifestyle for church members (Reighard 2007:no page numbers). Tilden Edwards also says that leaders who have few quality friendships "become less trustworthy guides of others" (1995:no page numbers). Despite the statistics mentioned above, Peter Wilson maintains that leaders "have been created for deep connectedness like everyone else" and that leaders should "Develop and cultivate ... close friendships" (Wilson 2010:no page numbers). Ike Reighard notes that all leaders need the following four types of friends (2007:no page numbers):

- The Developer: Developer friends counsel with wisdom and correct when necessary. They also bring the gift of encouragement to a leader's life and will protect and strengthen leaders.

- The Designer: These are mentors with whom leaders develop personal relationships. They serve as advisors in all the personal areas of a leader's life by modeling the correct behavior for them.

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- The Disturber: Disturbers are the people God uses "to become the object of greater force that breaks inertia and propels us to greater achievement" (Reighard 2007:no page numbers). They "shake up our status quo ... ask us difficult questions", and force leaders "to take a closer look at motivations and ambitions" (ibid).

- The Discerner: "More popularly known as 'accountability partners', discerners bring the gift of spiritual insight into our lives" (Reighard 2007:no page numbers). Discerners "know how to speak the truth in love" and "how to exhort and rebuke, seeking to keep their friend on the right track" (ibid).

(c) The Practice of Companionship

Regarding the practice of spiritual companionship, the Society of Jesus maintains that "Spiritual Companioning is not just one more kind of help added to social work, educational, counseling, [and] psychological therapy" (2008:58). Rather, they mention that spiritual companions should facilitate "the continually deepening personal development of the new creation in Christ", i.e. the spiritual growth of others "under the guidance of the Holy Spirit" (2008:58). Spiritual Companionship "is a help which one offers to another so that the other might grow in faith and come to be their true self in acting the will of God" (The Society of Jesus 2008:58).

Spiritual companionship is a reciprocal relationship (Groff 1997:no page numbers). It entails leaders and their companions "encouraging and praying for one another, with some mutual giving-receiving (Romans 1:11-12)" (Groff 1997:no page numbers). Despite the reciprocity of the relationships, the leader usually serves to a greater extent as the guide "by example, story, listening, [and] praying" (Groff 1997:no page numbers). In this sense spiritual companionship resembles "a disciple-mentor relationship" (Groff 1997:no page numbers).

Spiritual companionship reflects a pastoral approach to leadership. As companions, leaders live "with" the sheep and are there to encourage, protect, and feed them.

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The Society of Jesus describes this as follows:

> "'Spiritual companioning' (com-panis in Latin— literally 'bread with')" entails accompanying others through "all life experiences—grieving and celebrating, working and playing" (2008:58).

Glen Miller notes the following as being unique to Jesus' pattern of behavior when he interacted with his disciples as a "Friend and Companion" (2009:no page numbers). Jesus' interactions with his disciples all demonstrate to leaders how it is that they can also form reciprocal relationships as spiritual companions to others:

- Jesus communicated with his friends and told them of his feelings for them (John 15:12-15). He shared His inner self with them, opening His inner emotional life and thoughts to them and included them in His experiences (Mark 12:4ff.; John 12:27, 13:31; Matt. 26:36).

- Jesus shared life experiences with His friends. He spent time with them and engaged in common living and activity with them (Luke 7:34; Mark 2:15ff.; John 11:11, 12:1-2) . "They traveled as a band together for 2-3 years, and celebrated all the Jewish festivals and simple daily life together. They shared triumphs of ministry (Luke 10.17) and the attendant tragedies (e.g., the death of John the Baptist)" (Miller 2009:no page numbers).

- Jesus "expressed *and lived* commitments to them, and maintained a strong personal relationship with God, from which to fulfill those commitments" (Miller 2009:no page numbers, *italics in the original*). He expressed concern for them (Luke 10:40ff.; John 14:1, 27) and did not allow their temporary failures to affect His acceptance of them (Luke 22:31). "He avoided relating to them on the basis of their *known* future failures or on the basis of their *actual* past failures! He took intimacy risks and personal

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risks, trusting them, even knowing the betrayals ahead (John 12.4)" (Miller 2009:no page numbers).

- Jesus expected commitments from them. He risked "friendship failures" with them, and communicated clearly His expectations of "their side" of the friendship. He asked them for support in His hour of need (Matt 26.36-37) and was honest about how He felt about failed personal commitments, expecting them to be loyal friends (Mark 14:32-37).

One caveat that Chrystal Colding notes when forming spiritual friendships is that, although leaders should have a broad circle of friends, not everyone should be allowed into a leader's "inner circle" (2009:no page numbers). Colding notes that the people whom a leader surrounds himself/herself with are vital to a leader's spiritual growth and encouragement (2009:no page numbers). She suggests that since people will also "speak into" leaders' lives, that leaders exercise discernment when forming "inner circle" friendships. A leader's "inner circle" of friends should be those who display evidence of the fruits of the Spirit and private integrity, as opposed to people who display carnality and spiritual immaturity (Colding 2009:no page numbers). She notes that another quality that leaders should look for amongst those within their "inner circles" are "people who have displayed loyalty throughout changing circumstances and trying times" (2009:no page numbers).

8.2.1.3. Provide Spiritual Guidance

Although God guides his people, he often uses "Christian leaders who are walking with Him" to do so (Damazio 1988:251). Miles Catlett draws attention to the importance of leaders needing to be spiritual guides, saying that leaders are "primarily spiritual guides" and that providing spiritual guidance is "the core purpose" of pastors (2009:no page numbers). The role of providing spiritual guidance is synonymous with that of

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providing spiritual direction (Edwards 1995:no page numbers) and also incorporates a dimension of mentorship (Gibbs and Bolger 2006:212). Spiritual guides "come alongside people and help people to grow through different stages of faith" (Gibbs and Bolger 2006:212).

Spiritual guidance is an important component of any equipping process. When preparing others for ministry, leaders must help individuals develop a healthy walk with God people in addition to helping them develop the skills that they will require for ministry. Means says:

> "Guides assist people to reach a destination which they would not be apt to reach on their own. Guides supply advice, counsel, and companionship in practical *and* spiritual affairs" (1990:113, *italics added*)

A healthy walk with God is essential to maintaining an effective ministry in the long term (Cf. John 5:19, 15:5; Phil. 4:13). All who minister for God must do so in the strength and wisdom that God gives (Cf. 1 Cor. 2:1-5; Rom. 15:18-19). They must be led by God (Cf. Rom. 8:14; Is. 48:17; Matt. 4:1) and develop the discernment required to hear His voice (John 10:14-16, 27). This is so that God is allowed to direct the ministry in which they engage (Cf. Acts 16:7-10; 22:17-21). Ministry that is not dependent on being sustained and directed by God can face the danger of being reduced to "secular" works of philanthropy and benevolence. When this happens, ministry loses its prophetic component of witnessing for God. It is through this "prophetic component" of ministry that the "good works" of believers also serve as signs directing others back to the God from whom they originate (Matt. 5:16; 1 Peter 2:12).

(a) The Ways in Which Leaders Guide Others

There are many ways in which leaders provide spiritual guidance.

i. General Guidance

Some argue that leaders are always engaged in guiding others spiritually, whether they do so consciously or not. For example, Tilden Edwards says that every Christian leader "is at least an indirect spiritual guide through everything he or she does and is" (Edwards 1995:no page numbers). He also says that, "All pastors inevitably are

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involved in occasional guidance: in crises, informal conversations, and many other circumstances" (1995:no page numbers). Similarly, Miles Catlett says that, "Visiting people in the hospital, preaching, leadership, even helping to forge new ministries and revive or kill old ones is an exercise in guiding people spiritually" (2009:no page numbers).

ii. Leaders Guide Individuals

As they join others on their spiritual journey, leaders typically serve as spiritual guides of individuals (Edwards 1995:no page numbers). They help sensitize people to hear "the voice of God" for themselves so that God can direct their lives (Gibbs and Bolger 2006:2237).

iii. Leaders Guide Larger Communities

In addition to guiding individuals, leaders also give "corporate" spiritual guidance to larger communities (Edwards 1995:no page numbers; also Gibbs and Bolger 2005:212). Tilden Edwards says that pastors often move "between the corporate and individual dimensions of spiritual guidance, turning one time this way and another time the other, symbolizing and actualizing their connectedness with one another and with the larger Body of Christ" (1995:no page numbers). As an extension of this corporate dimension of spiritual guidance, leaders have also served as spiritual guides or advisors for nations. This was one of the central functions of the spiritual leaders within the nation of Israel (Christadelphian Christian Mission 2011:no page numbers). More recently, Roger Lee notes that Billy Graham "played a significant part of the growth of evangelical Christianity in the United States and in the world in the mid- and late-Twentieth Century" (2011:no page numbers).

iv. Leaders Facilitate Spiritual Guidance

In addition to the direct guidance that leaders provide, they also facilitate spiritual guidance. Since leaders typically have many responsibilities, it is not always possible for them to guide many people on an individual basis (Edwards 1995:no page

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numbers). However, leaders can still ensure that people receive guidance through a variety of other means.

- Leaders can identify other mature Christians who can assist them in guiding others. Leaders can equip them with the skills that they will require to be good spiritual guides (Edwards 1995:no page numbers). When leaders take this approach to spiritual formation they expose people to "other mutually reinforcing and long-term forms of guidance in the faith community" (Edwards 1995:no page numbers).
- Leaders can also facilitate the formation of focused small groups that meet weekly for a period of months to assist people is gaining guidance in specific areas (Edwards 1995:no page numbers).
- Leaders can conduct retreats at which people can spend time alone with God to receive direction from him for their lives.
- Leaders can conduct training workshops which teach people how to discern the voice of God for themselves.

v. Leaders Also Need Guidance

Although it is common for leaders to serve as spiritual guides to others, leaders also need people who can serve as "guides" or "mentors" for them (Bandy 2011:no page numbers). Bill and Kristie Gaultiere mention that "Every pastor, missionary, ministry leader, and dedicated disciple of Jesus needs a Soul Shepherd", by which they mean "spiritual guide" (2011:no page numbers). While leaders must development discernment of how it is that the Holy Spirit is personally leading them, they need others who can help "expose and test" that which they feel they have heard from God (Edwards 1995:no page numbers).

(b) A Relational Approach to Spiritual Guidance

One unique characteristic of the manner in which Alongside Equipping leaders exercise spiritual guidance, is that the guidance is ideally given across interpersonal relationships. Equipping leaders guide others by *first* forming personal relationships with them. As the relationship unfolds, both the guide and the one(s) being guided

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learn more about each other. Over time, misconceptions about the guiding process and misunderstandings about each other are dealt with, leaving each person with more insight into their venture together. As the relationship progresses, trust is built and an environment of personal security is cultivated. Within this environment individuals are more likely to be transparent and honest with each other. They will also be more likely to give and receive guidance.

A relational approach to equipping requires that leaders commit to journey with others through life, or at least for as long as individuals request guidance. Shawchuck and Heuser articulate this by noting that there are two types of guides: those who point the way without going with people, and those who not only point the way, but who also accompany others to their destinations. They mention that Christian leaders should be the second type of guides (1993:125-6). Ian Mobsby also says that leaders should "stand at the side" of others and help them on their journey, instead of directing them from the front (Ian Mobsby in Gibbs and Bolger 2006:211). Guidance may also be required intermittently, and leaders may invite others to return as often as they may require assistance.

Leaders should guard against any form of patronization during the guiding process. They ought to express mutual confidence in those they guide and also see the process of guidance as an opportunity for fellowship (Damazio 1988:251). As someone who has already been along that same road, a guide can also humbly show others the path to follow to a particular destination. A relational approach to guidance requires that leaders dispense with any semblance of the typical disparity of power that characterises the relationship between leaders and those they lead. Leaders must also avoid the temptation to control or direct the relationship or its outcomes. They are to serve as guides, offering advice when needed, without being coercive. Being a spiritual guide or a spiritual director is antithetical to exercising hierarchical authority over others, telling people what to do, or even solving their problems for them (Gibbs and Bolger 2006:212; also Edwards 1995: no page numbers, and Damazio 1988:251). As spiritual guides, leaders are not to be prescriptive, but rather reflective in the sense that they serve as "sounding boards" to whom others can express their thoughts and from whom they can receive constructive feedback. Bill Easum expresses this viewpoint when he says:

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> "Leaders function as spiritual directors as opposed to expert teachers. Spiritual directors join with fellow travellers on their journey in personally experiencing God's direction. They help the other person interpret his own story in light of the biblical story. They are interpreters of experience, not experts who deliver information. Spiritual directors help others identify the right path for their lives. They direct mentees to the needed spiritual disciplines" (2009: no page numbers).

Although leaders must not be too dictatorial in their guidance, it is important that they remember that a certain measure of active engagement will be required of them in the guidance process. Sometimes leaders may passively offer no constructive input into people's quests for guidance for fear of being intrusive. When they do so, they risk frustrating others, since from time to time people *will* seek their opinions about certain matters. Spiritual leaders will therefore need to continually discern the balance required between facilitating the spiritual growth of others through passive, gentle encouragement and when more directive intervention is desired by people seeking guidance. There will be times when individuals seeking spiritual guidance may desire that leaders do nothing more than serve as referees of their experiences.

(c) Additional Practical Suggestions for Guiding Others Spiritually

Although leaders may be called upon to provide spiritual guidance to both individuals and groups of people, in this thesis the practice of guiding people will focus on the guidance that leaders give to individuals. The reason for this is that the details of all the various ways in which leaders could guide larger groups (e.g. congregations or nations) is beyond the scope of this thesis. Also, there are some ways in which the practical suggestions for the guidance of individuals could apply to larger groups, and this can be inferred from the suggestions offered. This subsection will therefore focus on simple, practical ways in which leaders can serve as spiritual guides to help others develop a healthy relationship with God. This relationship with God serves as a necessary complement to any practical skills in which others will be trained.

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Bill and Kristi Gaultiere describe spiritual guidance as:

> "an ancient form of soul care focused on guiding someone in their relationship with God. It provides a confidential and explicit context for you to receive prayerful listening, encouragement, and guidance in your spiritual journey of following Christ" (2011:no page numbers)

Shawchuck and Hueser describe a spiritual guide as one who:

> "values and knows how to support and direct others in their quest for authentic spiritual experience and maturity; provides resources and experiences, offers spiritual direction, teaches spiritual discipline, within the framework of the Christian and church's tradition" (1993:306).

Miles Catlett says that during the process of guiding others spiritually, leaders help others change their assumptions about who they are, about who God is and about what their purpose is in this world (2009:no page numbers). He says that in this sense, "A spiritual guide helps you re-envision yourself" (Catlett 2009:no page numbers). Gaultiere and Gaultiere mention that spiritual guides typically help others in their walk with God as follows (2011:no page numbers):

- To becoming more aware of God's presence (perhaps God seems distant)
- To be renewed spiritually (including dealing with stress overload or ministry burn out)
- To discern God's direction
- With guidance in prayer and spiritual disciplines
- Help with a "Dark Night of the Soul"
- To provide spiritual companionship on people's journeys

i. Base Guidance on God's Word

Those whom God uses to guide his people must be led by the Holy Spirit and are to base all their guidance on the Word of God (Damazio 1988:252).

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ii. Assist Others in Receiving Guidance from the Holy Spirit

As spiritual guides, leaders must not presume to act on behalf of the Holy Spirit as His intermediaries or proxies (Edwards 1995:no page numbers). Instead they must assist others to cultivate the discipline of discerning God's voice for themselves. Corné Bekker expresses this as follows:

> "We define Christian spiritual direction as help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship." (2007:no page numbers)

iii. Model a Healthy Walk with God

When providing spiritual guidance, it is important that leaders inculcate in their own lives that which they espouse (Cf. Matt. 23:1-3; Rom. 2:19-24). The nature of Alongside Equipping Identities requires that leaders demonstrate to others in their relationships with them how to apply that which they are communicating. Bill Easum says, "Leaders are servants of Jesus Christ, not professionals who serve a church. Leaders represent Christ by *modelling* faith for others to see" (2009: no page numbers, *italics added*). In the same way Thomas Bandy says that leaders must "model the spiritual life" since a walk with God "is not a skill that can be taught or a program that can be replicated" (2011:no page numbers).

iv. Personalize Guidance to Suite Each Person

When guiding others, it is important that leaders understand that individuals require different approaches to guidance. Tilden Edwards notes the following:

> "In spiritual guidance pastors need to remember that the Spirit resonates differently in people's lives. Some find themselves called primarily to strong direct social action, others to solitude. Some are called to intensive study, other

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> to simply personal service. Others are guided to creating beauty, to contemplative or ecstatic presence before God, or to energetic hospitality. Still others need to be affirmed in the Spirit's hidden presence through times of patient waiting, dryness, resistance, and pain. The spiritual disciplines involved in these paths and phases may vary significantly, depending upon our personalities and situations" (1995: no page numbers).

v. Co-ordinate Regular Meetings and Lead Others in Spiritual Disciplines

Groff says that the ideal situation is for leaders to interact informally and formally with those receiving guidance, and that regular meeting times should be scheduled at least once a month, or once a week (1997:2). Meeting times should allow for at least one hour of "special focus" on guidance, rather than "mixing talk about one another in the same hour. This promotes disciplined, sustained focus on one person" (Edwards 1995:no page numbers).

During the course of guidance, leaders could help others employ various spiritual disciplines or "soul training practices" to help them develop their walk with God and to hear from Him (Gaultiere and Gaultiere 2011:no page numbers). Time together should include time for prayer (Groff 1997:2). This prayer could also incorporate a time of quiet listening and reflecting on what each person feels God is saying to them (Edwards 1995: no page numbers). Time can also be spent meditating on Scripture and on "spiritual conversation" - discussing spiritual matters (Gaultiere and Gaultiere 2011:no page numbers). Guides can encourage others to cultivate contemplative spiritual disciplines such as meditating, journaling, and retreating so that they can discern and reflect upon God's presence activity in their lives (Groff 1997:2). Good Christian books can be read, with each person sharing what they have learned (Groff 1997:2).

Gaultiere and Gaultiere list the following as further examples of spiritual disciplines which can be used during the guidance process:

> Fasting; Sabbath-Keeping; Secrecy (Doing good deeds for God alone); Silence and Solitude; Solitude and Community; Submission; Examen of Consciousness

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(Cultivating Awareness of God's Presence); Play; Praying a Psalm in its Nature Setting; Reading the Classics of Devotion; Serving Others; Scripture Memory; Stability (Staying in Community), and Thankfulness (2011: no page numbers).

Finally, Groff suggests that if either person decides to end the relationship, that the leader and the person being guided "plan a final session to give each other the gift of closure and blessing" (1997:2).

8.3 Peer

The second major Alongside Equipping Leadership Identity is that of the Christian leader as a "Peer". The Farflex Online Dictionary defines a "Peer" as:

> "a person who is of equal standing with another in a group; ... equal" (2011:no page number).

The Cambridge University Press Online Dictionary defines a "Peer" as:

> "a person who is the same age or has the same social position or the same abilities as other people in a group" (2011:no page number).

These definitions lay emphasis upon the "equality in status" behind the meaning of the word "peer". However, an Alongside Equipping Leadership Identity seeks to go further than merely affirm the fact that all believers (leaders and others) have the same intrinsic value and standing before God. Alongside Equipping Leaders also consider themselves to be peers in the sense of being "Colleagues" who minister alongside others. The WordWeb Online Dictionary defines a "Colleague" as:

> "An associate that one works with; co-worker, fellow worker, workfellow" (2011:no page numbers).

In this sense, the peer status which all believers share also translates into each person's contribution to ministry being of equal importance and value. Equipping leaders do

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not see their primary ministry as being directed towards the welfare of other believers, since this may have patronizing overtones. Instead, they consider all believers to also be their "Colleagues" - those who serve alongside them as their co-workers in ministry.

8.3.1. Seminal Biblical Precedents of Shared, Peer-Ministry

In order to regard other believers as peers and colleagues, leaders must first embrace a theology of "shared ministry" (Ogden 2003:168). Beginning with creation, we see the members of the Triune Godhead setting a precedent of working in unity alongside each other (Genesis 1:26 Cf. 11:7). Creation Ministries International note that in creation, "Each part of creation was a sovereign act of each member of the Trinity. None of it would have been produced without the co-operation of each one" (2011:no page numbers). God continues this spirit of co-operation in His interactions with humankind. Sharon Drury says that, "God is the original implementer of empowerment" and partnership (1993:74). "Although God is sovereign and thus able to accomplish everything He wants faster and better than humans could, yet He has chosen to empower His people to participate with Him in accomplishing His purposes" (Drury 1993:74). Jesus adopted this approach to ministry. Sharon Drury says:

> "Jesus (God incarnate) empowered people, too. He sent out the disciples to do miracles, the disciples baptized (though He didn't), and Jesus gathered a band of average men and handed over the future of His Kingdom on earth—the church—to them. He promised they would receive power after the Holy Spirit came on them and they would spread the church to the ends of the earth" (1993:74).

Bobby Clinton says that Jesus saw the empowerment of the disciples as both the means and the goal of ministry (1999:1). Ogne and Roehl also note that most of the apostle Paul's ministry relationships were very much peer-orientated:

> "Most of his terms for his ministry partners – words like "fellow labourer", "fellow traveller", "fellow servant", "fellow prisoner", and "fellow worker"- are built from the Greek word syn, meaning 'with' " (2008:61).

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Although the parameters of this section only allow for a cursory look at biblical evidence for shared peer-based ministry, the following two exerts from Sharon Drury encapsulate the sentiment behind this approach to ministry. It is to be noted that once again reference is made to the key text underpinning this thesis, namely Eph. 4:11-12:

> "As always with God there is synergy—God acts and we act with Him. He seldom acts alone and we shouldn't act alone" (1993:38).

> "The task of the church was not given to the ministers but to all the people ... The minister's job is to rally the people to accomplish the task of the church. The people cannot accomplish the task without power, therefore, the church leader is especially obligated to empower the people to do the ministry of the church. Empowerment is akin to equipping—the pastor-teacher's chief role (Ephesians 4:11-12)" (1993:75).

8.3.2. Peer-Orientated Approaches to Leadership

In order for leaders to relate to others as Peers *and* as Colleagues, they must incorporate the following elements in their approach to leadership:

8.3.2.1. Leaders Must Lead from "Within" A Group

Several leadership models view leaders as being in some way distanced and separated from others. For example, hierarchical models view leaders as being either "above" others (the leader as CEO) or "below" others (the servant model). In a similar way, functional leadership models may view leaders as being "in front" of others (e.g. the leader as a pioneer/visionary). The overarching sentiment of these models is that they envision leadership as requiring some degree of separation between leaders and others in order for leaders to lead effectively. Whether leaders lead from "above", from "below", or "from the front", the leader is viewed as exercising leadership separated from the group whom they are leading.

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By contrast, a "Peer" Equipping Leadership Identity views leaders as leading from "within" or from "amongst" the group within which they serve. Alongside Equipping leaders do not exercise influence "upon" a group or "towards" a group as an entity separate from the group. Instead, as part of the "rank and file", they exercise leadership from "within" and "along with" their groups. In this sense, leaders combine their contributions with the unique contributions of others in their ministry groups to form a new synergy. They do not see themselves as distinct from their groups, but as participants with others in an organic unity (Cf. 1 Cor. 12:12-27).

8.3.2.2. Leaders Must Regard All Other Leaders as Peers in the Equipping Process

A "Peer" Leadership approach to equipping others requires that leaders view other leaders as peers in the equipping process and in ministry. Ephesians 4:11-12 views all leaders as offering "mutual help" to each other and to believers in their ministry within the Church (Henry 2009: Commentary on Ephesians 4:7-16). Peer Equipping Leaders view themselves as part of a larger team of leaders, all of whom make some significant contribution to the overall mandate to equip others for ministry. They view their ministry (and the ministry of other leaders) as complementary and necessary in the broader process of equipping believers for ministry (Cf. John 4:36-38; 1 Cor. 3:4-9). Bill Hybels described this approach as "Lateral leadership", leading with one's peers in a spirit of "mutual servanthood" (Drury 1993:76). This is as opposed to being envious of other leaders or feeling threatened by their ministry.

8.3.2.3. Leaders Must Regard All Believers as Colleagues in Ministry

James Means contends that "Spiritual leaders were never intended to be authority figures to follow, but fellow workers, servants and colleagues in the work of the ministry" (1990:47). He also says that in true partnerships where collegiality and fraternity are present, the distinction between who is leading and who is following disappears (Means 1990:64). Gibbs and Bolger assert that this desire to be "treated as peer[s] and with respect" already exists among believers (2006:197). In order for people to participate more effectively in ministry, leaders must therefore no longer see others as their "helpers" in ministry, but as "colleagues" (Cladis 1999:151). Norman Wright says that, "All people should be treated as contributing peers regardless of their

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scope of responsibility" (2003:134). Similarly Gibbs and Bolger maintain that leaders should treat others as "creative equals" (2006:208), as does Sharon Drury (1993:30).

8.3.2.4. Leaders Must Develop a Participatory Ministry Ethos

An Alongside Equipping ministry in which leaders serve as peers requires that leaders approach ministry with a particular ethos if this philosophy of ministry is also to be embraced by others within their groups. Greg Ogden mentions that, "There is both a *manner* and *style* to being an equipping leader that is consistent with fostering and every-member ministry" (2003:166, *italics in the original*). He says that Equipping leaders must display "a deportment that 'comes alongside' rather than 'lords it over' " others (Ogden 2003:167). Sharon Drury also endorses a participatory approach to ministry and leadership and says that leaders must display collaborative behavior and encourage shared decision-making (1993:30). This implies that, "People must be respected, involved in the setting of their own goals, and treated like colleagues in the ministry" (Means 1990:59).

A participatory ministry ethos requires that leaders view all ministry as being communal, in the sense that all members of the Church have been called to participate alongside each other in ministry. It is leadership based on the organic metaphor of the Church as "the body of Christ" found in Ephesians 4:12. In this organic unity, leadership is functional, not hierarchical. The "body" metaphor of the Church also implies that there is no inherent difference in the status or the value of ministry of those who serve as leaders and those who do not (Cf. 1 Cor. 12:15-27). Instead, there is a sense of interdependency between each contributing member. Furthermore, leaders have no intrinsic authority over others, apart from that attributed to them for the purpose of their ministry, as and when this is necessary (Matt. 20:25-27; 1 Peter 5:2-3 Cf. 2 Cor. 10:8; 13:10; 1 Thess. 5:12; Heb. 13:17).

A participatory ministry ethos requires that leaders also acknowledge that every believer can in some manner contribute to the process of equipping each other (Rom. 15:14; Col. 3:16; 1 Thess. 5:11; Titus 2:3-4; Heb. 5:12, 10:24-25). Equipping leaders therefore seek to broaden the Church's equipping base by incorporating the input of all believers. Equipping does not only happen "from the top down" as leaders train others,

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but also "across" as believers assists in equipping each other. At the same time, Equipping leaders understand that this general equipping responsibility of every believer does not negate their unique calling to be "people-developers" (Drury 1993:22).

8.3.3. The Challenges of Regarding Others as Peers

Although leaders may embrace an Alongside peer-orientated approach to ministry, the approach is not without challenges. Roxburgh and Romanuk mention some reasons why working with peer groups can be a challenge for some leaders (2006:190):

- Pastors have been "schooled to think and act in a *sola pastora* way" (Roxburgh and Romanuk 2006:190, *italics in the original*)
- Leaders are reluctant to entrust themselves to others
- Leaders may be afraid that their constituency will be resistant to them spending time with another pastor talking about the congregation
- Leaders may not know what to do in a peer team since no models exist which can give guidance as to how to conduct the group

A common challenge for leaders who lack experience in peer-orientated ministry would be for them to trust "ordinary" believers with ministry (Ogden 2003:168). Leaders will not only have to accept that ministry may not be done according to their standards, but also that others may want to achieve the same ends using different means.

Greg Ogden also notes that some leaders have been taught that in order for them to maintain their authority, they need to keep a certain distance from other believers in order to maintain a "pretence of false perfection" (Ogden 2003:168). Since participating in peer-styled ministry requires that they dispense of this facade, insecure leaders may find this challenging to do. Furthermore, leaders may find that the change of roles required when interacting with others impacts upon the power and authority granted to them in hierarchical structures. When hierarchical structures are dissolved, roles, power and authority may need to be renegotiated and may even be reversed if someone else in the peer group has greater expertise in the new area of ministry. Under such changes, leaders who have strong

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leadership drives and who have been used to leading groups, may find it difficult to submit to others in the new arrangement. Similarly, those whom the leader had previously been leading may find that it is awkward to relate to the leader in a different capacity. They may interpret taking a greater role in decision-making as being rebellious and subconsciously recoil from doing so. Alternatively, they may feign participation, but inevitably relinquish control back to the leader. Another danger is that the wrong individuals may look upon the changes as an opportunity to usurp control over the group (Cf. Acts 20:28-31).

Despite these challenges, with wise leadership and the presence of mature individuals in their midst, it is possible for groups to negotiate the transition to peer-orientated ministry with negligible detrimental effects to their relationships or their ministry. Sharon Drury notes that while some leaders may lose "*Structural power*" in these situations (i.e. power afforded to them because of their positions in the organizations), most leaders will gain "*Interpersonal power*" (power that is grounded in their expertise and character) (1993:43).

8.3.4. The Practice of Peer-Based Ministry

In order for leaders to develop a peer-orientated ministry, the following three practices could be integrated into their ministry activities:

8.3.4.1. Leaders Should Display Receptivity to Peer Influence

In order to promote peer ministry, Equipping leaders should display a willingness to receive ministry from others. Leaders that display transparent receptivity of the contributions of others affirm the ministry of others. They also encourage the dissemination of the ethos of shared ministry by their personal example.

Although leadership is often generally defined as "the process of one person influencing another", several Christian leaders have explicated the ramifications of this theorem (Wright 2003:31). For example, in describing leadership influence, Bill Hybels has noted that leaders not only lead "down" by positively influencing those "subordinate" to them in ministry, but that they also lead "across", i.e. laterally (Drury

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1993:76). Leading laterally describes the influence that peer leaders exert upon each other, and which they in turn receive from each other. Equipping leaders must not only acknowledge the existence of this lateral leadership influence, but also allow others to positively contribute to their development. After studying successful leaders for a number of years, Paul Stanley postulated the thesis that, "Over A Lifetime A Christian Leader Needs A Balanced Relational Network With other Christian Leaders Who Will Help Him/Her And Vice Versa" (Clinton 1999:1).

Roxburgh and Romanuk suggest that even seasoned leaders need others to minister into their lives. They cannot rely on their personal experience alone to remain productive in ministry (2006:190). Roxburgh and Romanuk describe this as follows:

> "The only experience we learn from is the experience we reflect upon, and to do that we need others who will assist us in the reflection. It is only with trusted peers that we effectively reflect upon our experience as a leader and wrestle with what we are doing and the challenges we face" (2006:190).

In a similar vein, Greg Ogden notes that the following happen when leaders allow themselves to receive influence from others (2003:170):

- Ministry skills are sharpened (Cf. Prov. 27:17)
- The perspective of others leads to the development of new insights into ministry
- Vision for ministry grows with the input of others who have a passion for the same ministry

Alongside Equipping leaders view their relationships and ministry as symbiotic. Symbiotic relationships are mutually beneficial, cooperative relationships between two people or groups (Microsoft Encarta Dictionary 2007:no page numbers). Equipping leaders accept the limitations of what they themselves are able to accomplish, as well as the limitations of their spiritual gifts and calling (Ogden 2003:168). They recognise that they not only need others in order to help them with their own personal development, but that other believers with complementary gifts will always be required to accomplish any vision that God entrusts to a leader (Ogden 2003:168).

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In order to begin implementing these truths, Roxburgh and Romanuk suggest that leaders could schedule regular monthly meetings with their peers in order to ensure that they receive input into their lives (2006:187). As a peer group, participating leaders can also formulate a mutually agreed-upon development plan for the whole group (Roxburgh and Romanuk 2006:187). Another idea suggested by Sharon Drury is for leaders to select "superiors, subordinates, and peers" to give them regular feedback on their performance (1993:76).

8.3.4.2. Leaders Should Learn ***With*** Others

Roxburgh and Romanuk mention that "All leaders are learners on a journey" (2006:10). On their "learning-journeys", leaders are required to develop "as disciples together with those they serve" (Ogden 2003:167). They must also continually develop new skills for ministry (Roxburgh and Romanuk 2006:153). The best way to do all of this is to learn with the help of other people (Ogne and Roehl 2008:54). Learning with others increases one's own insights and, at the same time, helps to builds a relationship with them (Maxwellb no date:1119).

Roxburgh and Romanuk suggest that, "The congregation today must become a learning centre", which "invites people into a process of lifelong engagement in learning" (2006:159). They suggest that leaders establish and facilitate "co-learning networks" in which all participants contribute something to the learning process, while at the same time learning from each other (Roxburgh and Romanuk 2006:32). However, they mention that leaders must not only facilitate the networks, but also participate in them as "fellow-learners" (Roxburgh and Romanuk 2006:32). In addition to this, Roxburgh and Romanuk suggest that leaders also form "a team of peers who are willing to take the risk of becoming a learning community committed to calling forth the best in one another" (2006:163). In these forums, leaders and their peer-leaders can "codevelop the skills they need" as they grow alongside each other (Roxburgh and Romanuk 2006:147).

8.3.4.3. Leaders Should Learn ***From*** Others

The contributions to their welfare and development that leaders need may come from various sources. Leaders can learn from other Christian leaders. They can also learn from those whom they are leading (Maxwellb no date:100). For example, "laypeople"

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mainly work in "secular" environments and can help "clergy" keep abreast of the changes in culture and thinking taking place in those environments. They can also transfer important skills and knowledge to Christian leaders, all of which would be useful for ministry. Examples of these are knowledge and skills in the areas of Information Technology, Commerce, Organizational Administration, etc. Christian seminaries may not always offer leaders specialised training in these areas, since it is training in ministry skills and theological education which forms the foci of their curricula.

A peer-orientated leadership approach also embraces what Walter Wright terms "transactional leadership" and "transformational leadership" styles (Wright 2003:42). These are approaches to leadership which ensure that both the leader and the "follower" gain something through the course of their interactions. In "Transactional leadership", the leader and follower exchange something and gain from their influence upon each other. "Transformational leadership" builds upon this, but goes further. When transformational leadership takes place, both the leader and the follower grow in the process as they lift each other to higher planes of maturity and morality (Wright 2003:42). During this process, the vision, values and beliefs of both the follower *and* leader are enlarged through their mutual influence upon each other (Wright 2003:42). Transformational paradigms therefore do not see the follower as being passive or the only party being impacted upon in leader/follower interactions. They also do not see the leader as the predominant influence in the relationship. Transformational leadership paradigms see a dynamic interplay of influence between leaders and followers which promotes the growth, development and maturity of each party. Leaders must both acknowledge the influence of these dynamics and, as a result of doing so, accept that in any equipping process there will be a "cross-pollination" taking place if they are to develop peer-orientated ministry.

8.4. Partner

This third and final Alongside Equipping Identity, that of Equipping leaders as "Partners", explores the approach that Equipping leaders have towards communal or collaborative ministry enterprises. Equipping leaders view all ministry endeavours,

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whether done on a small scale or a large scale, as "Partnerships". The Threshing Floor Christian Fellowship defines "Partnership" as:

> "the relationship between people who support one another in the achievement of a common goal" (2011:no page numbers; also Choice Ministries 2011:no page numbers).

While several additional definitions of what constitutes a "Partnership" can be offered, partnerships commonly share the following characteristics:

1. Depths of relationship – partnerships are relationships of trust and mutual respect between two or more autonomous people or organisations.
2. Holding Common Purposes at Heart – Partners share a common vision, work toward the same goals (Wan and Bagget 2010:3; Choice Ministries 2011: no page numbers), or have agreed-upon expectations (Bush and Lutz 1990:46).
3. Genuine Interest & Voluntary Participation – while participants may expect some level of reciprocal benefit from partnerships, partnerships are often formed by volunteers who have altruistic motives and a belief in the worthiness of the cause for which they have volunteered (Choice Ministries 2011:no page numbers).
4. Active Participation – Partnerships entail each member *actively* working together in shared responsibilities (Choice Ministries 2011:no page numbers; Warren 1956:12).
5. Time-Commitment – partners often pledge commitments for the entire duration of their anticipated venture, whether it is short-term or long-term (Choice Ministries 2011:no page numbers).
6. Equality of Status – partnerships typically regard each person's contribution as being equally important and therefore attribute equal rank to each person.
7. Magnanimous Contributions by Each Participant – partners pool their complementary strengths and share their resources (Bush and Lutz 1990:46)
8. The Acceptance of All Liabilities – this is demonstrated by a readiness to pay the price required to achieve the goals held in common (Warren 1956:12).

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It is not uncommon to find some or all of the above characteristics of partnerships in ministry partnerships. However, where Alongside Equipping leaders lay emphasis is that partnerships are not formed to merely expedite ministry objectives or to ensure collegiality. Rather Alongside Equipping leaders see partnerships as a fundamental approach to ministry. For Equipping leaders, forging partnerships is not a means to an end – it is in itself a legitimate end. Equipping leaders see others as "partners in ministry" alongside them (Means 1990:60). Greg Ogden encourages leaders to develop "empowering" leadership styles which facilitate participative partnerships between leaders and others as a ministry's *modus operandi* (2003:173). This involves "the leader working with the follower" (Finzel 2000:109) as a fellow-participant in ministry instead of as a mobilizer of others (Gibbs and Bolger 2006:213).

8.4.1. Biblical Precedents of Leaders as Partners

Due to the confines of this subsection, only the rudiments of a theology of partnership and how it relates to Equipping Leadership paradigms will be explored here. Most of the material for this theology is drawn from the Greek words and their cognates that are translated as "partner" or "partnership" in English translations of the NT. More importantly, the contexts in which these words appear are also considered.

Ian Mobsey says that the theological roots of partnership are that, "It starts with an understanding of the Trinity as a community of mutually inclusive and serving components of God" (Ian Mobsey in Gibbs and Bolger 2006:194). The Christian concept of God is that he participates with humanity in ministry (Gibbs and Bolger 2006:192).

Gibbs and Bolger state that in the New Testament, "The gospel makes possible full participation with God in the redemption of the world" (2006:155). They mention that the Church of the New Testament was a "Participatory Church" in which everyone participated and to which everyone contributed (2006:156; Cf. 1 Cor. 14:26). Regarding the theology of partnership as it pertains to leadership, Greg Ogden says that leaders are to empower others because of "the belief that Christ as head of the body is directly connected to every part of the body" (2003:173; also Gibbs and Bolger 2006:192). Similarly Gibbs and Bolger mention that "Leaders in local churches [are

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to] provide leadership and facilitate the wide range of ministries exercised through the membership of the body" (2006:192). Of special interest to this thesis, Loscalzo says that in the light of Ephesians 4:1-16:

> "the pastor is not an overlord, but a fellow struggler in the faith, a fellow servant, shepherding and feeding the flock and relying on their maturity and faith *to fulfil cooperatively, as one body, the mission of the church in the world*" (1988:691, *italics added*).

There are several words in the New Testament used to express the concept of partnership. These references all depict how important the concept of partnership was in the mind of the apostles and among the first Christian congregations.

- Κοινωνία (feminine noun): meaning "partnership, (literally) participation ... communion ... fellowship" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G2842). Thayer defines Κοινωνία as "fellowship ... joint participation; ... the share which one has in anything, participation" (Thayer's Greek Definitions 2009:no page number - Κοινωνία). The word occurs in Romans 15:26 to describe the "contribution" (NIV) that the churches in Macedonia and Achaia made to the believers in Jerusalem. Paul also uses it to describe the "partnership" (NIV) that existed between him and the Philippian church (Phil 1:5).

- Κοινωνός (masculine noun): meaning "a sharer ... associate ... companion, fellowship, partaker, partner" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G2844). Thayer defines it as: "a partner, associate, comrade, companion; ... a partner, sharer, in anything" (Thayer's Greek Definitions 2009:no page numbers - Κοινωνός). Paul used this term to describe Titus as his "partner" in ministry (2 Cor. 8:23, NIV), and also used it to refer to himself as Philemon's "partner" (NIV) in Philemon 1:17.

The following terms used in the Epistles to describe partnership, all trace their roots to the preposition "Σύν", meaning "with" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number - G4862). Thayer describes Σύν as "a primary preposition

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denoting union; with or together ... that is, by association, companionship" (Thayer's Greek Definitions 2009:no page number).

- Συναθλέω (verb): meaning "to wrestle in company with, that is, (figuratively) to seek jointly: - labour with, strive together for" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G4866). Thayer defines it as, "to strive at the same time with another" (Thayer's Greek Definitions 2009:no page number - Συναθλέω). Paul uses this word to once again describe the Philippian church as his "fellow workers" (NIV) in Philippians 4:3.

- Συνεργός (adjective) – meaning "a companion in work, fellow worker" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G4904). Thayer describes the word as "a co-laborer, that is, coadjutor: - companion in labour, (fellow-) helper (-labourer, -worker), labourer together with, workfellow" (Thayer's Greek Definitions 2009:no page number - Συνεργός). Paul uses this word often. He regarded apostles as being "God's fellow workers" (1 Cor. 3:9, NIV), and also mentions Timothy as being "God's fellow worker" (1 Thess. 3:2, NIV). He lists Titus (2 Cor. 8:3), Philemon (Philemon 1:1), Mark, Aristarchus, Demas, Luke (Philemon 1:24), Epaphroditus (Phil. 2:25), Clement (Phil 4:3), certain Jews (Col. 4:11) all as being his "fellow worker[s]" (NIV) (Cf. 3 John 1:8). The apostle John also mentions men who were his "fellowhelpers" (3 John 1:8, KJV).

- Συνεργέω (verb) – meaning "to work together, help in work, be partner in labour; to put forth power together with and thereby to assist" (Strong's Greek Dictionary 2009:no page numbers; Strong's' number – G4903). Paul uses this term to describe Christian leaders as being "God's fellow workers" in 2 Cor. 6:1 (NIV).

From the above words and their frequent occurrence in the NT epistles, we see sufficient evidence to conclude that Christian leaders in the newly established churches regarded ministry as a partnership between all believers. They enlisted even newly formed churches as partners with them in ministry. In addition to this, it was customary for leaders to not merely minister on their own, but alongside others too. In

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the apostle Paul's approach to ministry in particular, we see him regarding other leaders as "partners", "fellow workers", or "co-labourers", with Συνεργός being his preferred term. Our English word "Synergy" is derived from this word and describes "the combined working together of two or more parts of a system so that the combined effect is greater than the sum of the efforts of the parts" (Whatis.com 2008:no page numbers).

We take note that, from its definition, the noun "Κοινωνία" in its various interpretations has both a relational meaning - "communion, fellowship", and a functional meaning - "partnership", "participation". From an Alongside Equipping perspective, we conclude that both relationship and active participation are key components of the Biblical concept of partnerships. Biblical partnerships proceed out of the relational union between believers, and when believers participate in ministry together, stronger relational bonds are forged. Enoch Wan and Geoff Baggett contend that this word is "the New Testament word that is nearest in meaning to the English word, 'partnership' " (2010:14). Rick Warren also notes that "koinonia" indicates both partnership and intimate fellowship (1995:105). Wan and Baggett mention that "from the linguistic and contextual evidence, the two concepts are not separable" (2010:14).

An Alongside Equipping theology of partnership sees ministry as a collaborative endeavour between a network of believers who are in close and committed relationships with each other. It is to be noted that the design of ministry partnerships do not proceed out of specific injunctions to this effect. Instead, partnerships, especially in the New Testament, developed naturally when people were in relationships with each other. These human ministry-partnerships are a natural reflection of the mutuality and co-operation evidenced in the Tri-Unity of the Godhead.

8.4.2. Functions of Equipping Leaders Who Serve as Partners

"Leadership represents a wide range of functions" and each situation makes its own demands of leaders (Gibbs and Bolger 2006:207). This is also true when leaders seek to facilitate the participation of others as "creative equals" in ministry (Gibbs and Bolger 2006:207-8). In these contexts, unique responsibilities are required of leaders

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to make participative collaboration become a reality. Suggestions of what these functions may be for Equipping leaders are outlined below.

8.4.2.1. Equipping Leaders Cultivate *Participative* Relationships

Leaders must not merely mobilize people for ministry, but must also encourage others to participate *alongside them* in ministry (Gibbs and Bolger 2006:213). Frank Damazio says that good leaders encourage the sharing of ideas and invite participation from others (1988:31-32). They value the contributions of others and work with them to achieve long-term goals (Damazio 1988:31). This participatory leadership style promotes unity among those who minister (Means 1990:87). Furthermore, Equipping leaders must also facilitate participatory relationships between all who serve alongside each other in ministry. Leaders who have built trust with everyone in their ministry are in a unique position to promote healthy relationships between others because of the influence of their own position and relationships. Gibbs and Bolger encapsulate this sentiment when they say:

> "Leaders who follow the kingdom lead not by controlling but by connecting. They 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).

Leaders can elicit participation in the following ways:

(a) Serve as Co-ordinators, Not Directors

Although groups in which everyone participates still require leaders, in participatory relationships, leaders approach their responsibilities differently (Gibbs and Bolger 2006:198). In participatory ministry, leaders play a more facilitative-, than supervisory role (Gibbs and Bolger 2006:198). They bring people together with the understanding that people "become creative through collaboration" (Gibbs and Bolger 2006:208). Instead of focussing their energies on initiating and directing ministry programs, leaders should dedicate their energies to "connecting" people upon whose hearts God has laid a shared ministry burden (Roxburgh and Romanuk 2006:1164). Leaders can

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help people discern their spiritual gifts and calling. They can help them understand their complementary roles in ministry ventures so that each person is motivated to complete their assigned responsibilities. Leaders can also utilise their expertise to assist with the establishment of efficient administrative processes so that people can work together with fewer hindrances (Pinder 1994:31). Finally, leaders can facilitate ministry by helping to maintain healthy relationships between participants and by helping them to process conflict in ways that preserve unity.

(b) Make Involvement the Learning Process

According to Roxburgh and Romanuk, "leadership involves empowerment, mentoring and equipping *coalitions* of people" (2006:163, *italics added*). The word "coalition" is taken from the Latin verb, "to grow together" (Roxburgh and Romanuk 2006:163). Gibbs and Bolger note that people learn better when they get involved and take part in ministry (2006:159). Equipping leaders therefore capitalise on the potential for personal growth and development that involvement in ministry affords participants. Instead of divorcing the equipping process from ministry involvement, they use ministry involvement as one important means of equipping. In this way they also ensure the seamless integration of ministry theory and ministry practice.

(c) Create Avenues for People to Serve

Equipping leaders recognize the call to ministry upon each individual's life and "create a space" for each person to serve (Gibbs and Bolger 2006:210). Newman and Newman maintain that leaders need to provide all people with avenues for opportunity, advancement, rewards, and personal development (2010:no page numbers). Leaders must prayerfully help people discern the gifts that they have been given by the Holy Spirit and then link them to an area of ministry (Gibbs and Bolger 2006:159; also Pinder 1994:30). This participatory style of leadership requires that leaders be creative and flexible in their approaches to corporate ministry. They must allow for the exploration of various means to accomplish ministry goals. Instead of ministry being governed by organizational structures and policies, ministry could be customized around participants' gifts and calling. Leaders will also need to resist the temptation to control the direction and outcomes of ministry. As each person engages in ministry,

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the scope and complexity of ministry may develop to such an extent that leaders may no longer be able to provide personal oversight. Instead, leaders will need to humbly submit themselves to God and entrust the direction and development of ministry to God's leadership. Leaders who create space for individuals to explore fresh avenues for thinking should expect that those individuals will start new initiatives, some of which may be outside of the existing ministry structures (Gibbs and Bolger 2006:211).

8.4.2.2. Equipping Leaders Facilitate a Shared Power-Base

Gibbs and Bolger maintain that churches are meant to be "non-hierarchical communities" (2006:194). They also mention that, "In the new covenant, there are no patriarchs in the kingdom, for that place is reserved for God alone. Jesus is the head of any community under God ... The very nature of the kingdom of God leads to a re-examination of all views of power..." (Gibbs and Bolger 2006:192).

Equipping leaders therefore approach the issues of power and influence from the context of the priesthood of all believers (Gibbs and Bolger 2006:192). While no individual or leader has inherent personal power or authority over others (Matt. 20:25-28; 1 Peter 5:2-3), power and authority are based on one's purpose within the Body of Christ (Pinder 1994:62). God has appointed leaders within the Body of Christ (Rom. 12:8) to manage or oversee the affairs of the Church (1 Tim. 3:1, 3:5; 1 Tim. 5:17). They have been assigned authority for their responsibilities (1 Tim. 5:17; 2 Tim. 4:2; 1 Thess. 5:12; Hebrews 13:7, 17). However, Jesus determined that the nature of leadership would be service and not the exercise of control and authority over others (Matt. 20:25-28; 1 Peter 5:2-3). There are also several occasions in the New Testament which reveal that leadership was shared among several leaders (Acts 14:23, 15:2, 15:23-27; 16:4: 2 Tim. 2:2; Titus 1:5; 1 Peter 5:1). The NT also reveals that all leaders were in some way accountable to others (Acts 4:23, 15:4; Gal. 2:11; 1 Tim. 5:19-21; Titus 1:13).

With the above in mind, Equipping leaders seek to exercise leadership in such a way as to empower others. This "inevitably means yielding one's own power" (Gibbs 2005:88). Steven M. Bernstein and Anthony F. Smith suggest that leaders can decentralise power and allow for leadership to be a "*collective* action, orchestrated in

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such a way as to bring about significant change while raising the competencies and motivation of all involved" (Gibbs 2005:21, *italics in original*). Leaders can also share power by allowing for purpose-, or task-based leadership. This means allowing those who are most competent in certain areas to be allowed to take the lead in these areas (Gibbs 2005:21-22; Gibbs and Bolger 2006:198). In collegial leadership teams, leadership influence may also be transferred from one person to another as the situations require (Gibbs 2005:22). By the formation of these collegial teams, power can be diffused from being centralised in one individual to being shared between all the members of the team. Furthermore, leaders can also decentralise missional impetus. Instead of ministry initiatives originating at the centre of the organization and then being disseminated "through the ranks", leaders can support "ground level" initiatives which they discern that the Holy Spirit has birthed in the hearts of others in their midst (Gibbs 2005:14; Gibbs and Bolger 2006:203-205).

8.4.2.3. Equipping Leaders use Consultative Processes

Bill Easum says that, "In most churches, the day-to-day decisions are made by a handful of people—generally paid staff" (2009:no page numbers). However, he notes that one alternative approach to decision-making is where decisions regarding ministry:

> "are not decided by a handful of people; rather, ministries are decided by God in the hearts of the people as they are growing in their relationship with Christ. The system is permission-giving, centred around clear, core values and an understanding of the church's mission" (2009:no page numbers).

Participative leaders desire to discuss decisions and the reasons behind decisions before implementing them (Damazio 1988:31). In participative leadership styles, leaders and followers make decisions together (Wright 2003:40) since in the kingdom of God, "those who have no voice are given a voice" (Gibbs and Bolger 2006:215). Ian Mobsby says that this practice originates in the theology of the priesthood of all believers and in the theology of the Trinity (Gibbs and Bolger 2006:194). There are several recorded instances in the book of Acts which show that important decisions involved inviting input from several leaders (Acts 4:5; 15:2-4; 16:4). Rather than assuming the responsibility to formulate a vision for ministry on their own, leaders will

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serve others better by allowing them to participate in the process of developing a vision after all participants have taken time to hear from God. This empowers people with the ability to discern God's voice for themselves, rather than relying on the leader(s) to hear on their behalf (Gibbs and Bolger 2006:195). In any event, people are prone to resist change when it is "top-down", i.e. when others have initiated the change without allowing them due process to be involved in influencing the proposed changes (Roxburgh and Romanuk 2006:160). Participatory leaders therefore lead by using "consensual processes", by offering suggestions, inviting reflection and discussion and waiting for consensus before implementing proposals (Gibbs and Bolger 2006:193).

(a) The Challenges of Consultative Decision-Making

Despite the merits of consultative decision-making, this approach to decision-making is not without its challenges (Gibbs and Bolger 2006:157). The process of consensus decision-making can be quite difficult because inevitably within large groups, it becomes difficult to reach consensus because of the variety of opinions (Gibbs and Bolger 2006:204). The decision-making process also has the potential to become cumbersome if information is to be communicated to large groups of people (Gibbs 2005:80). This can render ministry ineffective because plans cannot be implemented timeously, resulting in ministry losing momentum. Gibbs and Bolger mention that "When leadership becomes decentralized to the point that it permeates the entire group, it can paralyze the group rather than empower each member" (2006:207). Furthermore, some individuals are by nature problem solvers, vision casters and initiative takers and tend to be more outspoken at decision-making events (Gibbs and Bolger 2006:206). This inevitably leads to them exercising undue influence at decision-making events, while a non-vocal majority may become passive.

(b) Possible Solutions to the Challenges of Consultative Decision-Making

Despite the challenges of consultative decision-making, several things can be done to overcome these challenges. One idea is to cultivate a "permission-giving" ethos among members. Just as participatory leaders grant permission and power to all in their ministry, so too members must allow leaders to use their initiative and good judgment to make decisions. There can be clear guidelines formulated by the community as to

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which decisions leaders are permitted to make on their own, and which decisions require consultation with the corporate body. A community can also elect representative leaders, and once these are elected, they can be allowed to take decisions on behalf of the community, within certain boundaries. This is essentially a combination of consensus and delegated decision making (Gibbs and Bolger 2006:206). The community can permit elected leaders to make all decisions needed for the smooth administration of ministry. Larger decisions that have a more far-reaching impact upon the community should then be brought before the community for explanation, discussion and agreement before implementation (Gibbs and Coffey 2006:84). This requires that there be an extensive communication network in place (Gibbs and Bolger 2006:207). Furthermore, there can be an understanding within the community to not implement decisions until there is a certain minimum level of consensus. Where no consensus is reached, both the leadership and the community can enter into a time of prayerful reflection regarding the matter at hand. They can allow themselves a certain period of time to hear from the Lord before coming together to discuss matters further. Alternatively, they can appoint several of their members to explore the matter more thoroughly and to report their findings at the next meeting.

Despite the desire to invite participation from all interested parties, Sue Wallace says that, "Leadership is not always consensus based" (Sue Wallace in Gibbs and Bolger 2006:206). Leaders and their communities must distinguish between consensual decision-making and consultative processes. While all may participate in discussions, situations will arise occasionally where no consensus can be reached by the larger group, and leaders must then be allowed to take the decision that they feel the Lord has led them to take. Others should then respect the decision and support its implementation.

8.4.2.4. Equipping Leaders Encourage Networked Activities

While Equipping leaders encourage collaboration within the microcosm of their ministries, they acknowledge the need to also forge external partnerships on a larger scale. This enables them to achieve goals that may be beyond their ability to accomplish on their own. These partnerships take the form of networks.

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A "network" has been defined as:

> "An extended group of people with similar interests or concerns who interact and remain in informal contact for mutual assistance or support" (TheFreeDictionary:no page numbers).

The act of "networking" is defined as:

> "Meeting and interacting with individuals who have similar interests in an effort to build relationships that will produce current and future benefits" (yourDictionary.com:no page numbers).

Networking is a relational, decentralised approach to ministry (Gibbs and Coffey 2006:84). Members find their identity in the skills that they bring and "work to get a job done efficiently and effectively, and to enjoy themselves and each other's company in the process" (Gibbs and Coffey 2006:86). As opposed to hierarchical, departmentalised and fixed organizational structures, "networking partnerships" are lateral, fluid, open-ended systems which are centred around shared values and ideals and are formed for common purposes (Gibbs and Coffey 2006:86). The nature of networks allows them to address situations quickly, and new networks or sub-networks can be established to address any new challenges that arise. Networks circumvent the challenges of being overly controlling or authoritarian, challenges which are often associated with hierarchies and closed systems. This is because leadership in networks is configured or even reconfigured as the situations demand, thereby not establishing long-term positional authority (Gibbs and Coffey 2006:87).

An Equipping approach to leadership is compatible with a networking approach to ministry. This is because Equipping leaders focus on growing people and developing personal initiative. Rather than reinforce the status quo, they are permission-givers and form alliances that further the development of people, while simultaneously achieving common goals (Gibbs and Coffey 2006:87). It is because Equipping leaders understand "the inter-relatedness of the Body of Christ" (Pinder 1994:28) that they form networks instead of building hierarchies (Gibbs and Bolger 2006:195, 215). "They bring people together to generate synergy through the

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combining of visions, gifts, and experiences for the diversifying of the church's mission and its continuing outreach in society" (Gibbs and Bolger 2006:215). They recognise that God may often call several leaders to network together to accomplish a single spiritual task, as teams often do (Damazio 1988:279). These networks are "group[s] of men or women of God who are knit together in spirit and purpose for God's kingdom" (Damazio 1988:279).

(a) How Equipping Leaders Function in Networks

Leaders who want to establish networks must not limit themselves to serving as guardians or functionaries of their own institutions (Gibbs 2005:39). Instead they should exercise oversight and mobilise and accompany the whole Church into the whole world (Gibbs 2005:38). They need to think laterally and learn to work across disciplines (Gibbs (2005:36-37). They must also celebrate creativity and diversity and be permission-givers who allow people to take responsibility for ideas which originate with them (Gibbs and Coffey 2006:87). Furthermore, leaders must form relationship-based partnerships and build unity around shared visions and values (Gibbs and Coffey 2006:87). Leading networks require that leaders maintain close relationships with people "on the ground". Networks also require regular, personal and direct communication from leaders. Equipping leaders must also allow for "on-the-job" training with the understanding that while theory informs practice, practice also develops new theories (Gibbs and Coffey 2006:88).

To promote their own personal growth, networking leaders must also participate in networks with people who will challenge their assumptions. This will enable leaders to remain on the cutting edge of ministry and not stagnate (Gibbs 2005:136). They must also acknowledge the limitations of their own "in-house" apprenticeship training and expose people to the training offered by others in their networks (Gibbs and Coffey 2006:88). Finally, effective Equipping leaders also offer others their networks (Johnson 2000:39). They help connect others to those whom they already know who can assist them in ministry.

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CHAPTER 9: THE PRINCIPLES OF AN EQUIPPING LEADERSHIP PARADIGM

"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.

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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

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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).

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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

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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

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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).

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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).

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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).

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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 the 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' 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

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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

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> 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,

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"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).

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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).

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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).

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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).

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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).

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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

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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

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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*).

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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).

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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

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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).

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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

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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*).

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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:

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> "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

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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*).

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CONCLUSION

Postmodern culture encourages the church to make needed reforms; reforms that are foundational to biblical Christianity – George Cladis.

The completion of this thesis has confirmed initial presuppositions, namely that the text of Ephesians 4:1-16, and more specifically, that of Eph. 4:11-12 deserves more attention when constructing a paradigm for Christian leadership. This thesis has proposed that not only must the text be given greater precedence when constructing leadership paradigms in general, but that the text offers a new organising centre for a theology of Christian leadership.

It appears that this revision of leadership paradigms is timely and recent controversies surrounding leadership and ministry paradigms have brought Ephesians 4:11-12 to the fore of the fray. Several authors contend that the Church at this point in time is at a crossroad. Recent far-reaching global changes have directly impacted the Church, and the Church has to formulate responses to these changes. The transition from modernity to post-modernity is illustrative of the degree to which change is taking place on a global and unprecedented scale. Gibbs and Coffey maintain that "The transition from modernity to postmodernity has contributed to the collapse of an integrated and self-contained worldview. Now we are faced with a fragmented society..." (Gibbs and Coffey 2001:69). The cultural chaos that has arisen as the result of this transition "has affected all institutions, including churches" (Gibbs and Coffey 2001:69). Adam says:

> "By the time postmodernism has run its course and has done its best and worst ... the world will think, talk and act in ways that will seem quite foreign to us" (2008:20).

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Another significant change directly impacting the Church is that the West is seen as having entered a "post-Christendom" period (Gibbs 2005:75). Gibbs says that the West is in need of "re-evangelizing" as "one of the world's most difficult missionary fields" (2005:148).
Since leadership plays such a crucial role in the Church, it is essential that the Church consider the question of leadership when formulating its response to these changes impacting upon it. Reggie McNeal explains:

> "Leadership is the greatest need in the church. That has always been the case ... Throughout church history, leaders have shaped the character of the Christian movement. At crucial moments, leaders like Augustine, Luther, and Calvin have redefined the church" (1995:12).

Moynagh also says that leadership is a key factor that needs addressing whenever the church faces times of transition:

> "Faced by further decline and even extinction in some places, it is essential that leaders provide the impetus for change" (2003:184).

Noting the need for change, several authors have called for nothing less than "a New Reformation" of the Church and its leadership paradigms (Gibbs and Coffey 2001:75; Ogden 2003:18).

In the past many leaders may've glossed over Eph. 4:11-12 and its implications for Christian leadership. This is because other "arch-paradigms" for leadership and ministry existed, with each paradigm having their respective key texts. The pastoral image of leadership, for example, has many texts to support it as a leadership paradigm (John 21;15-17; Acts 20;28; 1 Peter 5:1-4). This paradigm has arguably been one of the dominant paradigms for Christian leaders (Roxburgh and Romanuk 2006:26). However, it appears that there are definite and irreversible shifts towards new paradigms of Christian leadership. One new paradigm that appears to be gaining support is an Equipping paradigm of leadership. Ephesians 4:11-12 is perhaps the pivotal text around which this paradigm centers.

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Writing in 1972, Ray Stedman's book "Body Life: The Church Comes Alive" evoked some measure of controversy by contending that, "The proper task of ... the support ministries ... is to train, motivate, and undergird the people to do the work of the ministry" (Davis 2000:167). John Davis says that:

> "This understanding of the task of pastors and teachers based on a particular translation of Ephesians 4:12 ['to equip the saints for the work of ministry'] has become the dominant understanding of the text in evangelical and mainline churches today" (2000:167).

Inclinations towards this understanding of Ephesians 4:11-12 can be traced back to as far as the Tyndale version of 1534 (Davis 2000:169, footnote 9). David Valleskey says:

> "Years before our modern translations clarified this verse, Martin Luther caught its real meaning in his German translation in which he says that Christ gave to his Church such gifts as pastors and teachers so that the saints might become prepared for the work of the ministry" (1987:8).

This interpretation of the text appears to be followed without dissent in English translations of the Bible since 1946 (Davis 2000:169). This is the position of the editors of the U.B.S. and Nestle's Greek texts (Vooys 1991:no page numbers). In terms of commentaries, as early as 1904 Armitage Robinson showed that the "traditional" interpretation, namely that the reference in Eph. 4:12 was to the work of the "clergy", was a mistake (Davis 2000:171).

Despite attempts to reverse this "newer" interpretation of Ephesians 4:11-12, it appears that the tide of sentiment has turned irretrievably towards viewing it as teaching that a fundamental responsibility of leaders is to equip other believers for ministry. Several authors are vocal in their admission that prior interpretations of Ephesians 4:12 have been a mistake, as the following citations show:

- "It is unfortunate that for years the full meaning of this passage was *obscured by faulty punctuation* in the King James Version ... The original Greek makes it

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clear that this is *not* the meaning of this verse" (Valleskey 1987:8, *italics added*).

- Barth calls the interpretation that applies Eph. 4:12 to the work of "professional clergy" both "aristocratic-clerical and ... triumphalistic-ecclesiastical ... arbitrary distortions of the text" (1981:479).

- "The Misplaced Comma (4:12). Due to a misplaced comma, however, generations of Christians have misunderstood this passage" (Wilson 2011:no page numbers).

In addition, the following citations are indicative of the sentiment that there is a call for a new emphasis, *based on Ephesians 4:11-12*, for the Christian leader's primary "*raison d'etre*" to be the Equipping of the body of Christ for ministry. They are listed here in addition to the numerous references already made to this effect in each chapter of this thesis:

- "These words [Eph. 4:11-12] make it clear that equipping the saints for ministry is not merely a sideline but a primary reason for the existence of the public ministry" (Valleskey 1987:8).

- "Empowerment is akin to equipping—the pastor-teacher's chief role (Ephesians 4:11-12)" (Drury 1993:38).

- "The role of the pastor-teacher is clearly taught in EPH 4:12 ... the pastor's role is to equip and prepare the members 'for the work of the ministry, for the building up of each member of the church'. His main role is to help every member to discover their spiritual gifts, develop them to effectively serve with their gifts, deploy them to the ministry to which they are called and delegate authority to them in their ministry" (The Asia-Pacific Institute of Biblical Studies 2001:no page numbers).

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- "I believe the closest thing to a job description that is given for the pastoral role is Ephesians 4:11-14 and it defines the fundamental posture and purpose for pastoral ministry … *to equip the saints for the work of ministry*" (Ogden 2003:131-132, *italics in original*).

- "the members of the congregation are to do the work of ministry *themselves* -- not just the pastors and teachers. The pastors and teachers rather are to train and equip the members of the congregation to get on with their ministry" (Wilson 2011:no page numbers, *italics in original*).

It appears that an Equipping paradigm has filtered through to media platforms as the following books show – they all directly call for leaders to equip others for ministry:

- Greg Ogden's "The New Reformation", published under this title and issued in a revised edition under the title "Unfinished Business: Returning the Ministry to the People of God" (Ogden 1990; Ogden 2003)

- "The Equipping Pastor: A Systems Approach to Congregational Leadership" (Stevens and Collins 1993)

- "The Equipping Church" (Sue Mallory 2001)

The paradigm has also filtered into the ethos of ministry, as evidenced by the samples of church and ministry vision-statements below:

- Calvary Baptist Church: "We envision a church where believers of every age are equipped to become like Jesus Christ, living a life of love, obedience and service (Ephesians 4:12-13)" (2011:no page numbers).

- Sherwood Bible Church: "Core Values … Equipping the Saints … (Eph. 4:11-12) … We are committed to training and empowering believers in our body to continue the ministry in our community and across the world. The New Testament makes it clear that the leadership of a church is to prepare its members for doing the work of service" (2011:no page numbers).

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- Calvary Baptist Tabernacle: "Core Values: ... We value service ... We are committed to maintaining common faith within the body, and are committed to ministry as a team by equipping and empowering every member to identify and use his or her spiritual gifts in the building up of the body of Christ. (Ephesians 4:11-16)" (2011:no page numbers).

- Evergreen Baptist Church: "Growing in God's Purpose ... Ephesians 4:11, 12 ... God has gifted each member of His body according to His purpose. Evergreen is committed to equipping each member in the discovery and exercise of God's gifts" (2011:no page numbers).

- New Mission Missionary Baptist Church: "Equipping Ministries - Ephesians 4:11-12 ... Exalt (worship Christ) by Educating (teaching) People with the word of God, which will Equip (prepare) us to live Godly and serve one another and to Evangelize (reach out) to bring all people to Christ" (2011:no page numbers).

- Grace North Church: "ASSISTING MINISTERS ... Ephesians 4:11-12 ... The assisting ministers of Grace North are committed to the ministry of equipping others for their God-given mission in life" (2011:no page numbers).

- Equipping Ministries International: "Equipping Ministries ... [is a] non-profit ministry. Recognizing the awesome responsibility pastors have to feed and lead God's people, God has given Equipping Ministries® a calling to train and equip Christians to do the work of the ministry and to minister more effectively" (2011:no page numbers).

When all of the above has been considered, it appears that there is already a shift in paradigm in the Church's approach to leadership towards an Equipping paradigm, even if there has been no official consensual statement to this effect. There also appears to be a convergence of opinion that Ephesians 4:11-12 and its greater context, Ephesians 4:1-16, provides the fundamental Biblical authorisation to proceed with the construction of an "Equipping" paradigm for leadership. It is hoped that this thesis has served in some way to lay part of the foundation for this paradigm.

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The Text's Bearing on Theology

Although the implications of Eph. 4:11-12 (and Eph. 4:1-16) have been explicated throughout this thesis, attention can be drawn to its implications for Ecclesiology and a theology of Christian leadership. The import of these implications is suggested by the fact that the decision regarding whose work the phrase "works of service" is to in Eph. 4:12 (NIV), has a direct bearing on one's theology of the nature and ministry of the Church and theology of leadership. Although it is conceded that major doctrines cannot be built around singular passages, it appears that Ephesians 4:1-16 has of late been accorded great significance in constructing a holistic ecclesiology and a theology of leadership. Deffinbaugh says, "No passage deals with this fundamental to church life more clearly than that of Ephesians 4:1-16" (2011:no page numbers).

1. An Equipping Paradigm and Ecclesiology:

One positive contribution that an Equipping paradigm can make to ecclesiology is the return of ministry to the whole people of God. Greg Ogden maintains that "the Reformation was unable to deliver on the promise of the priesthood of all believers" regarding the use of spiritual gifts and "body ministry" (2003:69-70). One reason for this is that the doctrine of the priesthood of all believers requires an organic view of the church, whereas the Reformers' definition was "thoroughly rooted in an institutional mind-set" (Ogden 2003:72).

An Equipping paradigm offers an organic view of the Church and can therefore help construct the implications of the priesthood of all believers for the Church's ministry. Hjalmarson says:

> "In Ephesians 4 language … We have to connect every part of the body in a healthy way to the other parts so that the gifts can function appropriately to bring maturity" (2011: no page numbers).

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Some differences between an institutional and an organic view of the Church help to expose the approach of an Equipping paradigm and its ministry implications for Ecclesiology:

- An organic view of the Church helps dispense with the politics of bureaucratic hierarchical power which characterise institutions. It helps people serve alongside each other with an attitude of appreciation for the contribution of each individual. There is no arbitrary assignment of power and authority to certain spiritual gifts since this notion is foreign to the "body ministry" envisioned in the NT. Ministry is gift-based and no singular gift, including that of leadership, is elevated above any other gift.

- A corollary of the above is that an organic view offers to reconcile the division between the "clergy" and "laity" induced by the separation of believers into "classes" on the basis of gradations of ministry. There is only one priesthood, with every member serving a complementary purpose. Ministering alongside each other, unity is built as all believers share in common challenges and accomplish things together.

- An organic view of the Church replaces dependency relationships that characterise institutions. It proposes a more balanced relationship between believers as being interdependent on each other for each other's mutual welfare. All believers minister to God in worship and obedience, to each other in mutual care, and to the world in mission. No specific group has either the capacity or assignment to care for others on its own. All believers, including leaders, give and receive ministry from each other in a symbiotic relationship of mutualism.

- An organic view wrestles the domination of control and power from the hands of a select few (the leaders) and distributes it more uniformly throughout the entire body. In doing so, members are empowered to develop their ministries and take ownership as responsible stewards of what God has entrusted to them.

- The result of the above is that initiative for ministry is stimulated among all believers. This in turn provides for the on-going diversification of ministry as

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growth occurs. Churches and ministries are then "open-systems" with the ability to absorb endless mutations of service around common visions inspired by God. Institutional approaches are often "closed-systems" which delineate clear boundaries which are regulated by myopic internal policies conceived of by only a few individuals. In closed-systems, since the focus is often on maintenance and not evolution, it is often crisis that prompts change. Organic, open-systems are in constant dynamic states which incorporate self-regulation, thereby ensuring both the health and evolution of the system. This helps the organism to undergo timeous change without requiring crisis to precipitate it.

- In an organic approach, as the body connected to the Head, believers have a greater chance to be directed by God's Spirit directly. In this way, the gifts believers are entrusted with are directed to function for their intended purpose. In practice in institutional approaches, leaders stand proxy as vessels through whom the Spirit of God leads. However, the effect is sometimes that those in power reserve the right to accede to or veto initiatives, not on the basis of the Spirit's leading, but on the basis of preconceived organisational policies. Communication can also be slow and cumbersome with ministry opportunities being lost while procedural decision-making processes are being followed.

An ecclesiology based on an Equipping paradigm requires transitioning from an institutional view of the Church to one that is organic. An Equipping paradigm is at variance with an institutional view of the Church. Several other thoughts that inform ecclesiology have been alluded to throughout this thesis. This section serves only to draw attention to the fact that perhaps the greatest contribution that an Equipping paradigm offers ecclesiology is to turn attention to the unfinished work of having our "stated theology ... informing our mind-set and practice" (Ogden 2003:96). An Equipping paradigm calls for the doctrine of the priesthood of all believers to be put into effect with *visible demonstrations* of all believers serving alongside each other, without prejudice and with unanimity.

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2. An Equipping Paradigm and the Theology of Christian Leadership

A theology of leadership is inseparable from ecclesiology. Fundamental to this thesis is the view that leadership is an extension of the ministry of the Church, albeit directed in a large part to the Church. An Equipping paradigm does not specifically consider leaders to be leaders of the Church in the sense that Christ has abdicated his position as Head and entrusted the government of the Church to leaders (Eph. 1:22-23, 4:15, 5:23; Col. 1:18). Instead Christ remains the Head of the Church and uses leaders as his instruments. Equipping leaders are leaders *of* the Church only in the sense that they emerge from the midst of the body, and are inseparable from it. Hjalmarson explains:

> "It is important to remember the wider context of gifted ministry. Ministry differs from leadership by matter of degree and function. Ephesians 4:7-12 assigns the five-fold gifts to the entire church ("to each one of us grace has been given.."). Leadership is then a calling within a calling" (2011:no page numbers).

This understanding of leadership is fundamental to an Equipping paradigm. Banished are notions of leadership borrowed from secular culture to the extent that these secular models become the controlling force for Christian leadership paradigms. While there is some convergence of thinking within all leadership paradigms, sacred or secular, there are also points of sharp divergence. Jesus drew attention to this fact (Matt. 20:25-28; John 13:12-17), as did other NT writers (1 Peter 5:1-4). The body metaphor is unique to Christianity, and the implications of this metaphor for leadership can serve the Church well at a time when there is a plethora of leadership models, as Andy Woods says:

> "the primary function of a pastor is that of an equipper. An equipped, matured and gifted body is then capable of carrying on the work of the ministry (1 Cor. 12; Eph. 4:12). An awareness of a pastor's primary role is needed in our day when so much confusion abounds concerning what the role of a pastor actually is. Many see the function of a pastor as that of a CEO, marketer, motivational

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> speaker, or resident psychologist. However, the Pauline definition of a pastor is that of an equipper. Perhaps the reason why so much immaturity exists in the body of Christ is that modern pastors have strayed away from their primary task of being an equipper who leads the church into maturity" (2004:10-11)

The Equipping paradigm of leadership is not without its limitations. Therefore it does not propose to dispense with all other leadership metaphors of the NT. In fact, Ogden maintains that there exists "no detailed description of the role of" any one type of leader in the NT (2003:130). Consequently this thesis has allowed for the inclusion of several diffractions of the central theme of Equipping. Certainly no one leadership metaphor can hope to explicate all the variegated nuances and responsibilities inherent in the complex field of Christian leadership (or any other field of leadership for that matter). What is proposed here is the reversion of conventional approaches to leadership. Whereas in several paradigms, the leadership role of training and equipping is relegated to but one of a leader's responsibilities, an Equipping paradigm calls for it to be the nucleus of Christian leadership. Several leadership responsibilities form a matrix in an Equipping paradigm. In an Equipping paradigm, these responsibilities have enough cohesion so that they can readily utilise the Equipping emphasis as their organising centre.

Furthermore, in arguing for a new kind of leadership, an Equipping paradigm proposes a new relationship between leaders and others in the body of Christ. Clerical models of leadership have separated the body into two separate and unequal classes, the "clergy" and the "laity". This has created dependency models of ministry with both overburdened clergy and overly-dependent laity. An Equipping paradigm envisions a new healthier model of interdependency wherein each individual's contribution is appreciated and celebrated. With this approach, the unity and mutual care anticipated in Ephesians 4:13-16 has the potential at last to become a reality.

If the Church is to implement an Equipping approach to ministry and leadership, the roles of leaders have to change (Ogden 2003:158). Greg Ogden suggests that the move for leaders from traditional stereotypical roles such as those of pastors or teachers may elicit "a crisis of identity" among leaders (2003:159). If the primary model of Christian leadership to date has been the "sola pastora" model, the implications of a change to an

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Equipping paradigm are monumental. The "sola pastora" model determined all of church life in a Christendom environment, and an Equipping paradigm in a post-Christian society has the potential to have an equally great impact. For this reason the proposal of this thesis is not for the augmentation of the pastoral model of leadership with an Equipping paradigm. This thesis calls for the Equipping paradigm to supersede the pastoral model of leadership. Alternatively, and at the very least, the call is for the pastoral role to be reinvented as being primarily the Equipping of other believers - to the extent that they can serve alongside each other as mutual ministers. Pastoral care is not the sole domain of the clergy, but a function of the entire body of Christ.

A further contention of this thesis is the call for all the leaders mentioned in Ephesians 4:12 - indeed all Christian leaders - to engage in Equipping believers for ministry as their primary leadership responsibility. While it has always been assumed that pastors and teachers will undertake the responsibility of teaching and training others, even the emphasis of this training has been deficient. By and large, the focus of this teaching and training has been to ensure the spiritual growth and sanctification of believers. Equipping paradigm requires that these important emphases be supplemented with a primary focus of training believers *for ministry*.

An Equipping paradigm requires that the other leaders of the Church mentioned in Ephesians 4:12 (apostles, evangelists and prophets) also see Equipping as one of their primary responsibilities. This also requires the revision of the stereotypes surrounding these gifts. For example, an Equipping paradigm does not only require evangelists do the actual work of reaching the lost (the stereotypical function). It requires that their primary responsibility, either in tandem with reaching the lost, or superseding it, be the equipping of others for ministry. Like pastoral care, evangelism is the responsibility of *all* the people of God.

Suggested Issues to Explore Further

The proposal of a new paradigm for leadership will inevitably elicit many questions. This thesis cannot hope to anticipate what the questions surrounding an Equipping paradigm may be, and it certainly does not propose to offer solutions to issues which it (the thesis) may raise. However, what follows are two issues which may require

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further attention if the paradigm is to be adopted. Their place here does not suggest that there are ready-made answers to these issues. Rather, their presence reveals that they are among the issues which may be at the forefront of people's minds. They are also offered as immediate points of discussion which may be generated by this thesis. It is hoped that in part, the contents of this thesis may offer some guidance when seeking to address them.

1. The Curricula and Method of Equipping in an Equipping Paradigm

When seeking to transition to an Equipping paradigm for ministry, one question that arises is, "How should this be done?" Traditionally, seminaries and Bible colleges have been the training institutions of the Church. However, Cunningham says that the theological seminary continues to be viewed as an institution primarily for the training and accreditation of professional ministers (1996:64). This has been criticised as being "self-serving, with the professionals accrediting themselves" (Cunningham 1996:65). The challenge is that training leaders this way creates a multigenerational problem: "Clericalism is passed from generation to generation" (Stevens and Collins 1993:139)

Cunningham says that a priority for theological education is to interpret properly the term 'minister' and then to adapt training accordingly (1996:67). Leaders should not only be trained for their own ministry. They could also be trained to train the individuals in their congregations and ministries (Morgan 1994:76). Cunningham therefore says that the "task of theological education is to equip clergy to recognize their role as equippers, and to train laypersons to recognize and discharge their role as our 'real ministers' " (1996:65). Cunningham says that ideally the priority for theological education is to design a curriculum for the "direct training" of the "laity" (Cunningham 1996:68-69). In other words, seminaries should no longer equip the laity *through* the clergy, but seminaries should equip the laity *directly*. Morgan says that the most profound change within American seminaries is "the emerging shift from a 'clerical paradigm' (preparation of clergy) to a 'community of faith

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paradigm' (a multi-purposed nurturing of knowledge and understanding of a faith community)" (1994:75).

A further consideration is that, despite its merits, theological training should neither be the only, nor the primary method of equipping. On the contrary, in some instances "Formal theological training has a negative correlation to both church growth and overall quality of churches" (Schwarz 1996:23). As important as theological education is, more is required to adequately prepare for ministry. Doyle Young says that, "A seminary degree is not a work permit" (1988:52). Theological education could be complemented with mentorship relationships. Mentoring relationships provide a secure, relationship-based platform in which character can be developed under the guidance of a seasoned leader. Mentoring relationships help bypass the cookie-cutter curricula of mass education and allows for personal grooming. Mentorship helps cultivate the individual gifts people have without projecting onto them stereotypical roles. More credence can also be given to practical, "hands-on" training too, and more place in a training program could be devoted to this.

2. The Phenomenon of Corporate Culture

In his article, "Ephesians 4:12 Once More: 'Equipping the Saints for the Work of the Ministry' ", John Davis has attempted to delineate two mutually-exclusive positions regarding the interpretation of Ephesians 4:12. This thesis readily concedes that the Greek text of Eph. 4:12 does not permit a conclusive answer as to whether the reference to the "work of ministry" in Eph. 4:12 (NIV) is to the leaders mentioned in Eph. 4:11 or to "God's people" (NIV) in Eph. 4:12 (Barth 1981:478). However this thesis has attempted to not only expose the weakness of the "traditional" interpretation, but has also demonstrated both the textual and contextual factors in favour of the "revisionist" interpretation. This thesis rests upon the presupposition that while the Greek text alone may be insufficient in and of itself to arrive at a decisive conclusion, there is a groundswell of support in favour of interpreting the phrase "work of ministry" in Eph. 4:12 (NIV) as pointing to the ministry of the whole priesthood of believers. There are numerous citations to this effect within every chapter of this thesis.

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While attempts have been made in this thesis to present in a rational and objective way, the myriad factors favouring a transition to an Equipping paradigm for Christian leaders, more is requires to secure the adoption of this paradigm. If anything, this writer's experience has been that the Church in general, has as its chosen approach, a "cautious adoption" of anything new. Wright says, "Tradition is strong in churches and difficult to change" (2003:120). Reasons for the Church's reticence to embrace change quickly are numerous. However, resistance to change can in some way be explained by understanding the phenomenon of (corporate) culture.

Every congregation and ministry has its own kind of culture (Roxburgh and Romanuk 2006:21). Adeyemo describes culture as follows:

> "Culture as a way of life, habits and customs (including laws and taboos) of a people is deeply rooted in what they think of their environment and their role in it" (Adeyemo 2009:15-16).

Finzel says, "An organization's corporate culture is the way insiders behave based on the values and group traditions they hold" (2000:135). Each organization "has a totally unique and distinct personality ... and that culture is built upon the values and belief systems that percolate up from the core of its leadership like molten lava bubbling out of a volcano" (Finzel 2000:136). Organizations are guided by a set of "unwritten rules" (Finzel 2000:138). Wright mentions that:

> "Every organization has a hidden culture that has developed over the years that controls what is done regardless of the values we espouse" (2003:117).

The reason that this is noted here is to help understand that the adoption of an Equipping approach to ministry will not ultimately depend only upon reasoned theses. A transition to an Equipping paradigm requires nothing less than a "cultural revolution". Theses like this one may be easily ratified and adopted in principle, but changing culture is a far more complex process.

Change, however, must start somewhere. One place for it to start is with the group of people whom this thesis addresses directly – Christian leaders. Leaders are the

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"keeper[s] of the culture" (Finzel 2000:149). "Leaders create and sustain culture in everything they do" (Wright 2003:122). The implementation of an Equipping paradigm therefore falls upon the shoulders of the leaders in the Church. Leaders who do embrace an Equipping paradigm must understand that transitioning will not be a simple process. Stevens and Collins draw attention to the fact that since the time of the Protestant Reformation there have been "few government, ministry and mission structures that express the belief in every-member ministry and mission" (1993:140). Leaders must therefore make conscious decisions to either "reinforce or change the culture" of their organization (Wright 2003:128).

There is another factor that perhaps, in some senses offers more hope of an Equipping paradigm being adopted. This is that the influence for an Equipping paradigm may originate at the periphery, at the borders of the Church - with its "laity". Hans Finzel says that the greatest ideas and innovations "bubble up from the workers" at grassroots level (2000:84). In a time of flattened social structures, leadership and innovation often comes from the edge and finds its way along the network to the centre (Gibbs and Coffey 2006:84).

In transitioning to an Equipping paradigm, leaders must take cognisance of the powerful influence that corporate culture exerts upon the organizations they lead. They must understand their own personal predispositions regarding ministry and work towards those that are commensurate with an Equipping approach to ministry. Then they must work to effect positive change. Wright notes that "the relationship between the leader and the organization is a key variable in the reinforcement or change of ... beliefs" (2003:120). Once leaders embrace an Equipping approach, they have the privilege and the responsibility to effect change. It is after all leaders who have "the most significant long-range impact on the life and mission of the organization" (Wright 2003:122).

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Postscript

I have enjoyed completing this thesis. It has broadened my vision of leadership and ministry. The journey I have been on during its completion has exposed me to several new concepts in the field of ministry and leadership. It has had a direct influence on my philosophy of ministry. Conviction of the central tenet of the thesis, namely that the Church has entered a era, one that requires a new paradigm of leadership, has strengthened my resolve to move onto a second stage. This is the phase of applying the theory to practice. The theory must be tested. A particular interest will be to investigate new ways of training leaders, and looking at alternatives to traditional seminary curricula. The anticipation is that this may require more than superficial modifications to seminaries. It may require the creation of something entirely new. This is not intended as a critique of seminaries, for I am a product of a seminary theological education. Rather, it stems from a consideration that seminaries have served the Church well in an age of Christendom. That age is being eclipsed. There is no doubt that seminaries will continue to play an important role in shaping the Church's future. However, my anticipation is that the Equipping of the future will look very different to that which we have today. I look forward to meeting with like-minded individuals and working together with them to develop fresh approaches to ministry and leadership which will serve the Church in these challenging and exciting times.

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ADDENDUM

This addendum is written as a brief critical reflection of the methodology that I have employed in compiling my thesis. During the defense of the thesis before a committee of the Faculty of Theology, University of Pretoria, on the 27th of January 2012, the assignment for the writing of this critical reflection was given.

Cursory Overview of Practical Theology:

Practical theology was initially considered to be simply the application of the insights gained from systematic and historical theology to ministry practice, i.e. "applied theology". It sought to find the points of application for Church practice derived from systematic and historical theologies. Consequently G. J. Planck in 1794 wrote that since practical theology concerned the practice of faith, and since it contributed no new religious knowledge to theological science, it was in fact not a scientific theology on the same level as the other philosophical theologies (Heyns and Pieterse 1990:8).

The method followed for practical theology was an inductive one. Systematic theology and church history were studied to form theological assumptions. Practical theology then simply sought to find the implications for best practice for the insights gained. Practical theology was also considered to be a separate process of finding ways to apply the insights gained to practice. It involved applying theology to practice and contributed little to the development of theory itself. One example of this view is Tidball, who defines practical theology as "an umbrella term concerned to relate theology to the practice of ministry" (1988:525). As a theology, it was assigned an inferior position among the theological disciplines.

Later practical theology evolved into a theology in its own right. It was no longer merely the final process of applying theology and no longer depended on

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systematic and historical theology for its theoretical bases. Instead it incorporated the development of new theoretical insights that were gained from ministry practice. These insights gained from ministry practice were allowed to influence the way in which traditional theology was interpreted. New insights were also allowed to shape future ministry practice. In doing so, practical theology started to develop a new methodology for itself. Instead of a linear inductive process of drawing inferences for practice from systematic and historical theology, practical theology also gave more credence to the insights gained from the actual practice of ministry. Both theory and practice were viewed as existing in an interdependent relationship of mutual influence.

Initially practical theology focussed on the ministry of Christian leaders, i.e. the pastorate. However, in time it also broadened the scope of its enquiry. Frederich Schleiermacher centred practical theology around the activities of the church as a whole, and not just around the work of pastors or special ministers (Heyns and Pieterse 1990:87). He considered practical theology to be a science and the final process of preparation preceding the direct application of theology. This final application was complemented by the other two branches of theology, namely historical theology (Church history and exegesis) and philosophical theology (e.g. apologetics/polemics, and dogmatics or systematic theology) (Heyns and Pieterse 1990:87).

Despite the trend away from focussing on the work of Christian leaders, a model of practical theology developed in the early twentieth century that continued to focus on the ministry of church leaders. Although it followed the emerging trends of the methodology of practical theology, it was more accurately termed "pastoral theology" than practical theology. One early proponent of this "pastoral theology" was Edward Thurneysen in his work, "A Theology of Pastoral Care". In it Thurneysen focussed on the role of preaching as the mediation of God's Word to effect healing and hope. At the same time A.T. Boisen and Seward Hiltner founded what became known as the Pastoral Counselling Movement (Anderson 2001:25). Just as practical theology continued to develop its own method, pastoral theology followed a similar methodology and was regarded as "a science for pastors ... because it

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concentrated mainly on their activities, such as preaching, liturgy and pastoral care" (Heyns and Pieterse 1990:2).

Some confusion still exists as to the distinction between pastoral theology and practical theology. Pastoral theology is more of a theology of ministry practice for church leaders that follows the methodology of practical theology. In remains focussed on the pastoral office, but does not depend on simple inductive processes to develop theory upon which to base practice. Instead it follows the methodology of practical theology by incorporating insights from the human and social sciences to develop theory for practice. It also follows the cyclical process of allowing practice to inform theory and for theory to inform practice in an on-going praxis. In his proposal for pastoral theology, Seward Hiltner distinguished two areas in theology – the "logic-centred fields" (exegesis, systematic theology, church history and the like), and what he termed the "operation-centred" fields. He divided the operation-centred fields into the three subsections of shepherding, communicating and organizing (Heyns and Pieterse 1990:89).

Concurrent to the developments of pastoral theology, practical theology continued to broaden its scope. In its evolution it moved from a focus on ecclesial and leadership practice to developing a praxis for the church in society at large. For example, in his work on practical theology, Gerben Heitink developed an emphases for praxis that sought to develop the implications for theory and action for individuals in society in their everyday life, such as their relationships, marriage, family, and workplaces (Anderson 2001:25). It sought to equip believers to engage in all of life's arena from the perspective of faith (Heyns and Pieterse 1990:2). In a similar manner, Don Browning defined practical theology as "the reflective process which the church pursues in its efforts to articulate the theological grounds of practical living in a variety of areas such as work, sexuality, marriage, youth, ageing and death" (1976:14). Practical theology therefore now sought to help all believers so that their religious actions in congregational life and in society could help communicate the gospel (Heyns and Pieterse 1990:2).

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In its method, practical theology continued to interact with systematic and historical theology but in a way that was independent of them in developing its praxis. It incorporated a deductive methodology by surveying several sources for theology and then forming conclusions. These conclusions not only shaped practice, but practical theology also allowed practice to influence the development of new theories. Practical theology engaged with several disciplines to arrive at its "theology". It interacted with the social sciences and human sciences and incorporated the hermeneutical perspective of the human sciences and the empirical perspective of the social sciences in its method (Anderson 2001:26). It also drew inferences from life experience and empirical research and allows real-life contexts to shape its opinions. It continued to take insights from politics, economics and culture seriously. Whereas in its infancy it followed linear processes of interpreting biblical text, church history and tradition and then developing practice, it no longer continued to do so. Instead it developed into a form of theology that is complex and dynamic. Since as a theology it engaged with so many spheres, all of which were themselves in a constant state of development, practical theology emerged as an approach to theology that was in constant state of fluidity.

During the 1960's practical theology introduced another perspective into the development of its theology by considering the ramifications of God's activity in the world (Campbell 2000:83-84). Theologians agreed that theology could no longer be approached from the perspective of an ecclesial bias as though God's activity centred around the Church. Instead theologians recognised that God's redemptive work eclipsed the parameters of the Church. God's redemptive work was seen as expressing itself throughout the fabric of human existence and theologians sought to recognise God's activity in society at large, and not just God's work in and through the Church. Theologians sought to incorporate the phenomenon of God's activity throughout society into theology.

This forced theologians to expand upon existing methodologies of theology and to broaden the parameters of theology. More credence was given to the effects that social, political and economic realities had on humanity. The effects of social, political and economic contexts and the human experience of these

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conditions were brought to bear upon theology. Deductive processes were increasingly incorporated in the methodology of practical theology alongside the inductive processes of the traditional methodologies of systematic and historical theologies. This led to the establishment of political and liberation theologies, which approached theology with a bias to the poor and to a certain extent berated traditional theology for its bourgeoisie inclinations and its Eurocentricism. For this reason Gerben Heitink says that practical theology can in one sense also be understood as "a form of political theology" (1999:65, italics in the original).

The method of liberation theologies followed the assumption that all existing forms of propositional truth was influenced to some extent by cultural bias. Liberation theologians approached traditional hermeneutical processes with suspicion because of their role in maintaining oppression regimes, whether through practice or by default. The methodology of liberation theologies was to start with the praxis of living in the human experience of the life context of people and doing ministry in certain circumstances. Biblical texts and theory were then approached through the hermeneutic of the experience of life and ministry practice. This experience then became part of the hermeneutic through which to approach the biblical text. This methodology adopted by practical theologians is closely linked to the methodology used in the social sciences (Heitink 1999:1). However, even though it was during the 1960's that this methodology emerged, Heitink traces the impact of political, economic and social realities on society and practical theology to the revolutionary political reforms that took place in Europe as early as 1848 (1999:51).

The Nature and Methodology of Practical Theology

Because of its dynamic nature, and the interdisciplinary approach it takes, practical theology is unique among its peer theologies. It is theology that remains in a constant state of flux and resists any attempts at long-term systemization.

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Pattison & Woodward describe this as follows:

> "Practical theology is unsystematic. Because it continuously has to re-engage with the fragmented realities and changes of the contemporary world and the issues it presents, much practical theology is not systematic or complete... As such it must always be flexible and provisional. This contrasts with some traditional kinds of theology that have claimed to be universally valid, complete, essentially unchangeable and unchallengeable, because of their historical role and authority in the life of the church" (Pattison & Woodward 2000:13).

In a similar vein, Campbell also says that:

> "Practical theology must ... expect to be fragmentary and poorly systematized. Its 'findings' will be mostly in terms of concrete proposals that are transformative for restructuring individuals, communities, and society, whether within the church or outside" (Campbell 2000:78).

Campbell also notes that even amongst the other theological disciplines the constantly increasing volume of research and proliferation of alternative theories militate against the statement of a "position which will subsequently not be challenged" (2000:85).

The starting point of practical theology is often some kind of theoretical or practical concern that seems to demand attention (Pattison and Woodward 2000:12). Pattison and Woodward elaborate on this as follows:

> "Sometimes practical theology starts with ideas and examines their implications for practice. Sometimes it starts with practice and looks at how this might affect ideas and concepts. This kind of process might be thought of as a kind of conversation between theory, theology and practice. In this conversation, all the conversation partners are changed by the interaction which occurs" (Pattison and Woodward 2000:13).

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Once the issues that need addressing have been clarified, practical theologians employ a variety of methodologies to construct theology. Pattison and Woodward mention that, "Different issues or phenomena require different approaches and methods" (2000:9). Due to the broad scope that practical theology embraces in its subject matter, it is not uncommon for there to be several approaches to methodology used by practical theologians. In keeping with the ethos of practical theology, it is to be expected that the methodology for practical theology would change, since all the time the issue under examination determines the approach that will be used to develop a practical theology for it. The methods used in practical theology of necessity vary according to the issue(s) being considered.

The approach of practical theology in its methodology is an interdisciplinary approach. Ray Anderson (2001:22) says that:

> "... practical theology is a dynamic process of reflective critical enquiry into the praxis of the church in the world and God's purposes for humanity, carried out in the light of Christian Scripture and tradition, and in critical dialogue with other sources of knowledge"

Similarly Pattison and Woodward (2000:9) say:

> "Practical theologians must be prepared to engage in interdisciplinary learning, because the theological tradition does not in itself provide all the information about the modern world that is needed to have a good understanding of many issues. Furthermore an important skill that is needed is that of selecting and interpreting appropriate evidence from many sources, including theological ones ... In practice, practical theologians use a wide variety of sources and methods in their work. Historical and textual methods may be used to understand and interpret theological insights and sources. Empirical methods such as surveys and questionnaires may be used to establish the nature of contemporary beliefs and behaviour, or the nature of a particular human need in a locality."

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The methodology of Rolf Zerfass is illustrative of the interdisciplinary approach of practical theologians. Heyns and Pieterse explain the methodology of Rolf Zerfass as follows:

> Zerfass understood that through certain processes praxis can develop into new praxis. In order to develop new praxis, Zerfass consulted theological traditions and also conducted a situational analysis. Theological traditions concerned studying church traditions, church history and all other theological disciplines related to the initial praxis. In conducting a situational analysis, Zerfass proposed studying empirical data relating to the situation. He employed other sciences such as sociology, psychology, anthropology, philosophy and statistical analysis in doing his situational analyses. Zerfass then proposed that the findings of the theological traditions and the situational analysis be allowed to inform each other. The results of these findings can be applied to the original praxis and the findings can be used to develop a new praxis (Heyns and Pieterse 1990:35-36):

As mentioned previously in this section, practical theology has also employed empirical methodologies in developing theology. Heyns and Pieterse explain that "Empirical methodology enables us to define trends, associations, equations and the like in exact terms" (1990:69). Empirical research enables theologians to measure and quantify data more accurately and assign numerical and statistical values to phenomena. This is more accurate than verbal description (Heyns and Pieterse 1990:69). Empirical methodologies help explain the interrelationship of phenomena observed in praxis and render them intelligible. This in turn enables practical theologians to develop theories based on future trends or predictable outcomes, all of which serve to develop better practices which further the cause of the gospel (Heyns and Pieterse 1990:69). This approach to theology "differs from exegetical, historical, or philosophical approaches, which are distinctive for other subjects, even though practical theology does incorporate exegetical, systematic, and historical methods" (Heitink 1999:7). Gerben Heitink mentions that C.I. Nitzsch (1787-

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1868) was the first practical theologian to incorporate an empirical approach in his methodology (1999:45).

Critique of My Methodology

Having revisited the subject of practical theology, a critique of this thesis can be made. One shortcoming that may be immediately apparent when reading the thesis is that I have not clarified the methodology that I have used to construct the Equipping leadership paradigm. In the introduction to the thesis I have not distinguished the method used to carry out my research and present arguments on the one hand, and the methodology I used to construct the theology of the Equipping leadership paradigm on the other hand.

The methodology I used leaned heavily on developing my thesis based on a review of literature at every stage of the thesis' development. In the thesis I examined several emerging societal issues which necessitate a revision of traditional leadership paradigms. I researched societal factors using mainly books and journal articles in my research. I did a historical-grammatical study of Ephesians 4:11-12 (and Eph. 4:1-16). I exegeted the text and looked at the historical developments of interpretations of the text. This was done using commentaries and other hermeneutical tools. Several plausible interpretations of the text were evaluated. I also researched other more contemporary material written about Christian leadership, paying particular attention to material that commented on Ephesians 4:11-12 and an Equipping-styled approach to leadership. An Equipping approach to leadership was also evaluated against other Christian leadership paradigms, using mostly books and journal articles as points of reference. In constructing the four major Equipping Identities of the paradigm predominantly written resources were consulted – books on leadership, journal articles, internet based resources and the like – whether written by Christian or secular leaders. When doing a cursory evaluation of the proposed leadership paradigm I once again consulted mainly printed and electronic written resources to evaluate whether there was any current trend towards an Equipping paradigm.

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The above paragraph immediately shows that my research methodology has been too parochial. I concentrated too much on written resources and a review of literature from beginning to end. For example, in delineating societal trends I consulted mainly books on leadership which provided insights of societal trends from the perspective of Church leadership. I did not investigate societal trends from other perspectives (e.g. the viewpoint of economics, politics, social issues, etc.) and I limited my enquiry to (Christian) books and other similar publications.

Another fair criticism is that while I may've arranged my bibliography according to the type of resources used (i.e. books, commentaries, journals, etc.) I was not critical enough in evaluating my sources throughout the writing of the thesis. For example, I showed no clear differentiation between more scholarly works such as theological journals and books on the one hand, and popular magazine-type periodicals and internet blogs on the other hand. A large omission evident in my review of literature is that I did not consult enough resources on the subject of practical theology in particular. There is only one citation of the Journal of Theology for Southern Africa. This is one journal that would have informed my methodology.

In testing my hypothesis, I again limited research to a review of literature on the subject matter throughout. I also used several internet websites to evaluate whether an Equipping paradigm was being applied by churches and leaders. While the Google searches that I conducted showed a trend towards an Equipping paradigm in church statements about their philosophies of mission and leadership, I did not test these statements against further critical analyses.

This highlights another significant oversight of my methodology, i.e. the lack of any empirical research. In order to evaluate my thesis' hypothesis, the results of my thesis would have been more beneficial to leaders and churches if I had done a survey of perhaps 50-100 churches to see if any had incorporated an Equipping paradigm into their philosophy of ministry and leadership.

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I could have then evaluated the degree to which an Equipping paradigm is being implemented at all, and any insights that can be gleaned from these churches. There are approximately 600 churches in the Baptist Union (the denomination in which I currently serve), and to find 50-100 to participate in a survey would not have been too difficult. Part of the research could have taken the form of a questionnaire for churches to complete that evaluated whether churches were implementing key components of an Equipping paradigm for ministry and leadership. Had I established this as part of my methodology at the outset of my thesis, I feel that I could also have visited 25-50 churches and para-church organisations which expressly embrace an Equipping philosophy.

I could then have investigated what some of the key actions were of churches that were successfully implementing an Equipping approach to ministry and leadership. I could also have investigated what some common challenges were that were being experienced by leaders and churches working with that paradigm. I could also have interviewed leadership training institutions to research any trends in the training of leaders that indicated a movement towards an Equipping paradigm. Additional insights could also have been gleaned by conducting a survey of Christians who were in non-leadership roles to ascertain their experience of belonging to churches or ministries where an Equipping ethos to ministry was-, or was not being applied.

In hindsight I feel that were I to do my thesis again, I would amend my methodology. I would still include a review of literature throughout. However, I would include more material on the subject of leadership written specifically by practical theologians who have developed leadership paradigms using the methodology commonly applied in practical theology. Since most practical theologians already use an interdisciplinary approach, this would ensure a more holistic perspective of leadership by incorporating insights from other fields of study. I would also complement the theory derived from the review of literature with some form of empirical research. This research could be a survey plus interviewing leaders, trainers and other believers to find out their views and experience of equipping others for ministry.

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In testing the implementation of an Equipping paradigm, I would do more research into the actual experience of leaders, churches and ministries which are attempting to develop an Equipping approach to ministry. These results would have been more beneficial to any persons wanting to explore an Equipping paradigm for leadership and ministry.

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