



**Church leadership in Langa Churches equipping church members for  
the upliftment of the local community: A practical theological  
perspective.**

SM ZONDI



ORCID NUMBER: 0000-0001-6649-0776

Thesis accepted for the degree *Doctor of Philosophy* in *Pastoral Studies* at  
the North-West University

PROMOTER : Prof. WJ Hattingh

CO-PROMOTER : Prof. George A Lotter

CO-PROMOTER : Dr AC Jacobs

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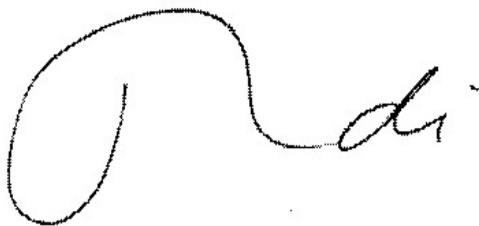
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# STUDENT DECLARATION

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## DECLARATION

I solemnly declare that **Church leadership in Langa Churches equipping church members for the upliftment of the local community: a practical theological perspective** is my own work and that I indicated and acknowledged all sources referred to in this dissertation.

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South Africa

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[tendaic@icloud.com](mailto:tendaic@icloud.com)  
#27 81 2753449

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Kind Regards



Tendai Chiguware (PhD).

**Director: Research**

## **PREAMBLE AND ACKNOWLEDGEMENTS**

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## ABSTRACT

This research examines the effectiveness of the leadership of Langa Church in its equipping task of church members for the upliftment of the community. In the study the researcher seeks to address the following questions: (1) what is the current church praxis in Langa church community with regard to equipping as illustrated through a descriptive empirical investigation? (2) What does existing research say concerning the equipping of church communities? (3) What principles from Scripture can be applied to determine the effectiveness of Langa church's equipping task? and (4) Which models will have to be taken into account regarding equipping to enhance effectiveness of Langa church's equipping task? In accordance with Osmer's (2008) the four tasks of practical theological interpretation which are descriptive-empirical, interpretive, normative, and pragmatic tasks have been employed.

The findings of the descriptive-empirical task points to the failure by the leadership of Langa Church at its equipping task. There are numerous reasons given by all participants in the interviews for the failure. There were some equipping attempts done at various churches, but they could not be described as sufficient to uplift the local community. On the other hand, the interpretive task shows that a community upliftment requires holistic approach from the church and this requires the buy-in of all involved especially in decision making.

The hermeneutic research was done from a historical grammatical perspective whereby the Bible is believed to be inspired by the Holy Spirit according to 2 Timothy 3:16, and, therefore, accepted as the authoritative Word of God (De Klerk & De Wet, 2013:300). Therefore, the normative guidelines to the equipping task by the leadership of Langa Church should also be based on the principles from Scripture. In the final pragmatic task the researcher proposed practical guidelines and the model which was derived through critical reflection of the research findings.

The researcher believes that the study will contribute to the discourse of practical theology with regard to equipping of the church and community upliftment from the context of Langa area. Burns and Grove (2009:29) observe that "by understanding the meaning of a phenomenon in its context, it becomes easier to understand phenomena in other similar contexts".

Key words: church, equipping, community, Langa, leadership and church leadership

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# CHAPTER 1

## OVERVIEW OF THE STUDY

### 1.1 PROPOSED TITLE AND KEYWORDS

#### 1.1.1 Proposed title

Church leadership in Langa Churches equipping church members for the upliftment of the local community: a practical theological perspective.

#### 1.1.2 Key words

1.1.2.1 Church

1.1.2.2 Church Leadership

1.1.2.3 Langa

1.1.2.4 Equipping

1.1.2.5 Local community

### 1.2 BACKGROUND AND PROBLEM STATEMENT

#### 1.2.1 Background

In deciding to do the research, the concerning issue which will receive the focus, is how church leaders may equip members and the community at large in Langa. The researcher has been a Church Pastor in Langa for fifteen years (15 years), leading the biggest congregation in the area. In these fifteen years, the researcher has established the 'Discipleship School' and 'Leadership School' which attract church leaders around the area. These initiatives are aimed at equipping the body of Christ and the community. Jesus Christ provided an example of the leadership style that promoted the equipping of the church (Matthew 28:19-20; John 21:15-17).

Different theological views on leadership have emerged over a period of time, due to different interpretations of the Bible. Some free bible interpretations have a more selective approach to the Bible. For example, it seems a common practice among some churches that leadership is dictatorial with no accountability and includes mainly family members. This has resulted in disillusionment in society about the church and its role in society. There is now a lack of confidence and in some cases complete withdrawal from involvement by church members (Msangaambe 2011:9).

Langa is a township in Cape Town with a population of about fifty-five thousand (55,000). It was established in 1927 in terms of the 1923 Urban Areas Act. Langa is one of the many areas in South Africa that were designated for Black Africans before the apartheid era. It is the oldest of such suburbs in Cape Town and was the location of much resistance to apartheid. It has a rich struggle history and because of this history most people who visit Cape town are drawn to it. It has the following areas: 29 Zones, Old Location, Settler's Location and Backstage Location. In 2011 the City of Cape Town Heritage Resource Section, recorded that the population of Langa is 80% Christian, with at least sixty two (62) different church denominations, and 43 places of worship. Congregants utilise different places of worship, for example houses, schools, formal buildings, etc. Yet Langa remains a relatively poor community with over 20% unemployment rate (Stats SA, 2011). It is a common practice that every sunday most people go to church, hopefully to be equipped. The researcher has observed many church breakaways, church hopping by members, gross misuse of finances and power, fewer Christians who are active in community service, dictatorial tendencies and no visible soul winning efforts. Church scandals have slowly escalated and they are a major worrying issue for many churches in Langa. The researcher's observation is that efforts that are aimed at combating poverty and care for those suffering as commanded by scripture (James 2:14-18) have drifted slowly from the agenda of many churches in Langa. There is a pastors' fellowship consisting of all pastors from different church denominations of mainly evangelical and pentecostal persuasion that seeks to champion unity among churches in the area and also encourage community upliftment by member churches. It is because of the above mentioned reasons that Langa has been identified for this study.

It is expected of the church to be a community of people who equipping each other. In Ephesians 4:11-13, Apostle Paul writes: "It is he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the son of God and become mature, attaining to the whole measure of the fullness of Christ".

In the above mentioned verse the apostle Paul contends that all the leadership given by God is for the equipping of the saints for service. In this regard all people must be prepared to do servanthood, it is the task of the whole church, therefore also the task of the leaders. According to Msangaambe it does not augur well for a church if it loses its servanthood to its members and non-members (Msangaambe 2011:8).

### 1.2.2 Problem Statement

It is quite apparent that Langa has numerous challenges when it comes to the equipping of the church by leadership that will result in the uplifting of the local community. This situation is best summed up by Agbiji's (2012:1) observed that the kind of leadership that is found in the church nowadays, is the type that is divorced from biblical principles, as current leaders are more concerned about their own selfish ends than equipping and strengthening the body of Christ.

Langa church does not operate in a vacuum but exists in a global village. Agbiji (2012:20) notes that "the whole of Africa is being confronted huge challenges with regard to issues of leadership and poverty while the leadership crisis in these areas is, in fact, reinforcing poverty, underdevelopment, corruption and other vices." While Masamba (2013:15) observes that leaders influence decisions of individuals and organisations; they have therefore to focus on making right decisions. He continues to say that for local churches to experience development and growth there should be a leader to influence people. Hence this study will concentrate on the equipping of the church in Langa by its leadership.

In the discourse of his work, Masamba (2013:85) states that "the traditional church is being abandoned; clearing a way for new contemporary forms of worship and belonging to the community of believers are now being introduced". He also points out that it is the duty of the leadership to equip the saints to do the work of God's Kingdom in the community. It is therefore evident that the church in Langa will need to address the issue of equipping of the saints in order to uplift the community thereby following the teachings of the New Testament.

The question of equipping members of the church for uplifting the community in Langa is not only serious but a biblical mandate as well. In his article, 'Is the Local Church Becoming Obsolete?' Mattera (2016:1) observes that "there is danger that the local church would almost be irrelevant when it comes to societal transformation because leaders would form their own ecclesia that would be mobile and not nuclear in nature". He also points out the lack of high level leadership in congregations leading to high degree of frustration on the part of members.

Based on the researcher's observation, in Langa there is a great deal of unhappiness from community members about the impact of the church in the community in relation to being equipped. In that you get members doing church hopping in the desire of being equipped

by the next church. This is also a source of great concern, because many churches claim that they are doing enough to care for their members and community. According to Irrgang problems of the Church in Langa are not resource related because there are enough human resources that if equipped correctly can be able to make a difference in the community (Irrgang 2015:90).

Mattera (2016:2) says “pastors are never solely called to shepherd only their individual flocks but are to be shepherds or chaplains to whole communities. This they do by equipping their members to impact their communities”. Whereas Nelson (1988:195) says: *“The distinctive role of the clergy is the provision of spiritual direction for the persons entrusted to their care. This is done through preaching and teaching, leadership in worship, and by giving consistent and explicit leadership to the task of enabling laity to claim and enjoy their own potential for ministry”*.

The leaders of the Langa Church should equip members so that they can also fully participate in ministry. To transform the Langa Church, the people must be equipped with good theology to do ministry, for instance to understand God, the task of the church, to know and understand God’s intentions and reinforce their blessings. Nelson (1988:195) states: “Laity needs their ordained leaders to teach them how to experience and express God’s love as they are led in worship, instructed and led in Bible study, hear the Gospel claimed and participate in the sacraments. Equally important, they need their pastors to teach them how to give God’s love through their participation in the pastoral care and teaching of the congregation, and in the missional activities of evangelism and social concern”.

This perspective is in agreement with the main objectives of this study. People receive teachings every time they go to church for their spiritual growth and this has always been the focus of the church since it began. It has been there throughout its history, but it is the researcher’s point of view that it is a question of approach that will determine effectiveness and the ones charged with the task of equipping the people should draw lessons from history particularly the Holy Scriptures. The church leadership should practice what is biblical and can be put into action for the church not to become redundant in the present Langa. The Langa Christian community (the churches in the community), constitutes about 80% of the Langa population, has a role to play.

N'diaye (2008:26) states that the Bible has provided Christians with a response to the question: Why does the church exist?, in that it records about Jesus Christ on the mountain of Galilee, as stated in Mathew 28:19-20: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age".

Clearly the command from the verse above is that the Church is to equip disciples of all nations. According to Mangwana (2009:13), it is God's *mission* to equip the church. He contends that bible scholars need to investigate whether it is God's intention for his church to be developed or for that church to expand but they must know that when Jesus Christ said 'I will build my Church' is a clear intention for Christ to equip this new community. It is therefore against this background that this research will focus on how the church leadership equipping members to uplift their communities socially and economically.

In his book 'Purpose Driven Church', Warren (1995:77-78), identifies three factors that hinder empowerment and thereby prohibiting church effectiveness:

#### (1) Tradition

Tradition is one of the prohibiting factors in that Churches that are tradition-driven tend to base their approach on the past, how they have always done things. These churches resist change and not eager to move forward.

#### (2) Personality

Personality driven churches are more concerned about what the leader wants. It is no surprise then that when the leader dies or leaves, the church follows suit as well.

#### (3) Lack of vision

The church has been blessed by God in order to equip the people. If the church loses its focus of equipping everyone especially the lost surely the church dies.

In his work on growth, Towns *et al.* (1980:207-209) argues that there are many barriers against equipping in a church. He argues that today's society is always on the fast lane and it keeps picking up pace. He gives a stern caution that if society keeps moving at such a pace then it inevitable that it is headed for a collision course. Church cannot just change for the sake of keeping up with modern life, but must focus on being effective. The current

leadership paradigms in Langa Church which is more dictatorial and mostly one man show need to change for an effective biblical approach that will equip all members. It is the submission of this study that this change will not lead to disintegration but to a sustainable and stable church.

Getz (1984: 16) argued that, for a leadership crisis to be averted, “a proper church strategy must be developed by looking through three lenses: eternal Scripture, past history, and present culture and the above has not changed since then.” Getz reiterates the point there are only three ways to prevent a crisis of leadership in church which is premised on designing a proper system that is three pronged: eternal Scripture, past history, and present culture (Getz 1984:16). There is a revolution taking place in South Africa’s but it is key for it not to lose the three lenses as suggested by Getz. New charismatic churches have developed which are attracting more membership than the traditional churches (Mangwana 2009:18). This is also true for the Langa Church.

### 1.2.3 Research Question

The following constitutes the research question for this study: To what extent are Langa’s church leaders effective in the equipping of their local church to have an upliftment of their communities? The research question has been broken down into sub questions as follows:

- What constitutes the current practice in Langa church community with regard to equipping entail, in respect of a descriptive empirical investigation?
- What does interpretive research say concerning the equipping of church communities?
- To what extent can the church’s equipping task draw from scriptural principles to create a normative guide?
- Is there a suitable model through which a critical reflection of the practical task will improve the effectiveness of the church’s equipping task?

## 1.3 AIM AND OBJECTIVES

### 1.3.1 Aim

The aim of the study is to ascertain the church leader’s effectiveness to equip Langa’s church to have an upliftment of their communities.

### 1.3.2 Objectives

The following are the objectives of this study:

- To investigate and get an understanding of the church's contemporary practice in terms of the equipping program.
- To ascertain what interpretive research reveals about equipping of church communities by local churches.
- To determine what biblical principles are suitable for equipping task of the church.
- To design targeted theories through a serious evaluation of the practical task to be used in the equipping task.

### 1.4 CENTRAL THEORETICAL ARGUMENT

The central theoretical argument is that the church leaders in Langa can effectively equip their assemblies to have a sufficient upliftment in their communities.

### 1.5 RESEARCH METHODOLOGY

De Vos & Strydom (1998:15) states that, "All research methodology rests upon a bedrock axiom: *The nature of the data and the problem for research dictate the research methodology.*" This study will investigate different avenues that can be adopted by an active and innovative church leadership and also contribute in a more significant manner to the total equipping process of its members and will be carried out with respect to the dictates of social research in concert with a pragmatic theological approach.

The steps that are described by Osmer (2008:4–12) in his practical theology methodology will be followed. The author will employ Osmer's (2008:7) research theory based on four practical theological tasks (p7). This model was chosen because it is suitable for identifying the practical theological meaning of the research question (p7). This is achieved by way of:

- collecting data that will assist in separating the varying dimensions of the research area.
- employing known models of analyses used in other disciplines to get a deeper insight into the current dynamics of the equipping program.
- utilising theological lenses to contextualise and steer the responses to the research.
- ascertain the means through which action is possible to achieve the aim and objectives of this research

These steps have been grouped into tasks by Osmer in the following four tasks:

The first task is *descriptive-empirical* and it responds to the following question: What is going on in this particular social context or field of experience? This task gives more focus to the practicalities of certain models chosen for their purpose towards a certain program.

The *descriptive-empirical* task will also be made use of in this research with the express aim to help get more grounding in Langa's social issues. In order to achieve this special attention is paid to any activities linked to the equipping of the church. A qualitative research design will be employed in conducting this study and all the set necessary ethical steps will be adhered to. The main method of data collection are personal interviews which will be carried out under the following guidelines: (1) a pastor or any member in a leadership church leader who has served for 15 or more years in the equipping program. In accordance with the tenets of qualitative analysis, the size of the sample is not fixed as it is determined by the point of saturation (Borg, Gall, & Gall, 1993:101; Parse, Coywe, & Smith, 1985:18). Participants will be expected to give their independent response to the following question: Give a description of the equipping task carried out by your ministry in Langa community during the past fifteen (15) years? The data collection process will be followed by coding of the recorded responses.

Recruiting the right participants is vital to the success of the research process. It is also important to recruit participants who represent both extreme and moderate positions within the community (IDEO.org, 2015:4). This means that the sample must be representative.

In this study, a purposive sampling will be used because participants will have to be chosen on the basis of their suitability to the study (Gibson and Brown, 2009:56). Only participants who come from the Langa area will be selected because it is where the research will take place. Schwandt (2001:37) states that for the research to be contextual it must be intelligible and relevant. The research will only make use of participants from Langa, and before they can participate, it will be made clear to all that this is a voluntary, in accordance with the North West University outlined later under section 1.6. This is explained in the consent form to be signed by each participant prior to participating in the research as follows:

**Table 1.1 Inclusions and Exclusion of Participants**

<b>Inclusion criteria</b>	<b>Justification</b>
<ul style="list-style-type: none"> <li>• Church leaders, especially those who have been involved with the equipping of church in Langa since 2003</li> </ul>	<ul style="list-style-type: none"> <li>• Participants were purposively chosen on their suitability to the study</li> </ul>
<ul style="list-style-type: none"> <li>• Gender representation</li> </ul>	<ul style="list-style-type: none"> <li>• Research must be representative</li> </ul>
<ul style="list-style-type: none"> <li>• Participants will be from within Langa area</li> </ul>	<ul style="list-style-type: none"> <li>• Research must be contextual if it has to be relevant and intelligible</li> </ul>
<b>Exclusion criteria</b>	<b>Justification</b>
<ul style="list-style-type: none"> <li>• Participants from outside Langa will be excluded</li> </ul>	<ul style="list-style-type: none"> <li>• Research must fundamentally be contextual</li> </ul>

In a qualitative study the sample size is not fixed but the researcher carries out the process of data collection until he reaches a point of saturation (Borg et al., 1993:101; Parse et al., 1985:18). The onus lies with the researcher to carefully manage the collected data in order to preserve its integrity (Richards, 2009:144; Silverman, 2000:154).

To avoid any mess in the empirical data collection process, the researcher will keep systematic record of the people he speaks with and those he plans to speak with (IDEO.org, 2015:4). In accordance with the cited source, the researcher will keep track of the interview locations, names of participants, and unique characteristics of the respective locations.

Due to increasing concern for the vulnerability of human participants in qualitative research, a vulnerability description of the human participants to be included in this research is hereby given, justification for their inclusion, and precautions that reduce the risk of harm.

In order to safeguard the welfare and comfort of all participants, the researcher has secured legal authorisation (permission) from the local councillor in Langa and also from the Langa Pastors Fraternal to conduct a case study on the topic of this research in the local area. The respective legal authorisation document has also accompanied the

submission of this research proposal as indicated later under the section on ethical perspectives (Section 1.6). The research purpose and process was fully explained to the local councillor and will do so to all participants prior to the case study activities.

To further ensure the welfare of participants, a risk benefit analysis has been executed under Section 1.6 (Ethical Perspectives) of this research proposal in accordance with the NWU Ethics.

As per the Ethics Approval Certificate of Project for this study (NWU-00803-18-A6), there is a latent danger that this study might be misconstrued as a condemnation of the church in terms of equipping task. It is imperative that scholar recognises this risk and prepare for it before it happens. By conducting sound methodology and protocol design (Ethical Perspectives), the researcher has ensured that all reasonably foreseeable potential harm is minimised and the potential benefits to the participants are maximised. Further, the objective of the study is to promote the interests of the people who participate in the study directly by solving a problem that is relevant and acute to them. The researcher undertakes to follow the ethical guidelines as stipulated in the North West University guidelines. The form will be attached as an annexure to the application to the university. (Browning, 1991:39). The head of the research project have the discretion to direct the study as they see fit.

The researcher has identified the role of gatekeepers in research and this is well elaborated in the section on Ethical Perspectives (Section 1.6). In brief, the research strategy involves identifying and engaging both explicit and implicit gatekeepers from the outset in order to secure their cooperation in the whole research process (McFadyen and Rankin, 2016:83).

The second task is *interpretive*. The outcomes of a research process are usually not self-explanatory which means that a process of interpretation and analysis has to be employed in order to get the meaning of the findings. The main guiding question for this process is to investigate the reasons behind certain phenomena occurring. All biblical scholars nowadays have to subject their work to a thorough process of analysis and interpretation in order to get a clear understanding of the results.

The *interpretive* task will be used as a lens to gain a deeper insight into the activities of the church in Langa context at an empirical and secondary literature levels. A thorough analysis of other related disciplines will be conducted. “Accordingly, the interpretive task of practical theology seeks to place such findings within an interpretive framework and to

provide an answer to the question: Why are these things going on?” (Osmer 2008:4–12). However, the practical theological focus of this study does more than merely investigate and interpret contemporary forms of church leadership praxis. “It seeks to assess such praxis normatively from the perspective of Christian theology and ethics, with an eye to reform when this is needed” (Osmer 2008:4–12).

The third task is *normative*. The purpose of practical theology goes beyond just analysing and interpreting outcomes of a research project, but it goes beyond and seeks to find solutions to the various problems and issues pertaining to the church’s progress. With regards to this particular study, the researcher will evaluate whether there is a connection between certain biblical principles and the task of equipping saints. Reference is given to the following Scriptural portion, Ephesians 4:11-16. This scripture was specifically picked because it speaks directly to the latter and object of the equipping program. Discerning and making meaning out of collected data is a process that needs careful engagement. The researcher will also investigate the life of Jesus Christ with the express aim to formulate guidelines that can be a great asset to the church in their equipping task.

The fourth task of practical theology is “pragmatic”. This focuses more on coming up with the guidelines to be used in the work of equipping the saints. The guidelines are very flexible which enables them to be put to use either by the leaders of the program, not by ordinary participants. As a result the question this section is responding to is how things are shaped to include the total adherence to religious ethics in a contextualised setting.

At this stage the researcher will, through critical reflection of the preceding three tasks (Osmer 2008:176), endeavour to develop a model that will guide the design, implementation, and monitoring of an equipping strategy by the church leadership. The pragmatic task will be built on the results from a design of the underlying 3 founding principles which descriptive-empirical, interpretive, and normative tasks.

In this important concluding phase of the study, the researcher will aim to develop what Osmer (2005:xvi) refers to as “action-guiding models”. These are practical guidelines aimed at developing a new praxis that is also aligned to the empirical research findings, contributions of the literature research, and biblical norms, as identified in the respective preceding stages of the research process. A number of practical recommendations will be formulated to guide the Langa Church leadership in designing, implementing and

monitoring an equipping strategy to holistically uplift the quality of life within their local community to a greater degree than the current praxis allows.

## 1.6 ETHICAL ASPECTS

In the work of this study, ethical requirements of social research will be upheld. The researcher will adhere to the ethical guidelines of research that are contained in the booklet on ethical rules at North West University. Below is an outline of the ethical guidelines to be employed:

- The researcher gives a clear explanation on the aims and results of the study.
- The participation of every participant will be strictly on a voluntary basis.
- Participants are also informed of their right to withdraw from the study at anyone with no consequences.
- There will be a consent form that will be made available to every participant which they have to assign and agree that their participation was not done under duress.
- The names and identities of all the participants will never be released.
- No financial benefits will accrue to the participants as payment for them.

It is also crucial to note also at this stage that the issues of confidentiality will be dealt with (Babbie, 2004:62–67).

Generally, a research project is considered to be ethically acceptable if the inherent risks are reasonable in relation to the potential benefits to the participants, both directly and indirectly (TREE b, 2014:25). As such, a risk-benefit analysis is hereby executed to further minimise the risk and ensure that the benefits of the research to the participants clearly outweigh the risks.

**Table 1.1: Risks and Precautions**

<b>Possible Risks</b> (E.g. physical, psychological, social, legal, economic, dignitary and community).	<b>Precautions</b> (How they will mitigate all the identified risks)
<ul style="list-style-type: none"> <li>● Identity risk in the case where a participant chooses to remain anonymous</li> </ul>	<ul style="list-style-type: none"> <li>● The researcher will ensure that guarantee confidentiality and anonymity and will thus transcribe all the research recordings personally on his personal</li> </ul>

	<p>computer. The gathered data will only be used for research purposes only and no such data will be made available to anyone or anywhere else without formal consent of the participants. Further, the researcher has formally asked the prospective independent coder to sign the confidentiality agreement provided by NWU</p>
<ul style="list-style-type: none"> <li>● Risk of feeling exposed in the sense that the research touches on the competency reality of participants and the community.</li> </ul>	<ul style="list-style-type: none"> <li>● The researcher is aware of the dangers and accepts the need to correct things. The researcher undertakes to adhere by the guidelines stipulated by the booklet on ethics from North West University.</li> </ul>

**Table 1.2: Benefits for Participants**

<b>Direct benefits</b>	<b>Indirect benefits</b>
(For participants)	(For communities of any other entities)
<ul style="list-style-type: none"> <li>● Participants will have the opportunity to participate directly in the design, implementation, and monitoring of their own equipping strategy</li> </ul>	<ul style="list-style-type: none"> <li>● The community will eventually acquire knowledge and skills from the equipping strategy</li> </ul>
<ul style="list-style-type: none"> <li>● Participants will gain knowledge and experience of how to effectively equip their members.</li> </ul>	<ul style="list-style-type: none"> <li>● Upliftment of the community as they would be equipped themselves.</li> </ul>

According to the foregoing risk-benefit analysis, the risks are minimised in relation to the benefits to participants and the overall benefits of the research clearly outweigh the risks.

As such, the researcher is of the opinion that this study is ethically viable and safe to undertake.

To guarantee the safety and welfare of the participants, the following respective ethical documents required along with the NWU Ethics Application Form will be attached to the proposal for submission:

- i. Title Registration Form
- ii. Legal Authorisation
- iii. Goodwill Permission
- iv. Participant Information Leaflet and Consent Form
- v. Confidentiality Under-taking
- vi. Indemnity Form
- vii. Ethics Approval Certificate of Previous Research
- viii. Informed Consent Checklist for HREC

Participation in the research will be completely voluntary and participants will be free to withdraw their consents as individuals and discontinue participating in the focus group interviews or workshops at any time and there will not be any consequences for them, even if they do not cite any reason for their next (TREE c, 2014:6-8). This point is given specific mention in the consent form to be signed by every participant. It is the duty of the researcher to safeguard sensitive details of a participant right from the beginning (Punch, 1998:175). Any recorded data will only be used expressly for the purposes which would have been explained to the participants and after being used the data will be put in a safe place (Sheridan and Kisor, 2000:122).

The gathered materials can never be found in areas they are not explained. All the participants' research materials will be carefully looked after with caution taken to avoid any leaks of information. No reference would ever be made to any of the data collected from the participants in any way as the utmost protection of their identities is paramount. Each recorded audio of interview will bear a special code which only the researcher knows. An independent coder will be engaged for the purposes of coding the data and analysing it. This process is meant to lessen any incidence of bias that might creep in and affect the outcome of the research.

It should also be noted that the procedure stipulated by the North West University rules for keeping and disposing of data will be applied. There is a rule that requires the data to be

kept in a safe place for a period of seven years before being disposed of. The researcher shall undertake to send all this data to North West University both hard and electronic, that remain with him will be kept in his strict personal privacy and not made available anywhere without permission of the said university.

The researcher hereby notes with caution the role of gatekeepers in research (McFadyen and Rankin, 2016:82-83). According to the just cited co-authors, Berg and Lune (2004:24, 218-219), and Gray (2013:73), gatekeepers are individuals (usually adults) who have the power or influence to grant or refuse access to a research field or setting, or persons involved in the process of allowing or denying access to someone or something. In this research, the identified gatekeepers are the local councillors as well as the church leaders in Langa area. McFadyen and Rankin (2016:83) write that gatekeepers can influence a research progress based on the nature or vulnerability of the research as well as their assumptions and preconceptions about the implications of the research. As such, the researcher will, in accordance with Singh and Wassenaar (2016:42), ensure conscientious and well-informed negotiations with the identified gatekeepers, both implicit and explicit, in order to honour the ethical obligations to conduct appropriate stakeholder engagement before and during the research. As already indicated at the start of this section (1.6) the researcher has so far lawfully obtained letters of authorisation and goodwill permission from the local councillor and Langa Pastors Fraternal respectively.

## **1.7 RESEARCH DESIGN**

The research design as outlined by Osmer (2008:48) will be followed in doing this research. Therefore a provisional classification of chapters is provided based on this design.

### **1.7.1 Provisional chapter classification**

- Chapter 1 will have a brief outline of all the important outline of the whole study which include introduction, background, methodology, research design, problem statement, overview of the research structure, aims and objectives.
- Chapter 2 will focus on describing in greater detail the equipping task by the church in Langa. This will be done in a descriptive-empirical task by means of a qualitative research.
- Chapter 3 will dwell on explaining the interpretive task of equipping program. Literature research from other existing literature of other sciences will be borrowed.

- Chapter 4 will, focuses mainly on giving an analysis of the equipping program from a biblical perspective. This normative task will be done by the exegesis of Ephesians 4:11-16.
- Chapter 5 will propose a new working model in accordance with the pragmatic task, that can be used in order to improve the effectiveness of the equipping program for the Langa community.
- Chapter 6 will be the conclusion and summary, limitations of the study and will also recommend a few issues that can help improve the situation in Langa.

## SCHEMATIC PRESENTATION

RESEARCH QUESTION	AIM	METHODOLOGY
<p>“What is the current praxis in Langa church community with regard to equipping?”</p>	<p>“To understand current church praxis in Langa community with regard equipping”.</p>	<p>“Conduct empirical research by means of unstructured interviews with identified leaders in specific areas where the Langa church has carried out equipping activities”</p>
<p>“What does existing research say concerning the equipping of church communities?”</p>	<p>To determine what existing research reveals about equipping of church communities by local churches.</p>	<p>“Research the praxis according to existing research already conducted on equipping tasks by local churches, by means of literature research”.</p>
<p>“What principles from Scripture can be applied to determine the effectiveness of Langa church’s equipping task?”</p>	<p>“To understand, from Scripture, the principles that must be applied to determine the effectiveness of the equipping task of the local churches”.</p>	<p>“Investigate theological aspects concerning equipping tasks by local churches by means of Biblical exegesis on selected portions of Scripture and literature review”.</p>
<p>“Which models will have to be taken into account regarding equipping to enhance effectiveness of Langa church’s equipping task”</p>	<p>“To develop specific models to be employed in the equipping task of the local churches in Langa”.</p>	<p>“Formulate strategic models that will enhance the effectiveness of the church’s equipping task in Langa”.</p>

## CHAPTER TWO

### DESCRIPTIVE-EMPIRICAL TASK WITH REGARD TO THE PRESENT IMPACT OF THE CHURCH LEADERSHIP ON THE EQUIPPING OF CHURCHES TOWARDS THE UPLIFTMENT OF THE LOCAL COMMUNITY IN LANGA

#### 2.1 INTRODUCTION

The theological interpretation method utilized by Osmer's is demonstrated in this chapter. It is characterized by distinguishing between various situations, episodes, and contexts through information gathering (Osmer, 2008:4). This theological interpretation method will look at the spirituality presence of individuals. The study will look at equipping of church members by church leadership in Langa Churches towards making various contributions that will uplift the local community.

Research conducted has shown that congregational leaders must face various challenges in their leadership roles (Osmer, 2008:34). For example, for pastors working with their churches in Langa to provide a positive effect on the community they serve. There are various activities and beliefs that they must familiarize themselves. These activities include but are not limited to: understanding the culture of the diverse groups living within the community and also develop a clear understanding on the cultural practices and beliefs of the congregations. This practice will help them preach and deliver sermons that are significant to the real-life situations affecting the people (Osmer, 2008:37). Understanding the different ways situations in the Langa community influence their life is another significant factor. This practice can help these leaders evaluate the impact their pastoral leadership has on the community. Different approaches were used to support pastoral leaders to determine whether the leadership method used in the Langa community was effective. This approach included the use of techniques such as face-to-face interviews which were conducted as formal, informal, or semiformal (Osmer, 2008:37). Use of other literary sources contributed in helping evaluate the effectiveness of their leadership to the people living in the Langa community.

According to Asamoah (2005:9-10), equipping of the saints by the church, leadership is experiencing a severe decline, especially in the global North. But the South is also having its fair share of difficulties. Equipping is currently one of the significant issues affecting ministry in the Langa local churches in Cape Town, South Africa. While some local churches in Langa are experiencing an influx of high membership rate; a demand for equipping saints remains high as one of the roles played by the church. Leadership is one

of the primary equippers that remains inadequate in meeting the spiritual needs of the individual members. There is also a need to develop workable models of equipping so that churches can adequately provide their members in Langa.

Studies have shown that while preaching the gospel, some bias practices are applied. For example, the neo-Pentecostals, while teaching the gospel base their preaching on some orientations that are considered intentional. This means that although the Pentecostals preach the gospel of success and prosperity, it is engineered to suit specific Pentecostal adjustments (Burgess, 2012:29). Research conducted in support of this claim showed that a good number of Christians from West African countries such as Nigeria and Ghana are involved in the Pentecostal orientation practices. These Christians are part of a branding of Christianity by championing some practices in Africa. This brand of Christianity is based on the manifestation of the Holy Spirit during and after Pentecost. (Asamoah-Gyadu, 2012:25). Although these West African churches maintain the ecclesiastical cultural identity; they conduct their worship in English and also do other activities in their churches under the influence of the North American practices.

However, it has been noted that the beliefs and practices of the Britain cultural and theological markers have been impacted by the church leadership praxis of the denominational churches in North America as well as the backgrounds of the African theological and cultural practices (Gifford 2007; Adedibu, 2010:55). Although there is much influence from the church leadership in North America, some of the methods get their impact from the Black American practices such as the gospel music, style of preaching and the structures applied in leadership. The trend in this part of the world has similarities with what is taking place in South Africa and Langa in particular.

For us to determine the impact of the church leadership on the equipping of church members towards the upliftment of the local community in Langa churches, we conducted qualitative research based on semi-structured interviews; secondary sources were also used.

## **2.2 RESEARCH DESIGN**

### **2.2.1 Qualitative Research**

According to Kvale (1983:174) & Newton (2010) qualitative research interview is a form of interview that is aimed at gathering data based on the personal experiences of the interviewees concerning described phenomenon and interpretation of their meaning. This kind of interview seeks to provide the meaning of aspects at the center of the participants lives (Kvale, 1996:36. Its main objective is to have a better understanding of the answers

provided by the interviewees. Osmer (2008:54) describes interviews as “the gathering of verbal data by asking questions to which the interviewee responds.”

Research findings have indicated that depending on the structure, interviews can assume different forms. They can either be structured, unstructured, or partly-structured (Fox, 2006:4-5). There exist significant differences in these different forms of structure. Fox (2006) states that in structured interviews, the interviewer similarly asks interviewees questions. On the other hand, unstructured interviews also involve question asking from the interviewer and answers from the interviewee but in this case the conversation is allowed to follow, and it is not based on a regular rhythm or format (Fox 2006: 5). It has been noted that there is a similarity between structured and semi-structured interviews. However the difference is in place of using closed questions as applied in structured interviews where open-ended questions are used in a semi-structured interview (Fox, 2006:5). Scholars like Haralambos & Horbon (1995:839) and Fox (2006:1-39) have shown that most interviews assume either the structured or unstructured forms. The strategy of inquiry chosen by the researcher mostly determines the method of research to be applied. One of the most important inquiry strategies that determine the research method to be used is the form of interview used (Osmer, 2008:38).

There are various advantages associated with the use of interviews compared to other inquiry strategies. Haralambos and Horbon (1995:841) note that one of the benefits of the use of interviews compared to questionnaires is that interviews elicit information that questionnaires fail to. Nevertheless, these scholars also acknowledge that both interviews and questionnaires might produce unreliable data compared to the observation method. But compared to questionnaires, interviews are said to have more personal effects. Based on these findings, it can be concluded that interviews can help gather more vital information compared to the use of questionnaires.

Different interview techniques can be used while conducting research. This includes but not limited to, telephone interviews, and face-to-face interviews. Face-to-face interviews are synchronous to both time and place while telephone interviews are only synchronous to time Opdenakker (2006). Face-to-face is the more used of the two interviewing techniques as it allows the interviewer to pay close attention to both verbal and non-verbal behaviors (Fox, 2006:9).

### **2.2.2 Pros and cons of Interviews**

There are various pros associated with interview techniques. One of the benefits of face-to-face interviews is social cues which include aspects such as voice, intonation, body language, etc. These aspects give an interviewer the chance to get more information added to verbal answers in cases of non-verbal expressions (Fox 2006). According to Emans (2004) "... social cues are most useful in cases where the person being interviewed is considered as the subject." However, this form of inquiry method is less active while dealing with an interviewee who is ignorant of the topic in question. Face-to-face interviews also have the advantage of saving time; the interviewee and the interviewer respond to each other promptly. Therefore, the researcher must concentrate on the questions to ask and the answer provided by the interviewee (Opdenakker, 2006). Face-to-face interview require double attention; this means that the interviewer must bear in mind that he or she should get the desired answers with the given time (Wengraf, 2001:194).

The other advantage is that recording for future reference is possible during a face-to-face interview (Opdenakker, 2006). But record in terms of transcription is considered tiresome and time consuming (Bryman, 2001:43). Therefore, such a document can be regarded as advantageous only for listening sake and not note-taking reasons (Osmer, 2008:56). Ending a face-to-face interview is simple compared to other forms of interviews. The interviewee also gets the chance to get feedback comments from the interviewer (Opdenakker, 2006). I believe that face-to-face interviews are most useful to use while conducting any form of study or research. This is based on the experience I had with the pastoral leaders in the Langa community. A lot of interesting information was revealed during the closing remarks section, and some of it was not covered in the interview questions. The semi-structured face-to-face nature of the interviewing gave the pastors an opportunity to share their personal perspectives on their responsibilities that I had no idea about.

One of the disadvantages of face-to-face interviews is that it can be costly in terms of traveling to the interviewees' destination.

### **2.2.3 Pros and Cons of Telephone Interviews**

During a telephonic interview non-verbal behaviors are of lesser concern. When the topic being discussed is less sensitive telephone interview can be used (Fox, 2006). Different traditionally texts based on methodology have considered that the telephone interview is not in qualitative inquiry (Gillham, 2005). There has been a remarkable increase in the use

of telephone interviews used to research in recent years. This is as a result of the advancement in technology." (Burke & Miller, 2001; Mitchel & Zmud,1999). But one of the arguments against the use of telephone interviews is that they do not provide the rapport provided by face-to-face meetings (Shuy, 2003). However, one of the advantages of telephone interviews is that it is cost-effective in terms of traveling and time (Sturges & Hanrahan, 2004 and Tausig & Freeman, 1988). The use of telephone interviews is commonplace in many qualitative interviews, but it becomes questionable while dealing with sensitive topics (Irvine *et al.*, 2013). Some of the significant advantages of telephone interviews include but not limited to: access to more significant numbers of interviewees, ability to reach marginalized populations that are hard to access, ability to reach closed communities such as prisons and military communities, ability to share sensitive information freely without having to feel uncomfortable (Mann and Stewarts, 2001:157).

#### **2.2.4 Disadvantages of Telephone Interviewing**

A major shortcoming is the lack of social cues that are expressed using non-verbal behavior. These cues help rely on more information (Opdenakker, 2006; Miller, 1995). Another notable disadvantage of a telephone interview is that the interviewer is not able to have a clear view of the situation of the interviewee. As a result, "the interviewer is not in the best position to come up with a good interview ambiance" (Opdenakker, 2006). Interviews conducted over the phone require full concentration and the researcher has to be more concerned with the entire interview process (Opdenakker, 2006). In this case the interviewing process is quite distracting.

Although it is possible to record the interview during a telephone interview (Opdenakker, 2006; Burke & Miller, 2001). Transcription of the recordings is required and this process can take a lot of time. (Osmer, 2008:56). Among the issues affecting the telephone interviewing method, is that people usually consider unsolicited calls an intrusion into their privacy (Sturges & Hanrahan, 2004). This is a disadvantage because most of the people will not be able to hold on to lengthy interviews, and they might hang up before the end of the interview session. During my study, I experienced some difficulties scheduling telephone interviews with the Langa community pastoral leaders because they had very tight schedules and therefore, could not spend much time on the telephone. But, I can conclude that even though advantages of using telephone interviews have more weight compared to their disadvantages, in the case of the Langa community, pastoral leaders' face-to-face interviews were preferred and used compared to having telephone interviews.

### **2.2.5 Data gathering: The choice of participants and the interview criteria use**

Based on the research findings above about the different methods of gathering information, only methods mentioned above were used during the study. It can be concluded that various challenges faced all the multiple data collection methods applied. Scholars (Opdenakker, 2006, Bampton & Cowton, 2002 and Fox 2006), in their studies, have noted that there are various data collecting methods, including direct interviews which are regarded as among the most effective data collection methods. Computer-mediated tools like email and chat boxes together with telephone conversations make up the other methods. These other methods have been made more effective and efficient due to application and accessibility of improved technology used in data collection.

While conducting my research study at the Langa community, I particularly used semi structured methods like telephone and one- on- one interviews. Nevertheless, interviews should be conducted in a manner that is not aggressive because it ends up alienating and antagonizing interviewees. For example, in a semi-structured interview, questions may not necessary to follow on the outline precisely in the way it was structured. According to Newton (2010), "questions should act as a guide and give the interviewee guideline in answering the questions. They should also be used in making the interview quite flexible." Matters not included in the manual may be asked as they provide extra information on things said by interviewees.

The interviews comprised of different leaders for various leadership dockets in the Pentecostal, Charismatic, and denominational Churches. Pastors from both streams are well versed and familiar with the issues under investigation, and they are prepared to lend a hand and make the research successful. All pastors that were contacted volunteered to take part in the study. The maximum corporation was made more accessible by the use of face-to-face interviews. This helped me complete the interview questions within the stipulated time and also gather more information in terms of feedback and comments.

The interviews had to follow all the required rules, and therefore, ethical considerations were taken into consideration. All the participating interviewees signed a letter of consent, and it had to be approved per the North-West University ethical guidelines. I received all the information collected, analyzed, and interpreted. This therefore became the primary instrument of information during the study. This will be stored for three years in a fire resistant safe.

As already indicated above, the study is a qualitative one and the data collection method of choice is the interview method because it gathers information that questionnaires fail to

provide. I allowed the participants to have the freedom to give their own responses without being influenced. This was based on the understanding that changed response might harm the results, and the research questions being investigated might fail to yield the desired results. During the interview sessions with the pastoral leaders, there was active and detailed data collection in the form of note-taking. This was done using tape recorders and handwritten notes. The in-depth records and tape recording used are well stored for references purpose. Various parameters of ethics were used to provide a definition of the valid research procedures and guidelines (Neuman, 2006:129). As stated in the ethical consideration guideline approach the moral perspectives used in this study are those of the North-West University.

## **2.3 RESEARCH METHOD**

The preferred method of research for this study was face to face and telephonic interviews. In order to realise the full benefits of this method, several steps were followed by the researcher in describing the church leadership's work ethic (Leedy and Ormrod, 2001:147). According to McLeod and Thompson (2009:66) "qualitative research requires applying many waves of approach on one or fewer cases in order to come up with rich and meaningful description of the subject under investigation." The researcher had to work within relevant ethical parameters for the sake of maintaining the trustworthiness of the study.

The research strategy employed in this study will determine the specific methods that are used in this research (Osmer, 2008:54-56). Therefore, as pointed out by Richards (2009:33) "the problem is not so much with gathering data as with coming up with meaningful data that are relevant to the research problem, research question, and the research purpose." According to Creswell (2003:29-30), "suitable strategies have to be employed for data presentation appropriate methods should be used in order to present data that are relevant to the subject being studied." In this case, the researcher will had made all efforts to use appropriate methods that will produce relevant data that fully describes the work of the church leadership in Langa. The following sections will give detailed discussions of these methods.

### **2.3.1 Data Collection**

The researcher gathered empirical data and in the process acknowledge empirical evidence guidelines that assisted him to gain a deeper insight into the subject under investigation. Generally, there are three data collection methods used in qualitative studies

namely interviews, observations and review of documents (Bamberger *et al.*, 2012:301). As already noted above, the data collection method that was employed for this research study is in-depth interviews with selected participants.

Triangulation was used to ensure credibility of sources and methods of collecting data (Gibson and Brown, 2009:58- 59). According to Jick (1979:604) triangulation is “to examine a phenomenon from multiple perspectives and multiple pieces of data in order to enrich the understanding of the phenomenon.” A further observation is made by Gibson and Brown (2009:8) to the effect that Lincoln and Guba (1985) provide what they consider to be a very useful dimension “for thinking about naturalism that draws attention to the multiplicity of perspectives in social life, their negotiated character, and requirement for contextual explanation and understanding.” Different participants will be interviewed at different time intervals within their geographical locations in order for them to feel more comfortable.

A literature review of various and relevant sources including scriptures will also be carried out by the researcher as part of the triangulation process throughout the study. The main purpose of going through all these processes is to establish the meta-theoretical assumptions and Biblical basis informing the study respectively. The processes also fall within what is referred to as interpretive and normative tasks of theological interpretation by Osmer (2008). In addition, the researcher will take care not to allow a duplication of the theoretical constructions analysed in the reviewing of literature because the theory should come “from the research itself” (Bamberger *et al.*, 2012:301).

### **2.3.1.1 Sampling**

Sampling is a concept that came about as a result of the acknowledgement that in research terms, it is not possible to involve every subject that qualifies to take part under a particular study. Sampling then becomes the act of scientifically selecting a representative portion from the population of interest (Kerlinger and Lee, 2000:164). ‘Representative’ means that the sample will have participants that have all the attributes being tested for just as if the whole population was being tested (Kerlinger and Lee, 2000:165). For purposes of this study, the population sample will be drawn from the area under the jurisdiction of the church in Langa.

The importance of sampling for any research project can never be over-emphasised because it provides direction and a clear perspective (Seale *et al.*, 2010:405). The definition of sampling units should be done in the process of selecting cases as a way to strengthen the research. A sequential approach to the process of sampling is very difficult

due to the complexities of qualitative research, therefore part of the sampling plan will be informed by certain events and dynamics that occur in the field (Seal *et al.*, 2010:406).

Purposive sampling is the most suitable form of sampling for this particular study because the participants have to be of a particular calibre (Gibson and Brown, 2009:56). Participation or nonparticipation of subjects in the study will be guided by section 1.6, chapter 1 of the North West University ethical guidelines for research. Key among these guidelines is the stipulation that people can only participate voluntarily with informed consent. As stated by Gibson and Brown (2009:37-38) purposive sampling is the process of “choosing participants on the basis of their relevance to the research question and concepts that have proven theoretical relevance to the evolving theory.”

Purposive sampling opens up a wide range of analyses which takes into account a deeper comprehension of core themes and puzzles that need to be explored (Mason, 2002). Behavioural traits and other issues of a personal nature may also be a part of this as well. The researcher will give due attention to the population of interest and select a sample that bears all the required attributes and characteristics covering a wide range in an attempt to maximise variations (Seale *et al.*, 2010:418). This means an all-encompassing sample that reflects a comprehensive picture of the Langa Church’s leadership equipping task. Participants will be drawn from the Langa area because it is an area of focus in this study.

A suitable participant, as explained by Bryant and Charmaz (2008:231), “is one who has been through, or observed, the experience under investigation.” In this case, the sampling process will mostly draw participants from the leadership of the church who have directly participated in the Langa Church’s equipping task or reside in locations where the church has conducted activities aimed at bringing change.

The criteria which was followed for the purposes of this study is as stated below:

- A church leader who has been involved with the equipping task in Langa area for at least fifteen (15) years. This is because Langa Township is ninety seven (97) years old and the churches in the area are generally over fifty years (50) years old. On average the pastors stay between ten (10) and twenty (20) years as pastors in the area of Langa.

Furthermore, the researcher will endeavour to maintain certain attributes within the sample as follows:

- Participants who agree that their interview be recorded using electronic devices
- Participants who are conversant in Xhosa or English

- Participants who come from congregations of over two hundred (200) in membership. This because the average membership of churches in Langa is between one hundred (100) and five hundred (500).
- Participants will be two third (2/3) male and a third (1/3) female. This because there are about a third (1/3) of female pastors in the area.

According to the requirements of qualitative research, the sample size cannot be predetermined. This will only be established as and when the point of saturation has been reached (Borg et al., 1993:101). It is up to the researcher to determine the actual point of saturation at which the data gathering process can be halted. (Richards, 2009:144).

### **2.3.1.2 Pilot Study**

A pilot study is very important because it is a test of all the methods and strategies a researcher intends to employ for their project. It is an evaluation process to gauge whether these methods actually work and add any value to the project (Magnus, 2009:45). Some scholars have likened it to feasibility studies (Teijlingen and Hundley, 2001:1).

According to Turner (2005:53) “a pilot project is necessary for testing whether the proposed data collecting methods will deliver the required data and if the data to be gathered will be a true measure of the subject being studied.” Conducting a pilot study is necessary to determine whether data collection methods being used such as interviews will produce the desired results or maybe another method would work better. In other words a pilot study is like a model or a mock study that is carried out at a smaller scale under the exact conditions expected of the actual research project.

A number of experts and scholars have indicated that a pilot study is an integral part of any study which guarantees chances of success because it helps identify any shortcomings that might impact the full study, thereby opening up avenues to rectify those shortcomings (Teijlingen and Handley, 2001:1). A good example is what Marshall and Rossman (2006:79) identify that “possible barriers like resistance to recording of interviews can be discovered during the pilot project and attended to.” It should be noted however, that conducting a pilot study does not indicate automatic success of the full project but it only improves the chances of a project’s success (Marshall and Rossman, 2011:96). For purposes of this particular research, a pilot project will determine whether a suitable research question has been used is the right one.

An initial interview will be carried out with one of the church leaders who have played a significant part in the equipping program in Langa area. It is envisaged that more interviews will be conducted based on the success of this initial interview.

### 2.3.2 Data Analysis

Data analysis is an integral part of any research process and the results of the analysed data should respond affirmatively to the objectives of the research (Gibson and Brown, 2009:1). According to Bamberger et al. (2012:272, 314), “the research problem, question, and purpose do form a general framework for data analysis, but the flesh which gives meaning to the skeletal framework is provided by the gathered data, after it has been properly analysed.”

The first step taken by a researcher is to acquaint himself with the recorded data through playing and listening to it and then proceed to the second step which is transcription. Transcription refers to the process of turning recorded audio recordings into written text (Osmer, 2008:55-56). The process of transcription should be done in a manner that captures all the crucial details of the interviews including clearly taking note of all the non-verbal and verbal features (Babbie, 2007:383). The field notes which represent the researcher’s own observations in the field will also be organised logically and in a legible manner.

When the transcription process is complete, the transcribed data is then coded and put into groups which stand for varying themes (Gibson and Brown, 2009:133). Codes in qualitative research, are used to categorise data in ways that describe the overall characteristics of the data (Gibson and Brown, 2009:130). The process of coding entails organising data segments from different parts of the transcribed data and classifying them in accordance to their relevant groups or classes (Sapsford and Jupp, 2006:251). The researcher has an important duty to carefully analyse the created segments and identify what they have in common and their differences. (Marshall and Rossman, 2006:154). This allows the researcher to engage with the data and formulate a clear picture of issues at hand, which then enables a proper interpretation.

Interview transcripts are normally coded independently to cure biases from a researcher’s own subjectivity. According to Bamberger et al (2012:293) “qualitative data will be interpreted for the purpose of understanding rather than explanation.” As the process of coding continues, the main themes will be identified and refined (Bamberger et al., 2012:314). The data is then compared across all themes and their categories in order to verify and clarify the final categories and how they relate to each other. (Sapsford and Jupp, 2006:253). The final interpretation of data gives meaning and order to the themes, patterns, and categories and which then culminates in a developed and clear storyline.

Dikkof *et al.*(1968:434-435) have put forward a set of seven questions which can be used to set the patterns of data relationships and these are as follows: “*Who is responsible for the activity?; Who is the recipient of this activity?; What is the contextual reference wherein the activity has taken place?; What are the techniques, procedures and/or protocol associated with the activity?; What is the aim of the activity?; What is the source of energy that provides motivation for this activity?; When will the activity be terminated?*”

## 2.4 TRUSTWORTHINESS OF THE RESEARCH PROCESS

Trustworthiness is very key in terms of research and as such it has four well-ordered steps which when followed will certify a research as trustworthy (Guba and Lincoln, 1989).

These are as follows:

**Truth value:** How can confidence be established about the truth in research findings?

**Applicability:** Is it possible for the research results be applied to other situations?

**Consistency:** Is it possible for the research results be reproduced if the study is repeated under the same conditions?

**Neutrality:** To what extent are the research results credible?

### 2.4.1 Criteria and strategies to for trustworthiness

Table 2.3 below shows illustrates trustworthiness

Criteria	Description
Truth value – Credibility	An investigation should be carried out in a way that above board
Applicability – Transferability	A single set of results can be applied to other cases
Consistency – Dependability	Efficiency of an instrument or the extent to which the level of consistency with different set of results is maintained
Neutrality – Confirm ability	The study outcomes can be confirmed by another set of data.

The following tables 2.2 to 2.5 illustrate how the criteria above can be put into practice

2.4.1.1 Table 2.2 – CREDIBILITY

Strategy	Implementation
Relevant experience	Author has 15 years of experience in ministry
Academic qualification	Author holds a Masters degree in theology and has also received lessons in qualitative research
<p>Reflexivity</p> <p>This is an important part as it examines how a researcher is able to navigate the challenging parts in a research project without wavering from set methodological parameters (Holliday, 2010:138). According to Osmer (2008:58) “the researcher becomes the research instrument par excellence as he uses his presence to effect revealing change”.</p>	<p>Field notes will also form a crucial part of data used in this study. The researcher’s background is an important component as it gives insight on his organisational and analysis skills (Holliday, 2010:127)</p>
<p>Triangulation</p> <p>This process is important as it ensures the credibility of a research project (Bamberger et al., 2012:139, 298).</p>	<p>Data will be acquired through face to face and telephonic interviews with different participants identified for this purpose through a purposive sampling process and these will be conducted in the various locations where these participants reside (Lincoln and Guba, 1985:306). Semi structured interviews and the researcher’s own personal observations are the data collection methods of choice for this study.</p>

<p>Peer review</p> <p>This process is implemented to strengthen the credibility of a study. Contents of the study are given to fellow researchers for an independent review so they can assess and balance the study to remove biases in terms of data analysis (Bamberger et al., 2012:138).</p>	<p>This study will be reviewed by 2 experienced course leaders. For coding purposes, the services of an experienced coder will be engaged</p>
<p>Member-checking</p> <p>An assessment of all the info provided by the subjects on behalf of all relevant parties to evaluate and give credence to the outcomes of the research process (Bamberger <i>et al.</i>, 2012:139).</p>	<p>A draft write up of the collected data will be given to participants so they can check and verify it.</p>
<p>Structural coherence</p> <p>This refers to a process where the data has to flow in a logical manner and in cases there are differences these should be interpreted in ways that do not create discord in the flow of data themselves (Kreftig, 1991:220).</p>	<p>The researcher will follow a logical pattern in writing up the analysed data and research findings in ways that are easier to understand</p>
<p>Interview techniques</p>	<p>The main method of data collection used for this study were semi structured interviews and there was no fixed number of participants for interviews conducted because this was a qualitative study (Borg et al., 1993:101).</p>

2.4.1.2 Table 2.3 – TRANSFERABILITY

Strategy	Implementation
<p>Purposive sampling</p> <p>Purposive sampling is the most suitable form of sampling for this particular study because the participants have to be of a particular calibre (Gibson and Brown, 2009:56). Participation or non-participation of subjects in the study will be guided by section 1.6, chapter 1 of the North West University ethical guidelines for research.</p>	<p>Participants were drawn from Langa and they have been involved with the church programs of equipping believers. The total number was determined by the researcher as he felt he had reached a point of saturation since this is a qualitative study</p>
<p>Thick description</p> <p>This refers to a detailed description of the researcher's experiences during his fieldwork, particularly the cultural and social networks that he /she establishes in the process and then tries to put them in context.</p>	<p>According to Holliday (2010:10) "a major theme of thick description is the separation of data, discursive commentary, and argument." It is incumbent upon the researcher to provide a detailed account of the matter at hand, in this case the work of the pastoral leadership in Langa and its impact on the lives of community members.</p>

2.4.1.3 Table 2.4 – DEPENDABILITY

Strategy	Implementation
<p>Analysis and coding of the research</p>	<p>The services of an experienced Coder were engaged for purposes of coding the data collected for this study. The researcher worked closely with the coding expert to code and segment the data (Bamberger et al., 2012:138).</p>
<p>Thick description of research methods</p>	<p>As a measure to verify the quality of the research process, a step by step thick description process was</p>

	embarked on (Bamberger et al., 2012:13).
Triangulation	This process was conducted as noted above to test the credibility of the data collection process and data analysis
Stepwise replication	A good research process should be able to produce results that can be replicated by others if the same conditions are maintained. It is envisaged that the research findings of this study will be able to be replicated.
Coding  According to Seale et al. (2010:214) “the most important thing researchers have to do is to record what they see, usually in field notes, but sometimes on tape or film, because whatever is not recorded is lost.”	The researcher will, therefore, be careful to keep a record of the coding procedures.

#### 2.4.1.4 Table 2.5 – CONFIRMABILITY

Strategy	Implementation
Confirmability audit  “The researcher must make available an audit trail so that interpretations, recommendations, and conclusions made can be traced back to their sources and proven if they are supported by the inquiry” (Houser, 2012:467)	The researcher will avail the audit trail so that all the important parts of the study can be verified.

## **2.5 ETHICAL NORMS**

Whenever a research project involves human subjects, it is important to observe certain ethical considerations as stipulated in the general guidelines for research to avoid instances where research findings can be deemed unacceptable due to unethical practices. The issue of ethics is a very vital component which should never be ignored or done in a haphazard way as this would impact negatively on the entire research process. It is also important to note that there are no straight answers when it comes to research ethics (Bamberger et al., 2012:170-179). The subject of research ethics is one that has become key and institutions of higher learning now demand that research be conducted within set ethical parameters (Sapsford and Jupp, 2006:293). This deep concern over research ethics emanates from the need to maintain the integrity of scientific research and avoid the negativity that comes with badly done research processes (Bamberger et al.: 2012:170). It is paramount therefore that this research is conducted within the confines of expected ethical considerations (Marshall and Rossman, 2006:82).

According to Babbie (2007:62) “ethics in social research mainly revolve around voluntary participation, no harm to participants and anonymity and confidentiality.” The researcher will abide by the stipulations set out by North West University and outlined in chapter 1.6 for this study. He will also endeavour to uphold scientific standards, to operate within the confines of the law, and make certain there are no social and personal injuries to participants (Dench et al, 2004).

In carrying out this study, the researcher observed and stuck to the following ethical principles:

### **2.5.1 Informed Consent**

All participants will be appraised on the specific purpose of this research project and it will be clarified that their participation is purely based on their personal willingness to take part without any form of coercion. They will also be informed that it is within their rights to withdraw from the whole process at any point should they feel that they no longer need to go through with it. A copy of the consent form will be included in the final research document as an appendix. This is necessary because participants can suffer injuries in the process of giving information as such the issue of compensation can arise, so in a way it protects the researcher from bearing such costs should that happen (Alderson, 2004)

### **2.5.2 Confidentiality and Anonymity**

As noted above, the participation of all subjects who will take part in this research project will be purely voluntary, which means their right to privacy will be upheld and maintained. All the information that has been obtained through the interviews that have been conducted will be handled with the strictest confidentiality that it deserves in order to protect the privacy of all the participants. The researcher will assure the church in Langa, as stipulated Sheridan and Kisor (2000:122), “that the information shared will not be made available anywhere without their informed consent.”

As stipulated by Babbie and Mouton (2001:523) “confidentiality and anonymity also entail the handling of data in the research process in a way or ways that will ensure privacy.” The participants’ right to privacy is guaranteed.

### **2.5.3 Respect and Trust**

It is always good to ensure that no social or personal harm befalls any of the participants in any research project. Hugman (2010:152), explains that there are “limitations on the extent to which any need to know creates a right to know.” The relationship that develops between a researcher and his participants should be one founded on mutual trust and respect. The researcher should be careful not to embark on behaviour that alienates him from the participants. Therefore, the researcher’s close relationship with the community will come in handy in collecting data for this study.

### **2.5.4 Honest Disclosure of Research findings**

There is also a greater need to give an accurate report about research findings. Early processes like member checking provide the initial steps in moving towards honest disclosure of research results. A serious undertaking to honestly and accurately report the findings will be made and adhered to.

### **2.5.5 Qualitative Research Report**

Qualitative inquiry usually investigates and exposes the intricacies of social phenomena. It follows therefore that any qualitative research project should also follow the same pattern and a report that comes as a result of qualitative research should be able to show these intricacies and all overlapping perspectives should be captured as well. As written by Bamberger et al. (2012:316-317) the importance of these accounts and their clarity should not be taken for granted.

## **2.6 PRELIMINARY CONCLUSION**

This previous section has given a thorough analysis of all the research methods and methodology and explained them in great detail. All important details of the research process have been given due attention as well. The following section is a description of the interview processes that have been conducted over the process of the past 15 years by pastors in Langa as part of the church's equipping task in the area.

## **2.7 RESEARCH RESULTS**

### **2.7.1 Introduction**

This part provides an account and description of the research results from the data collected and analysed. The research was carried out with the express aim to analyse and then contribute positively to the equipping project that is run by the church. According to Burns and Grove (2009:29), "this will also help to understand similar phenomena in other contexts." According to Bamberger et al. (2012:293), "a deep contextual understanding of the particular is the goal of qualitative inquiry. It is, therefore, not merely abstract understanding but such as is deeply, personally felt." This is a very important part of any research project (Hence Struwig and Stead: 2001:552). As such, this section will focus on giving an account that provides "a thick description of the personal experiences of the participants with regards to the significance of the church leaders equipping task in Langa area".

### **2.7.2 Outcomes of the pilot study**

A pilot study was done to ascertain the validity and relevance of the research question and to find out whether its results could be part of the overall research findings. There was no major issues encountered or the need to make adjustments to the wording on the research question in order to give allowance to the free flow of the interview (Berg, 2004:110).

The research question was: Account for your personal experience of the equipping task by the church leaders in Langa during the past fifteen (15) years. There was a free flow of information and the participant was free to express himself independently (Bamberger et al., 2012:308). After the pilot study, the research question was found to be relevant to this study and therefore was kept as it is for the study.

### 2.7.3 Description of the Sample

Purposive sampling was employed to select participants for this study. The following observation was made:

- i. Anyone who was a part of the church leadership and was a part of the equipping program for at least 15 years in Langa as per 2.3.1.1 above or  
Furthermore, the researcher was also in search of the following attributes:
- ii. Subjects who agreed for their interview to be audio recorded.
- iii. Participants who could converse in either English or isiXhosa.

#### 2.7.3.1 Representation of participants

To provide for a balanced interpretation of data, there was a formal agreement between the researcher and the coder on work strategy.

Table 2.6 Representation of participants

- i. Female pastors: at least five expected.
- ii. All 25 pastors interviewed played a significant role in the church's equipping task for the past fifteen years.

GENDER	CHURCH LEADERS
M	20
F	5

#### 2.7.4 Analysing the Interviews

All the interviews were conducted by the research and the recording device used for this research was his personal mobile phone. All participants who took part in the interviews were asked to sign consent forms before the interviews began and these are attached as annexure (Appendix 1).

The researcher also conducted his own transcription of all the interviews (Appendix 3). In the same spirit, an independent and professional coder (who holds a doctorate in theology) was engaged to help with the coding. This process was done by the coder and the researcher as well. They compared their notes in order to minimise any subjectivity.

#### **2.7.4.1 Comment from Independent coder**

The independent coder indicated that the use of semi structured interviews required a certain level of technical knowhow and expertise. The coder also noted that some of the questions posed by the researcher were contradictory to the extent they led participants to give responses that were not relevant to the subject under discussion. For instance, a question was posed by (p6) the researcher, “Hmm. How has the community benefited socially and also in terms of uh economic justice of course but especially the social aspect of it covers everything” and the response was, “Hmm, I also can’t answer that one”. Overall, however, the independent coder was satisfied by most of the questions.

#### **2.7.4.2 Credibility of One Respondent**

It is clear that the contents of one interview during the actual study were not suitable to be included with the rest of the data because there was a lack of credibility in the type of responses the respondent gave. There was a huge gulf between the answers provided by this respondent and the answers given were a bit overstretched. He gave different responses that were different from the rest of those given by the other participants

The coder noted that it is also evident from the researcher’s field observational notes that from the outset the researcher “Felt somehow uneasy about the prolonged time before the interview” and that the participant was “rather critical initially with rare eye contact”. The coder continues by saying “the researcher had to gather courage to get participant relaxed and confident”. There was consensus between the coder and researcher not to use the contents of the first interview.

#### **2.7.4.3 Interviews responses**

Answers from the interviews were put into four (4) main themes with twenty-nine (28) sub-themes as illustrated in table 2.7 below.

Table 2.7 Synopsis of themes and subthemes

No	Themes	Sub-themes
1	Main causes which led the church to fail in its equipping task	1.1 No participation on equipping programs by church members 1.2 Personal gain. 1.3 Leader’s lack of commitment to equipping 1.4 Selfish attitudes of church leadership) 1.5 Jockeying for positions 1.6 No unity in churches 1.7 Pastor/leaders focusing on numbers 1.8 Lack of skills 1.9 Uninformed leaders/pastors 1.10 Lack of motivation of members 1.11 Lack of resources
2	Church Impact	2.1. Church lacks positive effect on the community 2.2 Lack of coordination of church programs

		<p>2.3 Youth</p> <p>2.4 Women</p> <p>2.5 Children</p>
3	Expectations Regarding the Equipping Task of the Church	<p>3.1 Church leadership must work together with the church members</p> <p>3.2 Church leadership do not have pan equipping plan</p> <p>3.3 Impact the community holistically</p> <p>3.4 Entrepreneurship</p> <p>3.5 Wrong impressions</p> <p>3.6 Unrealistic expectations</p>
4	Equipping Challenges	<p>4.1 Lack of education of members</p> <p>4.2 Unemployment</p> <p>4.3 Violence</p> <p>4.4 Lack of theological training</p> <p>4.5 Poverty</p> <p>4.6 Drugs and alcohol</p> <p>4.7 Lack of Resources</p>

## 2.7.5 A brief account of the Results

The identified themes as shown in table 2.7 above will now be discussed in detail. As has already been indicated, these themes are a product of evaluations of interviews that were conducted by the researcher. Quotations will be used intermittently to support the resultant themes. The quotations are indicated in italics. Out of the total number of subjects who participated in the interviews only 15.8% of the participants opted to stay anonymous. The rest indicated that they had no problems if their identities were revealed just for the purposes of this study and these names will be part of the acknowledgement section. English was the language of choice for all the participants who took part in the interviews so this removed the need for translations.

### 2.7.5.1 Theme 1: Causes which led the church to fail at its Equipping Task

A majority of the participants understood the definition of equipping but strongly believe that equipping does not take place, but where there were efforts of equipping, it failed. Some of the opinions seemed to indicate that the church was still relevant in terms of having a positive impact in people's lives.

- i. (P10: "In my opinion church leaders are not doing enough")
- ii. (P14: "Uuuh, Im yet to realise the significance of that").
- iii. (P8: "the onus is on us as leaders to do our work diligently but we have not done much thus far").
- iv. There is not much equipping that is taking place (P11: "The church has not done much in terms of equipping because people's lives remain unchanged").
- v. Despite the large number of churches in the area, there is not much coming from them in terms of assisting people in the communities (P12: "Uh there're so many churches within and each church has got its belief. Though we say poverty, but I don't know help their se, others in their churches I'd say like that"). (P13: "No help I've seen from the government or even from church members, no... Children are suffering, widow, widowers, are suffering... while the churches are there!").
- vi. Not much is happening in relation to the equipping task (P6: "The church has done absolutely nothing to help people").

- vii. The projects have not had any impact at all (P5: “There is nothing of note they have done and there is nothing to show for it anyways”)
- viii. No visible change has occurred (P11: “There is nothing we can point at as testimony of what the church has done”).
- ix. (P19: “nothing has happened in the past 15 years”).
- x. (P18: “training targets have not been reached unfortunately”).
- xi. (P9: “I would like to say that people had good intentions and plans when things started but they just lost their direction along the way”).
- xii. Churches have failed to live up to the promises they made to the communities (P7: We have lost our way).
- xii. (P16: The church is failing to carry out their most important duty to speak out on behalf of the poor members of Langa)
- xiii. (P16: - In my opinion, the level of poverty has increased)

There was one participant who differed with the rest of the participants by stating that the church was successful.

- xv. [P4: Yes], uhm, I, I, I there are different committees which cover various issues including one for transformation.)
- xvi. Most people are not aware that Pastors are running equipping programs (P7: I can neither confirm nor deny if the program is still operational in my church).
- xvii. (P2: I have no idea if there are some projects still being run by the church)

Participants identified a lot of issues which were then categorised into eleven (11) sub themes which are outlined below.

**a) No participation on equipping programs by church members.**

The participants feel that church members are left out of the crucial decision-making in regard to equipping programs and the general feeling is that the programs was imposed from the top without finding out the needs.

## **b) Personal Gain**

The equipping task was hampered by the selfish attitudes of the church leadership which exhibited tendencies inclined towards self-gain. There seemed to be a divergence in the aims and missions of the major role players and stakeholders in various local churches in Langa and these present the biggest obstacle to the church's equipping program. Personal gain has become the main focus for most Pastors (P16 – Ehm, if I may put it in this way, Pastors are only motivated to do stuff if only there is some money to be made).

## **c) Leader's lack of commitment to equipping**

Churches are reluctant to commit money to the equipping task (P19: The churches are not contributing any money or resources to the equipping project).

## **d) Selfish attitudes of church leadership**

Pastors are more worried about material things and their own livelihoods (P16: I need my church to grow so that I can have more income).

## **e) Jockeying for positions**

The jostling and jockeying for positions weakens the implementation of the church program (P7: even in churches people get involved in fights and misunderstandings).

## **f) No unity in churches**

There is no unity in the churches and this means they cannot run the equipping task (P16: - It because the needs of the church are not uniform). (P7: The increase in the number of churches seems to breed more conflict than anything else among worshippers). (P7: There is a spirit where people want their groups to work separately).

(P3: ... Even the churches are not united; they want to work on their own rather than with other churches).

## **g) Pastor/leaders focusing on numbers**

There is much attention on numbers making up the church (P16: – Ehm, most pastors are more concerned with growing numbers for their churches). The church is more into growing numbers (P16: Uhm, pastors are now more concerned with how big their churches are and how many members they have than equipping people)

#### **h) Lack of skills**

Many church leaders lack the required skills to carry out humanitarian work and they also do not have a clear strategy when it comes to equipping task. This acts as a significant obstacle to all efforts that are made with respect to the equipping task. They are ill prepared to help people who require assistance (P3: ... Make even a survey ... or church assessment ... Eeh the community themselves are aware of their needs but they are not sure where they can get help. What is required is enough support which can help them to improve their situations).

#### **i) Uninformed leaders/pastors**

It is very clear that not all participants had a full understanding of the equipping program. Others think that it is all about raising funds so they can do things for their pastor (P3 ... people raised money which helped build the pastor's house. Another thought it was about expanding the church (P8: We were able to plant 11 churches in 20 years so we can conclude that the program has achieved success). Conducting one spiritual outreach is not equal to equipping members (P6: sometimes we go out for outreach in the community). (P3 practically implementing the equipping task presents the greatest challenge)

#### **j) Lack of motivation of members**

People lose interest and go back to their old ways if there are no clear paths (P16: UHmm, if people are not motivated and encouraged through allowing them to give input, they simply go back to their old ways).

#### **i) Lack of resources**

The whole equipping task is impossible to sustain without strong financial support. Churches seem not to have clear strategy or plan to raise financial support for equipping programs. (P11: A couple of meetings were held to raise funds for equipping and nothing came out of these and that was it) (P2: Uhmm, It is true that there are no church meetings or fund raising events for equipping programs). (P7: But then, as I have stated before, the program started well but collapsed along the way because of funds).

### **2.7.5.2 Theme 2: Church Impact**

Even though the general sentiment points to the fact that the church has not had enough impact in terms of meeting people's basic everyday needs, there are however instances where the church has done some work and helped people in the communities as well.

Participants points to a few examples where the church was active and helped people by doing things like providing food packs to the needy, helping those living with HIV/AIDS and even paid school fees for some children. These efforts are not coordinated however, and they are carried out by individual churches normally after a chance encounter with the issues. In a way the approach is more reactionary than proactive which means it's not planned at all. These efforts are also not long term which means they only provide temporary relief. There is a lot of pent up anger because of poverty and the hopelessness of the situation. There is also great suffering among children, women and the elderly.

(P13: There are many children suffering). (P13: Women like widows, also living in poverty).

(P15: ... Uuh the youths are wayward because they are now abusing drugs and alcohol

There is no longer any respect from the young to the old. (P15: it's now commonplace for

the youths to be heard insulting their seniors. (P7: There is a need for the program to

impart both social skills and practical skills so the youths can develop into well balanced adults who are responsible).

The church has equipped members to get involved in communities through other organisations that carry out work uplifting program.

- i. The church in Langa has tried a few things (P2: Uuh, Well I feel that the church has been involved in trying to assist people in many different ways).
- ii. (P17: - Uhhh, A good example of the work that has been done by the church was when they came to Lange high school and identified children from poor families and then provided assistance for them like school uniforms and paying their school fees.
- iii. (P17: The church has also donated second hand clothes to the needy in the community a number of times).
- iv. There is one church that has been involved in giving assistance to people living with HIV/AIDS (P8: At our church, we run a program which helps those who suffer from HIV/AIDS).

- v. Other churches have long been involved in social upliftment of people as a counter against poverty (P14: The Catholic church and Baptist provide monthly assistance like food and clothes and this is a good example that should be emulated by other churches as well)

### **2.7.5.3 Theme 3: Expectations Regarding the Equipping Task of the Church**

The generality of the participants envisaged a scenario where they were more involved in upliftment programs as part of the equipping tasks of the church.

- i. The church leaders have to play a more active role [in equipping] (P13: Communities are expecting that the church should be involved in uplifting communities).
- ii. There is still a lot that can be done by the church (P2: Everyone in the community agrees that the church has the capacity to do much more than they are doing currently).
- iii. Equipping of people is one thing the church can do (P16: the church must equip people.).

There a lot of things which the participants believe the church leadership can do to equip people:

#### **a) Church leadership must work together with the church members**

The reality of the matter is that it is members themselves who drive the equipping program to be successful. So, if equipping is going to succeed, church leadership should work with church members to achieve this. The participants also agree with this:

There has to be a strategy to shift people's mindsets towards equipping (P3: church leaders seem to find it very difficult to get the buy in of church members for equipping programs.)

(P14: the church leaders must work with members for equipping to succeed). P2 (If there is willingness from both the leadership and the church, then a lot could be achieved and the expectations that people have might not seem so unrealistic after all.)

## **b) Church leadership do not have equipping plans**

A clear planning strategy requires clear steps to be followed in order for progress to be achieved. Planning has to go beyond theory and include practical measures as well. The information given by several participants indicates that there are a number of problems which negatively impacts the equipping task.

(P3: The major problem is putting the program into action, this is a big issue).

(P7: The church has to be more active than just talk).

(P3: the major issue in this respect relates to who is willing to take the first step and take a lead role, most people are not willing).

## **c) Impact the community holistically**

A cursory glance at the issues raised by the participants points to the fact that they expect that the church has the ability to go beyond just spiritual enlightenment of people to help them with other needs like food, shelter and other social issues. They want the church to adopt an all-encompassing approach to all issues affecting their communities and they strongly believe that I can do that. (P16: The church must exercise its role to speak out on social and economic issues affecting their communities or they will become invisible).

The church has the capacity to mobilise basic needs like food and clothes for the poor (P14: The church used to give food packs and clothes and there is nothing stopping them from doing this continuously).

## **d) Entrepreneurship**

The participants also comprehend the importance of empowering the community through the equipping program. Self-reliance should be the main goal of the equipping tasks (P17: Equipping is needed in terms of entrepreneurship and small business ventures). (P18: The main issues should be to improve people's livelihoods so that there is less poverty among them. A focus on issues relating to entrepreneurship might be the avenue to achieving just that).

## **e) Wrong impressions**

There are problems that have been created where people got the wrong impression about the equipping task of the church. People seem to have the idea that the equipping program is all about food handouts and this has created misconceptions about the

program.

#### **f) Unrealistic expectations**

It has also brought some rather unrealistic expectations on the part of the community. Do some repair work at the local school (P14: Our schools need laboratories and our attempts to get funding for this have been ineffective). Help members with start-up capital for small businesses (Participants expect the church to provide soft loans for them to start businesses).

### **2.7.5.4 Theme 4: Equipping Challenges**

There were a number of challenges that were identified by church leaders who participated in the interviews. These can be put into two categories. The first one is about those that directly affect Langa as a community. The second group will be in relation to the operational implementation of the equipping task of the church. The second group of challenges is, however, influenced by the first group.

The Langa community is a poor community that is afflicted by many problems that include unemployment and crime. The church is expected to play their part in improving their living standards.

#### **a) Lack of education of members**

People should be educated through giving them quality education to better their situation (P2: So the church has to encourage the government to provide better education to people so they can uplift themselves because some of the equipping programs are not possible to uneducated people). (P18: Even the bible requires someone to be literate for them to be able to read it.

#### **b) Unemployment**

There should be a way to tackle unemployment through the gospel. (P7: It is important to see that a person needs to have peace of mind in order to receive the gospel and be spiritually uplifted. This is possible when they have enough food on their table and there are able to provide for their children adequately. If this is achieved then the gospel is well received.).

#### **c) Violence**

There are major issues afflicting this community which include high unemployment,

hunger, high crime and other forms of social decay. This has led to many young people to act out in ways that are violent.

#### **d) Lack of theological training**

The church leadership seems to have the capacity problems to achieve its goals relating to the equipping program: P3 (It is a possibility but only after issues are resolved, issues like lack of skills, theological education for pastors, etc.)

#### **e) Poverty**

Poverty is the major driver of all the issues affecting the Langa community and living standards are appalling. Things like school fees and food are quite difficult to access for these people.

Poverty is a great obstacle (P18: the reality of poverty is disturbing to say the least).

A lack of food also results from poverty (P16: Uuh, many cannot afford to buy food to eat).

#### **f) Drugs and alcohol**

There is a lot of pent up anger because of poverty and the hopelessness of the situation. There is also great suffering among children, women and the elderly. (P13: There are many children suffering). (P13: Women like widows, also living in poverty.)

(P15: ... Uuh the youths are wayward because they are now abusing drugs and alcohol)

### **2.7.6 Conclusion**

Most of the information that came out of the interviews brought out the fact that the church's equipping program is riddled with many problems or lacking. Chief among these is the lack of a strategy to execute the program. Participants also indicated that equipping task suffers from a gross lack of financial resources which makes it hard to get things going. Participants were also convinced that for the equipping program to be effective, it had to adopt a holistic approach.

### **2.7.7 Member Checking**

According to Bamberger *et al.* (2012: 139) "member checking is the review of data and interpretations by participants representing the relevant stakeholders in order to verify the

researcher's findings." The participants are provided with a chance to evaluate the collected data so they can fix any errors that might be in it.

Ten participants were invited for the purposes of member checking but only five managed to turn up. After the data had been analysed and categorised it was put in theme which were then presented to the selected participants. There were 2 males and 3 females among the invited participants. All the participants confirmed the research results and they insisted that the results were also part of the equipping tasks. The participants were also of the opinion that they can find remedies to all the issues affecting the equipping program.

Researcher: "Okay, that is fine. My other question does the church have the capacity to achieve its goals relating to the equipping program?"

P3 (Member checking): "It is a possibility but only after issues are resolved, issues like lack of skills, theological education for pastors, etc.

P2 (Member checking): "If there is willingness from both the leadership and the church, then a lot could be achieved and the expectations that people have might not seem so unrealistic after all.

## **2.8 PRELIMINARY CONCLUSION FROM CHAPTER 2**

This chapter analysed and evaluated the processes that the researcher used to put together this study. The researcher took it upon himself to collect the data himself then transcribed it himself as well to minimise any mistakes and misinterpretations of the data. A professional coder was engaged to analyse and categorise the data. After this process the data was put in various themes in accordance with the relevance of the data.

After the data was analysed, all the problems affecting the equipping task were brought to the fore. There was a general expectation that the church should take a greater part in the upliftment of the community but there were also problems with people having high hopes and unrealistic expectations. There was also a serious lack of skills and financial resources which remain the chief obstacles affecting the implementation of the equipping task.

## **2.9 FINAL REMARKS**

The research methods have been thoroughly evaluated and assessed in this chapter. All the main parts of research outcomes have also been discussed. All participants are people who were involved with the equipping task for the past 15 years or more. The researcher

used a wide approach to interpret and describe his data on the subject at hand. On the other hand, all participants were convinced that there is more that can be done to enhance the impact of the equipping task than what is being done at present. The next chapter will address the interpretive task with regard to the effectiveness of the Langa Church leadership in equipping task.

## CHAPTER 3

# INTERPRETIVE TASK WITH REGARD TO THE EQUIPPING OF CHURCHES BY CHURCH LEADERSHIP IN LANGA FOR THE UPLIFTMENT OF THE LOCAL COMMUNITY

### 3.1. INTRODUCTION

According to Osmer (2008:83) the purpose of interpretive task is “to research the praxis pertaining to existing research that has already been conducted on transformational tasks by local communities and churches, especially in Africa.” This will be achieved through a deep review of existing literature drawn from different subjects. Existing theories and models will be analysed and explored with the express aim to get better insight and understanding of the prevailing dynamics and patterns (Osmer, 2008:4). This will pave the way for a deeper discussion of various perspectives and insights in relation to the equipping task of the church in the Langa area. The discussion will include a deeper focus on the major cognitive dimensions that represent new and current theories drawn from empirical research. (Paterson et al., 2001).

Since the main issues affecting Langa have been identified and contextualised, it becomes imperative to then tackle the causative factors that form the basis for these issues. In essence, the question therefore becomes what are the main drivers of these challenges and how is the response from the church over this issue going to be. The intervention by the church in the Langa community has the capacity to provide long lasting solutions to most of the issues faced by the community which go beyond the religious, but this depends largely on how it is implemented and managed as well. The main question to be explored as far as this chapter is concerned is whether community development can be stimulated through evoking a religious sentiment and applying a theological framework.

### 3.2 EQUIPPING FROM A BUSINESS PERSPECTIVE

Management's job is equipping, which means it is not wise to offer a man a fish that will only feed him for a day, it is essential to teach the person how to fish and catch fish that will feed him for the rest of his life. (Covey 1990:256). The outcome is that equipped employees will possess a sense of confidence and ownership, thus causing production to go up to the benefit of the workers and the whole firm.

Equipping is not just a mere distribution of power; however, it deals with the development and deployment of skills and competence in employees. Thus, Kinlaw (1995:11) argued that:

"Equipping is a method used to ensure that there is the perpetual improvement in the business's performance by developing and increasing the ability to work and gain more benefits for themselves and the development of the organization."

In the above definition, the most important words are "competent" and "influence" (Kinlaw 1995:21). According to Kinlaw denotes an activity within which workers have the capability to exert their influence over the whole community which in turn fosters great advancement in terms of service provision. Impact, indicates the process of transforming people and pushing them into channels where they will also encounter opportunities to be a part of improving their communities as well.

Kinlaw (1995:20) continues to argue that "equipping does not correspond to the traditional control designs, because true equipping include being open to the unexpected magnificence that people depict when given a chance to carry out a responsibility." To sum it all up Kinlaw (1995:68) acknowledges that efficiency shows the inherent meaning of equipping while impacting deals with the actual action of equipping.

Others business leaders usually explain equipping concerning its outcome, rather than coming up with an abstract definition of the term. Stewart (1994:6) urges that is a skill, practical and productive methods of achieving the best from yourself and employees as well. It takes more than a group to install real control where its usage can be most effective and nearest to the consumer. This means that one should not only concentrate on task but should also participate in decision-making and full responsibility too.

The point of view is extraordinary since it focuses on the final goal. In equipping, priorities shift since supervisors begin to develop trust with workers towards achieving the purposes of the organization. Therefore, equipping is a crucial device that is used in the sharing of

power and the responsibility of making decisions. The view is usually obliged towards workers, as opposed to the past where such responsibility was carried out by the management of a firm (Kelly & Booth 2004:55).

It is, therefore, obviously true that equipping plays a significant role to give businesses a competitive advantage in terms of performance. Other defines performance by only concentrating on the employees' performance while others look at it in terms of the general performance of the company. Others such as Swart *et al.* (2005:41) explain equipping as “a solution to the skills deficits and performance gaps as a way of ensuring that employees' performance improve.” According to Wright & Geroy (2001:53), the effective equipping program, when employed, can change the competence of employees. The benefits derived from equipping can only be realized if the programme is properly planned. Planned programs are intentional interventions used to achieve the skills and knowledge necessary to improve the performance of employees at the workplace. (Kenny & Reid 1986). In the church setting, equipping refers to a transformation in how the congregation views the ministry and role of the church in the ministry. It is concerned with the organizational culture of the church concerning its expectations, the church's organizational culture to one that is characterized by expectations, values, and regulations that govern the church's activities.

### **3.3 EQUIPPING FROM AN EDUCATIONAL PERSPECTIVE**

In the education domain, and more precisely the adult education, it is usually viewed that equipping can not be defined singly. It, therefore, requires that those in authority to interpret equipping in a form that is consistent with the intended goals. Nevertheless, a suitable definition of the equipping task should be one that encompasses crucial elements like legal rights and social influence (Albertyn 2000:32). It has to take into account and include all efforts whether individual or collective. Equipping is concerned with the way an individual sees their life and their ability to chart their way forward and their contribution to the advancement of their community as well. Hence, Albertyn (2000:32), proposed two different views to the term equipping:

- A low-level perception includes site-specific struggle, which involves transforming the prevailing divisions of power by formulating other means of carrying out a responsibility.
- A broader point of view that includes a technique that calls for freedom coming from a pressure group that starts with mobilising people at the grassroots and then joined

later by the corporate effort on the helpless people to give them more power to transform the existing structures of energy that are impressive to the citizens.

The previous point of view is equally relevant. However, it has viability problem in the rural context because of its individualistic characteristics. In Africa, the approach is mainly opposed by the congregation in the traditional rural setting (Rutoro 2007:13). Therefore, it means that viewing equipping exclusively has more benefits than discussing narrowly on a specific equipping.

According to Albertyn (2000:34), Who is an adult educationist, individual people have a potential of equipping others. It should be the responsibility of every individual to support each other with all available resources that can help them improve their performance.

This remark, however, is not a plan to disregard and isolate individual equipping from collective equipping. It instead proclaims that equipping involves the idea of personal agency, social cohesion, and action that has a positive impact on everyone. The approach plays a significant role in empowering self-determination among individuals.

### **3.4 EQUIPPING FROM A DEVELOPMENT PERSPECTIVE**

It means viewing equipping based on the improvement of the lifestyle of the poor. The word usually represents a device used to deal with community ills like political discrimination, repression and poverty. From a development perspective, August (2010:11) writes that “equipping should allow people to express what development means to them.” As such kind of equipping viewed as “a process of increasing the ability of individuals and groups to make decisions and translate their choices to desired actions and outcomes”. The main point in the process are actions that build both individual people and collective assets and ensures that there is equality in the organizations and institutions that govern the use of such resources and assets.

Individuals that have better living conditions usually consider other poor people and communities to be powerless. In some instances, they are made to believe that they cannot do anything that can improve their living standards. Therefore, considering development, equipping would mean the effort made to give hope to the hopeless but making them realise this potential abilities and skills and encourage them to use such advantage to provide themselves with a better living standard. In that point of view, equipping should not be misconstrued as the handing out of freebies that occurs once in a lifetime. It refers to the act of helping the needy to develop a skill that will help them

towards self-sufficiency, thus eliminating any need for charity in the future. Apart from providing better living conditions, equipping also ensures that there is sustainability. Equipping gives members of the community strength, motivation and also increases their skills of problem-solving and their power of decision-making (Hendriks 2004:219).

The role of development workers in poor rural communities is not only confined to leading only but also uplifting members in the community. In case there is a development project to be initiated in a community, the role of a development worker should deal with helping an action group in arriving at the best decision that will allow them to participate in the project. The development worker should also assist the members in adopting strategies that help them to identify their most crucial assets and eventually assist them in planning and finally acting (Conley, D. 2011:16). The assistance helps make the member have a feeling of ownership of the project and also enable them to acquire self-confidence that will improve their performance as well as influencing cooperation among them. Therefore, empowered individuals are capable of encouraging and motivating others. It is a process that begins from an individual then extends to others and influences them to exert themselves.

### **3.5 SUMMARY**

Equipping is a process used to influence performance; it is, however, not an event. Since it is a process, it must be planned strategically to realize a better outcome. Also, equipping is about Human beings, not an object. Human beings are rational, have a divergent point of view and interest. People are intelligent, have their views and interests. Equipping, therefore, involves abdication and selling of ideas to create awareness among people without imposing on how to carry out a responsibility.

Equipping also can liberate people from mental or physical captivity. Individuals who lack empowerment are relegated to the lower echelons of the community and are deprived of opportunities to take part in decision making processes. Therefore, when they are equipped, they become free from such captivity and eventually get inspired to improve their performance.

Fourth, equipping does not only have an advantage to individual people but also it often commences a cooperative achievement. If one feels empowered, they have a stronger propensity towards sharing, a factor emanates from their upbringing which develops into an important asset they can use to motivate their peers in their community.

Fifth, equipping impact a positive transition to employees that opens new opportunities that can be exploited by the companies and organizations, as well as improving service delivery in those organizations.

The points listed are standard and originate from a non-theological perspective, thus enriching the practical theological approach to equipping the church members. In biblical theology, God appears at the centre of everything. Theology in such context is the ability to understand God's direction and the way people should carry out His mission (Hendriks 2004:24).

### **3.6 UNDERSTANDING COMMUNITY UPLIFTMENT**

The concept of community upliftment and development was viewed in terms of the dominant theories and paradigms in the early days. These theories included modernisation and dependency theories. It goes without saying that they became quite popular and dominant but however, their effectiveness has not been matched by the hype. This has brought about a significant body of criticism towards these theories and all the programmes they are based on (Bragg 1987:22). For example, the Modernisation Theory has been criticized for diluting and watering down the expectations of a new transcendent kingdom. Modernisation has come to be seen as indicative of a future premised and grounded in economic terms. As pointed out by Sen (1999: 2-3) the “good life becomes synonymous with egotistical ability to produce and consume ever increasing quantities of goods and services.”

The major flaw of the Dependency theory which has become the subject of fierce criticism, is its inability to bridge the gap between the developed and the underdeveloped world. The dependency theory is actually viewed as a process that not only maintains the status quo, but encourages it to go on, thereby further widening the gap between two worlds (Burkey 1993:28). Community development is seen as a counter process which works to uplift communities from the lower echelons and grassroots levels as opposed to a bias towards macro-economic strategies. As pointed out by August (2010: 5) people become the centre of all development initiatives in the process of their upliftment.

#### **3.6.1. Community upliftment as a Concept**

When the idea of upliftment is conceptualised, there are two main elements that can be identified and these are “community” and “upliftment”.

### 3.6.1.1. Community

According to Phillips and Pittman (2009:5) a “community” is defined as the entrance point if one seeks to get a grasp of community upliftment. A Community could also be seen as “an assemblage of people who reside in a specific locality, exercise some degree of local sovereignty in organizing their social life and satisfy the full range of their daily needs from their locality base,” (Swanepoel & De Beer 2011:61).

In this same vein, Phillips and Pittman (2009:5) define community as “people who live close to one another, have social and psychological ties with each other and with the place where they live. In other words, people in a community live within a geographically defined area and are united by common interest and mutual aid”. To Barker (2003:83) a community is a “local community – rather a small area, neighbourhood or people who share physical and social space, certain values services, institution and interest.”

There are other scholars who hold varying perspectives on the issue of defining community. Westoby and Shevellar (2014:31) makes a distinction between the term and splits it into two parts which are closely related however. The first idea he proposes is hospitality, which refers to the warm reception of outsiders and their smooth integration into the already existing group. Yoms (2013:60) explains this form of hospitality as “a space where people reside and share things in common” - a space within which there is a convergence of different cultures and practices. The idea of a community always denotes an element of collective action and also strong notions of communalism where people freely share everything among themselves, be it resources to duties.

Lee et al (2015:2) expands further the idea of “community as the number of people who have some degree of common identity and have repeated dealings with each other or concerns which are often related to a particular locality”. What all these definitions point to, is the fact that the idea of community is not only confined to the physical and geographical space that has boundaries. They also bring out the notion that a community can exist in the abstract sense, where it’s a platform where people interact and share ideas on matters of common interest.

The fact that people live in the same community does not necessarily mean that they share common interests, customs and ambitions which is why a common awareness of the problems faced by their community needs to be established. This would help these people to take part in corporate communication and to participate in any uplifting activities

(August 2010:5). Communities are not one big homogenous group and because of this factor their needs differ as well which makes it very important to understand the issues of any community (Flint 2013:143). A community can also be considered to be a model or a construct of some sort. It does not only exist in the abstract but it is something physical as well which can be seen and experienced.

It is quite apparent that in the course of this study, the church is considered a part of the community because it is an entity that operates within the community. Since time immemorial the church has always worked to provide assistance to the poor and downtrodden of society. This means that the church has had a strong and perpetual presence at the grassroots level of society for a very long time. Theoretically, this means that any initiative they embark on should be effective since they already know how to work with people under those certain environments, and in turn people have a lot of trust for their churches. There is also a myriad of networks within a community which help link the church and the grassroots groups operating in an area. The linking and networking also acts as a space wherein people can be encouraged to take a more active role in the equipping of the rest of the community (Tear fund Resources 2007:17-18).

### **3.6.1.2. Upliftment**

Upliftment is a term that is difficult to define and authors like Yoms (2013:41) and August (2014:30) agree with this fact. It is rather an ambiguous term that has a number of sides or perspectives. Upliftment is about the intermingling of various groups of people and countries, which shows that the central component is relationships (Slim 1995:143).

According to Westoby and Chevella (2014:33) upliftment is “a metaphor, which signifies a qualitative change. Thus, for effective upliftment to take place, change (for the better) must be evident.” In other words, development and sustainability should represent a certain level of growth/advancement (Yoms 2013:41). This shift and change must have the community in question as the centre and focal point. This change cannot happen outside the confines of the people’s norms and values. This stance might offer an explanation for scholars like Agbigi (2012:27) to resist the idea of proposing a linear definition of upliftment which is only premised on technology and economics. Upliftment, should be all encompassing taking into account all the other facets religious and socio-political aspects of it (cf. Burkey 1993:35-39; cf. Slim 1995:143).

Agbigi (2012:29-31) and Myers (2011:153-172) agree with each other on the subject of

upliftment which they both describe as “liberation, transformation, people-based, as increasing access to social power, as enhancing individual, communal and relational power, as responsible well-being, as freedom and rights-based upliftment, and as a kingdom response to powerlessness.”

However, a number of these definitions have failed to get universal support because they lack a spiritual perspective. August (2010:21) for example, argues that “humankind is not only a physical, economic, political, and social being but also a religious being”. This gives the impression that God cannot be divorced from matters of community development, if there is to be any significant expansion.

Even though the definitions above all point to the notion of attainable social achievements which place people in the community right at the centre of development, the participatory approach seems to be the most suitable model of community upliftment. It goes without saying that any model that puts people at the centre and involve them every step of the way, is bound to achieve its desired results. This approach empowers members to make decisions about their lives and their community, which means they are able to have a sense of ownership over a project that is conducted in their community (Yoms 2013:57).

### **3.6.1.3. Community Upliftment**

In the upliftment literature, the terms “community work” and “community upliftment” are used interchangeably (Henderson 2008:32). “This implies that community upliftment can be both professional and a way of working with communities” (Gilchrist & Taylor 2016:5).

In as much as community work and community upliftment are both progressive initiatives, the former refers to any sort of work that is done in the community. It indicates the kind of work that is closely connected to certain work standards. The idea of community upliftment can also be seen in the context of social development. Its main purpose is to ensure that all initiatives implemented at community level achieve their anticipated results, which is the general advancement of that community (Gilchrist & Taylor 2016:1).

In the context of micro-economics community upliftment brings together people of different economic levels. In other words, community upliftment can be viewed as a strategy crafted for the sole purpose of improving livelihoods in entire communities, which puts the respective community members at the centre of all the action and activities. This program aims to capture all the skills and competencies that community members have and make use of them to create value for the same community as opposed to relying on outside

assistance. It's all about harnessing local capabilities and getting the best utility value out of them. Local people are brought into contact with government and nongovernmental structures in their efforts to bring development and change peoples' lives (August 2010:6; Gilchrist & Taylor 2016:2).

A closer look at the whole idea of community upliftment shows that there are main principles within it that can be identified.

### **3.6.3. The Principles of Community Upliftment**

In this section, it is proposed that it is fundamental to adopt projects that bring real value to communities, because they are founded on real issues identified and which directly affect people in their environments as provided by Swanepoel and De Beer (2011:48).

#### **3.6.3.1. Human Orientation**

Swanepoel and De Beer (2011:48) note that "the underprivileged people lack in terms of basic (physical) and abstract needs. Basic needs have been described as the must-haves for the survival or consumption of an individual, family or household and/or the community." These crucial needs come in two forms: (1) the barest minimum needs for a single person, an entire family, and a whole community which include shelter, food and clothing. (2) the provision of basic services and infrastructure like educational facilities, roads, electricity, supply of clean water etc. There are other needs which are abstract in nature but essential for all people in any setting and these include respect, happiness and dignity (Yoms 2013:48; August 2010:2).

Swanepoel and De Beer (2011:49) argues that it is a bad idea for organisations to just go into a community with preconceived notions of the particular needs of that community, which has the danger of not addressing the real needs as a result. According to Yoms (2015:52) abstract needs are linked to other needs and the fulfilment of the other basic needs also mean that these can also be fulfilled simultaneously.

#### **3.6.3.2. Participation**

Shembe (2015:23) explains participation as a process that has many parts and it has two main segments which are pseudo and genuine participation. He goes on to say that real participation is identified by the equal sharing of power while pseudo participation is all about respecting the status quo in terms of how the power structure of an organisation is shaped. A closer scrutiny of both forms of participation reveals that what is termed

genuine participation is empowering and more relevant for community upliftment if compared with pseudo participation.

There is participation when a group of people are inspired and motivated to carry out certain duties and responsibilities in unison for the good of their community. Any action that uplifts any community has to be initiated from within if it is expected to yield significant results and produce results that benefit the entire community. Genuine participation seeks to reinforce the capabilities of any community so that they are able to help themselves. Participation, is a concept that has many facets and dimensions, which makes it a difficult concept which speaks to all issues that affects people in different settings. These, in turn, “lead people to take charge of their lives by resolving their own problems. In this way participation is seen as a continuous learning process” (August 2010:9-10).

It can never be overstated that genuine community development is promoted by employing participatory approaches, which bring about a shift in the way information is transferred and managed. The people who are supposed to be beneficiaries of any initiatives or strategies that are meant to uplift their lives have to access all the information pertaining to the project and be given space to also give their opinions on the direction that has to be taken. They have to be involved right from the initial planning stage right through management, implementation and evaluation of the said project. The power to make decisions has to be vested in them as they are the ones to receive the results of any action that is pro development within their community. The process of upliftment should not be a once off event that is prescribed from outside but a genuine process that is ongoing and which engages with local conditions and speaks to the needs of those at the lower rungs in the power distribution matrix. The upliftment project should be implemented in such ways that are sustainable and that ensure the poor are positively uplifted (Swanepoel and De Beer 2011:51).

### **3.6.3.3. Equipping**

According to Rahman (1993:206) equipping is “a process where people are enabled to take control of their own upliftment.”. Put in another way, it means that it is an opportunity for poor people to be given the power to make a difference in their own lives. This is done through availing resources which they would not have access to under normal circumstances (Yoms 2013:67). August (2010:11) points out the major paradigms of empowerment. Firstly, empowerment is “viewed as the upliftment of skills and abilities to enable people to manage and/or negotiate better with upliftment delivery system”.

Secondly, equipping is “viewed as a process concerned with equipping people to decide and take action within the context of their own upliftment needs”.

According to Swanepoel & De Beer (2011:52) is a process of empowering the poor through genuine interventions that add value to their lives. There are certain qualities that are needed for people to participate genuinely in the upliftment process and these are stimulated by aggressive motivation. Elements such as collective leadership and empowerment are key assets in the process of upliftment. Gilchrist and Taylor (2016:53) believe that it is very important for community members to take part in decision making processes and be involved directly in whatever initiatives employed to uplift their communities. What accords the community members the right to take part in community projects is the fact that they are the collective owners of that particular community, and any action that takes place within their area has a direct impact on their lives and their families. Any other structures are only available as a support mechanism in terms of technical assistance and resources (Swanepoel and De Beer 2011:53).

#### **3.6.3.4. Sustainability**

The term sustainability speaks to the issues of longevity or the continual survival of a project, long after the external supporting mechanism has pulled out. If a project fails immediately as soon as the supporting structure from government and nongovernmental organisations pull out then there is no sustainability. As such, sustainability refers to that “slow-moving and never-ending process that involves many stages including the management of all the resources (physical, human, financial and the like) in order to enjoy long-term benefits” (August 2010:12; Yoms 2013:54). Community development and upliftment is only possible if projects meant for this purpose are implemented in ways that do not neglect local conditions and the involvement of local people throughout the process (Yoms 2013:70; Kasongo 2017:19). If the project is designed without engaging the locals and getting in touch with their needs, then the whole point of uplifting the poor might be missed. If locals are not involved, the upliftment project will not have buy-in from them, which is the most important component if sustainability of the project is the main goal (Swanepoel and De Beer 2011:54). It is important to keep in mind the fact that a project that has the potential to be sustainable is one that is all encompassing and broad, covering all facets of a particular community (Tomalin 2013:173).

### **3.6.3.5. Learning**

August (2010:8) considers learning as one of the most crucial components of community development - His perception is that learning drives community upliftment as people are introduced to new ideas and concepts, which in turn help them develop their areas. They engaged in a continuous process of evaluating what works and what doesn't and it also an opportunity to equip those who have no skills.

### **3.7 SUMMARY**

Sustainability of development projects is a factor that presents problems to development experts and governments alike the world over because it is not an easy thing. The section sought to give a deeper insight on the issues of sustainability in terms of community upliftment projects and programmes especially from the point of view of the church. The main emphasis from the section above has been the fact that sustainability can only be driven forward by allowing the genuine participation of the major stakeholders in any development initiatives, who are the community members themselves. Their involvement does not only empower them but it allows them to get a sense of ownership towards the project, which means they can fully commit to it as they understand that it is meant for the upliftment of their community and therefore their own individual upliftment.

Any community upliftment initiative or project has to be people centred for it to produce the desired outcomes. Participatory approaches hold the key therefore, to uplifting and developing communities genuinely. The next section explores the church's involvement in community upliftment.

## **3.8 BIBLICAL EQUIPPING**

### **3.8.1 Introduction**

Equipping in the Biblical context has several foundational verses from the Bible. God has mandated people in the church to prepare others to work and serve him. However, what Meaning does equipping have in the church?

Equipping train people to realize their gifts and make them ready for any calling in every aspect of their lives, Church, community, family as well as mission (Mallory & Smith 2001:33). It is an aspect that deals with both knowledge and action that eventually results in group maturity. Church leaders must set equipping as their primary goal that is essential to understand.

A church that equips its members plays a significant role in shifting how the congregation perceives the ministry as well as how the church participates in the department. (Mallory, S. & Smith, B. 2001:35). It is a transition that revolves around the church's culture, mainly dealing with expectations, values and often in written rules and regulations that govern much activity that the church does. It is vital in “determining the actions of people and their acceptance or rejection of emerging new things in the ministry, however, the culture can be changed through equipping people for the ministry” (Johns 2017: 37). It is also a change to the church system, how the church is structured and carries out her ministry.

Equipping is a part of every ministry area and therefore, a core value of the church (Johns 2017: 37). John (2017:37) urther argues that equipping will never take off if it is considered as another segment of the ministry like the youths' ministry or children's ministry. However, if a church decides to equip people, it would not recruit cheap labour, then the equipping value becomes universal in all ministry areas. Since equipping is viewed as an outgrowth of the church instead of an amount, it will not be possible to transform the church. It should be a horizontal value and not a vertical arrangement.

Equipping is a standard tool in all the ministries of the congregation. It attempts to link people so that they can be able to apply the gifts they received from God (Heins 2005:35).

### **3.8.2. Just Relationships**

Bragg (1987:42) points out that, “equipping provides a foundation from which human beings may have a fully human life – life free from domination and oppression by other people”. Unjust relationships are, behind most of the problems faced by humans in today's

world. True emancipation of people can only come when people get involved in genuine programs that have one express aim to uplift them and change their lives for the better (Yoms 2013:94). “Justice should start with the self - if the relationship with oneself is right, there is a high chance that other relationships (with God, others, community and environment) may be also right” (Myers 2011:181). Therefore, “equipping that is founded on a just and peaceful relationship allows people to trust and live with one another as friends – sharing privileges and opportunities” (Yoms 2013:96).

In instances where real justice exists, people’s sense of dignity and self-worth are affirmed and this is especially important for poor people whose sense of worth is very low because of the conditions they survive under. The biblical notion of equality where everyone is a creation of God out of his own image is one element used by church that helps to encourage poor people. Once they realise they are humans despite their condition of poverty, they get encouraged to also lend their voices to any activities taking place around them. The awareness of self-value is one thing they need to realise their purpose in life and this helps to restore their sense of identity and vocation as well (Myers 2011:178; Yoms 2013:96).

### **3.8.3. Holistic**

Human beings in general have beliefs and cultures despite where they come from and these play a very important role in determining how they interact with others. These “give them a sense of identity, security and continuity” (August 2010:60). Culture in this regard, is a “way of life and thought of the people in a given environment” (Yoms 2013:89). The concept of equipping is not an attempt to shift the minds of people towards certain beliefs and principles but it is about bringing people from different cultures and customs together for the common good (Yoms 2013:89).

According to Myers (2011:205 -214) the first step in equipping people is to identify and acknowledge local culture, because people’s history is important. Any form of development must take into account peoples’ stories if it assumes the participatory route (Myers 2011:205). According to Bragg (1987:45) “the process of equipping must have a cultural fit.” Biblical teachings of Jesus Christ provide a clear and precise example of a holistic spirituality that emphasises evangelism and social concern. Through these teachings sentiments of peace and love are evoked and people’s enthusiasm is stirred (Bragg 1987:39).

Ajulu (2001:1) “sees a Holistic Spirituality as that which includes the affected people (the poor). These must be treated as whole human beings with a variety of needs (spiritual, social, economic, physical and the like) which must be addressed.” The bottom line is that communities have to be seen as wholesome entities which contain people from all walks of life. The implication is that life from a biblical perspective is well balanced and it responds to all the needs that people have ranging from spiritual to social. Bragg (1987:45) also encourages people to “understand that upliftment should be sensitive to the environment for it is a biblical mandate that people as stewards, have a responsibility to care and preserve the world around them (Lev. 25:4).” In this sense, true development should take into account the natural order of things in an effort to prevent instances where there is exploitation. Similarly, Voorhies (2012:606) accepts that holistic equipping of people is only acquired through establishing a personal relationship with Christ. This kind of equipping, aims to establish communication using the biblical principles of Christ and his word (Yoms 2013:104).

Other authors like August (2010:45) add impetus to the notion that the Christian approach is holistic by nature – and this goes both ways to include action and function. When it comes to spiritual matters and evangelism, there is parity in everything be it physical or spiritual hunger, the healing of bodies or saving the soul. Any effort to distinguish the physical/social from the spiritual is deemed both unethical and unbiblical. From a biblical point of view, it is well appreciated that empowerment is very important because it fosters the wellbeing of people in the physical sense but however, if it neglects the spiritual, then it is deemed incomplete (Yoms 2013:104).

#### **3.8.4 Justification for Equipping as a Theological Framework for the Church**

The view that equipping is a theological construct is supported by the author through integrating and combining integration goals and theological constructs of equipping that has the sole purpose of upliftment. Bowers & August (2005:47) “identifies the Kingdom of God, the *Missio Dei*, the Local Church and the Holistic Spirituality as the key theological constructs that unlock the (above) nature/definition of equipping that uplifts.” The following sections discuss the three elements of the theological framework in detail.

#### **3.8.5 The Kingdom of God**

The Kingdom of God is founded in the New Testament and also symbolises the concept of shalom which has its roots in the Old Testament concept (Du Toit 2010:266). God is at

the apex of the universe as the supreme creator of the whole world and everything in it. All humans were made in his image and given the role of stewardship over all the other forms of creations made by God. This order of things was disturbed by man's rebellion after being enticed by the devil himself. In response to this rebellion, God did not abdicate his role as the creator and master of the whole kingdom but instead he adopted Israel as an example of how his world works and his plan of salvation for the new world to come (Samuel V. 1999:13).

The notion of equipping the saints speaks to the shifting of mindsets, especially among the poor who are always seeking upliftment and rediscovering their true vocation and identity (Myers 2011:177). The overarching mission is the total submission to the power and rule of Jesus Christ as the saviour and redeemer of the whole world. The process of equipping from a biblical perspective follows the initial phase of restoration of one's vocation within the spiritual realm, and it then serves the purpose of strengthening a newly transformed individual as it is strongly believed that a transformed individual can also impact the environment within which he survives (Myers 2011:178).

According to Graham (1999:26) the idea of God's Kingdom is seen as the foundation on which all efforts about equipping are based. The whole idea behind the kingdom of God is the creation of an environment where peace and harmony prevails and allows everyone to thrive in relation to their strengths. In God's plan the only thing that works against the perfect plan to bring every soul to salvation and restoration of their relationship with God is sin. Sin upsets the natural order of things opening avenues that set individuals on the perilous path of doom and gloom, which is evidenced by civil strife, political repression, economic disparities, racial discrimination, the list is endless. Shalom is the spiritual counter to the evil forces triggered by sin, which brings peace and harmony (Sugden 2003:7; Bowers & August 2005:49; August 2010:36-38, and Yoms 2013:76).

The main focus of the gospel as guided by biblical principles, is the restoration of peace in all forms of relationships and this stems from the idea that humans were created to live harmoniously and in peace with each other. The gospel seeks to recreate that environment of peaceful coexistence among all people despite any differences that might exist among them. Their restoration is here described as the other goal of equipping (Samuel 2002:244; Myers 2011:183). This is mainly necessitated by the wanton disruption of the order that was set by God himself to protect his people. Equipping from a spiritual perspective has the duty to restore this environment of shalom (Sugden 2003:71; Bowers

& August 2005:50).

The idea that Jesus will return gives hope to believers that God's order shall be restored and the kingdom of God shall once again be accorded the recognition and respect that it deserves (Col. 1:20). There is a different perspective taken in both evangelical and the ecumenical circles concerning the kingdom of God. The evangelical circles tend to focus more on spiritual aspects of God's kingdom and the ecumenical circles believes it is the duty of christians to bring God's kingdom into prominence through the socio-political realm. This divergence of opinions has now been harmonised and this is evidenced by documents such as the Lausanne - Cape Town 2010document and the Accra Confession (WARC) (Bowers & August 2005:11-12).

The introduction of Christ into the spiritual realm has served to rekindle the hope and faith in the one true and living God which had been distorted over the years through the succession of earthly kingdoms. It also served to give direction to a flock that was seemingly at odds with new realities of a cruel and unforgiving world, where Sodom and Gomorrah times seemed to take over thereby emasculating the christian world. The word of God was reaffirmed through the institution of Jesus Christ and his kingdom was therefore reestablished. Jesus performed many miracles including healing the sick and feeding the hungry thereby restoring the hope of all believers (Smith 1996:33; Graham 1999:28).

At the moment, there is a continuous battle between good and evil which is personified by Jesus Christ on one hand and the devil on the other. The redeeming moment will only come when Christ returns on the second coming. The kingdom of God is symbolised by love and the spirit of forgiveness and this is all based on God's grace which is abundant and available to all who believe (Graham 1999:31). "However, there is a dialectical tension between the 'already' of the Kingdom that has broken forth through Christ and the 'not yet' of the Kingdom that will not fully be realized in this age until Christ returns" (Bowers & August 2005:27-28). Equipping that has the power to change and shift mindsets also take cognisance of the inherent tension within the christian kingdom between the old order and the new.

### **3.8.6 Missionary God**

There is a chasm that has existed for years between evangelism and social initiatives that seek to improve livelihoods which has led to a misunderstanding of God's mission and the

role that the church has to play (Bowers & August 2005:23). The idea of missions has no explicit mention in biblical terms but the nature of God's work has its foundations as a mission due to its nature (Flett 2014:69). It goes without saying that despite all the struggles and changes that have occurred in the church, the original mission of God still remains in place. "For, he sent his Son and the Holy Spirit to bring reconciliation in a broken world and the Son sends the Church to participate in his mission" (Arthur 2009:2).

The idea of mission work is drawn from the concept of spreading God's word as a form of spiritual enlightenment. God is the personification of love and everything that is good and therefore everything the church does is supposed to revolve around love. The church has for long been visible not only in spreading the word of God, which is living, but in uplifting communities through charity work. This is a two-pronged approach which is not only confined to the spiritual but also physical and this stems from the concept of God as the personification and embodiment of love. "Through the work of the Holy Spirit, the Church experiences "God's active love and is assured that God will complete what he has set in Christ" (Arthur 2009:3-4). The church's hope lies in the belief that Jesus will come again to save the believers who live by the principles prescribed by God's word. In this respect, mission "belongs to the life of the Church" (Thomas 1995:103).

Bosch (1991:390) is an advocate of the view that the church's purpose is to carry out God's mandate, which is to spread his word all over the world and make as many disciples as it can while spreading love at the same time. The church has no mission that is independent of God and his word. Everything the church does has to be related to what God wants as it is a vehicle for his mission. The church should be involved in spreading love and creating an environment filled with shalom or the peace of God. The spreading of God's love is directly linked with the notion of equipping communities as it is supposed to go beyond just the physical to also include the spiritual. For the church's work to make sense, it has to align with God's mission to spread love all over the planet (Goheen 2000:117). However, church centred theology contrasts sharply with the main object of God's mission as it only focuses on the establishment of more churches. This scenario presents a conundrum where the church has to balance God's mission with its social obligations and most churches seem to struggle with this state of affairs a lot (Bowers & August 2005:25). Many have come to associate the church with spiritual enlightenment and also social obligations towards the poor in the community. This indicates a two-pronged approach to salvation which includes proclaiming the word of God and the mission to be active at a social level in the community (Bosch 1991:403; August 2010:33).

According to Bowers & August (2005: 8) “the Church is, therefore, called to revise its view of the Mission of God in order to see it from the perspective of the Kingdom.” In this way, mission is to be viewed as equipping (Samuel 2009:27). It is argued that:

An analysis of the equipping task reveals that the program is a perfect fit with God’s mission of spreading love all over the world. It also builds moral communities marked by “freedom, justice, righteousness, order, law, truthfulness, love and grace” (Sugden 2003:72). At the end of the day if more institutions with good intentions increase and have a strong presence, it might be a good strategy to counter the evil plans of the devil.

Smith (1996:321) points out that “the Greek term “ecclesia” has been used in the New Testament (NT) for “Church.” It is viewed as a congregation of believers for the sole purpose of praising God. The term ecclesia is a very common term that is used mostly in the new testament version of the Bible and it means the building within which people gather to praise God and get spiritual enlightenment. The new testament portrays as a new community in the. This new community’s mandate is to praise God and put all his teachings into practice which involves doing good in the community. In short, the church represents a new community or congregation which brings together people who share a common identity and a common belief system (August 2010:43).

There is strong sentiment out there which points to the fact that the church cannot be seen as just an ordinary community. The main reason for this view is due to the fact that God himself is part and parcel of that community (Migliore, 2004:252; August, 2010:44). This perspective separates individual relations between God and the people in their individual capacity from those relations between God and the church. God is a towering figure who exudes an air of respect but who is also seen as a very generous and loving super being. In short, there is always a special concern for the poor, the weak and the despised.

According to Migliore (2004:252) “the church, in the Old Testament, is seen not primarily as a building, but a people called by God from diverse sorts of bondage to freedom. Related to this are images such as: chosen race, holy nation, new Israel, sons and daughters of Abraham, a remnant, and the elect.”

### **3.8.7 The Role of the Church in Community Upliftment**

The church is an institution that commands a lot of respect and influence among people who believe in God, whose number is quite significance. It builds faith and trust in a way

that is unprecedented. It is this ability to build faith and trust which makes the church a very powerful institution that impacts people's lives. When people see the church, they immediately think of God and the respect they have for him because he is an almighty God, and the church represents him. Since the church represents God's love, the uplifting task of the church should also be seen in that same perspective. The local church has a duty to its congregants which is to spread the gospel of Jesus above everything (Bowers & August 2005:20; Samuel 1999:259-276).

According to August (2003:29) the local church is the embodiment of all that is good and is an example of good morals. There are certain general principles which members who attend churches are supposed to live by and these result from the teachings that emanate from the Bible. It is easy therefore for congregants to comprehend issues relating to social justice. adds that local congregations form the "moral fabric of the local environment," It is not unusual for the church to work with other partners as well if it is to reach all corners of any given community. Bowers & August (2005:21) believes that "the churches in a particular area of locality may be effective and holistic witnesses to the community if they are organized across denominational lines. This in a way renders a strong united voice and action with regards to the issues that affect the community." August (2010:47-51) also indicates that can be very effective if it is put at the centre of any initiative of social development and justice.

In some areas, the church actually represents an agent of social change. The church is considered a part of civil society and it is well positioned to be part of transforming society for the better and it has a number of advantages over other organisations. The church already deals with socio-political dynamics within its own structures and this gives it a solid foundation upon which it can tackle societal issues. Since it operates outside the boundaries of state control, its autonomy allows it to control certain power relations and dynamics through equipping the poor at the grassroots level. (Bowers & August 2005:416).

Padilla (2004:19-20) argues however, that "the Church has to share certain characteristics if it is to make any impact in society." Alternatively, the church has the capacity to control certain conditions that are suitable for equipping task. The work of uplifting the community which is already aware of God is not much of a challenge because of their grounding in Christian ethos. It is like a mission with the difference being that it just does not end with only spiritual upliftment but includes the physical as well. Bosch (1985:74) sees an

inextricably link between the Church and mission.

Bowers & August (2005:53-54) points out that the Church needs to be accorded its rightful status as the custodian of the upliftment of people's lives. The Church already serves the poor in a certain way and is also involved in activities to assist the poor through its broad membership. It has the mechanisms and the means for this kind of work. It has the added advantage of being a vehicle for spreading messages of love and hopes a factor which endears it to people from all walks of life. The church is able to do many things relating to the upliftment of the communities because its spiritual work paves its way to enter communities and have a real impact because it is an institution that commands respect from a lot of people. In broken societies, the church is able to bring messages of hope and teaches faith in God as a path that leads people out of the bondage of sin and poverty. It offers hope in situations where hope is scarce or even difficult to have. By nature, the church empowers people through its message which focuses on love, peace and harmony. Shalom can only be achieved if poverty at the grassroots is dealt with. "As a credible sacrament of salvation, it has the potential to activate hope in the context of hopelessness and also to display the kingdom of reconciliation, peace and new life in the world" (Bosch 1991:337; Sudgen 2004:5; Bowers & August 2005:54).

The general perspective given of the church is that of the "servant and source of encouragement of what God intends and offers" (Myers 2011:127). It is perceived as "the Church with others – journeying with the poor, the marginalized, the suffering and the oppressed through and in their circumstances". Thus, it personifies "Emmanuel (God with us) – to embody and appropriate true diaconia which identifies with the poor, the hungry, the naked and the stranger" (Myers 2011:127). The church has the distinct advantage of already having a footing at the grassroots of society working to uplift the lives of the poor and downtrodden and saving their souls. Its membership is broad and drawn from a cross section of society and part of these members belongs to the lower rungs of society. This guarantees the sustainability of any upliftment initiative by itself (Tear Fund 2007:17).

Bowers & August (2005:58) views the development of communities which are solely focused on change as the only panacea to uplifting the lives of the poor in communities. If the poor are neglected and isolated, then they are helpless and have no power to do anything which then fortifies their belief that they do not matter at all. It is only the intervention of the church with its positive messages that can help uplift their resolves and build hope in their lives. The work of God and ultimately the work of the church is to restore the original ideals of a christian's way of life. God there seeks to bring all his

followers into his fold so that they can “participate in the in- breaking of his amazing Kingdom here and now” (Bowers & August 2005:58). The local church is therefore an agent not role player.

### **3.8.8 Role of Ministers in Equipping and Community Upliftment**

Upliftment can only be possible if the character of the leaders involved in the program is one that meets expected standards. According to Myers (2013:105) a holistic practitioner should be someone who is:

*“a good neighbour, patient, humble before the facts, always a learner and a lover of the people not the program, “dependent on God and not on his / her professional skills or financial resources”, and someone who is clear on whose reality (knowledge, values, criteria and preferences) should count?”*

There is a general consensus that the one leading upliftment efforts should be one who is a born again Christian, who is well grounded in Christian principles. Obedience is one defining characteristic that sets a leader apart because it comes with all the other elements that are expected of an upstanding member who commands respect among his or her peers. If someone is obedient it also means they are patient, they are full of love and they are driven by their desire to do good and if they stray they quickly have the sense to realise the error of their ways and come back into the fold with no issues. A leader who is obedient is also humble before God and they are not blinded by self-pride and neither are they conceited (Yoms 2013:106; Myers 2011:223 - 224). The qualities listed show that they are qualities generally expected of ordained pastors, which is why most of the programs led by the church should involve the church leadership, because all these qualities are expected of them. The role of pastors can never be over-emphasised therefore because they have experience in guiding and directing their flock. Part of the day to day duties of pastors is to encourage and motivate people, because they encounter broken souls on a regular basis. They have patience and are long suffering due to the nature of the issues they have to deal with on a regular basis. All these qualities make pastors the most suitable candidates to lead any initiatives that have to do with uplifting communities (Agbiji and Swart 2015). In essence, what makes them stand out is the fact that ministry is a calling, and this makes them accountable not only to their church and flock but to God himself (Jn. 20:15-17). The role of ministers in community upliftment programs is not stated anywhere in literature, but the nature of the work they do is similar to what is required of community leadership. Monaheng (2008:131) states that leadership

includes “a community upliftment worker, community upliftment facilitator, community upliftment coordinator, group animator, and the like.” The duties of leaders can also be put into categories which include that of “guide, enabler, expert, therapist, observer, educator, advisor, consultant, encourager, advocate, mediator and organizer” (De Beers & Swanepoel1998:57).

Monaheng (2008:131) points out those leaders of development projects in communities should be seen as more than just agents of change but also as facilitators who are there to create the space where community members are free to participate and move the project forward. They are there to encourage and ignite the energy and zeal to work among the community members. Monaheng (2008:131) spells out the roles that leaders should play in the upliftment of communities:

*“(a) Act as sources of information relevant to the issues and tasks facing communities, (b) facilitated technical and organizational training and capacity building, (c) facilitated cooperation and networking among different organizations and institutions (d) facilitated access to outside resources – pointing out channels, networks, procedures and sources.”*

Morris (2017:137) points out that it is incumbent upon everyone involved in the upliftment project to be able to impart knowledge to others in the course of their interaction with others. The teachers should lead the way by teaching believers how to minister and showing them relevant examples. Christ’s method of equipping was to let His disciples observe Him ministering and then trying it themselves. The most effective way to equip church members is to allow them to serve in the community. She further states that. One of the pastor’s first jobs when beginning his/her work in a different church is to equip the members for ministry. The other members of the church should be ready to support the minister though prayers and effort to ensure that they succeed in their work.

Equipping enables us to understand that the church as a community of witness that is called into being. Moreover, equipped by God rather than considering the church as a building or an institution. The church is a platform where Christians testify and participate in Christ's work. (Hooker 2008:1). Churches should avoid using the attractions approach to win many people to the ministry; they should instead use the equipping approach to many souls to the church. Hirsch (2008); Morgenthaler (2007:49). Instead, Hirsch (2008) argues that in a mission, every person should be an agent of the kingdom. Of God. Moreover, that every disciple should carry out the mission of God everywhere in their life,

he added that they are all missionaries who are set in the non-christian culture. Hjalmarson (2011).

Pastors should prepare people to be ready for ministry both in the church and in the outside world. Valleskey (1987:8). Hjalmarson (2011), on the other hand, argues that the gifts in the book of Ephesians provide enough support for the recovery of a leadership mission.

The equipping approach of leadership will only succeed if the leaders accept that their primary function is to equip other members to work in the ministry in which they have been called. Stevens and Collins (1993:4) confirms that the book of Ephesians broadly teaches the role of leadership, where pastors are taught how to equip other members in the church. The primary function of a pastor is, therefore, to enable other members to discover their God-given gifts and help them to develop those gifts to enable them to carry out the ministry duties.

Greg Ogden (2003: 131-132) also talks about using communication tools that are available as a fundamental function of pastors. These tools if used accordingly they can assist the pastor in his central role of equipping members of the church with the right values to work in the ministry of God.

Any pastor who aspires to lead people in the church must express his or her ability to equip people in the church (Stone 2010:71). If pastors can engage their members to work in the ministry and good throughout, then they would have accomplished their role as equippers.

Overactive ministers may impede the growth of the churches they pastor. As the ministry does its work, it should ensure that it does not do even the work that should be done by the church (Morris 2017:156).

To those entrusted with unique capabilities, talents, and experiences rest the obligation of equipping others for ministry. Christian ministers, physicians, teachers, have more excellent work than other people can imagine (Morris 2017:155). Given the conditions of Langa as explained in detailed in chapter 2 above, ministers in the Langa area have a greater responsibility to guide and steer people and stimulate in them the desire to work for the upliftment of their lives and the lives of others as well.

### **3.8.9 Summary**

It is imperative for the community initiatives to be aligned with biblical principles for the sole reason that the word of God encourages the spreading of God's love. A program of assisting the less privileged at the grassroots of communities requires patience and caring hearts, qualities which are grounded in love. The church has for long been seen as the custodian of God's love and it is one institution where people from all walks of life converge for spiritual upliftment. The idea of giving to the needy and poor is cultivated from biblical principles. In this respect, the church can be regarded as an agent of positive change which restores hope and dignity to lost souls that have long given up on hope and leading fruitful lives. Elements of stewardship are constantly sown into the congregants and this helps them to realise the benefits of contributing to the greater good. A "synopsis of the field community upliftment should take the spiritual dimension seriously if it is to meet the needs of a person as a whole. The Biblical perspective of upliftment calls for "the change "in the life of both individuals and institutions which sees them in shalom with God, fellow human beings, the self and the creation at large" (Morris 2017:155).

This researcher acknowledges the fact that initiatives to uplift the Langa community have not had the expected results. It is his conviction that the leadership did not have the knowhow to handle the program despite the qualities they already have due to the nature of their work. It is the researcher's belief that ministers should also do a course in community upliftment as part of their theological training. Such a course, will equip prospective ministers with the required skills for social engagement in various congregations that they serve.

### **3.9 CONCLUSION**

This chapter has "dealt with the interpretive task with regard to the equipping task of the church leadership in Langa. Accordingly, the researcher conducted detailed literature research in the relevant fields in order to understand what an interpretive research in a larger framework can contribute with regard to the equipping task of the church leadership in Langa. Community upliftment is about meeting the needs of the people. It is therefore important that the people should participate fully in their uplifting process".

The next chapter will look at the normative task with regard to the leadership of the Langa church's equipping task.

## **CHAPTER 4**

### **NORMATIVE TASK WITH REGARD TO THE EQUIPPING OF CHURCHES BY CHURCH LEADERSHIP IN LANGA**

#### **4.1 INTRODUCTION**

This chapter's normative task is in accordance with Osmer (2008:83), to "investigate the theological aspects concerning equipping that can be applied by churches for the upliftment of the community". This will be accomplished by "means of exegesis and research of relevant theological literature". Ephesians 4:11- 16 is the portion of Scripture that will be employed to comply with this task. Hermeneutics of this portion of Scripture will be done in accordance with the historical-grammatical exegesis model. This portion of scripture is chosen because the Apostle Paul is explaining the importance and the role of gifts in equipping the saints. This will therefore assist the researcher as a normative guideline for the equipping task of the church leadership in Langa.

The "normative task in this case will be considered in the relevant aspects of its three basic dimensions, namely theological interpretation, good practice, and ethical reflection" (Osmer, 2008:161).

#### **4.2 THE PURPOSE OF THE NORMATIVE TASK**

Osmer (2008:129) refers to the theory of the normative task as the prophetic discernment for he locates it back to the prophetic era of the Bible. He argues that "while it is absolutely true that the prophetic office is grounded in divine disclosure, it is also clear that the prophets played an active role in shaping the message they delivered by drawing on particular theological traditions in Israel to address specific social conditions, events, and decisions (Osmer, 2008:133). Therefore, the purpose of the normative task is to listen to this Word and interpret it in ways that address particular social conditions, events, and decisions" (Osmer, 2008:135).

#### **4.3 EPHESIANS 4:11-16 AND THEOLOGICAL INTERPRETATION**

Theological "interpretation is the use of theological concepts to interpret episodes, situations, and contexts, informed by a theory of both divine and human actions" (Osmer, 2008:161). Accordingly, the researcher will do "exegesis of the Ephesians 4:11-

16 for this study using the historical-grammatical exegesis method". This portion of Scripture identifies the gifts of church leaders and how these gifts should be used in equipping the saints.

#### **4.4 GENERAL BACKGROUND OF EPHESIANS**

According to Ephesians 4:12, Paul tells the ministers to equip the People of God for a service of work in preparation for building the body of Christ. Basically, the main word here is equipping. In contrast, according to Schwarz (1996:22) leaders from current churches have placed special attention in supporting fellow Christians for achieving success for the ministry. The pastors have developed the church through support, motivation and mentoring individuals to satisfy the desired individual goals (Schwarz 1996: 22). In this regard, Ephesians becomes a crucial point of discussion in informing models of equipping so that churches can effectively equip their members in Langa.

Ephesus was located beneath a valley near the start of the Caster River along the West coast of Asia Minor at about equal distance of Smyrna northwards and Milete southwards. According to Kuen (1989:201), in the first century the population of the city has been estimated for about 200.000 inhabitants (Saulnier, *DEBB* 1987:416). More than anything else, Ephesus owed its fame to the temple of Artemis, the Diana of Ephesus (Acts 19:35), the city protector, though other deities were worshipped in Ephesus (Arnold *DPL* 1993:250). The Artemis of Ephesus was identified with that of Athens. Its first building which dated back to 550 BC had been enlarged later.

There was at Ephesus a very important Jewish community to which religious freedom was granted despite its monotheistic stand. Some among the community members were Roman citizens (Saulnier *DEBB* 1987:416). Administratively, Ephesus was under the authority of the provincial Roman consul from 27 BC to 247 AD, and depended directly upon the Roman senate (Kuen 1993:201).

Pergamum was the capital of Asia, but Ephesus was the most important city of the province, being a notorious religious city as well as a great trading centre (Maltsberger 2003:129; DeSilva 2004:714) through which transited travelers from the West (Kuen 1989:201). Ephesus was a transitory point for goods as well as ideas, and was also one of the three great cities of the Mediterranean countries, Alexandria and Antioch being the two others.

From what precedes, one may draw some remarks. First, its geographical position would make of Ephesus a highly probable crossing place for Tychicus and Onesimus on

their way to Colossae (Lenski 1961b:327; Utley 2000:64; Anders 1999:192; Neufeld 2001:317), if the letter was sent from Rome and destined to the cluster of Christian communities established during the third missionary trip of Paul. If so, Ephesus was also necessarily concerned by a letter destined to prevent the Asian cluster from being infected by the prevailing heresies of the time. Second, Ephesus had been the strategic place (Green 1996:328; Kuo 2012; Seal 2012) from which Paul reached out to the entire province and established churches all around through many assistants (Acts 19: 10, 26). The strategic value of Ephesus in Paul's eyes explains why on his way to Jerusalem, he found it vital to meet with the Ephesian leaders at Miletus (Acts 20:17). 1Timothy reinforces this strategic importance of Ephesus.

## 4.5 HISTORICAL CONTEXT

### 4.5.1 Authenticity

There are a large number of scholars who regard the letter as a deutero-Pauline product (Dunnam 1982:139). This is the case of Perrin who lists also Kümmel and Marxsen (Perrin 1982:141). Scholars holding this position include also Mitton, Goodspeed, Schnackenburg, Käsemann, Martin, Lincoln (Arnold, *DPL* 1993:240, 244). On the other hand, there are numerous other scholars who uphold the authenticity of Pauline authorship among whom Robinson, Harrington, Michaelis, Wikenhauser, Percy to cite some (Kuen 1989:223). In between, one finds some scholars who are undecided, like Grassi (Perrin 1982:141), Cadbury, McNeil and Williams (Barth 1974:38). It is worth remarking that Hoehner (2002:20) shows statistically that since Erasmus, only in two periods had it been more scholars rejecting Pauline authorship (58% in the period 1971-1981, and in 1871 when 4 out of 4, 100%); in 2001, the numbers split to 50% for both side meaning 0% undecided. It is true that truth is not a matter of statistics.

Barth (1974:39) identifies four areas where objections are raised against authenticity: a) the language and the style, b) Ephesians' relation to Colossians, c) the theology of the author, and d) the literary character of the letter. One will add, as does Perrin (1982:130-132), the lack of address. The possibility that Paul made recourse to an *amenuensis*, a secretary, remains a probability that still calls for demonstration. In his book '*Introduction au Nouveau Testament: Les Lettres de Paul*', Kuen (1989:228-234) examines thoroughly the different objections of the deutero-Pauline view. According to Kuen, there are less *hapaxes* in Ephesians (7.86%) than in Romans (8.28%) and 2Corinthians (11.5%); where Ephesians has 95 words not found in the undisputed

letters, Romans has 292 words not extant in other undisputed letters, and 1Corinthians has 283. One cannot deny Pauline authorship on statistical basis. As Kuen (1989:244) underlines, “as far as facts and statistics are under play, the internal considerations are clearly in favour of authenticity [my translation]”. Kuen goes on to examine eleven other objections to authenticity including the theological and the historical ones. His conclusion agrees with Arnold’s whose remark merits to be quoted:

“since each of these objections to legitimacy of Ephesians can be explained through tipping the scales in favor of Ephesians through two factors as (tradition and autobiographical information) are taken into consideration.” (Arnold, *DPL* 1993: 241)

There is not a serious objection that really weighs much as to prevent against authenticity. In my view, the principle of doubt may be used as a methodological attitude as long as something is not proved yet but, in any case, doubt is not certitude, by definition, and cannot serve as an argument against authenticity. As Barth (1974:41) puts it: applying the aphorism that a person is innocent until proven guilty, *in dubio pro ero*, then the maxim that allowed Paul to be the author of Ephesians is suggested. After considering Perrin’s arguments and the objections of Kuen and Arnold, I maintain the assumption of the authenticity of Pauline authorship.

#### **4.5.2 Occasion and purpose**

During his sojourn in Ephesus, the missionary work of Paul extended to the region of the Lycus Valley (Acts 19:10); it was probably then that the Church of Colossae has been established (Easton 1893; Green 1996:328). Epaphras seems to have been a vessel in the outreach to the area (Col 1:7, 8; 4:13). Most of the Colossian believers did not meet him personally (Col 2:1). If one operates within the perspective of Pauline authorship, the letter easily fits the circumstances that have generated Paul’s reactions to the Gnostic-like heresy Christians in Colossae were confronted with (Kuo 2012)

While in “prison” (Col 1:24; 4:3, 10) at Rome, Paul received the visit of Epaphras. It was him who informed Paul about the spiritual situation of the community (Col 1:7-9) and probably also reported about the danger that was threatening the Church at Colossae. Some members of the predominantly gentile community were in danger of backsliding and returning to old habits, Col 3:5-15, and also in danger of embracing heresy, being influenced by subversive Gnostic-like teachings that were blossoming in the area (Wood and Marshall 1996:216).

Because Epaphras was going to stay for a while in Rome (Col 4:12, 13) Paul delegated

Tychicus who had been the carrier of the three imprisonment letters, Colossians, Ephesians and Philemon (Eph 6:21, Col 4:7-9). Tychicus was accompanied by Onesimus who was being sent back home for reconciliation with his master, Philemon (Wood and Marshall 1996:216). Paul probably had them travel through Ephesus on their way to Colossae, to hand over the circular letter that is Ephesians and move rapidly to Colossae to bring the letter to the Colossians and also the letter to Philemon. According to Bruce (1984:230) the circular letter was expected to be read by the Ephesians, and probably to be copied before being passed on to other Christian communities of the Lycus Valley (Col 4:16).

Unlike Colossians, the letter to the Ephesians was not written to one community or to confront the endangering heresy that was already going on in Colossae. Ephesians is a non-situational product elaborated to provide an understanding of the doctrinal and practical antidote to prevent the spreading of the plagues Christians in Colossae were facing over the extended area of the Lycus Valley (Easton 1893; Foulkes 1996:327).

One may identify the main purpose of the letter to the Colossians to be prophylactic. Colossians is a therapeutic antidote to an already spreading disease, the content of Ephesians would help prevent other communities from being infected in case the heretics extended their activities beyond the Colossian area.

#### ***4.5.3 Date and place of writing***

On the basis of our assumption, Ephesians is one of four Pauline letters (Ephesians, Colossians, Philemon and Philippians) that have been written while Paul was in jail (Eph 3:1; 4:1; 6:20; Col 4:3; Phil 1:13 and Phile 1:10, 13). Of these four, Ephesians, Colossians and Philemon given the circumstances surrounding their writing and their shared features may be considered to have been sent at once by Paul. Of the three probable places of origin of the letters, Ephesus, Roma and Caesarea, Rome seems to be the most plausible (Arnold 1993:246). Harris (1991:4) proposes a date located in late while Kuen (1989:289) think that time must be allowed to get the Colossians informed about Paul's situation and location at Rome and for Epaphras to plan and travel to Rome. He locates the writing in Summer. Clearly this letter "written while Paul sat in Rome undergoing his first Roman imprisonment. While as a leader in prison, Paul deals with topics at the very core of what it means to be a Christian—both in faith and in practice—regardless of any particular problem in the" community.

## 4.6 LITERARY CONTEXT

### 4.6.1 *Genre*

Ephesians has been qualified of a “meditation” by McNeile, Scott and Schlier (Wood 1978:17), a pseudepigraphic product intended as “an introduction to a canon of Pauline literature” by Goodspeed followed by Mitton and Knox (Bruce 1984:241), or Paul’s “spiritual testament” to the Church, according to Sanders (Guthrie 1981:512), and not a letter. Though it lacks the intimate references and the sometimes prolific greetings one finds in other Pauline letters (Rom 16), the characteristics it shares with other Pauline letters (the prescript, 1:1-2, and the final recommendations and blessings, 6:18-24) allow for its ranking among the Pauline letters (Lenski 1961a:334)

Its literary form can be understood from its particularity as a circular letter intended for many communities. Its circular destination would explain not only the absence of intimate references and personal greetings but also the universal view of the Church the author is said to have (Lenski 1961a:333). It is difficult to accept the authorship of Paul and the writing at Rome and to restrict the destination of the letter to the Ephesus Church in exclusion to other regional communities. How can Paul close his mind to other churches in the region while heresy was making its way in Colossae as to write just a letter unrelated to the issue to only one Church without any consideration for the regional communities founded under his ministry from Ephesus? (Bruce 1984:241).

### 4.6.2 *Composition*

It has been advanced that Paul has used material of early Christian confessions (Arnold *DPL* 1993:238). His use of praise, blessings and doxology makes of his product an exalted piece. One characteristic of Ephesians is its use of lengthy sentence construed with prepositions and participles in the first part of the body of the letter (Dunnam 1982:140; Arnold 1993:238). While Colossians shows a hot reaction to the circumstances reported by Epaphras, Ephesians is of a “contemplative mood” (Wood 1978:17). The tone is calm and devoid of the polemical concern that is evident in the epistle to the Colossians though it exalts Christ over all the principalities (Eph 1:21) as does Colossians (Hendriksen 1988:73).

The three first chapters are more doxological (Calvin 1978:135; Wood 1978:18) and didactical. The second part of the body of the letter is parenetic. Paul recourses to the metaphor of the body already present in 1Corinthians and Romans, and the household codes to call his readers to the communitarian and domestic implications of their exalted position in Christ (Eph 4:1).

### 4.6.3 Themes

Ephesians has been qualified of “crown and climax of Pauline theology” (Dunnam, 1982:139). One can trace throughout the letter the active presence of the Trinity in the unfolding of God’s redemptive project. According to Dunnam (1982:139) the letter exposes many of the themes found in Paul but in a very lofty style:

-Theology: the greatness of the highly exalted and loving God whose encompassing wisdom rescues, from the powers of sin and death, a fallen humanity to promote it to a heavenly and relational position (Eph 1:3-14). One notices also God’s revelation to his apostle (Eph 3:3, 4).

- Christology: Ephesians is the unfolding of God’s redemption “in Christ” (Eph 1:3, 4, 5, 11, 13, and 20); the role of Christ and his position in the eternal plan of the Father: He is over the whole creation, over all principalities and over his body, the Church (Eph 1:22, 23). His death and his resurrection are the pedestal of redemption and reconciliation (Eph 2:5, 6, 13-16). He is at the centre of the ecclesiology of Ephesians (Carrez, *DEBB* 1987:417). While the metaphor of the body places the Church on the stage in 1Corinthians, the same metaphor focuses on the headship of Christ over his body, the Church (Eph 1:23; 4:15, 16).

- Pneumatology: Ephesians is not devoid of the presence and active involvement of the Holy Spirit to determine unfolding God’s redemptive project. The Spirit is induced in each and every chapter of the letter with emphasis on his role in the security of believers (Eph 1:13) in the disclosure of God’s mystery (Eph 3:5) and in the expression of divine life in the faithful (2:18; 3:16; 4:3; 5:18; 6:17).

- Soteriology: Salvation is one of the prominent themes of the letter. It has been pointed out that Ephesians contains a realised eschatology (Eph 1:10; 2:6) but salvation has also a truly present dimension. The redemption of the faithful (Eph 1:7; 2:4-8) the assurance granted by the Spirit (Eph 1:13) their status and privilege in Christ and the reconciliation of God and human beings, Jews and Gentiles (Eph 2:13-19) are all aspects of the soteriology of Ephesians. On the practical side, salvation brings also the redeemed in the spiritual realm of the struggle against the principalities and powers (6:10-18).

-Ecclesiology: Christ control over his body, the Church (Eph 1:23). If the heresy of the time tended to substitute principalities to Christ as to draw believers’ attention away from Christ, Paul reaffirms the unique and undivided leadership of Christ over the Church: ...κεφαλήν ὑπὲρ πάντα τῆ ἐκκλησία: *is the head of everything in the church*

(Eph 1:22) (AV, KJV) “*head over all things for the Church*” (RSV); the Church in its collective dimension (1:22; 3:10, and Arnold against Käsemann *DPL* 1993:248); leadership and community building (Eph 4:11-16); the Church as the unity of Jews and Gentiles forming the family of God (Eph 2:19); the Church as the foundation of Christ and vice versa (Eph 1:23; 4:16; Eph 5:25-30). So, important that Paul reaffirms to the leadership of the church the centrality of Christ in the church and also in practice.

One of the arguments for deutero-Pauline authorship is that the ecclesiology of Ephesians reflects an emerging Catholicism contrary to the undisputed letters of the Pauline corpus. In the undisputed letters, the emphasis, according to Perrin, is upon local congregations while Ephesians is concerned “exclusively” (Perrin 1982:131) with the universal Church. Hoehner who defends Pauline authorship endorses a similar view (Hoehner 1985:52), but ironically O’Brien (1999:27) tempers, in pointing to Ephesians 3:10 as implying local congregations. A more trenchant argument is that of Bruce (1984:237) who shows that what is explicit in Ephesians is latent in 1 Corinthians.

All these individual themes however point towards one single theme that may be viewed as an “umbrella theme”, that is “unity under Christ headship”: it is the finality of God’s cosmic redemptive project (Eph 1:9) and therefore the outcome of the Cross of Christ: reconciling the Creator and human beings and human beings to each other by breaking down the dividing wall of enmity to bring human beings to God into “one head” and “one body” (Eph 2:14, 16; 3:6). The parenetic chapters open with a call to maintain the unity of the Spirit because there is one body, Spirit, Lord, God and Father, one faith, baptism and hope (Eph 4:3-6). Corollary to the doctrinal part of the letter are the ethical implications for believers. Two areas of Christian life are predominantly aimed at that are the communitarian and the domestic life of the addressees: the call to unity must extend beyond the communitarian life of believers to their domestic relationships. The unity of Christ and his body is the model Paul aims at in the association of husband and wife (Eph 5:22-33).

#### **4.6.4 Text context**

The study will focus on Ephesians 4:11-16 as it sufficiently deals with the equipping of the saints which is relevant to the title of this research. Ephesians can be divided into four parts: a short introduction (Eph 1:1, 2), and a short conclusion (Eph 6:21-24). In between are two large parts, the doctrinal part in a doxological style (Eph 1:3-3:21) and the practical implications of the doctrinal part (Eph 4:1-6:20).

The sub-sectional pretext of Ephesians 4:11-16 is Ephesians 4:1-16 that belongs to the

practical part of the letter (Eph 4:1-6:20). It is parenetic in style and deals with the implications of the vocation of the Church in God's redemptive project. Ephesians 4:1-16 is Paul's encouragement to the addressees to preserve unity through a working diversity towards the organic growth of the body, so that the body may fulfil its vocation (Hendricksen 1989:182; O'Brien 1999:271).

Ephesians 4:11-16, in the Greek text, is part of the hortatory pericope (Eph 4:1-16) and constitutes a one long sentence using many prepositional phrases after the first two independent propositions. To understand the flow of thought of the author with regards to the edification of the church, one needs to go back to Ephesians 2:11-22 where Paul affirmed the incorporation of Gentiles and Jews unto a single body so that the Gentiles form part of God's family. O'Brien (1999:271) indicates that the mention of household in verse 19 might have probably moved his thought from household οἰκεῖοι (τοῦ θεοῦ) to ἐποικοδομηθέντες and then to the church as οἰκοδομή: building.

The transition is anyway made in 2:20-22 where the epistle introduces the architectural metaphor for the building of the body. Then after a suspension of the development of his thought in 3:1, he resumed it in 4:1. What one finds in chapter 4:1-16 would have followed 2:22 as a development of or an elaboration on 2:20-22 (what it is really) should not Paul digress into a parenthetical explanation on the mystery of God's project that forms chapter 3:2-21. The major elements of Ephesians 4:1-16 are already evoked in 2:14-22: body and oneness, verses 14-16; peace, verses 17, 18; the Father, the Son and the one Spirit, verse 18; the apostles and prophets, verse 20; the architectural metaphor, verse 21.

The immediate context Ephesians 4:7-10 introduces our anchored text and its core subject matter regards the distribution of gifts to each member of the body, ἐνὶ ᾧ ἕκαστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. Verses 8-10 constitute a parenthesis (Zerwick 1967:124) expanding the statement in verse 7: τῆς δωρεᾶς τοῦ χριστοῦ by linking it to the ascension by way of a quotation from Ps 68:18. According to Barnes (OLB 2011:1), the Psalm seems to refer to the bringing up of the Obed-edom Ark to the city of David (2 Sam 6:10). The triumph of Christ, glorious position of God, leading the redeemed in his triumph, was already evoked in 1:20, 2:6

## **4.7 Exegesis**

### **4.7.1 Textual criticism**

There is not even a minor variant pointed out in UBS4. In NA26, one finds some

replacements in P46: the aorist ἔδωκεν in verse 11 is rendered by the perfect, δέδωκεν, and also κατ' ἐνέργειαν in verse 16 is replaced by καὶ ἐνέργειας. In verse 15, ἡ κεφαλή is omitted by D\* F G6, 1739, 1881 pc. The fact is that no significant variant does affect Ephesians 4:11-16.

#### 4.7.2 Syntactical analysis

The exegesis of Ephesians 4:11-16 will take into account the informing theology that includes also Pauline leadership and ministry in the period separating the writing of First Corinthians and Ephesians. Hence, the ministry of Paul in that period as reported in the books of Acts, especially Paul's discourse to the leaders of the Church in Ephesus at Milet (Acts 20:17-35). II Corinthians, Romans and eventually Colossians are part of that background one needs to pay attention to in interpreting Ephesians.

11 Καὶ

αὐτὸς ἔδωκεν

τοὺς μὲν ἀποστόλους,

τοὺς δὲ προφήτας,

τοὺς δὲ εὐαγγελιστάς,

τοὺς δὲ ποιμένας

καὶ

διδασκάλους...

Καὶ: this connective conjunction that seems to be floating in most translations resumes Paul's suspended thought in verse 7 as pointed out by Young (1994 :187)

As underlined in the study of the immediate context, verses 8-10 are a parenthesis on the exaltation of Christ to which Paul relates the phrase τῆς δωρεᾶς τοῦ χριστοῦ, the gift of Christ.

Αὐτὸς: it is attested through the use of the relative pronoun the antecedent of which is χριστοῦ in verse 7. Paul uses ἔδωκεν: 1-aor., act., ind., 3-sing., of δίδωμι: to give, while in 1Corinthians 12 where Paul uses the verb ἔθετο "places" in talking of the persons (apostles, prophets and teachers). The reason seems to me that in 1Corinthians the issue was on the gift of tongues being seen as "first among all". Therefore, the ranking in 1 Corinthians 12 is intended to downplay the magnification of that one gift. The fact that it is being placed at the end of the list (1 Cor 12:28), is intentional, in my view,

because in 1 Corinthians 12, Paul aims at correcting the elitists' wrong view.

Paul emphasises God's sovereign through distribution of gift as opposed to using "ἔθετο ὁ θεὸς" in 1Corinthians 12:18, 28. His focus was on the Church as body of Christ and believers as his members while in Ephesians, the focus is upon Christ's headship. Here there is no issue of one gift being more important than another but a more general view of the different gifts listed. This is further evidenced by the use of μὲν... δὲ instead of the numeral adverbs one finds in 1Corinthians 12:28. Μὲν... δὲ, a marker of "additively related or thematically parallel" items, 89.104 (Louw and Nida 1989:791), is not concessive or contrasting but is a marker of series without any hint of rank. It is therefore reasonable to understand that in Eph 4:11 Paul has no ranking in mind but rather the listing of different persons.

Τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας: this pair is evoked in Ephesians 2:20, τῶν ἀποστόλων καὶ προφητῶν, and Ephesians 3:5, τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις. According to Lenski (1961a:450), the main question for all three evocations regards the identification of τοὺς δὲ προφήτας. Of the three interpretations that have been projected: 1) the prophets of the Old Testament, 2) the apostles, and 3) the prophets of the New Testament, only the last one may hold true for the following reasons:

a) Ephesians 3:5 implies that the revelation it is question of is the mystery of Christ revealed "now", making of the prophets contemporaneous to the Apostles, and therefore excludes the prophets of the Old Covenant.

b) As to the identification of the Apostles with the prophets in Ephesians 4:11 (Romerowski 2006:1353), I contend that the ranking in the parallel enumerations in 1Corinthians 12:28 makes necessary to distinguish two different groups of persons. Many a modern interpreter (Barnes, Hale, Henry, Hodge, Monod; Hendriksen; MacDonald) hold that New Testament prophets other than the Apostles themselves are in view in Ephesians 4:11, as in 1Corinthians 12:28, Ephesians 2:20 and 3:5. But as per Lenski (1961a:452) this view itself is not without raising question.

The epistle to the Ephesians contributes to an understanding of this pair which is not evident from 1 Corinthians. Christ is called the θεμέλιος on which the Church is built in 1 Corinthians 3:11, here he is the cornerstone of the message entrusted to the Apostles or prophets under the inspiration by the Holy Spirit (Eph 3:5). Therefore, the question arises as to Paul contradicting the statement in 1Corinthians 3:11 or θεμέλιος in Ephesians meaning something else. Ephesians 4:11-16 centres on the role of the

ministry of the word in the process of equipping the Church. Apostles and prophets are the channels through which revelation concerning the mystery of Christ are made (Eph 3:5) is transmitted, and it is in this sense that they provide a θεμελιος, foundation for Christian faith, Christian hope, and for the Church's vocation in the world (see Lenski 1961b; MacDonald 1989).

Εὐαγγελιστὰς: acc., masc., pl. of εὐαγγελίστης: “evangelist”. The word derives from εὐαγγελίζω: “to bring or announce good tidings” (Vine 1979:168). Contrary to the word εὐαγγέλιον (141 times in the New Testament of which 131 occurrences in Pauline corpus) which meant “originally a prize for good news” (BDAG 1979:317) and ended designing the “good news itself” (Vine 1979:167), εὐαγγελίστης appears scarcely in the whole New Testament (3 times only).

According to Vine (1979:170) the scarcity of the word would support barely the idea of an office, and one may still wonder why the name stands by itself in the categories of Ephesians 4:11. Understanding what the εὐαγγέλιον was about may reveal more helpful for a good grasp of what a New Testament Evangelist was like. In 1Corinthians 15:1-5, Paul describes the εὐαγγέλιον succinctly in a creed-like fashion: the death, resurrection and appearances of the Messiah. The message in question is qualified of “τὸ εὐαγγέλιον τοῦ θεοῦ” (Rom 15:16; 2Cor 11:7) “τὸ εὐαγγέλιον τοῦ Χριστοῦ” (Rom 15:19, 2Cor 2:12). Paul speaks of his message as “τὸ εὐαγγέλιον μου” (Rom 16:25) not as something specific to him alone since he speaks elsewhere of “our good news” (1Cor 15:1; 2Cor 4:3) because it is the message all apostles were proclaiming (1Cor 15:11, Gal 2:7-9).

The word εὐαγγελίστης where it is not considered a category by itself, would then apply to all those who were dedicated to the heralding of the Christian message (2Tim 4:5). The apostles without bearing the name have done the “work of an Evangelist” as far as the proclamation of the good news of Christ was concerned. Peter and John, on their way back to Jerusalem, preached the good news in many places (Acts 8:25); Paul understood himself as called to proclaim the εὐαγγέλιον (Acts 20:24; Rom 1:1) but he does not call himself an Evangelist. Do we have to call Synthyche and Euodias “Evangelists” because of their contribution to the εὐαγγέλιον (Phil 4:3)? Those who assisted the apostles and were sometimes their delegates<sup>180</sup> in the mission field did not limit their activities to the proclamation of the good news for conversion. This was the case with Timothy. Even Epaphras seems to have proclaimed the message in Colossae (Col 1:7) but Paul's co-workers (Titus, Timothy) had also performed some pastoral work (Romerowski 2006:1371).

For these reasons, it is hard to think of Evangelists as people restricted to the preaching

of the good news for conversion sake (Acts 6:3, 5). The service of the good news, as the usage of εὐαγγέλιον also shows, was not restricted to bringing people to conversion. But it is still possible to conjecture that some of those who did “the work of an Evangelist” might have specially dedicated themselves to an itinerant ministry devoted to proclaiming the fundamentals of the message as in Phillip’s case (Grudem 2010:1010). He is reported to have done an itinerant ministry in Samaria (Acts 8:5), though he seems to have settled in Caesarea afterwards? 21:8). Timothy is tasked with the work of an Evangelist (Lea and Griffin 1992:245; Arichea and Harton 1995:243). As a member of Paul’s team he was already engaged in an itinerant ministry. If we have to categorise Evangelists as a category on their own, while the data are few, the meaning of the word and the nature of the work allow for understanding their specifics to have been a commitment to the heralding of the good news for people’s conversion and an itinerant preaching ministry (Bruston 1973:381).

Τοὺς δὲ ποιμένας καὶ διδασκάλους: “pastors” and “teachers” are next to Evangelists (Ephesians 4:11). According to Wuest (1992:453), the two substantives connected by καὶ and determined by a single article τοὺς represent identical persons. Calvin (1978:195), while recognizing that “Paul speaks indiscriminately of pastors and teachers as belonging to one and the same class” insists that they are not always identical. A disjunctive reading that sees the two groups as distinct persons should nonetheless establish some reason why Paul correlates them.

The primary emphasis suggests “guiding, feeding, protecting, and caring for the sheep. They are designated ministers of local congregation, teaching elders (or overseers)” (Hendriksen 1976:197). The sheperds are “concerned about the government, the instruction, and the rule of the church. They are the officers in the settled church”. To highlight the notion of Lloyd-Jones (1984:193):

“He is the guardian, the custodian, the protector, the organizer, the director, the ruler of the flock.” The shepherd’s role in this sense is “to gather the scattered sheep into a community and to feed them. The shepherds are the care givers and the leaders who build the community”.

One finds a new perception of the Church through the introduction of a new metaphor during Paul’s meeting with the leaders of the Ephesian community at Miletus. In the ecclesiology of the Pauline letters the Church has been portrayed as ἐκκλησία τοῦ θεοῦ: people of God (Gal 1:13; 1Cor 10:32; 11:22; 15:9), θεοῦ γέωργιον: field of God (1Cor 3:9), θεοῦ οἰκοδομή: God’s building (1Cor 3:9), ναὸς θεοῦ: sanctuary of God (1Cor 3:16,

17; Eph 2:21), σῶμα Χριστοῦ: 'body of Christ' (1Cor 12:27). The flock, ποίμνη, as a new metaphor surfaces already in 1Corinthians 9:7 where it only is implicitly applicable to the Church. In the same discourse also appears the word ποίμνη: flock. But it is in his Miletus speech that Paul explicitly depicts the Church as ποίμνιον: flock; Acts 20:28 states that: “προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους...” and Paul is explicit in what he means in using the metaphor “ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου”, the purpose being to do the work of a shepherd on behalf of Christ which the verb ποιμαίνω expresses well.

Ποιμαίνω rendered “to feed” (KJV), “to nourish”, “to pasture”, “to graze”, all verbs being “compared to where there is need to offer food to needy people” (WNDS 1984:331). It concerns the feeding with food to ensure growth and continuing existence. Ποιμαίνω means also “to herd, to tend the flock” “to shepherd with the implication of providing for ‘to guide and to help’, ‘to take care’”, see 36.2; 44.3 (Louw and Nida GELNi 1989:518), all activities that contribute to growth, well-being, maintenance of the flock and for its security. Used with the accusative, it means literally “to tend” (BDAG 1979:683) meaning “to watch”, “to pay attention”. To tend is “properly used in circumstances that the notion is applicable” (WNDS 1984:817). Paul uses then a pastoral metaphor for the Church in relation to the responsibilities of these elders in the maintenance of the community.

In using the verb, Paul was concerned and was anticipating the “grievous wolves” that would endanger the future of the Christian community (Acts 20:29, 30).<sup>186</sup> It is no surprise within the chronological perspective this research assumes to find the word ποίμνη in a letter the Ephesian community and his leaders were among the addressees. Relating Ephesians 4:11 to Acts 20:17, 28, one may establish the identification of “ἐπισκόπους” with “πρεσβυτέρους” (Acts 20:17, 28), and relating the verb ποιμαίνειν in Acts 20:28 to “ποιμένας” in Eph 4:11 allows for the identification of the “ποιμένας καὶ διδασκάλους”, as leaders of local congregations as presumed (see Turaki 2008:1546). Ποιμνην and διδασκαλος are then two words which relate, first of all, to people involved in taking care and teaching the ἐκκλησία τοῦ θεοῦ, which is seen as the ποίμνιον (τοῦ θεοῦ) Paul’s discourse for elders from the Ephesian community (Acts 20:28). Therefore, Ephesians 4:11 verifies the hypothesis advanced in interpreting 1Corinthians 12:28 that διδασκάλους represents local congregation leaders with regards to the ministry of the word.

Some have understood the enumeration of Ephesians 4:11 as a hierarchical ranking moving from the higher rank of apostle to that of pastor and teacher. This is the case

with Calvin (1978:162) who places Evangelists second after the apostles in dignity of offices. Timothy in Calvin's view was an Evangelist. I am of the opinion that there is no hint of hierarchy in Ephesians 4:11, in comparison to 1Corinthians 12:28 with Paul's use of numerical adverbs. The conjunction μὲν... δὲ, as already explained, is a marker of series without any intent of ranking. I understand the series as exhibiting a list of ministries with regards to the rearing of the Church. It is true that when one places the two texts side by side, one notices that the list in Ephesians 4:11 follows the same ordering to that in 1 Corinthians 12:28 despite the insertion of εὐαγγελιστὰς and ποιμένας.

The reason should however be found somewhere else than in any intention of hierarchical ranking. What seems central in these two lists is that the "ministers" or "servants" listed in 1 Corinthians 12:28 and Ephesians 4:11 all relate to "the ministry of the word" (Barth 1974:436), and can be categorized into two distinct aspects or poles: the first pole has to do with "revelation" and the second with "proclamation and instruction". Ἀποστόλους and προφήτας come first because they represent the vessels of revelation even if they were also transmitters.

In 1 Corinthians 3:6-10, Paul makes a helpful distinction between himself, as Apostle and Apollos as teacher: as an Apostle, Paul sows while Apollos follows as the one who waters the plant. Εὐαγγελιστὰς and διδασκάλους follow therefore because they belong properly to the second pole, that of the transmission of the word. The wider context of 1 Corinthians 12:28 is service in the community and the text therefore is more oriented to the internal service of the community while Ephesians 4 addresses a wider concern of the ministry of the word including but going beyond the local community. This explains the inclusion of the "Evangelists" whose ministry was more oriented towards the external proclamation of the Word.

In the light of Ephesians 2:20; 3:5, it is evident that ἀποστόλους and προφήτας cannot be restrained to a local community. Their inclusion in 1Corinthians 12:28 represents the link to the universal εκκλησια though the wider context of the Corinthian community's gatherings, (1 Cor 11:2-14:40), to which belongs 1Corinthians 12:28 militates for a focus on the local community. This is further evidenced by the absence of εὐαγγελιστὰς in 1 Corinthians 12:28, as compared to Ephesians 4:11 which has a wider perspective though it too does not lack a local perspective. In both texts, διδασκάλους represents the ministry of the word in the local community, which is corroborated by the association of διδασκάλους and ποιμένας in Ephesians 4:11, as established above (see Turaki 2008:1546).

A valid handling of verses 12 and 13 is crucial on how one should interpret Ephesians 4:11-16. The problem is that the interpretation of verse 12 is not an easy task. Any interpretation of Ephesians 4:12 should keep with one decisive principle made evident by the context, in verses 7 and 16, that is “gifts are given to all, and all are involved in the building of the body”. This being underlined, there are *a priori* more than one way of structuring verse 12. The relation of its three prepositional phrases to the main proposition and to each other has given way to different views (See Hoehner 2002: 547-549):

11 Καὶ

αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν τῶν ἁγίων

12b εἰς ἔργον διακονίας,

12c εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

One approach considers 12a and 12c as dependent on ἔδωκεν while the second prepositional phrase, 12b, is made dependent on the first prepositional phrase as an end of the καταρτισμὸν τῶν ἁγίων. Among those who favour this structure, some link 12b to 12a but separate 12b and 12c by a comma, (see the Greek texts of NA26, UBS4 and translations like RSV and NES). This structure seems to commit the building of the body into the hands of the labourers implying also that the διακονία of 12b is concerned with whatever else but not the building of the body (Lenski 1937:529, 530).

Furthermore, unless one takes 12a and 12c as synonymous, this view seems to make the contribution of the labourers to the building of the body as something else than their καταρτισμὸν τῶν ἁγίων. Then, they have two distinct tasks, one being the preparation of saints for *diakonia*, and construction of the Church. This inclines me to wonder if the diakonia of the saints does really contribute to the equipping of the body. For Hoehner (2002:547), this view maintains “...some distinction between clergy and laity in that the gifted people of v. 11 are involved in the preparing and equipping of the body”, and also “...it makes a distinction between the last two εἰς *though they are identical* (italics mine)”

11 Καὶ

αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν τῶν ἁγίων

12b εἰς ἔργον διακονίας,

12c εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

This structure is the choice of translations like NIV and TOB and has been that of Luther (Voigt 1896:72) but is rejected by Bruce (1984:349). In this second approach, the first prepositional phrase, 12a, is dependent on the main verb ἔδωκεν, the next prepositional phrase 12b, is reliant on preceding phrase, 12a, and the third prepositional expression, 12c, is reliant on the second, 12b. The noun phrase ἔργον διακονίας is dependent on καταρτισμὸν and οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ dependent on ἔργον διακονίας; the verse is translated in the to make God's people ready *for* works of service to ensure that the body of Christ is built. NIV: "This structuring of verse 12 is appealing because it seems to offer little difficulty in interpreting the verse: the first prepositional phrase, 12a, gives the purpose of the gifts to the labourers; the second being dependent on the first indicates the immediate purpose of καταρτισμὸν: to make the saints fit for carrying the service; the third prepositional phrase indicates the result of their service: the building of the body (see MacDonald 1989:752).

MacDonald argues that one may object that the dependency of the third prepositional phrase on the second is disputable and as it stands, unless the preposition εἰς is considered as indicating a direction, this approach may be reproached to make the building of the body the exclusive task of the equipped people of 12a, the saints. If "the saints" are taken to be people distinct from the equippers of verse 11, then the latter seem excluded from the building of the body or else, the equipping of the saints constitute the building of the Church, which is what is reproached to the first approach (MacDonald 1989:702). Those who favour this structure usually translate the verse as follow: to guarantee God's people to perform service and ensure the body of Christ is founded on the church Lincoln (1990:253) thinks that the defenders of this approach are "inspired by zeal" to sidestep clericalism and create a foundation for a 'democratic' model in the Church..." Without suspecting such motivation, what can be reproached to this view is that it gives two different connotations to εἰς where it would have been easier to recourse to another preposition as to make evident any intended differentiation. It is my main contention to this structuring of verse 12.

11 Καὶ

αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν τῶν ἁγίων

12b εἰς ἔργον διακονίας,

12c εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

A third approach shows that the three prepositional phrases are depended on the main verb – εδωκεν- and not on each other, in which case they are all modifiers of εδωκεν. Lincoln (1990) is among the defenders of this approach. Lincoln’s argumentation is grounded on how other prepositional phrases are dealt with in Ephesians. According to him, in Ephesians 1:3, 5, 6, 20, 21; 2:7; 4:13, 14; 6:12, one finds “several prepositional phrases are determined by the main verb and harmonized altogether” and this is, for him, a distinctive element of Paul style (Lincoln 1990:253). If so, Ephesians 4:12 cannot be, in his view, an exception; its three prepositions should all depend on εδωκεν. Furthermore, for him, as for Salmond (1951:330), προς has the same connotation than εις despite the change of prepositions making of three prepositional phrases three purposes of the gifts of verse 11. So interpreted, the verse means that the labourers are the exclusive performers of the καταρτισμὸν, translated “completion” (Lincoln 1990:253), of the “ἔργον διακονίας”, the *diakonia* and of the “οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ”, developing the body of Christ. Διακονία is viewed as the ministry of the persons of verse 11.

To agree with Lincoln’s interpretation is to understand that the labourers are given: a) to perform the completion of the saints, b) to do the ministry, and c) to equip the Church. Unless, one takes the three prepositional phrases to be synonymous verse 12 means that the labourers are given for three distinct purposes. The three prepositional phrases cannot however be synonymous because it is evident that the “completion” of the saints cannot be but a partial element or state in the process of equipping the whole body. Lincoln’s handling of verse 12 is debatable for the following reasons:

a) First, his assertion of prepositional phrases is that it determined by the main verb may be true for some of them but not for all. This is effectively true for 1:5, 6; 2:7 and 6:12, but reveals disputable for the remaining prepositional phrases. In 4:13, 14, verses that come next to 4:12, the stream of prepositional phrases seems to not depend on the “main verb”; so, it would have been more convincing perhaps to mean that prepositional phrases in most cases depend on the “same verb” (Lincoln 1990:254).

b) Second, to arrive at the conclusion he reaches, he treats the three prepositions as equivalent so that the three prepositional phrases represent three different purposes for the gift of the labourers of verse 11 and three aspects of their being given to the body (see AV, KJV). The problem with Lincoln is his downplaying of the change in prepositions (Lincoln 1990:254). At no other place in the epistle’s use of prepositional phrases, pointed out by Lincoln, does Paul take two different governing prepositions with the same connotation. In the next verse, 4:13, the variation of prepositions is taken

into account while in Ephesians 6:12, Paul uses consistently πρὸς five times successively with no need to shift to another preposition. In 4:12a, πρὸς (+accusative) links the noun phrase τὸν καταρτισμὸν τῶν ἁγίων to ἔδωκεν as a purpose complement.

It functions as a marker of the purpose of the gifts listed in verse 11. As regards the preposition εἰς, in verse 12, it may well function in each case as a marker of end, see 4.d (see *BDAG* 1979:229). There is no need to differentiate the two prepositions εἰς in 12 b and 12c or to deny the difference in connotation of πρὸς and εἰς, as does Lincoln. He calls upon Romans 5:25, 26 which, in my opinion, constitutes too weak an evidence for the identification of πρὸς and εἰς in Ephesians. It is true that the two prepositions may indicate a “purpose” (Louw and Nida *GELNi* 1989:784,785; Young 1994:93, 100) but to respect the evidence from the context, it is preferable, in my view, to take into account the change of prepositions from πρὸς to εἰς not as a simple issue of style, as Lincoln (1990:253) suggests, but as a change in connotation. Since there is unanimity that verse 16 emphasizes the implication of all in the building of the body, as Lincoln recognizes (1990:253), any interpretation that makes of the equipping of the body the exclusivity of a segment of the church at the expense of the remaining of the body goes against the explicit statements of the context. There is a need therefore to take into account the connotations of the prepositions so as to safeguard the obvious detail, that Paul’s purpose, with regard to equipping the church, was to incorporate everyone. Consequently, the first preposition ‘πρὸς’ demonstrates the abrupt resolution provided by the gift while εἰς, as a marker of end, points to remoteness or finality that is the difference in connotation between end and purpose (*WNDS* 1984:458).

c) To the reproach that this structuring and interpretation of Ephesians 4:12 divides the Church into a clergy and laity, Lincoln objects that the dynamic role of believers is protected by vv 7, 16, but the initial context in the phrase v 12 is about function and character of Christ’s specific gifts, the ministers, contrary to the saints” (Lincoln 1990:253). I fully agree with Lincoln that Ephesians 4:11,12 is concerned with the role of the people mentioned in verse 11 but to make of the second and third prepositional phrases the exclusivity of verse 11 people is to run into contradiction with what Lincoln recognizes, that is all have a share in the equipping of the Church, verse 16. Therefore, I maintain that Lincoln’s interpretation of verse 12 is of all interpretations that which most separate verse 11 people from the saints, as Hoehner (2004:547) also contends.

d) If the prepositions are synonymous, indicating three different purposes, this ordering of the prepositional phrase carries with it the weakness of making of τὸν καταρτισμὸν τῶν ἁγίων an end in itself.

To conclude, I concede that the second and the third prepositional phrases may both be taken as depended on the main verb ἔδωκεν (Lincoln) or on the verbal noun καταρτισμὸν (Bruce 1984:349). Whether the two prepositional phrases are linked to ἔδωκεν or to καταρτισμὸν as a verbal noun, if εἰς in 12b and 12c points to perspective rather than end, it does no longer exclude either group from the diakonia or from the equipping of the body. The two prepositional phrases, as intermediate and ultimate aims, indicate the perspectives to keep in mind, in designing the content of the καταρτισμον.

11 Καὶ

αὐτὸς ἔδωκεν...

12a πρὸς τὸν καταρτισμὸν

τῶν ἁγίων

12b εἰς ἔργον

διακονίας,

12c εἰς οἰκοδομὴν

τοῦ σώματος

τοῦ Χριστοῦ,

According to this approach, the first prepositional phrase is made dependent on the main verb in verse 11, ἔδωκεν, while 12b and 12c are all parallel and dependent on 12a, (see ASV, RV, RSV), each one being an end, a goal of the work of the labourers of verse 11, each of them represents a perspective for the work, καταρτισμον, of the labourers as translated by DBY, LSG and NEG, “with the view”. This structuring of the verse is, in my view that which best does justice to the different contexts, the immediate context concerned with the ministry of verse 11 people, the sectional context (Eph 4:7-16) and the whole context of the pericope (Eph 4:1-16) on the corporate equipping of the body. But Hoehner (2004: 547) contends that this approach also maintains a smaller difference between the clergy and congregation, and he adds, “Furthermore, it seems to be a difficult construction limiting the third prepositional phrase power, which is considered as denoting the definitive purpose of exceptional people (Hoehner 2004:547). My objections to these two contentions are as follows:

a) unless the word “saints” is taken as discriminating the labourers of verse 11, there is no idea of two distinguished groups in verse 12. The word is taken in either an inclusive sense or in an exclusive one. It is understandable that what comes in mind easily is that

the “equippers” are necessarily distinct from the “equipped” but as Lincoln (1990: 151) shows the word “saints” in Ephesians and in other Pauline writings is usually inclusive (1 Cor 1:1; Rom 1:1). I incline for an inclusive sense.

The plural form of the Greek word ἅγιος is used forty-four times in the Pauline corpus; eight times as an adjective and thirty-six times as a substantive. Lincoln (1990:150) states that each time, the substantive designates, in its broad sense, “believers”, “those who have believed”. However, the word has diverse connotations depending on the context it is used. I notice seven connotations, at least: a truly general connotation in Romans 16:2; 1 Corinthians 6:1, 2; 2 Corinthians 13:12; Ephesians 1:1, 15; 5:3; 6:18; Colossians 1:4; 1 Timothy 5:10; Philemon 1:5, 7; a general connotation extending to the universal body (Rom 8:27); a general connotation applied to a local community (2 Cor 13:12); sometimes designating the universal body of believers, the universal Church beyond time and space (1 Cor 14:33; Eph 1:18; 2:9; 3:8, 18; Col 1:12, 26; 1Thess 3:13; 2 Thess 1:10); sometimes local believers (Rom 15:25, 26, 31; 16:15; Phil 1:1; 4:22), and in 2 Corinthians 1:1 for believers of a regional area.

More significant is the fact that whether it stands alone or is qualified by the adjective πάν (13 times), the word is usually inclusive, (30 times, at least). Only six times and with regards to the specific circumstance of the “collection of funds and ministry to the saints of the Judean Church” may it be understood in a discriminatory sense to designate the “poor” among the saints of Jerusalem (Rom 15:25; 1 Cor 16:1, 15; 2 Cor 8:4; 9:1, 12). In the light of the Pauline usage, it is likely that the word in Ephesians 4:12 is used in its general meaning of “believers” locally or universally understood, therefore inclusively rather than discriminatory (Garland 1999:187).

I agree with Lenski (1961b:530) who take it in this general sense, and with Bruce (1984:349) who seems to follow the NEB and to suggest that the word is equivalent to “people of God”. But if we take the word to be inclusive, then the question it raises is: do the labourers “equip” or “work their own completion” as well as that of the remaining of the body? The answer to this question is in the affirmative and reinforces the inclusive sense of “τῶν ἁγίων”: the labourers do need to understand and therefore be edified by the revelation received by virtue of their calling before passing it to others. First recipients of God’s word have to understand and to appropriate its significance before passing it to others, and they are hence “equipped”, “completed” throughout the process. The difference lays on their being “equipped” or “completed” upstream while others are downstream, but finally it is the whole body that needs the equipment, not a part of it. That Paul is not discriminatory is further corroborated by οἱ πάντες in the next

verse including Paul himself who is certainly among the labourers of verse 11.

b) The dependency of the third prepositional phrase, 12c, on the first, 12a, does not mean that the ultimate purpose of the labourers of verse 11 is weakened. If εἰς means “with the view” (DBY; LSG; NEG; SER), it denotes the perspective that directs the purpose the people of verse 11 are given for. There is no need, in this case, to see ἔργον διακονίας as the exclusivity of either the people of verse 11 or the remaining members of the body. “Ἔργον διακονίας and οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ” are two noun idioms each being linked separately to καταρτισμὸν, which functions in deep structure as a verbal noun. The two noun phrases represent then not the exclusive ministry of the people of verse 11 but two ends of their activities. These ends must direct the content and the aims of “τὸν καταρτισμὸν τῶν ἁγίων”. One should keep in mind that the particular role any servant in the building of the body may play however important or central it may be, is necessarily a partial contribution to the whole building, verse 16. Therefore to allow a share to other parts of the body is not to weaken the contribution of the labourers of verse 11.

Καταρτισμὸν: acc., masc., sing., of καταρτισμός, ου, is a medical term applied to a *restoration*, for instance the “setting of a bone” (BDAG 1979:418), see also Galatians 6:1: the restoration of a fallen brother. The word is used only here in the NT. As κατάρτισις, used only once in 2Corinthians 13:9, it comes from καταρτίζω: “to make someone adequate or sufficient for something”, “to furnish completely, to cause to be fully qualified, adequately” 75.5 (Louw and Nida *GELNi* 1989:680). Καταρτισμὸν translated “perfecting” (ASV, AV, BBA, DBY, KJV, LSG, NEG, PVV, YLT) may be somehow misleading. The renderings of the Calvin Bible, “renewing”, that of the Diaglot version “complete qualification” are closer to the idea of adequacy. The French NBS translates it “*former*” (to train); ML and RSV render it “to equip”. The idea is not one of perfection but that of *qualification*.

Διακονία like διάκονος comes from διακονέω, to serve, to minister (Vine *Vol III* 1979:72; Louw and Nida *GELNi* 1989:460). The word applies to menial task like Martha’s in Luke 10:40, and to activities like the collection for the poor in 2 Corinthians 8:4. In the Pauline corpus, it is used in a broad sense for the dispensation of the Mosaic Law, ministry of death and condemnation (2 Cor 3:7; 2 Cor 3:9) contrasted with the dispensation of grace, “ministry of the Spirit” (2 Cor 3:8) or “ministry of righteousness” (2 Cor 3:9) (Kittel et al. *TDNT vol II*, 1964:88; Vine *Vol III*, 1979:74). It is also used for the different activities carried on to support needy Judean believers (Acts 11:29; 2 Cor 9:12; Rom 15:31) and the service of believers (1 Cor 12:5) (BDAG 1979:184). Paul qualified his

apostolic charge as a διακονία (Rom 11:13; 2 Cor 4:1; 6:3) and saw himself as a διάκονος (1 Cor 3:5) hence his fellow workers (2Cor 3:6; Col 1:7; 4:7) and many devoted fellow Christians (Rom 16:15; 1 Cor 16:15) (Kittel et al. *TDNT vol II*, 1964:88).

In a technical sense, a member of a local community in charge of practical activities, mainly in the management of help, teaming with the community elders, was called “διάκονος”, “deacon” (Manser *DBT*, 1999): Phoebe, probably a deaconess of Cenchrea (see Dunn 1988:886; Morris 1994:528) would be a case in point, Rom 16:1; also the deacons of Philippi who are mentioned in Philippians 1:1; Moral qualities and managerial qualifications are required of deacons in 1Timothy 3:8, 12 (Lea and Griffin 1992:114).

In Ephesians 4:12b, the subject of διακονία is not specified. Does Ephesians 4:12 concern the diakonia of the people of verse 11 (Lincoln 1990: 253) or that of all the saints (Hendricksen 1989:197)? It seems to me that if εἰς denotes direction rather than purpose and whether the two prepositional expressions are not direct but parallel, then the word in Ephesians 4:12b, by itself, is too laconic to allow for the identification of the subject of διακονία. It is important to remark with Lenski (1961b:530) and Hendricksen (1989:197) that the absence of an article before the word seems to indicate that Paul is not specific; he does not have in mind a specific ministry, and therefore διακονία should be taken in its general meaning of “service”, “ministry”. In attempting to determine the subjects of the word one needs to keep in mind the evidence of the section (4:7-16) already pointed out as to avoid polarising on one segment of the body. So if one keeps with the principle from verses 7 and 16, the διακονία may apply to any service in the community and therefore extends to *the overall service of the whole body* (MacDonald 1989:751; Hughes 1990:134; Bratcher and Nida 1993:102; Muddiman 2001:200; Neufeld 2001:184; Thurston 2007:125; Lange 2008d:151).

Οἰκοδομῆν τοῦ σώματος τοῦ χριστοῦ: equipping the ‘body of Christ’, 4:12c, that is the Church. Οἰκοδομή as a metaphor for the Church appears, first, in 1Corinthians 3:9 where Paul was evoking the complementary work of God’s servants as being partial contributions of labourers to the process of the construction of the edifice. The metaphor is used representing the Church as being under construction from its foundations up towards its fullness (1Cor 3:10-15).

13α μέχρι

(οἱ πάντες)

καταντήσωμεν

### 13b εἰς τὴν ἐνότητα

Μέχρι καταστήσωμεν οἱ πάντες: in which the preposition μέχρι links this proposition to καταρτισμον. The preposition μέχρι is a marker either of extent or of time, 67.119 (Louw and Nida *GELNi* 1989:645); as a marker of extent of degree, μέχρι points to an end point, 78.51 (Louw and Nida *GELNi* 1989:693); it has a prospective as well as a final force (Lincoln 1990:255). Μέχρι indicates here the point the activities of those who labour to the adequate equipping of the saints should strive for in perspective or/and as the end point they ought to *arrive at* to be successful. Καταστήσωμεν: 1-aor., act., subj., 1-plur., of καταστάω: “to arrive at”, “to move toward and to arrive at a point, to reach”, 15.84 (Louw and Nida 1979:134). In other occurrences in Pauline writings (1 Cor 10:11; 14:36 and Phil 3:11) it means “to reach”, “to arrive at”, “to attain” (Hoehner 2004:552). The point that measures such an attainment is expressed by three noun phrases introduced by the preposition εἰς which functions as a marker of goal.

Lincoln’s option is that the preposition is dependent on the main verb ἔδωκεν (Lincoln 1990:225). But the rendering “He has given some as apostles...until we all attain...seems to me awkward overall with the first prepositional phrase of the preceding verse, “πρὸς τὸν καταρτισμὸν τῶν ἀγίων” left aside. It does not make sense to say that the people of verse 11 are “given until we all reach....” Lenski (1961b:533) identifies the three noun phrases of verse 13 as if the second is an apposition to the first and the third to the second. If so, the last two are explanations of “the oneness in faith and knowledge demonstrated by the ‘Son of God’”. While agreeing that noun phrase 13d may be envisaged as an apposition to 13c, I do not understand the apposition as if the three are merely synonymous. Lincoln (1990:225) is right in pointing out that they do not depend on each other. But consistent with his view on the style of Paul regarding prepositional phrases, he writes: “The three prepositional phrases in this verse are all dependent on the verb rather than on each other.”

“Ἄνδρα τέλειον” and “μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ” cannot be “synonymous” to or mere definition or explanation of “oneness of faith and knowledge depicted by the ‘Son of God’”, 13b. I think that “ἄνδρα τέλειον” and “μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ” both include right faith and right knowledge but are not limited to them. If “ἄνδρα τέλειον” and “μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ” are eschatological goals, goals to tend towards, then this would imply that Christian maturity is a state of perfection beyond our earthly reach.

Ἐνότητα: oneness ... as in verse 3 (see below, Hendriksen 1989:198): unity.

Τῆς πίστεως καὶ τῆς ἐπιγνώσεως these two coordinate genitives indicate the first goal: to create one faith and knowledge relating to the Son of God. Lenski (1961b:533) take the genitive '*Son of God*' as modifying both "*faith*" and "*knowledge*" and so interprets "*faith*" as "*faith in the Son of God*". Knowledge has the same object and means "not only a mere intellectual knowledge but heart knowledge" (Lenski 1961b:534).

Bruce (1984:350) agrees with him but about "the unity of faith", Bruce holds that it is "the same than the unity of Spirit", verse 4. For him, "it is unlikely that a body of faith is intended" (Bruce 1984:351). His interpretation seems not to take into account the mention of both in verses 4 and 5. Hendriksen seems however to hold the same position because for him the unity of faith is the same than the spiritual unity in verse 3 (Hendriksen 1989:198).

Hendriksen (1989:199) and Foulkes (1983:121) consider knowledge the same way than Lenski while O'Brien (1999:306) takes it as objective knowledge, "referring to what is known of the Son of God". For Wood (1978:59), through abundance of knowledge from the Son of God that creates unity of faith "in corporate as well as in personal experience". Of all the interpreters, Barth seems to approach the text very differently. He takes "Son of God" as a subjective genitive linked to both "faith and "knowledge" holding that what Paul has in mind here is the Son's faith in God and knowledge of the Church, the bride (Barth 1974:488, 489). This shows enough that the meanings of faith and knowledge here are not obvious.

Voigt (1896:72) identifies subjective faith and holds that faith means the "Act and state of believing". For him, the two nouns are synonymous. The knowledge of the Son of God" has "nothing essentially different from the faith of the Son of God" (Voigt 1896:73). His position seems to me untenable for the following evidence. The coordinating particle καὶ and also, as Vincent (1946:390) has pointed out, the presence of the article τῆς before ἐπιγνώσεως altogether require that the concept of faith here be distinguished from that of knowledge. They are not synonymous. Paul uses the word πίστις barely to mean the objective content of faith. It appears thirteen times in Ephesians and Colossians in a subjective sense in the phrase "faith in Christ" and its equivalents (Eph 1:15; 3:12, 17; Col 1:4; 2:5, 7). In three other Pauline writings (Gal 1:23; 1 Cor 16:13; 2Cor 13:5) some interpret the word in an objective sense (Lightfoot 1974: 86; Morris *DPL* 1993:290) but not everyone agrees. Bonnard (1972:34) for instance, thinks that "faith" means "the confession of Jesus as Messiah".

Like faith, knowledge too may have an objective sense or a subjective sense. Both are present in the epistle. In his first prayer, in 1:17-19, Paul intercedes for wisdom and

*knowledge* so that his addressees may grasp the riches of God's mystery while in 3:14-19, he is concerned with knowledge as the corporate experience of the addressees that will strengthen their "inner man". It seems to me, however, that they cannot be both objective otherwise they become synonymous; one must imply, at least, an objective sense must be implied for either faith or knowledge. If we take "faith" in an objective sense to mean the content that is believed as in 1Corinthians, we must consider a subjective meaning for "knowledge of the Son of God" if they are not synonymous. Since the goal the labourers should aim at through their *καταρτισμὸν τῶν ἁγίων*, must be understood first, with regards to didactical content, one may think of the faith to be transmitted to the saints (1 Cor 15:1, 2; Col 1:23; cf. Jude 1:3).

What seems certain is that faith and knowledge are not synonymous because the conjunction *καί* implies a distinction. Then, the context evoking the ministry of the word, verse 12, the need to be able to resist the teaching, *διδασκαλία*, of false teachers of all kinds, verse 14, and probably also the "truth" in verse 15, all these militate for the objective content of either faith (*πίστεως*) or knowledge (*ἐπιγνώσεως*). Πίστις, "faith", in verse 13: "τὴν ἐνότητα τῆς πίστεως", "unity of faith" may have the same meaning than "faith" in verse 5, *μία πίστις*, "one faith". Hendriksen (1989:187) understand the triad "one Lord, one faith, one baptism" as a "closely knit unit" well expressed in his quotation of Scott: "It is vital to consider the sentence basically as being expressive for a particular fact: ' the supreme Lord that all people should believe in him and upon which his name will be baptized .'" So understood, "faith" has the subjective sense of "trust".

Two prayers, (Eph 1:16-19 and 3:14-19), show Paul as being specifically worried about understanding and experience for his addressees to increase more fully. Paul's main concern to the addresses is that they may have enough information concerning the "mystery of Christ" (Eph 3:2, 3). In the light of Colossians 2:2, *εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ*, and Colossians 2:7, 8, I think that *τῆς ἐπιγνώσεως* is an objective genitive. Hoehner also (2004:553), who underlines that the prefix *ἐπι* may denote intensity or direction, leans for the later indicating the objective content of *ἐπιγνώσεως*. Lenski (1961b:534) suggests that this is probably why Paul uses *ἐπίγνωσις* as opposed to the *γνώσις* of the Gnostic-like false doctors. Given that "faith" and knowledge are not synonymous, it is therefore acceptable to take "knowledge" in its objective sense. However, one should note that both faith and knowledge have an objective content to be transmitted by the labourers, as well as a subjective and existential content that depends on the appropriation of what is transmitted (O'Brien 1999:307), under the guidance of the Spirit.

Verse 13c, εἰς ἄνδρα τέλειον: “full-grown” (LBV), “mature manhood” (RSV) seem to me more correct because Paul opposes not just ἀνδρα to νηπιοι: “children” (KJV), babes (MLV), “infants” (NIV), but ἄνδρα τέλειον to νήπιοι. If ἄνδρα was sufficient in itself Paul would have not used the qualifier. In 13c therefore the stress is more on τέλειον (Martin 2001:1171); it adds a precision in degree. What we have here in verses 13 and 14 is the opposition of two stages of a man’s life that should be differentiated by meaningful characteristics in growth in every compartment of personhood. What characterises “mature manhood” as opposed to infancy is a degree of maturity that allows one to exercise right judgement and responsible management of self (1 Cor 13:11; 14:20; cf. Heb 5:14). This is probably why though having translated “τέλειον”: “perfect”, the TOB has in its notes “adult man” (TOB 1977:1610).

Τέλειον may mean “perfect in the sense of not lacking any moral quality” 88.39 (Louw and Nida *GELNi* 1989:746) but also “pertaining to being mature in one’s behaviour”, 88.100 (Louw and Nida *GELNi* 1989:753). The translation of the KJV, “perfect man”, matches “perfection” in verse 12 if καταρτισμὸν is translated “perfecting”. But then my question is: “Should τελειον be understood as setting the pass mark at an unreachable point of reference to tend towards rather than a practical degree of maturity?” Those who consider the noun phrases as expressions of the ultimate state of growth (Voigt 1896:73; Henry 1963:1853; Barth 1974:441; Leckie 1988:144; Hendriksen 1989:200) are somehow obliged to link verse 14 to v.12: πρὸς τὸν καταρτισμὸν...ἵνα μηκέτι ὦμεν νήπιοι. In such a view, verse 13 becomes an eschatological point of reference, a destination to strive for, and the three prepositional phrases are synonymous. This is the case with Voigt (1896:73) who writes: “His purpose was to describe the ideal end to be attained, irrespective of the time when.”

To take all prepositional propositions in verse 13 to just mean an “ultimate perfection” induces the synonymy of “ἄνδρα τέλειον” and “ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ”. For O’Brien (1999:307), the noun phrase of the last proposition is a definition of ἄνδρα τέλειον. But Barth (1974:441) who takes the three prepositional phrases as indicating an end point to be reached at “Christ’s second coming” admits that verses 14-16 describe events “that take place while the church is en route to meet her Lord.” The spiritual growth that relates to verses 14-16 is definitely not an end point beyond the reach of Christian progress in the present αἰών. Hendriksen also while being among those who support the “eschatological view”, recognizes that “A degree □ a high degree □ of maturity can be obtained *even here and now* (italics mine)” (Hendriksen 1989:200). O’Brien (1999:308) also recognizes a “more immediate objective”.

Lenski (1961b:535) does not agree with advocates of the above view and holds that even if τέλειον is translated “perfect”, it “must not be understood in the sense of perfectionism.” The meaning Vincent (1946:391) gives to the word, calling attention to 1Corinthians 2:6 is shared by many (Martin 1959:155; Carson 1978:54; Kent 1978:143; Dunnam 1982:303; Bruce 1989:124; O’Brien 1999:413). Phillipians 3:12-15 helps understand Paul’s usage of τέλειον as related to spiritual growth. In Phillipians 3:12, Paul affirms that he has not “already been made perfect” (KJV) with regards to the “prize of heavenly calling in Christ Jesus” (KJV), that includes the resurrection of the redeemed. But just after that, in verse 15, he identifies himself among the “τέλειοι”, meaning the “mature”. I agree therefore with Lenski and for this reason, the translation of the RSV “mature manhood” seems to me more in line with Paul’s thought than the word “perfect” which may be misleading. As Harris writes in his exegesis of Colossians 1:28:

In Pauline usage τέλειος does not describe a person initiated into mystic rites...but rather a person mature in faith (cf. v. 23) and acquaintance of the will of God (v. 9c), someone who has attained mature adulthood (ἄνθρωπος τέλειος) and is no longer misled by false doctrine (Eph 4:13-14, cf. Heb 5:14) (Harris 1991:73).

There remains to clarify if ἄνθρωπος τέλειος qualifies the whole body or the individual members. Voigt (1896:73), for instance, takes ἄνθρωπος τέλειος in a collective sense: the Church. So does Leckie (1988:144). It is possible to call to Ephesians 2:15 for a view of the Church as a “man”, resulting from fusing the Jews and Gentiles reconciled *ἕνα καινὸν ἄνθρωπον*, “one original man”. It would be difficult however to reduce ἄνθρωπος τέλειος: “full-grown man” as a description of the body (Voigt 1896:73; Calvin 1978:198) as to exclude the personal experience of the individual Christian since the development of the whole supposes the development of its members. While in Ephesians 4:13, the collective sense comes first because Paul has in view οἱ πάντες, “all” (O’Brien 1999:413), the particular noun phrase ἄνθρωπος τέλειος unavoidably includes the individual member. Τῶν ἁγίων, in verse 12 and οἱ πάντες apply to the noun phrase 13c as “all” in a sense implying “each and every” believer. I think Paul’s concern with regards to maturity is made explicit in Colossians 1:28 where Paul’s pastoral aim was the maturity of each and every individual believer (Col 1:28, 29) (see Geisler 1986:676; MacDonald 1989:815).

*Μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ* is translated “the measure of the stature of the fullness of Christ”. Ἠλικίας does not raise too much discussion: it is translated by some “age” and by others “stature”, but as Hendriksen (1989:200) remarks: “It does not

matter...” because in either case, it points to the “fullness of Christ”. Vincent (1946:391) writes: “...*fullness and grow up* (ver.15) suggest rather the idea of *magnitude* (Italics his).” Most discussed is the word πλήρωμα. Πλήρωμα means “that which fills, complement” (Liddell *GELL* 1996:1420; *BDAG* 1979:672); “quantity which fills a space..., contents” 59.36 (Louw and Nida *GELNi* 1989:598) “the entire quantity is based on completeness, complete measure, fullness, comprehensiveness”, 59.32; “fullness, full and perfect nature” (Liddell *GELL* 1996:1420).

It is important to understand the magnitude of that fullness. Voigt (1896:61), for instance, takes the phrase to mean God’s “gifts, grace and blessings” in an absolute degree. He writes: “Of course, this is a bounty which no man will ever exhaust in this life, nor [sic] even in the life to come.” For Hendriksen also (1989:174) the fullness of Christ is for Christians a point beyond death:

At the very moment when the soul of the believer enters heaven, a great change will take place, and he who a moment before was still a sinner, a *saved* (italics his) sinner will be a sinner no more, but will behold God’s face in righteousness (Hendriksen 1989:174).

Lenski (1961b:537) interprets “πληρώματος τοῦ χριστοῦ” as “all the divine, saving realities which exist in him”; For McDonald (1989:752), it is “the complete development of the Church.” In a more practical sense, Foulkes (1983:122), provides that “the complete possession of the gifts and grace of Christ that he seeks to impart to man.” None of these is excluded in my view. But, given Ephesians 3:19 and 4:16, πλήρωμα includes the gifts and grace Christ imparts to the Church as well his presence that must fill the body. In my view:

a) The three noun phrases are not necessarily mere synonyms. I agree with Hoehner’s statement regarding the three prepositional phrases: this can be a leading goal so that every step is linked to previous steps or consider the three prepositional phrases being parallel, although this is limited by failure of having a conjunction. As such, the first alternative become more ideal. (Hoehner 2004:553)

b) While ἄνδρα τέλειον has a collective sense this does not rule out an individual sense be it by implication (cf. Col 1:28). Wood (1978:59) is right in stressing that it is collectively that believers “are to aspire to ‘the full measure of perfection found in Christ.’” However, the collective sense of ‘εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ’ implies also the “faith” and “knowledge” of the individual Christian. On the contrary, (μέτρον ἡλικίας τοῦ πληρώματος τοῦ

χριστοῦ) has a merely collective sense “ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος” (Eph 3:18).

c) All three are continual challenges for the ministry of the labourers of Ephesians 4:11 and of the whole Church.

d) All three have a realistic as well as an idealistic dimension, hard to reach and to stay on so that they represent an ongoing task in church building. They are not however mere unrealistic goals. To have a greater understanding of faith and knowledge in God verse 13b, is a necessary path towards a reachable maturity indicated by verse 13c (“mature manhood” not an absolutely “perfect man”) that in turn helps one understand the necessity of cooperating and striving together with other members towards the fullness of Christ in the Church, verse 13d. They are ongoing and none becomes outmoded. To reach to “mature manhood” does not mean that one no longer needs to grow in “faith and knowledge” or that one has reached “perfection” in the absolute sense of the word. This understanding stresses “mature manhood” as a state of growth that will enable each member and the whole body to respond adequately to the challenges enumerated in verse 14 and 15.

e) The prepositional phrases in verse 13 encapsulate an individual and a collective dimension of growth and maturity of the body and its members, and the “already” of Church growth in “this αἰών” and the eschatological “not yet” of the perfection of the Church in “the αἰών to come”. If the verse was only concerned with the ultimate perfection of the Church, the logical arrangement of Ephesians 4:12-15 should have been in the following order: 12, 14-15, 13. ἵνα + subjunctive subordinates the negative clause “μηκέτι ὤμεν νήπιοι...” to καταντήσωμεν, to indicate the result of the temporal, “this αἰών” dimension of the maturity pointed out in verse 13. The negative grammatical form μηκέτι ὤμεν should not hinder the fact that Paul is expressing a quality of Christian maturity here that is the positive ability to discern and resist destabilising forces.

Κλυδωνιζόμενοι: pres., pass., part., nom., masc., pl., of κλυδωνίζομαι: from κλύδων: billow, means to toss, a nautical metaphor to indicate the movement forth and back of billows. Περιφερόμενοι: pres., pass., part., nom., masc., pl., of περιφέρω: to carry around; “to be whirled about, driven to and fro” (Bagster's Analytical Greek Lexicon.

-BAGL 1977:322). The two coordinated passive participles are metaphorical expressions of the instability resulting from immaturity facing the deceitfulness and craftiness of false teachers.

Παντὶ ἀνέμῳ τῆς διδασκαλίας: every wind of teaching, meaning all kinds of teaching

different from that of the apostles and prophets. The word “teaching” enforces the fact that καταρτισμον has a doctrinal component that provides the apostolic reference to oppose to all winds of teaching.

Ἐν: the two prepositions in this verse are instrumental. Κυβεία comes from κυβός, cube or die and means literally “dice-playing” (Vincent 1946:391); trickery that result from craftiness (Louw and Nida 1989:760), trickery being the art or practice of designing something to deceive (*WNWD* 1968:792). Πανουργία is a compound from πᾶς: all, (any, every) and ἔργον: work; lit., “readiness to do everything”, adds the idea of skilfulness, cleverness, craftiness in an unfavourable sense, in tricking.

Πρὸς + accusative emphasizes the direction hence the purpose behind the skilful cunning of false teachers that is to lead their victims out-of-the-way. Τὴν μεθοδείαν: wile, lie in wait (Strong-*OLB* 2011:G3180), forming crafty schemes, underhand intrigues, used in Eph 6:11 to mean the wiles (of the devil). The genitive πλάνης: from πλανάω: to cause to err, to demonstrate false as truth (Louw and Nida 1989:367), accentuates the definitely fraudulent character of the μεθοδεία. Τὴν μεθοδείαν τῆς πλάνης may be rendered by “the wiles of error”. The adverbial τὰ πάντα translated “in all things” (ASV; KJV; YLT), “in every way” (RSV), “in all respects” (LSG; NEG; Wey) modifies the main verb extensively. The participial proposition ἀληθεύοντες...ἐν ἀγάπῃ is placed before the verb it depends on probably because of the link between verse 15 and verse 16: Χριστός. While the maturity of believers is negatively demonstrated by their aptness to identify and avoid being snared by the teachings of false teachers, its outcome has also a more constructive bearing that is the fruitfulness of spiritual maturity succinctly expressed here through ἀληθεύοντες...ἐν ἀγάπῃ. The main verb αὐξήσωμεν is governed by ἵνα which functions as a marker of result but it is contrasted with κυβεία and πανουργία through the adversative particle δὲ, radically opposing mature Christian behaviour to the deceitful behaviour of false teachers.

Verse 15, Ἀληθεύοντες...ἐν ἀγάπῃ: lit., “being truthful...in love”. The verb ἀληθευεῖν: “to be true, to arrive at truth, to speak the truth” (Vincent 1946:392). Some take the verb in Ephesians to mean more than “speaking the truth”: for instance, “to follow the truth” (Calvin 1978:200); “to adhere to the truth” with the idea of practicing it (Hendriksen 1989:202, 203); it “may imply more than verbalization” (Wood 1978:59) while others leaning upon the LXX and Philo’s uses of ἀληθευεῖν “to speak the truth” maintain this meaning (Lincoln 1990:259). In my view, it is primarily favoured by the context itself. Ἀληθεύοντες...ἐν ἀγάπῃ is seemingly set off in a chiasmic style against the defective characteristics of the teaching of the false doctors, “...ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν

πανουργία πρὸς τὴν μεθοδεῖαν τῆς πλάνης...” (verse 1).

That ἀληθεύοντες...ἐν ἀγάπῃ does not exhaust the whole of the general behaviour of a mature Christian that contributes to the growth (αὔξησις) of the body becomes evident in the practical part of the letter that will carry further the picture of mature Christian behaviour in a parenetic style, 4:17-6:20. But Paul is concerned in Ephesians 4:11-16 with the immunization of believers and their ability to thwart the detrimental teaching of false doctors. Therefore, it is more in line with the immediate context to translate ἀληθεύοντες: “speaking the truth” over against the deceitful “διδασκαλίας ἐν τῇ κυβείᾳ...ἐν πανουργίᾳ”, as do AV, ASV, RSV and many other translations.

Verse 16, Ἐξ οὗ: Christ is the source of the energy, the force for the growth of the body. Πᾶν τὸ σῶμα... τὴν αὔξησιν τοῦ σώματος ποιεῖται constitutes the main proposition. Πᾶν τὸ σῶμα: “all the body, no part being excepted” (Harris 1991:123); “the whole body” (NIV). Paul insists on the fact that it is in wholeness that the construction of the body is to be operated, and that body growth is corporate growth, τοῦ σώματος, not just τοῦ μέρους, if it is to be harmonious. The whole for sure implies each part, ἐνὸς ἐκάστου μέρους, but wholeness should be stressed to keep with Paul’s view.

Συναρμολογούμενον: compounded from σύν + ἄρμος + λόγος; pres., pass., part., nom., neut. sing., of συναρμολογέω: joined together, 2:21. Ἄρμος: a joint (*BAGL* 1977:386), part of the body which joints two parts together, 8.59 (Louw and Nida *GELNi* 1989:101).

Συναρμολογέομαι: “to fit together in a coherent and compatible manner”, 62.1 (Louw and Nida *GELNi* 1989:612); the participle, in Ephesians 4:16, “carries the idea of “being framed”. To frame, in its stretched application, develops stress from creating a form that is consistent with the design, meaning and purpose (*WNDS* 1984:118).

Συμβιβάζομενον: compounded from σύν + βιβάζω; pres., pass., part., nom., neut., sing., of συμβιβάζω: “united, caused to come together, knit together” (*BAGL* 1977:382), “bring together” (*BDAG* 1979:777), was used in a context of reconciliation (Lincoln 1990:262). The participle carries the idea of bringing them and causing them to come together, to unite. The first participle seems to have been used purposely to underline harmony in unity while the second which is used alone in Colossians 2:19 connotes the firmness, the force of the connections, the compactness and hence the wholeness of the body.

Ἀφῆς: “contact”, “sensation”: joint, ligament. Ἄρμος, ἀφή and συνδεσμος overlap in meaning (Louw and Nida *GELNi* 1989:101). Ἀφή is used in Colossians 2:19 where it is coordinated with σύνδεσμος. Hendriksen (1989:204) seems to follow Vincent’s definition and he understands ἀφῆς as “contact” but its association with σύνδεσμος favours the last two meanings, “joint” or “ligaments”. Paul using a metaphor familiar to him knows

well that body members are joined by ligaments. To what extent Luke has influenced Paul's desire to use the body metaphor, I do not know, but it is not to be excluded that Paul was influenced in some aspects of it by Luke's medical expertise. By these two words, ἀφή and σύνδεσμος, Paul is likely to have in mind the network of sinews, ligaments, muscles that maintain united as a whole the different members of the body.

Ἐπιχορηγίας (see Phil 1:19) means "supply", "provision", "furnishing" (Wood 1978:60). As Lincoln (1990:263) writes: the genitive ἐπιχορηγίας "should be understood in an active sense referring to the ligaments giving supply rather than their being supplied to the body..." Lincoln however identifies the "ministers" of verse 11 with the ligaments; they "have been given to help maintain unity and enable growth to maturity" (Lincoln 1990:263); so does Martin (2001:1172). But in so doing, they place the ministers in a mediating position in the building of the Church which is too much with regards to the real purpose there are given for. Vaughan (1978:205) commenting Colossians 2:9 identifies the ligaments with believers; he writes: "Thus joined to him, they all become the joints and ligaments by which the church is supplied with energy and life."

Where Lincoln identifies ἀφῆς with a "minister" and Vaughan with a "member" of the body, the use of συνδέσμων in Colossians 2:19, the exhortation in Ephesians 4:3 to maintain unity by the bond of peace, συνδέσμω τῆς εἰρήνης, and Colossians 3:14 where ἀγάπη is the bond of perfection, σύνδεσμος τῆς τελειότητος let me think that the ligaments that join the members of the body are not mediating human beings but those energetic virtues like love, humility, meekness, longsuffering, forbearing, peace (Ephesians 4:2-3; Philippians 2:2-3) provided by the divine life of the Spirit (see 2Pet 1:3-8) in believers. I am more in agreement with Bruce (1984:353) who writes: The bond that unites members is love, and the love of Christ that keeps them going such that love will enable the body to be built to its ultimate stature (2 Cor. 5:14).

The head provides the ἐπιχορηγία, assistance (supply), being the one who places each member in the body (cf. 1 Cor 12:18) and who determines the exact need of each individual member, verse 7, giving potential direction and harmony to the building process, and being also the source of the power at work, (κατ' ἐνέργειαν). All this underlines also the pre-eminence and the implication of the head in the building process. It is no wonder that Colossians 2:19 speaks of the growth of the body as "divine growth" (MLB); "a growth that is from God" (RSV); "the increase of God" (AV; KJV). Κατ' ἐνέργειαν: according to the (effectual) working, the efficiency, the operation, "with focus on the energy, the force involved" 42.3 (Louw and Nida GELNi 1989:511). See Ephesians 3:7 "κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ: according to the working

(efficiency) of his power” (cf. 1 Cor 12:6).

The differences between Ephesians 4:16 and Colossians 2:19 are instructive. Ephesians 4:16 appears an expanded form of Colossians 2:19. Two main differences are, on one hand, the substitution of τοῦ θεοῦ for τοῦ σώματος, and, on the other hand, the expansion of the verse with prepositional phrases concerning body members and corporate growth. In Colossians 2:19, Paul is concerned with each member being attached to the head and with the exclusivity of the divine role in the growth of the body. Ephesians 4:16 stresses not only the role of the head in Church equipping but also the implication of each member in the process while the whole passage seemed up to this point concentrated on the particular task of the labourers enumerated in 4:11.

The substitution and the expansion together emphasise the individual and corporate implications of the members in the growth of the body rather than the role of the “ministers” contrary to what Lincoln (1990:263) thinks. The other additions are that of συναρμολογούμενον that reinforces in Ephesians the necessity of the members being harmoniously united in the process, and the addition of ἐν ἀγάπῃ. Ἐν ἀγάπῃ appears four times in Ephesians and three of its occurrences are in this pericope which reflects Paul’s concern about the vital role of love in Christian service and Church building (cf. 1 Cor 13). This matches well what has been said above regarding the “joints and ligaments”: the bond of love is crucial in the building process (see 1 Cor 13).

Ἐνὸς ἐκάστου μέρους; lit., “one each part” means “each individual part”, “each single part”. Here too Paul enters into details, and makes it clear that the energy of its construction is circulated to *everyone in the body* ἐν μέτρῳ, implying the proper functioning of each single part (member). As Dunn (1975:265) puts it: “...For, as the health of the whole depends on the proper functioning of each member, so the health of each member depends of the proper functioning of the whole.”

The head role is not just to provide the power but also to do it *according to necessity* which indicates a sense of direction and sovereignty. We have here an echoing of verse 7: “ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ.” The distribution of diaconal gifts and the role of all members mean that the καταρτισμὸν of the labourers listed in Ephesians 4:11 should contribute but not exclusively to helping the body grow progressively towards a stature that should result from the synergy of all individual contributions.

#### 4.7.3 Proposed translation

Bible translations “can ever be exactly the same as the source material it attempts to

represent". According to Nida (1986:53) "a good translation is one that remains as faithful as possible to the literal meaning *and* the spirit of the original texts". This therefore means that some translations are better than others.

*Textual criticism* is the "exacting science of comparing and evaluating the variant readings found in these ancient documents" (Nida 1986:61). However, "many of these manuscripts are similar in their testimony. Nevertheless, minor differences do exist; and where this is the case, it is the task of the textual critic to examine the evidence and decide which of the variants is most likely to preserve the words of the original writer". The researcher has therefore chosen the New International Version as the translation closer to the study and exegesis of Ephesians 4:11-16:

"<sup>11</sup>So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, <sup>12</sup>to equip his people for works of service, so that the body of Christ may be built up <sup>13</sup>until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ".

<sup>14</sup>Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. <sup>15</sup>Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. <sup>16</sup>From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work". Ephesians 4:11-16 (NIV)

#### **4.8 Summary of exegeses of Ephesians 4:11-16**

Clearly, according to the above text, the job of church leaders is to "equip, prepare, and train the believers so they can learn to function in their own ministries. In this way, the church will be built up to maturity; not by the leaders doing everything themselves, but by the leaders equipping the rest of the people to function in their own ministries".

When this function happens saints won't be "infants which are tossed and blown and manipulated" (Ephesians 4:14). Instead the equipped will be useful in representing the Kingdom of God in the community. Therefore, it is normatively correct for the church leaders to engage the community with the aim of uplifting it by equipping the saints. By so doing they are serving Christ himself.

Ephesians 4:11-16 speaks of gifts given to leaders of the church and how these gifts must be used in equipping the saints. The church ought to be his effective witnesses in the community it finds itself. Being equipped for this task is therefore "a prerequisite for effective witness of the Risen Christ. As the church members are enlightened by their

leaders, they are also expected to be initiators or sources of divine influence, guidance, and wholesomeness in the world by doing good works. Such good works may be characterised in various forms as the Holy Spirit and needs dictate. God's goodness as revealed in Christ Jesus is the motivation for the disciples to do good works in the world and thereby glorifying our Father in heaven. Glorifying God is the greatest thing Christians must aim at in everything they do, and the sight of their good works will accomplish this by proving the world with a matter for praising God. It is the calling and hallmark of Christianity and it is, therefore, normatively correct for the church leaders in Langa to equip members, to engage in community upliftment works that seek to make the lives of people more meaningful and wholesome with the overall aim of glorifying God".

#### **4.9 Ethical reflection**

The normative task of practical theological interpretation requires that ethical principles, guidelines, and rules are developed (Osmer, 2008:49). Ethical reflection is the "use of ethical principles, rules, or guidelines to guide action toward moral ends" (Osmer, 2008:161). According to Thompson (2010:107) "laying down foundational values assists in dealing with any problematic issues and these are principles which you are unwilling to compromise. Suffice it to state that this is not a matter of importing ethics into the research or problematic situation, but rather the recognition that norms and values already are a part of the research" (Osmer, 2008:149).

This chapter is therefore premised on the fact that the Word of God is the most effective tool in equipping the community (Allen, 2004:9). According to Vorster (2004:19) "right hermeneutics of Scripture produce right answers while wrong hermeneutics produce wrong answers to ethical problems".

For the effective propagation of the gospel, Christocentric ethics must be applied. Osmer (2008:152) concludes his section on ethical interpretation by stating that "general principles like equal regard and more concrete guidelines and rules can orient leaders to the moral issues at stake in episodes, situations, and contexts".

Ethical propagation of the gospel must, therefore, address both the spiritual and physical dimensions of persons. The growth and fruitfulness of the saints is seen from the fact that the whole chapter in the Bible is dedicated to equipping of the saints as indicated in Ephesians 4:11-16. This is an important "guiding principle for this research because it has potential to enhance or even restructure the concept of equipping the

church and upliftment of Langa community”.

#### **4.10 Conclusion**

The “normative task of practical theological interpretation with regard to the effectiveness of the leadership of Langa church’s equipping task has been discussed thoroughly in this chapter. Under theological interpretation, the exegeses of the text of Scripture guiding this research show that the church leaders have a Biblical mandate to equip the saints. By extension, the equipped church members will have an impact in the community through uplifting programs with the overall aim of glorifying God”.

According to Ephesians 4:11-16, a reader is shown how different gifts are distributed by the glorious Christ to demonstrate the he is supreme to all. The text explains the role of ministers in the Ephesians church as equipping the saints, prepare them for service and guarantee them enough protection from any form of immature or naïve behavior. Being the ministers for the gospel of Christ, their main task was to ensure the church of Ephesians is properly equipped.

The epistle identified the ministers who were leaders at the Ephesians as given the responsibilities, to equip their church members. Similarly, current church leaders are therefore expected to avail their God given gifts to equip the saints who will then uplift their communities.

The next chapter will deal with the pragmatic task with regard to the effectiveness of equipping of the church by church leadership in Langa.

## Chapter 5

# PRAGMATIC TASK WITH REGARD TO THE EFFECTIVENESS OF THE EQUIPPING OF THE CHURCH LEADERSHIP IN LANGA FOR THE UPLIFTMENT OF THE LOCAL COMMUNITY

### 5.1 INTRODUCTION

This chapter will attempt to develop guidelines and the equipping model, through looking into practical duties which will be used to improve the efficacy of the equipping role of the leaders of the church in Langa area (Osmer, 2008:176). These guidelines are a product of three works that were done before, namely “descriptive-empirical, interpretive, and normative” tasks. These guidelines will assist in developing an equipping model for the church by church leadership.

### 5.2 SCRIPTURAL BASIS

Ephesians 4:11-16 outlines that God commanded us to be churches that equipped the believers in the spreading of the gospel truth. The church consists of the teachers, shepherds, evangelists, apostles and prophets who are equipped for the service of winning souls for Christ. When the Christians are united in their faith and knowledge of the scriptures, they shall be able to overcome the deceitful doctrines of men and adhere to the true doctrines of God. The word of God should be preached with love to enhance a strong foundation of the believers as they worship.

The 12<sup>th</sup> verse tasks the preachers to prepare God’s people for service through restoration and preparing God’s people for calling as far as the gospel is concerned. Paul outlines in verse 13 that the goal in equipping the congregation for service is to achieve the unity of faith and obtain a clear understanding of Jesus as the son of God. Furthermore, the churches are equipped to strengthen the faith of Christians in Jesus Christ.

In Matthew 28:19, Jesus Christ gave all the believers the task of spreading the good news; hence, the Christians should not abandon the task to the few individuals but rather participate unanimously. Verse 16 outlines that just like the various parts of the body need each other for the effective functioning of the body, Christians need each other for the work of God. Heins (2005:2) outlines that God designed his people to work together since no man is an island. The Lord himself has provided us with the entire

truth in the scriptures to equip us for the ministry.

By serving others out of love, Christians depict their devotion to Jesus Christ. Heins (2005:2) elaborated that the ministry should be focused on serving others in society despite being an act of worship. Paul outlines that Christians should use their gifts of the Holy Spirit appropriately in serving the Lord. Ephesians 2:10 outlines that Christians should use their gifts to serve God to accomplish the work he gave them as far as the gospel is concerned.

### **5.3 WHAT IT MEANS TO BE AN EQUIPPING CHURCH**

God himself equipped the ministry through the biblical foundations. He gave the preachers the responsibility of equipping people for service. This section shall elaborate on the meaning of the church that equips. This concept has been elaborated by Sue Mallory and Brad Smith (2001:75) where they perceive a church that equips as the one that prepares the believers to comprehend their gifts and utilise them accordingly in service to the community. This is because knowledge and action are crucial in the ministry; hence, the leaders of the church need to consider the ministerial equipment as a vital component in service. The equipping program enables the leaders of the church to simplify specific tasks to enhance the delegation of duties to other members in the church. A church that equips changes the perception of the people concerning the ministry by illustrating to them how it does the ministry.

The church should formulate various ministerial departments to enhance the success of the ministry. The ministry programs in the church must be horizontal rather than vertical. This implies that all the members in the church should be involved in the ministry. As outlined in chapter 2 of this study, Rev Mekula of Langa Vineyard Baptist Church outlined that equipping is supposed to come in and work across all the ministries of the congregation. He outlines that if the equipping ministry is done well, it shall be useful in all the departments in church, forming the core value of the church.

### **5.4 GAPS IN THE CURRENT SITUATION**

This section will deal with the gaps as identified during the descriptive empirical task in chapter 2 of this study. Equipping members of the ministry is more than encouraging them to volunteer in spreading God's word. Most of the churches do it imperfectly by requesting volunteers for the ministry instead of allowing it to be a self-driven approach by the church members. Paul urges the Christians in 1<sup>st</sup> Corinthians 14:40 to do

everything in an orderly manner; hence, the church leaders should formulate an equipping plan to guide the entire process. During the talks, Reverend Futshane mentioned that pastors should be prepared for the ministry by understanding their spiritual gifts and using them appropriately in winning souls for Christ.

The equipping plan should be adhered to in order to effectively make an impact in a church. In some cases, it had been reported that pastors set the expectations that are not realistic to achieve. This hinders the morale of the members in rallying behind various objectives of the church. Yet some pastors are not operating according to their gifts, an aspect that might thoroughly affect the equipping of the saints. Pastors should act as catalysts in the ministry for the achievement of various objectives rather than being at the centre of the ministry. Nelson (2007:21) outlines that most of the pastors operate in a co-dependency relationship with their church members. This implies that they carry all the responsibilities that pertain to the gospel on their own, and most of the church members appreciate them for their excellent work. Nelson outlines that this hinders the spiritual growth of the members due to the limited application of the knowledge they gain during the ministry.

This is due to the notion that the members are the consumers rather than the participants. Many people go to church with a mentality of being served rather than to serve. Presently the church must embrace equipping ministry as a core value and overcome the culture of the old church where the responsibilities were for the minority. The church should create an internal culture that promotes services that enable the members to utilise their gifts effectively. The ultimate challenge is where one should start since most of the people enter the church with the consumer mentality. It is clear from Chapter 2 that because of the consumer mentality, many people seek for the churches that provide them with the religious services and goods of their choice. Research has established that it is difficult to change the perception of the believers from a consumer perspective to the service perspective without regular practice. The transition is advantageous because it enables them to acquire spiritual maturity. The pastors need to formulate an effective strategy for achieving this in their churches.

As many churches improve, they begin to meet challenges. Reverend Mekula mentioned that when the Vineyard Baptist Church recognised the need for change, identified that the traditional means for equipping the members for the ministry have become obsolete hence there is a dire need for formulation of new strategies. These strategies must however be done as suggested by Heins by enlightening equipping ministry to the believers to enable them to discover their unique gifts from God and

apply them appropriately in the ministry (Heins 2005:2).

The All Nations church undoubtedly is not the only church that wants to recognise the need for change. Rev Diangalala, pastor of this church, describes the root culture of the church from the time he arrived there. He outlines that it was like those who chose to serve, did it and those who were not ready to serve did nothing at all and a useful note there was no equipping process at all. The pastor decided to invite members for a special session for the equipping process, and after four weeks, he was done, and they were ready for the task.

During an interview with Reverend Lata of the Harare Baptist church, he outlined that he ensures that when he gives someone a task, he offers a clear description of the complete details for the task and clarifies where the person does not understand. The Reverend acknowledged that leaving the ministry for the few individuals is a stumbling block to the growth of the ministry. This is a crucial aspect in the preparation of God's people for God's works of service.

### 5.5 SPECIFIC GUIDELINES TO EQUIPPING MODEL FOR LANGA CHURCH

These guidelines are a direct of the previous 3 duties of this research are classified into four (4) themes with twenty-seven (27) sub-themes as contained in table 5.1 below. These themes and their subdivisions the specific guidelines that will improve the effectiveness of the leadership of Langa church to equip their members

Table 5.1 Summary of the Guidelines

No	Theme	Sub-theme
1	Understanding Biblical Equipping	1.1 Make sure of church members participation 1.2 Addressing community needs 1.3 Use an all-encompassing approach 1.4 Sustainability of equipping programs 1.5 Equipping individual members

		1.6 Equipping pastors and leaders
2	Obstacles to equipping	<p>2.1 Lack of education</p> <p>2.2 Poverty</p> <p>2.3 Violence and Crime</p> <p>2.4 Lack of Theological training</p> <p>2.5 Low Church attendance</p> <p>2.6 Lack of Skills</p> <p>2.7 Lack of Resources</p>
3	Equipping vision	<p>3.1 Vision that embraces equipping</p> <p>3.2 Leadership equipped first</p> <p>3.3 Establishment of systems that support the equipping.</p> <p>3.5 Program planning and implementation</p>
4	The general appearance of the equipping model	<p>5.1 Build an Equipping culture</p> <p>5.2 Build Teams</p> <p>5.3 Build Support System</p> <p>5.4 Preparation</p> <p>5.5 Connection</p> <p>5.6 Equipping</p> <p>5.6.1 The pros and cons of the equipping ministry.</p> <p>5.6.1.1 The Pros</p> <p>5.6.1.2 The Cons</p>

Below is a breakdown and description of the information in the table above:

### **5.5.1 UNDERSTANDING BIBLICAL EQUIPPING**

Research has already shown in chapter 2 that one of the main reasons the leadership of the Church in Langa has failed at its equipping task is lack of theological training which leads to a lack or misunderstanding of the equipping task. This means that the church in Langa does not fully grasp the equipping task they supposed to carry. This finding is also supported in the interpretive and normative tasks accordingly.

Equipping of the members of the church by leaders in Langa will benefit the local community through uplifting programs as contained in the problem statement of this study in chapter one. Ephesians 4:11-16 outlines that God commanded us to be churches that equipped the believers in the spreading of the gospel truth. The church consists of the teachers, peers, evangelists, apostles and prophets who are equipped for the service of winning souls for Christ. When the Christians are united in their faith and knowledge of the scriptures, they shall be able to overcome the deceitful doctrines of men and adhere to the true doctrines of God. The word of God should be preached with love to enhance a strong foundation of the believers as they worship.

The 12<sup>th</sup> verse tasks the preachers to prepare God's people for service through restoration and preparing God's people for purpose as far as the gospel is concerned. Equipping is simply the actions of putting things in order to achieve a specific purpose. Rev Futshane of the Reformed Presbyterian Church in Langa states that using the right people at the right time at the correct place for the excellent reason is the foundation of the equipping ministry. Paul outlines in verse 13 that the goal in equipping the congregation for service is to achieve the unity of faith and obtain a clear understanding of Jesus as the son of God. Furthermore, the churches are equipped to strengthen the faith of Christians in Jesus Christ.

The leaders of the church in Langa will need to understand the following principles of biblical equipping in order to be more effective in performing their equipping task.

#### **5.5.1.1 Make sure of Church Members Participation**

The low participation of church membership was identified as one of the chief reasons for the program's failure in Langa. In order for any community project to succeed,

members of that particular community have to take an active part in it (Tesoriero, 2010:144). As Dahama and Bhatnagar (1985:223) write, “before action can take place, it must be approved or legitimated by those holding such power in the village, or the group, or the local system, whatever we may call it”. In trying to avoid that calibre of leadership by coming against them it contributes to failure.

Church leaders should see to it that all church members participate fully in their equipping process. However, It became evident during the descriptive-empirical task research that the church leadership in Langa did not have the necessary biblical or skill depth to ensure that the equipping in churches respond to the community needs of the members that would result in uplifting the communities. Against this background it is therefore advisable that church leaders should themselves be equipped to deal with this matter.

Church members participation starts with identifying their basic need or needs. A good project would connect with the real requirements of the community and create a space for them to own that project. Once that is achieved, then it also becomes easier for success to be achieved as well. A project that does not involve the local members is doomed to fail.

#### **5.5.1.2 Addressing Community Needs**

The uplifting of the community is about identifying and addressing the needs. The first and crucial step is to identify what the true needs of the community are and this is only achieved by allowing local community members to participate fully in the program (Adejunmobi, 1990:226; Jeppe, 1985:28). So, these needs must be fundamental to the survival of the community in question and it should not be the duty of some external consultant to tell the communities what their needs are. A great deal of information is gathered through empirical enquiry, which is then used to identify their needs. This should not be left to an external expert to decide.

#### **5.5.1.3 Use an all-encompassing approach**

Empirical research has already exposed the fact that the church run project did not take into account the real needs of the community. This means that no matter how they try, they would not be able to provide solutions because the program is out of touch with people’s reality on the ground.

As pointed out by Mohaneng (2000:127) “the most fundamental characteristic of

community uplifting is that it follows an integrated approach to the problems of poverty and transformation in an attempt to eradicate poverty.” According to Myers (1999:3), any improvement of people’s livelihoods should focus on those who have strayed from the teachings of the church, local systems that are unjust and fixing the broken environment which is source is not very reliable.

The research also revealed that unless pastors are willing to trust those under them with the task, training will not help much. Protégés are not assigned relevant tasks that would grow them or help them in their equipping task. Another finding shows that many pastors think that equipping includes coaching. The assertion is that coaching is an effective tool that can benefit those who have been equipped. An example of Apostle Paul and Timothy has been identified as the perfect model. However, there is deficiency in churches as there is minimal or no coaching taking place at all.

#### **5.5.1.4 Sustainability of equipping programs**

Sustainability is a desired outcome for programs especially in communities like churches, yet it eludes many planners and implementers of programs. Twenty (20) participants reported that equipping programs are not sustained by their churches. The most common suggestion from the participants for how sustainability of equipping programs should be achieved were that of fundraising within the churches and also external funding. Although a number of definitions of sustainability emerged, there were similarities on the elements of sustainability. The research from the participants also reported an agreement that unless there is sustainability built in the equipping interventions, a number of churches will not be able to fulfill this task.

Research findings show that effectiveness of equipping of the saints is below the standard level and that there is no evaluation of the intervention taking place in all the churches interviewed. The study showed that the effectiveness of evaluation in the equipping programs needed to be improved.

#### **5.5.1.5 Equipping individual members**

The research has already revealed that church is not just about having people come on Sundays but those in attendance must be equipped to go out and have a positive impact in the communities as Jesus commanded them according to Matthew 28:19. Eight of the participants pointed out that the church’s “organizational systems and structures, however, encouraged members only to serve the institutional church”. (P13: All that we were doing in our local congregation...focused on “holding-them-here” rather

than “sending-them-out.”)

As has been exposed in Chapter 4, church is “about the building up of the Body of Christ, not for its own sake, but for the community. All the participants agree that the church which is the Body of Christ, then it has a purpose, the same purpose as Jesus Christ’s: to uplift the community to its Godly state. If the purpose of this Body of baptized believers is the uplifting of the community, then every believer must be equipped to do the work” of the ministry according to Ephesians 4:11-16.

#### **5.5.1.6 Equipping pastors and leaders**

There was an overwhelming response from the participants on their equipping role as leaders and pastors. One of the most significant findings that came out of the interviews with pastors is that it is a pastor’s job to equip members. (P11: “Equipping people for ministry *is* our job, but we don’t get much help with how to do it.) At the same time, there was a palpable sense and some even admitted it that most pastors are unsure about how to work towards it”.

(P2: There is truth in this equipping of the saints, but I don’t know much about it.). Rev Futshane of the Presbryterian said “I have been trying to focus on equipping the saints my whole career, but I haven’t been the best model and in many cases I find myself lacking.” The research got a sense that all the participants know that they need to be equippers, but don’t know how. And perhaps most piercing was the comment, was from Rev Nxoyi when he said “I’ve been a paid Christian for so long that I no longer remember what it is like to be a Christian in the world.”

#### **5.5.2 OBSTACLES TO EQUIPPING**

Milojevic (2012:1) states that there are many factors that influence community uplifting and it would, therefore, it would be a wise step if the church included these factors in their project. The obstacles affecting the church program are described below.

##### **5.5.2.1 Lack of education**

One of the main issues in the Langa community is a great shortage of skills for certain things. The research revealed that a larger part of the church members are not well educated. (P14: We have a lot of young people at church but most of them are dropouts). (P16: It is in Langa in my observation, where many older people are either are general workers or domestic workers.)

It goes without saying that every community needs to be knowledgeable and fully equipped to deal with the different issues they encounter on a day to day basis. The lack of skills provides a very big problem which needs to be fixed.

According to Milojevic (2012:2), the educational structure of a population, through its working potential, “is directly related to the form of economic activity and social superstructure of a community.” A good and well-schooled individual tends to make many choices.

Given this situation, it becomes imperative for the Langa community to also acquire skills which can improve their capacity as a community. In other words, the church must make efforts to help stimulate economic growth and improve people’s livelihoods.

#### 5.5.2.2 Poverty

Issues to do with poverty in places like Langa, are a threat to the church’s program as well. The main driver of this is that there is a significant number of people from other provinces of South Africa, particularly from the Eastern Cape who come here seeking job opportunities. This state of affairs also has a bearing on the profile of church membership. (P11: “Langa has a few people from outside Cape Town, and they also add to the rate of unemployment. ...”).

#### 5.5.2.3 Violence and Crime

As indicated during the research, crime in Langa manifests in various forms: theft, killing, housebreaking and corruption - to name a few. All these are issues that affect society enormously and have since become the order of the day. (P21: In turn, this affects the church because members are afraid to attend midweek services that come out late in the evening). The Church through its proclamation of the message of justice needs to preach the word of God to rebuke these crimes that have caused such a high rate of instability in life as a whole (Isaiah 9:5; 2 Cor. 13:11; Eph. 2:17).

(P25: On the other hand, crime and violence has affected us directly. All of our churches have had to deal with break ins, etc).

#### 5.5.2.4 Lack of theological training

It is true that one of the problems affecting the growth of the Church in the Langa area is the lack of theologically trained and full-time Pastors. Out of twenty-five (25) interviewed pastors, only 5 have some theological training and only 7 are full time. All others are bi-

vocational. The scarcity of theologically trained pastors poses a danger. People who want to devote themselves to full-time ministry and the denominations' very limited resources to fund training in Bible institutes are part of the problem (Johnstone 1993:38, 371) but not the root cause of it.

As one on whose shoulder lays the pastoral task, the pastor is sometimes also expected to be also an Evangelist or the responsible of church evangelism. He acts sometimes as administrator. On top of so great responsibilities, many a pastor is busy with state or other organisations meetings because the pastor is everything. Thompson (2010a:143) has pointed to the diverse functions of the minister beyond the pastoral task as "conflicting paradigms...source of confusion for both minister and congregation...". This therefore hampers on the leadership's ability to fully understand and implement equipping.

#### 5.5.2.5 Low church attendance

According to Rev Lurayi, church attendance is another problem that hampers on every equipping intervention. (P07: "my personal experience and observation within the Langa context, many churches struggle with member attendance. Our church for instance, attendance varies between 30% - 60%. You therefore cannot have the same people consistently.) The general sentiment prevailing among the participants is that member attendance is a great hindrance to successful equipping programs. (P21: "Therefore we cannot have a long term equipping programs because of the risk that you will not have the same people throughout).

#### 5.5.2.6 Lack of Skills

The descriptive empirical task in chapter 2 identified that many church leaders lack the requisite skills to carry out equipping work. Lack of skills remains therefore as one of the obstacles to leadership of Langa to effectively equip members of their churches.

#### 5.5.2.7 Lack of Resources

Equipping task requires strong financial support to be sustainable. It is clear from the research already done those churches in Langa lack financial support which make it hard to implement equipping programs. There seems to be no strategy or plan in place to raise financial support for equipping programs.

### 5.5.3 CREATING A CULTURE OF EQUIPPING

As has been identified in chapter 4 of this study, throughout scripture God's leaders equip others for ministry. In Exodus 24:13-18, Joshua is being equipped by Moses to lead the Israelites. Jesus in Luke 9:1-27 equipped his twelve disciples. Timothy was also equipped by Apostle Paul (1 Tim 1:1-2). As identified by all the participants during the interviews, for congregations to be filled with disciples who live into their calling, church leaders need to focus on equipping them for the work of ministry. Therefore, a culture of equipping need to be the foundation of a church in order to "equip the saints for the work of ministry". The elements of church culture that can affect equipping are described below:

#### 5.5.3.1 Vision that embraces equipping

The church leaders should formulate a compelling vision to enhance the successful equipping strategy. From the perception of Heins, the vision creates an emphasis on the need for the desired change to the people. The leaders should enable the people to see the outcome of the action an aspect that shall motivate them. The report from the participants indicates the need to conduct a survey to ascertain the perception of the people towards the participative ministry. This is vital because it shall enable the leaders of the church to use the most effective approach for the entire process of equipping. Through a compelling vision, people shall be made to understand various strategies they might use for the success of the ministry. The vision should create a vivid image in the mind of the believers regarding the significance of being part of the ministry alongside the leaders of the church. People get to know the quality of service required for the ministry to win many souls for Christ. The church leaders should inform the congregation of the current needs in the matters of the gospel, an aspect that shall motivate them to fully commit themselves in the ministry (Heins 2005:67).

The vision should be aligned with the future direction of the church. Corderio outlines that the strength of the vision lies in how it is aligned with the direction of the church. He elaborates that those who lack vision are in darkness because they lack a clear understanding of where they are heading to. The church that ministers without a vision are in darkness because the Lord's people would not be aware of where the ministry is leading them to. This is because the believers will not have a clear purpose of their purpose in the ministry; hence, the entire ministry can be a waste of time. Aligning the vision with the direction of the church commences with a clear understanding of all the members regarding the direction and accept the task from their hearts (Corderio

2001:150).

Rev Melane who was one of the participants believes that leaders should understand that it is essential to make the necessary changes in the vision for the effective achievement of the desired objective in the ministry. For instance, the Harvest Family Church of Rev Nxoyi had to change its constitution because it never addressed the future needs of the church in an effective manner. The leadership of the church also changed the culture by pursuing their desired change. The vision can easily be translated into a strategy in the process of changing the programs because an effective change program seeks to offer a thorough explanation of the new concept. The leaders should ensure that they align the model to their new vision for the success of the ministry.

#### 5.5.3.2 Church Leadership equipped first

The research in chapter 2 pointed out the significance of leadership buy in if the equipping program is going to succeed. The equipping ministry demands people who have a clear understanding of their role because the process is quite involving. Rev Nxoyi outlined that the culture of the congregation can be changed easily through the development of individual leaders for the desired ministry. Rev Nxoyi, the participant outlines that a person should own the new culture that has been initiated to spread it effectively to the entire congregation. The pastors have been tasked with the responsibility of preparing God's people for service hence leading the cultural change should not be added to his responsibilities. The pastors ensure that the believers are equipped with the values and the biblical concepts through well-planned summons that should model them on how they should behave under various circumstances. The pastors play a crucial role in equipping the ministry by delegating various roles to the other leaders to enhance the utilisation of their gifts in the ministry (Nelson 2007:79).

It is clear from the research that the general feeling from the participants that other leaders should be tasked with the responsibility of equipping the ministry but should report to the senior pastors regarding their progress. During the entire process, those leaders shall work close to the pastor for the following reasons: the pastor supports the leader who has the new responsibility from the regular duties, the leader shall frequently be reporting to the pastor regarding the progress of the members as far as the ministry is concerned. The congregation will support the program once they see the identified leader working alongside the senior pastor, who is the icon of the church. The closer

relationship with the pastor shall enable the leader to administer to the needs of the congregation in the most appropriate manner because most of the members of the congregation share their concerns with the senior pastor who delegate the responsibility to the elder (Heins 2005:52).

It is evident from the research in chapter 2 that there is a general agreement that the position of this proposed leader/s is crucial for the ministry, and it should never be despised in the church. This position demands a devoted individual who is ready to equip the culture and the entire system according to the needs of the church for the success of the ministry. Mallory and Smith outline that if the person splits his schedule and loses focus in the ministry, people would not be administered to most appropriately. The director in charge of equipping ministry in the church should fully dedicate his time in the ministry for the success of the ministry. The person needs to operate in full capacity to have a thorough knowledge of the church requirements for effective action (Mallory and Smith 2001:148).

The issue of funding for the equipping program was continuously raised during the research. Participants reported that individuals responsible for equipping programs should be paid because she/he dedicates most of her/his time in the ministry because it is a crucial position that enhances the success of the ministry as far as the gospel is concerned. Essential qualities for such a leader of the equipping ministry in church were also raised by the research. Smith (2016:188) describes such a leader as having the ability to handle a series of tasks simultaneously, a person who loves others, a person who appreciates challenges and has the ability to handle criticism positively, should be a person who is ready to win souls to Christ through his gifts, he should commit himself in the core values that pertain to the ministry and should be in a position to coordinate action among the believers during a significant event in the church

The leader of the equipping ministry has the duty of increasing the number of active participants in the ministry by training them using his God-given gifts, passion and abilities (Mallory and Smith 2001:152). Continuous training is mandatory for the leader of the equipping ministry. In the process, he also trains others in various capacities within the ministry (Nelson 2007:80). The leaders commence with training on the values of equipping in their entry in the equipping ministry. The fundamental value they are taught at this stage is on how they would be effective leaders in the ministry (Mallory and Smith 2001: 242). A point for a team rather than one leader was raised by the research in chapter 2. This core equipping team have to be trained to do the task.

These teams can be based on age, gender or needs focus. The idea of the teams seems to get more support from the participants.

#### 5.5.3.3 Establish systems that support the equipping of church members

The research report pointed to the need for a pastor and church leadership to ensure there are efficient systems in place to support the equipping ministry most effectively. A proper foundation of the culture and the system is the significant aspect of the success of the ministry. A system that is established in a culture that has not been incorporated into the primary values of the equipping ministry cannot succeed (Mallory and Smith 2001:77). Each area of the ministry should have a clear description of the aspects of the ministry. The expectations of each area of the ministry should be expressed clearly and concisely.

The description of the ministry is significant because it depicts what the believers should expect, and further, it elaborates on the responsibilities of each ministry. The description is also essential because it enhances the attraction of new members to the ministry. Hence the ministry cannot be effected upon the departure of an individual (Nelson 2007: 83). The description of the ministry helps the people to identify their role in the ministry as far as the vision of the church is concerned. Most of the churches have websites where these roles have been described adequately for the clear understanding by all the members in the church. The tracking supporting system might be crucial in the equipping ministry as it plays an important role of plugging in the people in the ministry. The church can formulate a database containing the profile for the members with their gifts in a precise manner to enhance efficient plugging of such members to the ministry. The database shall capture the skills and the interests of different groups of people an aspect that enhance adequate access to such individuals by the elder in charge of equipping in the church (Mallory and Smith 2001:230).

#### 5.5.3.4 Planning and implementation

Empirical research exposed the lack of planning at the bottom of the whole program. This was the missing link in the church's equipping project. The main reason for this scenario was because church members were never involved in the first place and this rendered the program useless. There was no buy in or ownership by church members which meant that the chances of success were next to none.

Interpretive tasks stipulate that any initiatives carried out under the equipping program

has to investigate and pose the question, for whom the project is being done, and how any progress would be achieved (Gabriel, 1991:7). Everyone with a vested interest has to take part and this would strengthen the situation of the target participants. The steps that should be followed need to be both practical and real to have an impact. For instance, Swanepoel and De Beer (2015:204-206) state “that implementation should take place according to plan because it is a plan that is to be implemented.” The following is a practical example of a helpful checklist to ensure effective planning and implementation as directly quoted from the just cited co-authors:

- i. Are there any real issues that are being addressed?
- ii. Are there any tasks that have been observed and recorded? Planning means that all steps for moving forward are in place.
- iii. Are all the tasks assigned to participants who will lead others in discussions?
- iv. Are the participants aware of the important part they should play in the full scheme of things?
- v. Is the practical part of the program ordered in a way that makes it easy for implementation?
- vi. Are the planned tasks completed within the stipulated time frames?

As things stand, success is also a component that can be easily measured if there is good planning. If there is no success it means that the whole process of planning has to be done all over again. In relation to the equipping program, descriptive-empirical task has revealed that the program lacked proper planning and this had any impact on how it was rolled out.

## **5.6 THE GENERAL APPEARANCE OF THE EQUIPPING MODEL**

This section will seek to present the equipping model based on the guidelines that have been identified in the previous section 5.5 above. The equipping model consists of six main elements. These elements are building an equipping culture, building teams, building supporting systems, preparation, connecting and equipping church members by the leadership of the church in Langa. **Figure 5.1** below indicates these six elements of the equipping model.

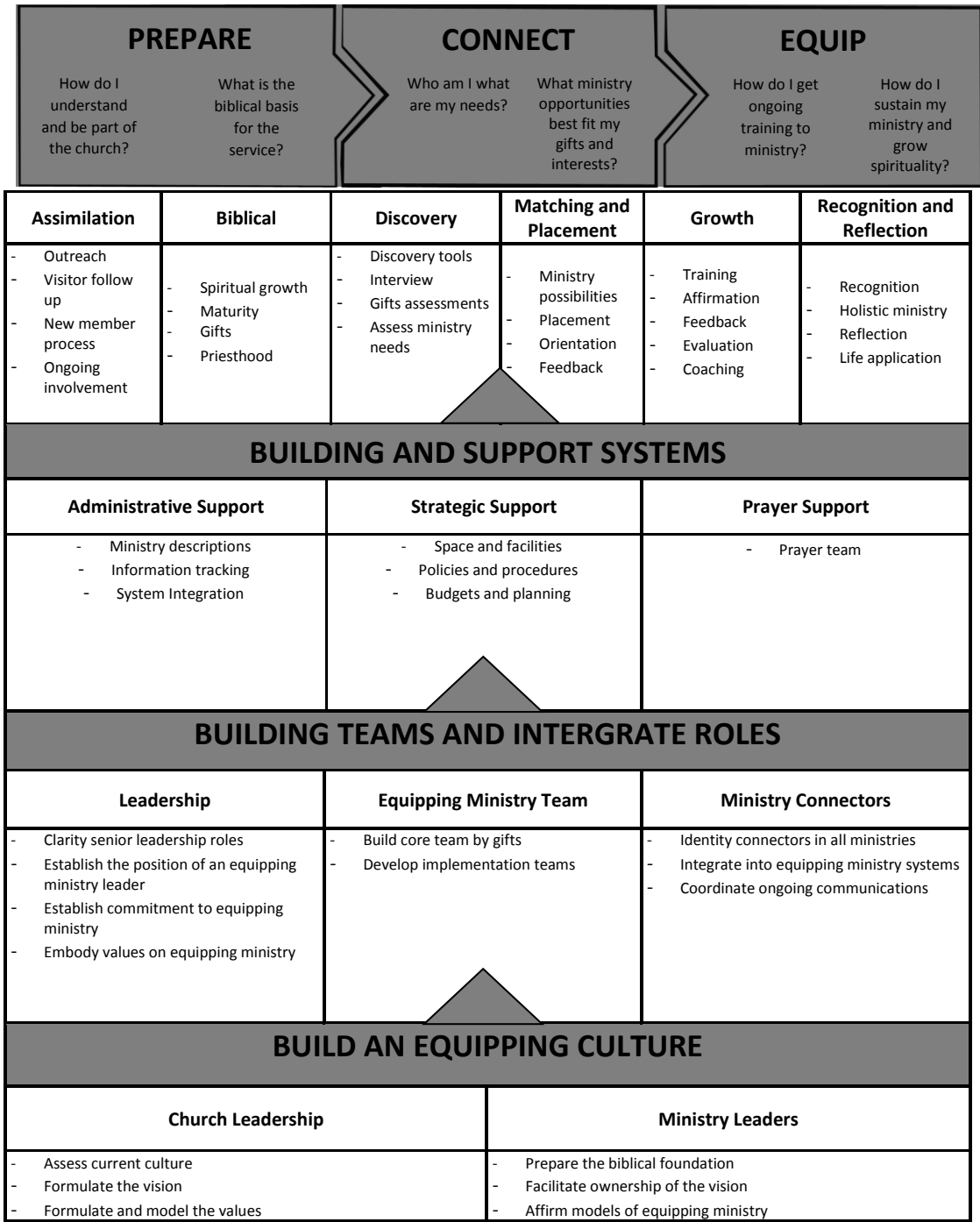


Figure 5.1

### 5.6.1 Build an Equipping culture

A culture that equips the members for the ministry forms basis of an equipping ministry. This is a crucial aspect for the success of the equipping model. Jones outlines that culture is central to the success of ideas and strategies in any organisation without which the best ideas and strategies cannot succeed (Forman, Jones and Miller 2004:30). Church leaders in Langa need to create an awareness about equipping to church members on the significance of participating in the equipping ministry.

Based from the research, the model proposes church leadership and ministry leaders as critical in influencing the culture of the church. The leadership's responsibility is:

- To analyse the current culture of the church and formulate an effective strategy for the future with the desired results.
- To formulate a vision that speaks to equipping of the saints.
- To formulate and model values that enforces a new equipping culture and incorporates the desired values in the new culture.

Other ministry leaders in the church also have a role to play in influencing the church towards an equipping culture. Because they lead particular ministries within the church, their role would be:

- Prepare the biblical foundation for equipping in their ministries. All the members of the church should be involved in the equipping ministry by being grounded in the biblical concepts regarding the ministry.
- Facilitate ownership of the vision by the church
- Affirm models of equipping ministry

The church leaders should make use of their gifts for the entire process.

### 5.6.2 Build Teams and Integrate Roles

This team is crucial in the preparation and equipping of the people for the ministry under the guidance of the leader of the equipping ministry. The team is tasked with the responsibility of putting the systems in place for the success of the ministry. This team should be active and should play a role in the development and maintenance of various records in the church for the ministry. They also interview the believers who aspire to join several ministries to ensure the ministries are filled with competent individuals who shall enhance the success of the ministry. They form the committee that leads to

various functions in the church, especially during special events. They also appreciate the leaders who have served effectively in their positions in the ministry (Mallory and Smith 2001:210). This ministry should be equipped with the individuals who are talented to perform effectively for the achievement of the desired objectives. The equipping ministry aims to develop individuals with skills and gifts for the success of the ministry (Mallory and Smith 2001:210).

All the members of the team are accountable for each other by ensuring that an efficient team development and equipment occurs (Nelson 2007:126). The connectors of the ministry usually coordinate communication between the core members of the team and other teams within the church. The ministry connectors play a crucial role in the communication of the vision and values for the equipping process to the new members of the church. They welcome the new individuals to the church and make them feel at home. They offer orientation and training to the new individuals in the church to enable them to fit effectively in the church.

The most crucial aspect that enhances the success of the equipping ministry is the ability to build and maintain positive relationships between the team for the equipping ministry and the teams that coordinate various programs in the church. These relationships can effectively be built if there is a clear comprehension of the vision and values of the equipping ministry by both teams in the church. In the church, all the ministries in the church are usually led by a group of people who are committed in the church. This is crucial for the success of the ministry because the vision of the church is usually incorporated in all the church programs (Mallory and Smith 2001:214). Nelson describes the ministry connectors as the element that sticks the church together as described in Ephesians chapter 4. With an increased number of people in the church, communication becomes quite a challenge. Hence, there is a need for more connectors for the success of the ministry. The equipping team should work hand in hand with the pastor of the church.

### 5.6.3 Build Support System

When a church functions, as pictured in **Figure 5.1** (A model of equipping church) support systems are crucial to make it effective. The transition from the current models used in Langa churches to the suggested equipping model would require major adjustments. Making sure that the systems are in place to support the equipping task is one of the responsibilities of the leadership of the church particularly the pastor of the

church. Having the equipping culture but no system will not assist the success of the program.

**Administrative Support-** One very important piece is making sure an equipping ministry succeeds is administrative support. Ministry expectations need to be made clear for those in leadership and those running programs or ministries. When expectations are spelled out and clear, commitment is easier to measure. These can be captured in Ministry descriptions. This is beneficial for several reasons. When done well, “ministry descriptions communicate the expectations and responsibilities of each ministry to those invited to participate in them. They also help ministries not fall through the cracks when someone leaves the ministry. Ministry descriptions help keep the system streamlined. Ministry descriptions help get the right people in the right place at the right time for the right reasons – matching the gifts of the congregation members with the needs of the church”.

Ministry descriptions assist church members recognize where and how they fit into the church’s vision. These can be available to every member via all communication methods of the church. Ensuring the tracking systems of the church are effective is also important. Through it members of the church who have different gifts can be plugged into relevant ministry. Develop a database of members indicating their skills and gifts as an ongoing exercise.

**Strategic Support-** Without the support of those who occupy strategic positions, equipping task cannot succeed. Equipping programs need space and facilities support. The church policies and procedures need to be adjusted accordingly to support the new vision of equipping by the church leadership. This must be supported by necessary financial support in the form of budgeting.

**Prayer Support-** Apostle Paul prayed and urged the church to continue in prayer (Ephesians 1:15-17) because is essential to success of any engagement by church.

#### 5.6.4 Preparation

This is the first stage of assimilating people to church, and in the process, people with the capability to serve can be identified. This aspect involves enlightening the new believers regarding all the facts about the church. In the process, the church leaders get to understand much about them and elaborate them about the significance of using their gifts in serving God through spreading the gospel (Mallory and Smith 2001:244). There are two significant aspects of the preparation of the members for the equipping ministry.

They should be assimilated to the church and enlightened on the foundations of the bible. People are prepared for the ministry through had been incorporated into the church culture. The bible classes should be formulated to teach the new members various significant aspects of the scriptures as far as the ministry is concerned. This enables people to identify their gifts and participate effectively in the ministry.

#### 5.6.5 Connection

Many people have the feeling of the need to serve others in the church, but they are usually held down by their experience in life. There is usually a strong connection between them and things that might have been said about them some years back. This makes them have low self-esteem to the level of feeling unfit to serve the Lord. People might also fail to serve because of limited information about their talents and gifts. This makes it quite difficult for them in their decision on the part of the service they would actively participate. The church should formulate various strategies to match the peoples' skills with their ability in service for the success of the gospel (Warren 1995:72).

The connection enables people to know that they have specific gifts and talents for the success of the ministry. After the people identify their gifts and abilities, they are placed accordingly where they are suitable for service in the church. The first aspect of connection is to discover people who might be potential for the specific service in the church. The equipping ministry plays a crucial role in the identification of the gifts possessed by the members after which the potential members are interviewed for gifts assessment (Mallory and Smith 2001:260). This interview is crucial because it enhances the development of team relationships. Through the interview, the church discovers the history of the person in matters of faith and formulates an effective strategy of administering to the person. The placement interview is also used to ascertain whether the person has ever been involved in any ministry earlier to ascertain to the specific role he might succeed in ministry.

#### 5.6.6 Equipping

This is the last crucial aspect of the equipping system. This aspect is characterised by the commitment of the believers in service. The members are trained, affirmed, evaluated and given feedback about their progress. The process entails the continuous development through opportunities which are assigned to those who are being equipped. The continuous development may need to take a form of coaching (hand

holding process) which is part of the aspect of growth in the equipping ministry. Ongoing reflection by members on their experience in the ministry must be encouraged, from which the church leadership can establish the gaps in the program. The members should always be recognised for their wonderful works in the community as they apply the knowledge acquired from equipping ministry.

#### **5.6.6.1 The pros and cons of the equipping ministry.**

##### 5.6.6.1.1 The Pros

The equipping ministry enables the member to discover their spiritual gifts and commit themselves in the ministry because individuals who know their spiritual gifts will tend to utilise them effectively in the ministry (Bugbee 2005:40). He elaborates that people can be engaged more in the area they know quite well that their gifts are required. The equipping ministry is crucial for the members because they become connected and equipped for the service after discovering their spiritual gifts.

##### 5.6.6.1.2 The Cons

The equipping ministry changes the perception of the church towards the ministry. This is because it focuses on changing most of the cultures in the church. This is a long-term process due to the resistance to change by some of the believers who might have adopted a particular way of worship (Nelson 2007:70). Nelson outlines that people might have resistance to change for various reasons. The change might be a break from the usual routine that might have been comfortable for them, and they might have a feeling of loss of control on various aspects when a new culture is introduced in church. Nelson suggests that the members should pray for the leadership of the church as it serves the members amidst the tension. Prayer is crucial to soften the heart of those who might be resisting the change to have a clear view of the vision the church has for the members.

Most of the members in the church find themselves in the neutral zone amidst the introduction of the new culture. This is because some members find it challenging to decide whether to adhere to the new culture or stick to the old culture (Mallory and Smith 2001:221). The church leaders should work closely with the new entrants into the ministry and guide them on how to handle the efficient way of engaging the believers in the ministry.

The leadership should also ensure that the new culture and system are well-balanced, which is a challenge. Once the culture exceeds the system, the believers shall focus on

the prospects but forget the action where they need to be involved in the ministry.

## **5.7 CONCLUSION**

The main reason for this chapter was the formulation of guidelines and model that can show how the church may improve and run program on equipping the communities. This included coming up with three overarching tasks which in turn resulted in themes that will improve equipping of church members by church leadership. The process involved carrying out a synthesis of all the three preceding tasks in this research. The outcome of the process was classified into different themes which formed part of the overall guidelines.

This study makes a contribution to practical theological discourse in that it provides a perspective on how the church can perform an effective equipping task that consists of a good understanding of biblical mandate through the suggested equipping model. It provides guidelines on how to engage the church members in a responsible and organised process that will equip them to uplift their community. In this regard, the study supports the view, referred to in chapter two, that the church leadership has a significant role to play in equipping church members for the uplifting of communities.

The next and last chapter will deal with the summary, limitations, and recommendations for further reading pertaining to the topic of this study.

## **CHAPTER 6**

### **SUMMARY, RECOMMENDATIONS, AND CONCLUSIONS**

#### **6.1 Introduction**

This is the final chapter that concludes this study. The chapter sums up the arguments and gives insight on whether the purpose and object of the study have been realised as set out at the beginning (Coughlan et al., 2007). The conclusion summarises the study in terms of the findings that came out of the study and whether these confirm the initial hypotheses or not, and also give a brief outline of recommendations, limitations and areas that might still need to be explored further through more research.

#### **6.2 Summary and Evaluation**

This dissertation gives an overview of God's mandate to the church to equip His people in order to be effective in a community they find themselves. It highlights God's work in and through certain individuals and churches for the accomplishment of this purpose.

In Old Testament times, God worked through Abraham to equip those who were around him based on faith (Gen 12:1-3; Rom 4:4). Later, Moses was called to lead God's people out of bondage in Egypt and to establish them as a people set apart as a worshipping community (Exod 3:10-12). Again, Moses equipped those around him.

The New Testament reveals Jesus equipping his disciples (Luke 2:51; Matt 3:13). He chose twelve disciples "to be with Him" (Mark 3:13), equipped them and emphasized the importance of community by sending His disciples out two by two (Luke 10:1) after equipping them. He focused on the small group as the training ground where He would especially be present, equip them for effectiveness in the community.

After the coming of the Holy Spirit at Pentecost, the church was birthed, was characterized by a continual practice of equipping each other (Acts 2:42-47). The early believers also impacted the community, brother accompanying brother (Acts 3:1).

The Apostle Paul followed the example of Christ and the early church by equipping members in community. He not only took a fellow worker with him on his missionary trips but worked the cities by developing missionary teams of men and women for prayer, support, counsel, and encouragement (Acts 13:2-3; 18:1-3).

God has continued to pursue His plan of restoring communities of faith. He raised up reformers, scholarly, fearless men and women who rediscovered long-neglected truths which once again influenced church organizational structures and even church buildings.

A summary of chapters

**Chapter 1:** In this chapter, the researcher stated the research aim of the study was to ascertain the effectiveness of equipping by church leadership in Langa churches. In this regard, the research topic was introduced and a problem statement established. A background of the research was done. The researcher gave a profile of the Langa area in relation to its population, state of the church and general conditions of the area. Other aspects of the study like the purpose of the study were dealt with.

The research question was: How effective is Langa church leaders in the equipping of their local church to have an upliftment of their communities?

The research question was subdivided into the following parts for a deeper and thorough insight:

- What does the current practice in Langa church community in relation to equipping entail, in respect of a descriptive empirical investigation?
- What does interpretive research say concerning the equipping of church communities?
- What elements from Scripture can be a normative guide to the church's equipping task?
- What type of interventions will improve the efficiency address the of the church's equipping program through critical reflection of the pragmatic task?

Osmer's (2008) research theory is premised on 4 main roles of pragmatic theological interpretation which was carefully selected specifically for this study as it seeks to resolve the interpretation of theology within the confines of the research question. According to Osmer (2008:31, 83, 139, 179) these four tasks are "descriptive- empirical, interpretive, normative, and pragmatic."

The aim of the study that guided the researcher was stated as:

The aim of the study is to ascertain the church leader's effectiveness to equip Langa's church to have an upliftment of their communities.

The research objectives of this study were as follows:

- i. To comprehend current church practice in Langa community in relation to equipping as a result of a descriptive empirical investigation.
- ii. To determine what interpretive research reveals about equipping of church communities by local churches.
- iii. To have an understanding, from Scripture, of the elements that can be established the principles that can be as standards of the equipping task of the church.
- iv. To design certain models out of a careful analysis of the pragmatic task to be used in the equipping task.

The following part will briefly discuss whether these objectives were achieved.

**Chapter 2:** This Chapter looked into the descriptive analysis in relation to the Langa Church leadership equipping role. A thorough discussion of all the key components of the research process was conducted and this covered the research design, methods, and the research outcome. The list of research participants was drawn from the church leadership with 15 years of experience or more in the equipping task.

The data used in the research was gathered by the researcher and his preferred method was qualitative which meant the researcher conducted unstructured interviews with participants with open ended questions. These interviews were only conducted after the consent of all the participants was sought and obtained. An independent coder was hired to do the analysis of the data in the spirit of maintaining the credibility of the study process and to avoid bias. The general and overall impression from the interviews was that the equipping task of the church had largely been ineffective.

**Chapter 3:** Analysis of the interpretive task in relation to the equipping task of the church leadership in Langa was covered in this chapter. The most important part in changing communities for the better is to employ a multi-faceted approach to deal with all the issues affecting people, because they vary from household to household. A one size fits all approach will not work, so it is therefore imperative to tailor make solutions as the process advances.

After applying classical theories like modernisation, in responding to the issues bedevilling the Langa community, it became apparent that these do not work in these settings. It becomes paramount therefore, to craft local interventions which speak to the

local conditions.

A cursory glance at the literature review, shows that the main elements of community development include identification of the community's needs, designing suitable interventions that are sustainable and then equip the community right from the grassroots going up.

Existing research also supports the notion of participatory approaches when it comes to equipping communities. Members of the community should be the fulcrum of any efforts towards upliftment and advancement. In line with this perspective, this study also encourages the employment of participatory development if the church is to realise any semblance of success in their endeavours.

**Chapter 4:** This chapter looked into the usual task of practical theological interpretation in relation to the impact of the leadership of the church in their equipping task. Under theological interpretation, the exegesis of Ephesians 4:11-16 was done as the guiding Scripture for this research.

**Chapter 5:** in this chapter, the practical task in relation to the leadership of Langa Church equipping task was investigated. The process entailed the creation of the follow up descriptive- empirical, interpretive, and normative tasks in an attempt to come up with a guiding framework for the equipping model.

### **6.3 Limitations**

As is the norm with any research study, there are certain limitations that are encountered in the course of conducting research.

**Time and inadequate financial resources-** The issues of time and little finance posed a real challenge in the course of my studies. Getting participants in an interview venue proved to be a nightmare. One had to provide financial assistance to all of them to come and in some instances had to do this more than once to one person. This constraint contributed to the time it took to collect data.

- **Resistance to Participate in Interviews-** The gathering of data was hampered by some of the participants who refused to divulge certain key details that were integral to the whole study project. This was mainly driven by two main reasons which were as follows: Firstly, the study was the first of its kind to be carried out in the area and this brought issues of trust among community members. They felt

quite uncomfortable for them to discuss certain issues about their church with a total stranger. It took great effort for the researcher to prove beyond doubt that he was not gathering information for sinister motives. Secondly, the fact that the researcher is also a pastor in the same area was seen as intrusion by a competitor, who is prying in order to gain a certain advantage over fellow pastors in the area.

- **Availability of Participants-** Langa has many churches but few are more than fifteen (15) years in the area. As such, the pool to choose from is smaller and therefore limiting. It is, therefore, not known what the views of those who are doing ministry in Langa but are less experienced than that which was required for the study would have been had they taken part as well.
- **Representation of Participants-** Langa has only less than twenty (20) female pastors and of those only five have been pastoring for more than fifteen years. Therefore, all of them were interviewed. Female pastors are still a cultural issue in Langa. The researcher depended on the views of this small number of female pastors to balance the research process. Little is known at the moment what the outcome of the research would have been if there were more women participants.
- **Lack of relevant Literature specific to the Area of Study-** The fact that no similar research was conducted in Langa meant that there was no information in secondary literature pertaining to the area. This meant that the researcher had to rely on similar research done elsewhere and then draw parallels. The researcher also had to depend on the data he personally collected from the participants selected for the study.

It is the author's conviction that these disadvantages have in their own way negatively impacted the outcome of this study.

#### **6.4 Recommendations**

Christian church is centered in the personal presence of Christ; therefore, Christ must live in the heart of each member of the church is to experience the community of oneness that He envisioned for it. The closer people get to Him, the closer they are to each other. Christ must be the beginning, the middle, and the end of all equipping efforts. With that assumption, the following recommendations are made:

1. The church at every level, must commit itself to the primary task of equipping members.

2. Equipping disciples should be seen as an intentional process that does not end with baptism. It must be carefully planned to lead the new member to whole hearted involvement in the community of the church and in ministry.
3. Colleges, seminaries, and pastors' meetings should be structured for community. Pastors must experience true community before they can nurture genuine community in their churches.
4. Pastors should establish a leadership team in the church where equipping in community can be experienced. From this model group, other groups will develop.
5. Equipping should be done for the benefit of the community where members live and accepted and, therefore, they will know that their contributions are welcome.
6. Every church should have a leader responsible for equipping of members. The system should include spiritual-gift assessment, matching persons with task, training and performing ministry, affirmation and recognition, and evaluation. Planning must be an ongoing activity and a major concern of the church leadership which is responsible to provide ministry and nurturing opportunities.
7. More emphasis should be placed on building friendships within the church. This can be done by teaching relationship-building concepts and listening skills.
8. Equipping should focus on small-group dynamics and on-the-job training for various ministries.
9. Equipping in a church should receive support from the pastor of the church and his entire leadership for it to succeed.
10. A variety of small-group options should be a part of every church. Since ministry and member equipping take place naturally in small groups, every member should be encouraged to take an active part in a small group.

## **6.5 Implications for Further Research**

The researcher would like to put it out there that this research is not in any way all encompassing. There are still a number of issues that need to be covered that unfortunately were out of the scope of this study. These include the following:

- i. Biblical understanding of the role of the church leadership in equipping the saints for the uplifting of their communities.
- ii. The role of the church in uplifting community.
- iii. How to get the Church committed in equipping?

## 6.6 Concluding Remarks

The book of Revelation declares that before Jesus comes a second time, His church, the bride of Christ, will unite in sharing the gospel invitation (Rev 22:17). Herein is envisioned a people filled with the Spirit of God and totally involved in extending the invitation for others to come and drink of the “water of life.” The text states that the one who hears is also to say “come.” In other words, people will not only come to Christ but will, in turn, bring others to Him. For this prophecy to be fulfilled, a renewed emphasis must be placed on spiritual gifts, the priesthood of all believers, and the necessity of equipping church members in community.

Equipping is an idea that affects every aspect of religious, social, economic and political life. This means that there are varying explanations of existing concepts from the views of each group. Each group also have it in their own interpretations that they now fully understand the etymology of this common subject. On the contrary, it is clear that despite the primacy of this subject, there is no overarching etymology that can be used as a common frame of reference for all. The author of this study has a passion in understanding equipping by church for the upliftment of the community. The varying perspectives of the subject became a worrying and unsettling point. The main driver of the varying views, opinions and perspectives was the lack of consensus on such an important subject. As different etymologies of equipping came to the fore, the researcher became concerned with the nature of effect this could have on the accurate interpretations of biblical themes, especially if these other themes depended on the proper etymology of equipping for their proper conceptualisation. There was no universal meaning of what the equipping program was and this forced the researcher to explore new theoretical frameworks in order to bridge the gap created by orthodox and orthopraxis theologies. It was envisaged that such a framework would avail a new definition and an implementation of equipping that was biblically sound and relevant contemporarily. The author is satisfied that this study has in principle acknowledge that the equipping of the saints by the leadership of the church is not just a choice but a must. The author is equally satisfied that this framework transcends all areas and denominations and gives the opportunity for contextualization to achieve the best outcome.

This study has analysed the impact and influence of the leadership of the Langa church in their equipping task in the last fifteen or more years. The research outcomes showed that the church leaders equipping task had not realised the desired results. There is an

urgent need to develop a Biblical equipping model for the church in Langa. Considering the outcomes of the research, the author proposed a pragmatic guiding framework for the implementation of the equipping model by the leadership of the Langa church for the upliftment of the community.

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