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***IMAGO DEI*
AND ITS SIGNIFICANCE FOR PASTORAL
LEADERSHIP EFFECTIVENESS IN A GLOBAL
SOCIETY**

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ABSTRACT

In recent years, Pastoral leadership has been in crisis as a result of globalisation and its far reaching effects. Added to this is the stereotypical, social image of the word 'pastor' and what it takes to be considered successful in ministry. Related to these factors, the key problem that stands out in this research is that pastoral ministry has been governed by success and of the wrong kind: consumerism and relevance.

The objective of this research is to examine the concept of pastoral ministry effectiveness. New Testament texts, and not excluding contributions from the Old Testament, indicate models of pastoral ministry that support the need to redefine and refine our understanding of pastoral leadership effectiveness in ministry in the face of globalisation.

In order to accomplish this study, the central theological argument was that pastoral ministry is most effective in a global society when it is rooted in the *Imago Dei*. The questions raised are:

- What is the doctrine of the *Imago Dei*?
- What role might it play in a concept of pastoral effectiveness now?

The importance of the Christian faith and core beliefs cannot be ignored, in particular that we are created in the Image of God. On the fundamental basis of Christ's events it is argued that unless pastors internalise the teachings and examples of *Imago Christi* by the works of the Holy Spirit *in continua*, pastoral ministry is not only ineffective but is also a misrepresentation of the theological aspect and also, a distortion of the historical literature of humankind. A precise meaning is sorely needed of what it is to be successful as a pastor, of the limits of human capacity and of the fallen nature and redeemed status of humankind. On this topic, it is posited that the pastor who is set apart by God to shepherd His sheep according to what Jesus Christ has shown and done, is a proper and superior measure of whether Christ incarnate in us correctly characterises the successful and effective pastor. That pastoral conviction and action is essential to true discipleship to God is exemplified through a description of Paul the pastor-apostle. This essence of true discipleship emerges after examination of linguistic

material available on the subject; for example, lexicon, commentaries, theological dictionaries and the theological methodology employed.

Without denying the advantages brought to human living, the negative impact of globalisation and of pastoral thought and actions are discussed. Investigation into certain of the current practices of pastors and of what has confused and distorted humankind made in the *Imago Dei* indicates that the assumptions of this thesis are apt. Recommendations are provided to explain the transformation and reformation changes required to counter the potential danger inherent in the corruption of mankind made in the Image of God.

Equally significant is the idea that it is the generous sharing of God in Christ and the power of the Spirit in His ministry to the world that form the highly valuable aspects of Pentecost and revival times, not the disciple's effort. Finding is achieved by revisiting these times and by analysis of the literary contributions employed in these two events: Pentecost and revival times. The resultant contributions are integrated into the ongoing development of the Central Theoretical Argument in order to indicate that pastoral ministry effectiveness and success are dependent on the works of the Spirit *in continua*.

Furthermore, examination is undertaken of the concepts and models of contemporary scholars who have contributed to the idea of the final restoration of the church and believers and to the idea of the 'very good' of humankind being created in the Image of God and for the glory of Jesus Christ. The ultimate, God's reign and our acknowledgement that our chief purpose is to glorify our Creator, imply our understanding of the nature of pastoral effectiveness in globalisation.

The inquiry concludes with the assertion that Jesus Christ, incarnate in us, effects successful ministry and that this is how we become promising pastors who will globalise and become globalising Images of Christ in a rapidly changing world. Findings in this research are considered within the framework of a fresh and comprehensive formulation of pastoral ministry. A concise model is presented in the unique proposal of this research: pastoral ministry is most effective when rooted in the *Imago Dei*.

Key words:

Effectiveness, Globalisation, *Imago Dei*, Leadership, Pastoral, 'Presbuteros'

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1.0 CHAPTER ONE: INTRODUCTION

The concept of leadership has been heavily debated in recent times. One of the consequences of such deliberations has been the emergence, convergence or clarification of 'leadership' with its associated terms. These terms were designed to provide a clearer understanding of the comprehensive nature of leadership in the Post-industrial era (see Gangel, 1991; Maxwell, 1995, 2003; Stott, 2002a; Sweet, 2005; Warren, 1995 and 2002). The capacity to lead in Christian definition is the gift that comes from the Holy Spirit (Bennet, 2004:120). Therefore, the quality and success of leadership lies in the Giver, the One Creator and not humanity on its own (Halcomb *et al*, 2003:22).

The world we live in is rapidly changing. As the process of globalisation enters the 21st Century the emphasis on how leaders strategise is becoming more acute. Whether the pastor/leader can offer a theological response to its contextual challenges is a Christian responsibility.

Certain signs identify globalisation: nations becoming increasingly interdependent; a more integrated society emerges due to migration of people; technological developments, technique and economic/political movements affect the behaviours of societies (Schuurman, 1997:6; Shaw, 2005:5; Lotter, 2007:2). Thus, the concept of a single global society is a paradox. It has been argued that global social integration, to the point that it becomes a single society with a single political-economic ideology and a single language is not only extremely problematic but also unachievable (Garten, 2004:82-83; Shaw, 2005:4). Giddens (2002:10) asserts, "globalisation is political, technological and cultural as well as economic, and that globalisation is not incidental to our lives today. It is a shift in our very life circumstances. It is the way we live..." (Giddens, 2002:19).

Toffler (1991:333), much earlier, argues that similarly globalisation is not the same as homogeneity. "Instead of a single global village, as forecast by Marshall McLuhan, the late Canadian media theorist, we are likely to see a multiplicity of quite different villages, all wired into the new media system, but all straining to retain and enhance their cultural, ethnic, national, or political individuality". It is then not surprising that

churches are going through the same process, using secular methods to define their culture and individual – religious ideas (Warren, 1995: 219,225).

There has been a crisis in pastoral ministry in recent decades, because of globalisation. One of the difficulties and it is a crisis that is noted (London Jr. & Wiseman, 2003:26), is the apparent stereotypical social image conveyed by the word ‘pastor’: that to be successful is to be “like the pastors of mega-churches”. The image of just being a shepherd cannot sustain the church, as would a pastor who survives the odds of today’s social demands by describing himself, in real business sense, as a “PastorPreneur” (The Economist, 2005:1) – more of this in Chapter Three. Linked to this, and compounding the problem, is the sad state of affairs that many pastors fail to live up to the expectations presented by such an image. Legitimate qualitative characteristics like care and concern are often replaced by what can only be described as the numbers game. In other words, spiritual growth – both personal and corporate – becomes secondary to numerical growth as a token of divine favour (Chadwick, 2001:27). Instead of remaining faithful to the revealed will of God through Scripture, the church agenda is motivated by a kind of religious consumerism (Bruce, 2004:69).

Already, churches in Malaysia are feeling this phenomenon (religious consumption) in pastoral/Christian ministry. For example, the wholesale integration of secular leadership policies into the Christian domain has raised some disturbing issues (Guinness, 2005:60). Success stories of pastors are measured in terms of local/national/international celebrity status, rather in shepherding the flock. Others are attracted to the perceived status and fame of ‘celebrity’, instead of a sense of divine vocation/gifting – the lament of a senior pastor of one of the Malaysian churches. This indicates that people are convinced that these are the strategies by which their pastor/church can also succeed. Ulstein (1993:79) and London Jr. and Wiseman (2003:26-29), in their study of the ministry of pastors, warn of the pitfalls of such assumptions.

It is my contention that to regard people as commodities of strategic expedience is both offensive to them personally and insulting to the Image of God in them (Genesis 1:26, 27). As Bruce (2004:108,109) cautions - pride, arrogance, and conceit can consume eminent evangelists who can become vain and think that nothing can go wrong with them who are devoted to God and mightily used by Him. The identity of the pastor can be misconstrued and those pastors who are not accelerating can be despised by being

classified as unsuccessful ministers. Bruce continues to posit that this theory of 'success' and of usefulness in ministry is antithetical to the teaching of Christ as Matthew 7:22 suggests.

Another problem concerns relevance. In an interview, Guinness (2003:1, 2) – renowned international speaker and analyst of faith and culture - cautions on what he calls “the idolatry of relevance” and how “our view of time shapes our lives”. In other words, the hunger to be relevant leads us to an obsession to be always current and trendy because we think ‘the latest is the greatest’; and he reminds us that the Gospel is always truly relevant. In contrast to such vanity of success, Jesus Christ’s measure of effectiveness and success is declared in Matthew 7:22: that Christians should practise watchfulness and self-examination (Bruce, 2004:109).

Pastoral leadership is anchored in true worship to the One and only God and rooted in the *Imago Dei*, for they are made in His Image (Genesis 1:26, 27). It is described as “most distinctive” in the Old Testament (Deuteronomy 6:5) and according to Luke (10:27) in the New Testament is said by Jesus Christ (Clements, 1993:8). As redeemed and belonging to Him, their attitude must derive from their thoughts, their hearts and their desire to commune with God their Creator. Therefore, the acid test of pastoral effectiveness in dealing with the negative impact of globalisation is implicated in Romans 12:2 (NIV). Here Paul warns, “Do not be conformed any longer to the pattern of this world, but be transformed by the renewing of the mind, Then you will be able to test and approve what God’s will is – his good and perfect will” – a “thoroughly spiritual affair” (Wolters, 2005:35). The dangers of consumerism and success, including the wrong kind of success, and how relevance has shaped the ministry of pastors will be examined in Chapter Three.

The main problem in all this is that pastoral ministry has become largely governed by success, consumerism and relevance (Healy, 2005:7). There has been a serious neglect of theological issues in ministry and particularly of the concept of the Image of God by people who are ministered to. There have been different ideas across the centuries of what the Image of God is. In defining mankind, Erickson (1994: 475- 517) discusses different views of the Image of God and contributes his own perceptions. In Erickson’s work, he investigates this doctrine of creation and human beginning and its implication in relation to the views of respected scholars: Barth, Brunner, Augustine of Hippo, the

medieval thinker Thomas Aquinas and the reformer Calvin, to name a few. In their quest, they have engaged with and developed ideas as to what it means to be in the Image of God. He (Erickson) cites that some scholars have seen its manifestation in mankind's capacity for rational reflection, or in creativity, or exercise dominion, or in making community – an approach in relation to who he is.

In this thesis, the 'Image of God' or *Imago Dei* refers not only to the latter – that is, the capacity of mankind to relate to each other in community – but also, to God's intention: why mankind is created? What does the Bible phrase 'in the image of God and likeness' (Genesis 1:26, 27) say about mankind and their destiny that remains absolutely relevant today and for the years ahead? A theological praxis of 'made in the Image of God' and its significance will be examined in Chapter Two. The study attempts also to establish the significance of Jesus Christ's – *Imago Christi*'s pastoral ministry effectiveness: what it means 'to be a good minister' (Zodhiates, 1993: 479; Stott, 1994: 323, 324; Wolters, 2005:49). Chapter Four provides a deeper insight to further support this theological position.

Further concerns would be the relevance of the amazing works and power of the Holy Spirit *in continua* to this thesis, which is explored in Chapter Five. In Chapter 6, literature on pastoral ministry - in relation to the historical events of Christ and the relevance of the final fulfilment of the restoration of mankind – is examined in the context of this thesis.

The central research question of this work therefore is: "Could pastoral ministry be more effective in a global society if it were rooted in the idea that human beings are created in the Image of God? And can a model be formulated for such a view of ministry?"

The questions that naturally arise from this problem are:

- What is the doctrine of the *Imago Dei*? How has this been understood in Christian history and theology and what role might it play in a concept of pastoral leadership effectiveness now?
- What are the characteristics of globalisation and the current contextual challenges and what contemporary models might be used in ministry in a global society?

- What clues does the New Testament provide regarding pastoral ministry leadership and also, through Jesus Christ's leadership and Paul's strategy within a global society?
- What is the relevance of revival movements and biblical Pentecost to pastoral effectiveness in a global society today?
- What recent literature has been written on the subject that is relevant to the main problem of this thesis and what can be drawn from that literature in terms of pastoral aim?
- What are the practical outcomes of a model of pastoral leadership effectiveness based on the understanding of the *Imago Dei*?

The aim of this thesis is two - fold: first, to argue that pastoral ministry is most effective when it is rooted in the doctrine of the *Imago Dei*; and second, to formulate a comprehensive model for pastoral effectiveness in a global society within contemporary culture, rooted in the doctrine of the *Imago Dei*.

The objectives of this study must be seen in their relationship to the aim. In so doing, I intend to approach the subject in the following manner:

- to provide an overview of the history and the meaning of the idea that human beings are made in the Image of God.
- to show how issues can be addressed and to identify the different formulations which arise from the contemporary situation of globalisation.
- to research New Testament texts that indicate models of ministry, in particular those related to Jesus Christ and Paul the pastor- apostle;
- to assess the contributions of biblical Pentecost (Acts2) and of revival movements (Azusa Street) to a concept of pastoral effectiveness;
- to explore the contribution of scholarship and its relevance to pastoral effectiveness rooted in the doctrine of the *Imago Dei* in the theology of God's kingdom vision e.g. Malphurs Aubrey, 1999; Ekstrom, Bertil 2003; Tidball Derek 2003; Bruce A.B. 2004.
- To formulate a model for pastoral leadership effectiveness in a global society within contemporary culture based on the Image of God.

The central theological argument of this thesis is that pastoral ministry is most effective in a global society when it is rooted in the *Imago Dei*.

This theological study will employ: linguistic and textual research of appropriate material (eg lexicons, commentaries and theological dictionaries); a critique of comparative practical methods; an analysis of literary and historical material; and an evaluation of the relevance of practical effects in relation to where the writer's ministry is currently focused.

This study will be approached from within the Arminian Covenant theological tradition – the Reformed World, Calvin's perspective, and Wesleyan and Keswick models of sanctification (Vandrunen, 2007; Sawyer, 2007; Link, 2007) and the Pentecostal Perspective (Chan, 2000; Cox, 2001; Edwards, 2001,) for example. Through use of the above methods, the writer will attempt to avoid bias.

Throughout this thesis the gender 'he' is used to represent both genders. The researcher recognises that the status of both genders is equal in God's creation of mankind/humankind and has used 'he' for consistency with no intention of demeaning the feminine gender. Also, when the word 'writer' is mentioned it represents the researcher of this thesis.

2.0 CHAPTER TWO: THE DOCTRINE OF IMAGO DEI

2.1 INTRODUCTION

Christians believe that Mankind is made in the Image of God: “Then God said, ‘Let us make man in our image’ ” (Genesis 1:26, 27). Mankind chose to transgress against the Creator soon after. God in His graciousness, mercy and loving kindness gave His Son to atone for our sins, as inscribed in the Bible (John 3:16; 1 Corinthians 5:7; Romans 3:25, 5: 8,9; Galatians 3:13), which means knowledge of Christ and dwelling in Him as the authentic expression of His image - in which their value and dignity lies - is significantly important. It signifies that all Christians should be aware of this, especially pastors who lead His people. The Bible (NIV) records David, as psalmist and pastor, in his conscious exaltation of this specific act of God in his hymnal and they too must join him: “I praise you because I am fearfully and wonderfully made... I know that full well” (Psalm 139:14). Here it is, indeed a profound testimony of God; what Karkkainen (2004: 16) informs Christians is the Hebraic theological understanding of Israel’s God, which they now embrace: “God is known by what God does ... and God is remembered as having a definable, discernible character by those whom God has met”.

2.1.1 The Purpose of this Chapter

Through the study of the doctrine of the *Imago Dei*, the main concern in this chapter is to identify its significance for effective pastoral ministry. The emphasis will be on the meaning of “in the image of God” and in/after/according to “his likeness” (Genesis 1:26).

- First, Creation theology will set the background for the systematic import and biblical evidence that implicates the doctrine of the *Imago Dei*.
- Second, exegesis of Genesis 1:26 (“made man in our image, in our likeness”) will draw out the biblical support and the meaning of created “in the image of God” (Genesis 1:27).
- This is followed by examining key theological models regarding the *Imago Dei* that have emerged during the history of the church; and identifying and explaining the issues behind these models.
- Finally, providing a theological praxis of “made in the image of God” and its significance in the context of pastoral ministry.

2.1.2 God and Humanity

Christians believe that Creator - creation is true, as pronounced by God, and they are confident about His continuous relationship with mankind (Genesis 3:8, Genesis 12:1-3, Exodus 24:12, Luke 6:11-19; Jeremiah 24:7; 2 Corinthians 6:16). Moreover, that He created mankind Himself strongly indicates that He has a defined interest in His creation. The pastor who is called and who is made in His image must not only control his earthly desires (that which corrupts creation), but also once again re-visit, understand and apply Genesis 1:26, 27 to be truly, biblically faithful. It is God's way of laying emphasis on humanity as it should be. In Psalm 8 we read: "What is man..." informing us of mankind's longing-ness to understand God's divine purpose. When pastors consider what "*is*", it comes close to what Jenni and Westermann (1997:37) affirm about humanity: "The concept of human dignity ...is not inherent in humanity; it lies in God's care for humanity and the Old Testament sees humanity's true nature, particularly in its existence in relation to God, in its distance from him, and in its dependence upon him".

Therefore, this God and humankind theology (beauty in creation order) is not abstract. It is a reality to be lived out and it is only right for Christians to look to God as to why and how they should do so.

The gracious Creator gifted His creature by honouring him with the status of 'prince' and crowned (him) with honour and glory (Psalm 8: 4-8). It is this that draws our attention: humankind is related intrinsically to God in his honour and praise and in his image to accord glory to his Creator.

God is portrayed as mystery to the world, but even so in God's mystery there is something divine revealed in the Scriptures which God does promise: "Then shall we know, if we follow on (in the path of obedience) to know the Lord" (Hosea 6:3) (Pink 2007:8). Further hints are found in John 7:17; Deuteronomy 29:29, made more forthright in Matthew (13:11); 1Corinthians (2:7; 15:51); and Ephesians (1:9). Christians are now currently waiting, as Paul's exhortation would remind them: "Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known" (1 Corinthians 14:12b-13). It implies God's mystery: that God in Himself cannot be fully known.

2.2 CREATION THEOLOGY

The making of the Pentateuch, of which Genesis is the first book, consists of numerous assumptions about the authors who wrote or compiled (sources) the books. The constraints of this thesis preclude: examination of the writings; any analysis of the corpus of the sources; and consideration of how the perception of creation is influenced by ancient Eastern assumptions, Babylonian myths or the idea of Israel's earliest creation faith (Berlin and Brettler, 2004:13). It is referred to as the "book of Moses" in Mark (12:26). As such it is plausible to assume "Mosaic authorship" (though there is no author specified) inspired by the Holy Spirit (2 Timothy 3:16) and the five books of the Pentateuch comprise one single Book (Sailhamer, 1992:2).

Sailhamer (1992:16, 17) postulates that Creator-Creation theology in the book of Genesis can be viewed safely with the idea that the history recorded in the narratives in Scripture corresponds with the events themselves. The formulation supports evangelical biblical theology that is based on revelation in Scriptural text itself and revelation in history, which concerns the meaning of the inspired text (2 Timothy 3:16). Given that the text is God inspired - which all Christians accept, if not the majority - the meaning of the text is applicable and relevant for then as it is for today. According to Sailhamer (1992:17) "One must see in the text of Scripture itself the locus of God's revelation today". As God is "*theopneustos*" (breathed out by God) with the source there is an "inherent quality intended to have certain effects upon the person who reads or hears" the Scriptures (La Sor, Hubbard and Bush 1992:13). Nash (1982:51) contends in defence against those like Hume and Kant who maintain that God is unknowable. Nash posits (and the writer agrees): "Because man is spiritual, revelation must come as Spirit and because he is rational, revelation must come as Truth". Karkkainen (2004:142) cites Karl Rahner's theology that Christians affirm that God exists and the One who created man continues to have great interest in His creation and they (His creation) are naturally oriented to the Holy Mystery.

2.2.1 The Name and Attribute of God

Though God does not identify Himself as *YHWH* - this is how Israelites name *the* God (Wright, 2006:14). He speaks of Himself in relation to the need of His people who have to be sure that their God, who creates, does carry out His promises, delivers them and provides for them. For example, when Moses was confronted by I AM (Exodus 3:14) God revealed Himself, the Absolute and self-sufficient God - "I AM" WHO I AM and

WHAT I AM and “I WILL BE WHAT I WILL BE” (AMP, 1987). The Exodus 3:6 theophany tells them that God will be in constant relationship with His people: “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob”. He is also the God who cannot be frustrated by the hard heartedness of His people: He promises Abraham (Genesis 22:16-18) that, “I swear by myself, declares the Lord ... I will surely bless ... because you have obeyed” (Karkkainen, 2004:23, 24). The theme of deliverance flows through the Old Testament and climaxes in the New Testament in the light of the works of Jesus Christ.

Consider the seven “I AM’s” in the New Testament that continue to shape the hearts and minds of His followers. According to Wolf, “I AM” is spelt almost like “YHWH” and it is reasonable to interpret it to mean God’s most intimate disclosure of Himself. It also assumes that at all times, in all situations, His people will expect “I AM”: He who is there for you (Wolf 1991:27; Karkkainen, 2004:20). This is the Christian God, the God of the Israel’s faith who desires believers’ wholehearted love (Matthew 22:37-38).

2.2.2 Creation *ex nihilo*

“Genesis” means “beginnings” or “origin” and implies that it records a series of historical accounts of the beginnings of the universe, the physical world and humanity and of the nation of Israel (Wolf, 1991:79). There is no reference to any material used in the description of God as Creator of heaven and earth. Wolde (1996:5) clarifies that grammatically, *Bereshit*, - or “in a beginning” always translated “in the beginning”, misses the understanding of the Hebrew language, which has no definite article. As such, one cannot place the article ‘the’ when there is as yet no time. In fact, “a beginning is made even on beginning” which means that all things begin with God, who *is* before creation came on, when it was “empty” and “formless” (Kohlenberger (1987:1). Nothing was, but He creates and there is no linear timeline as humankind would understand this.

The foundations of creation theology and its development started in the early centuries of the church, of which the notable thinkers were theologians Irenaeus of Lyons and Augustine of Hippo, the medieval thinker Thomas Aquinas, and the reformer John Calvin (Schneider, 2006:1). They, who supported the notion of creation *ex nihilo*, or “creation out of nothing”, believed that God brought everything into being. This stand on creation *ex nihilo* was in response to challenges coming from intellectuals whose

theory was grounded on 'nothing can come out of nothing', and creation can only make real sense provided there has been employed "'something' for other things to come about". Irenaeus resisted this theory by declaring: "God, in the exercise of his will and pleasure, formed all things ... out of what did not previously exist" (Schneider, 2006: 2). Similarly, Schneider quotes Augustine of Hippo, who crystallises the same idea: "Through his wisdom God creates all things, not out of Himself or any other thing, but literally out of nothing".

Lewis and Demarest (1996: 26-27) had propounded a similar conception with explicit references to the omnipotent God, the Almighty, *Elohim*. Associated with this, *Elohim* is the most common word translated as God in the Old Testament (Zodhiates, 1991:1598). It is the central subject referred to some thirty-five times in the creation narrative Genesis 1:1 to Genesis 2:3. It is undeniable in Lewis and Demarest's insistence that God's free act and sovereign will, in bringing the universe into being with His logos, cannot and should not be made arbitrary by humankind. God spoke, and only after His utterance did things happen: not before. Based on an understanding derived from biblical statements, he reinforces his position: "... the earth was formless and empty and God said" It is not as if it reads, "When God began to create heaven and earth – the earth being formless and empty, and darkness being over the surface of the deep, and the Spirit of God hovering over the water and God said" (Genesis 1:2,3) for this infers that the earth was there and was wasteland and God employed pre-existent material. Usage of the word *bereshit* is in the absolute sense in the Hebrew and all ancient versions (for example LXX, Vulgate), which suggests that Genesis 1:1 maintains the fact that God converts "non-existence to existence" (Lewis & Demarest, 1996:26).

According to Erickson (1994:371), the Old Testament beginning is found in John 1:3: "All things were made through him and without him was not anything made that was made"; *implicit is the affirmation of creation of mankind* (writer's emphasis).

As is noted, scholarship remains firm on the doctrinal position of creation- *ex nihilo*. It is important for Christians because it is a springboard for their theological construct of other doctrines (Erickson, 1994:366). Creation by God - and God alone is the Creator of all things - is the doctrine Christians and Jews maintain. It is simple yet profound, as declared in Genesis 1:1, "In the beginning God created the heavens and the earth" an

introduction to the rest of the events. This study is significant because, after making mankind, He saw the beauty of His whole creation and pronounced His Creation “very good” (Genesis 1:31). From this standpoint, the reason for the human race to turn to their Creator for meaning in life is insightful. This theme alone may not offer all the answers, but it is central to Christian faith. What it does signify is that the New Testament Christology offers guidance to the pastor. Therefore, a pastor’s understanding of the doctrine of the *Imago Dei* is the benchmark of his ministry effectiveness since God is his Maker.

The questions that arise are: How have pastors (Christians) lived their days; and how should they live out their lives today? Do pastors recognise and appreciate how the Bible approaches God, and how all the testimonies recorded in the Biblical events show them plainly that God is the origin of all things? Do they truly acknowledge and therefore exult that God sets rules for normative Christian life/living and He is the One and only true living God who commands, acts, delivers His promises and they should find their connection in being created in His image and likeness, His delight, and their trust in Him (Genesis 1:26, 27)?

2.2.3 The God Who Creates is the God Who Blesses

Mankind is also not alone, as God also created a helper for the first man, Adam: a companion (Genesis 2:20-25) named Eve (Gen 4:1). Marriage should not be prohibited. Adam is said to be made from dust, then with a breath from God into his nose he became a living being (Genesis 2:7). Thus, humanity comes into being, full-orbed. This human pair was instructed to multiply and populate the earth (Genesis 1:28). ‘Propagation’ supports the notion that mankind does not live in isolation, but in community. They are beings who live in societies and who relate to each other. Indeed, God was well pleased to have created mankind so that they would cultivate the land and rule and care for the animals that He had created (Genesis 2: 15). This was not in the sense of toiling, when man plunged into sin, but man would not be made inactive, as the writer would agree with Keil and Delitzsch (1991:84). The Amplified Bible suggests that this “scientific fact was not known to man until recent times”, but God has displayed it in this historical event (AMP.1987:4). The writer would assert that the relation with creation and order is really science, which actually starts with an assumption that things are ordered and intelligent and therefore can be explained. This dimension of agriculture and development gives mankind insights into the notion of

progressive development in every sphere of their life. This does not mean Christians' "becoming" is that of God becoming, in the context of the theology of Karl Barth's "being of God" as God's being-in-act (Jungel, 2001:75). Rather, Creation in its fullness was God's providence to have mankind enjoy His richness and indeed for man's holistic development.

Relationship is an essential element to fulfil the dimension of interdependency that makes up the sum of human nature, especially among God's people. In the communion and fellowship of believers, Paul explains comprehensively the richness of unity in diversity (1 Corinthians 12-14). The positive aspect for pastors is "... in the love affair that is Christianity, the links between faith, love and hope are strong and obvious when faith will be superseded by sight" in the future (Packer, 2000:278). The certainty of God is His love and faithfulness (Exodus 34:6).

Neufeld (2007:131) asserts, "God is King over all peoples, Jesus the Messiah is Lord of all" (1 Corinthians 12:3; Philippians 2:6-11). The Bible makes clear what went wrong with mankind, as recorded in Genesis 3, and also the remedy, as found in the New Testament, which is to follow Jesus Christ's way, for He is the only way back to God (Acts 4:12; John 14:6).

To put Christians in the right perspective, The Bible states God's command is that they imitate their covenant-making God. It is likened to God revealing His moral image. The question of God's aim is here: the establishing of the kingdom of God. Believers are to be "a kingdom of priests and a holy nation" for Him (Exodus 19:5-7; Leviticus 19:2; 11:45). "For Christ did not please himself", but lived for others that they may know the glory of God (Romans 15:3; Ephesians 4:32; 5:1-4). It signifies a creator God who encompasses and embraces humanity in absolute terms because of the *Imago* and is an expression of God's reign now and forever. Examples can be gleaned in the Old Testament even at the outset (Genesis 3:9); in Jeremiah (31:33) and in the New Testament, where God is seeking and restoring fallen creation, teaching and modelling (Luke 4:18; John 6:36-40) and thereby, revealing that which He intends to reveal (John 17:6). As was mentioned earlier, God is the God of Abraham, Isaac and Jacob (Exodus 3:6). These very thoughts make Christianity so appealing and attractive: God who is love, in communion with the Son, wills love to bring His creation to perfection through perfect guidance. The important implication is God acts in human history.

2.2.4 Controversial Views on Creation Theology

Erickson (1994:376 -378) points out some controversial views on creation theology. Creation theology has been related to science, the cause and effect theory. Pseudo-scientists seem to suggest that nature and energy are elements of God. Erickson (1994:380) marks out the errors in these concepts – the age theory and sequence of creative acts theory - in quite some detail. These assumptions deny the self-sufficiency of God and His independent will. Consistent with Erickson's assertion is Schneider (2006:2) who explains: "*Creatio ex nihilo* is a principle drawn from an interpretation of biblical revelation, not a conclusion drawn from scientific observation". Moreover, "Christian theology has always declared that, whatever understandings and theories about the universe science may attain, the Source of everything that exists for science to study is the God who creates them". Thus, Schneider held that whatever the propositions made by scientists - as if they are their creative discovery - the conclusive evidence for these is in the Maker Himself. In reality, scientific research has made humanity more cognisant of the richness and the giftedness of God's creation, but saying so can be problematic. Many have used creation to advance their own interest, contrary to God's purpose.

For example, Biological and Physiological Science has advanced to the extent that mankind is intrigued enough to play God: the god of Huxley's novel (1978: 16-18). Humans become the means to scientific and economic happiness, a 'tomorrow' consumerism is in great demand today. Huxley (1978:16) laments:

Begin at the beginning. And opening an insulated door he (director) showed them (the newly arrived students) rack upon racks of numbered test tubes. 'The week's supply of ova... he (director) gave them (students) ... a brief description of the modern fertilizing process; ... the operation undergone for the good of Society, not to mention the fact that it carries a bonus amounting to six months' salary,' and the surgeon continued to explain in enthusiasm those ninety six numbered test tubes will grow into ninety six adults, "perhaps seventy-two is the best average, quoting the planetary motto – of 'one Community, Identity and Stability' they (identical twins)" will be the instruments or human machines of social stability.

Lewis's article (1955: 84, 85) accentuates this unease. He says, "It is Man's power to treat himself as a mere 'natural object' and his own judgments of value as raw material for scientific manipulation to alter at will". This means that if mankind treats its own species as mere Nature, thereby dehumanising themselves, "the process if left unchecked will (itself) abolish Man" (Lewis, 1955:85). Along the same line of thought, the ethical and moral context is serious enough to view such reproduction in the Image of God in a pastoral context as dehumanising and even murder. The sanctity of life, the fallenness of Nature in the whole creation, in the concept of Creator-creation and the Fall, must be reflected to human dignity and moral and ethical boundaries. The possibility of screening embryos and of weeding away the excess or deformed ones is contrary to and a distortion of the will of God, the Creator in human reproduction (Lloyd, 1998:69).

Erickson (1994:377) also disputes the dualism concept of God the Creator and Maker, that in using material at hand to fashion His creation the lower material is evil and the higher or spiritual realm is good. Erickson makes the following arguments:

- Unlike the nature of mankind and their creative inventions, the doctrine of creation is that God who pronounce His creation "good" (Genesis 1:10, 12, 18, 21, 25) and "very good" (Genesis 1:31) means that all God does create is intrinsically good and nothing He does is evil. Mankind has to come to terms with the evil of the world today by acknowledging the doctrine of sin.
- A creation theology based on dualism commits some Christians to asceticism, believing that the physical part of the body is evil and the spiritual part is pure. We see this problem recorded in the Bible in the Corinthian church. The doctrine of creation emphasises that the wholeness of the body is created as "good".
- The Bible views mankind as holistic, although structurally mankind has a basic duality: when God created Adam He used the matter of the earth and He breathed His breath (spirit), resulting in a holistic living human. There is no intention that we should view man living as a detached person at any one moment. The explanation offered by Moreland and Cioocchi (1993:39) provides a clearer picture of matter and spirit: "The life of the human person constitutes a basic duality and these two aspects of material and spirit-soul joined together further supports a *functional holism* of life. It is really only in

this form that we can present ourselves as living sacrifice to God in this world (Romans 12:1, 2).

There are those who have fashioned a doctrine of creation by proposing that the universe is a part of God Himself. Thus, the universe, which is an emergence from God, is divine because the belief is that reality is only one basic substance, a type of monism. It is likened to the doctrine of Pantheism that perceives the material world as the manifestation of God. All these – dualism, monism and pantheism - have to be rejected to prevent them from worshipping the created rather than the Creator (Romans 1:25). Believing God to be part of the world denies God's absoluteness and integrity. Wolde's (1996:33) answer to the theory of monism is that it is untenable; in fact, so absurd "for human beings to have thought that corporeal human beings are like an incorporeal God", trying to give God a body and "imagine him to walk on fours".

Then there is the notion of Pelagianism, and later Semi-Pelagianism, pitting itself against the teaching of the Christian Doctrine of original sin. Man, as such, is free and independent of God and is self-reliant to reach perfection. It wipes out all that is to do with *Imago Christi*, whose Deity and atonement works in fulfilment of the law (Britannica.com. 55, 464-466).

Erickson (1994: 385) went a step further to contend that creation theology in the right perspective demands a responsibility from mankind. Sins and evilness cannot be justified or explained away because humans sinned of their own free will: "For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, that men are without excuse" (Romans 1:20ff).

Even among Christians there are those who see creation from different angles. This poses an even more serious need to know the Christian standpoint by taking a closer look at God's disclosure of Himself in Scripture with regard to His creation of mankind. Boer (1990:7), like others, noticed that the inquiry of "what the image of God essentially is has intrigued theologians over the centuries and no common understanding has emerged from this pre-occupation". With this in mind the next topic – the exegesis of Genesis 1:26 – is explored.

2.3 EXEGESIS OF GENESIS 1:26 –God of the Bible is the God Who Rules

The making of mankind came about on the sixth day of God's creative acts, after which He pronounced His creation "very good". It could mean everything done in conclusion is very good or exclusively "very good", meaning just the extraordinary beauty of His handiwork – man - suggesting it harmonises with His grand plan. When God speaks His word (*logos*), it causes things to become and that is evident throughout Scripture. In Genesis, asserts the Hebrew writer, God speaks "*debar YHWH*" or "word of *Yahweh*". Then God said, "Let us make man in our image, in our likeness..." These are God's opening words in His creation of mankind.

What is God's word? According to Cross and Livingstone (1993:833), in the Old Testament God's communication with mankind is not only in the category of word: "What God said had creative power" (Gen 1: 3, 6, 9 and so forth.).

Chapter One: God 'creates' is characterised by the word *bara* "to create", a verb used only with God as subject and never with material from which an object is created (La Sor, Hubbard and Bush, 1992:70-71). This is a significant observation and the authors present the author's genre formula in God's creative command, which is uniform, succinct and in neat order:

- introductory *word of announcement*, "*God said ...*" (1:3, 6, 9, 11, 14, 20, 24, 26)
- a creative *word of command*, "let there be..." (1:1, 3, 6,9,11, 15, 24, 30)
- a summary *word of accomplishment*, "and it was so..."(1: 3, 7,9,11, 15, 24, 30)
- a descriptive *word of accomplishment*, "God Made...", "the earth brought forth..." (1:4, 7, 12, 16-18, 21, 25, 27)
- a descriptive *word of naming or blessing*, "God called..." "God blessed"
- an evaluative *word of approval*, "God saw that it was good" (1:4, 10, 12, 18, 21, 25, 31).

Word spoken in Scripture is an unquantifiable power of God in His self-disclosure, simply because He does not need to do so, but has chosen to disclose Himself. The omnipotence is unchallenged throughout the universe (Deuteronomy 4:32): "For ask now concerning the days that are past, which were before you, since the day that God created man on earth and ask from one end of heaven to the other, whether any great thing has happened, or anything like it has been heard." Brown (1996b:1105) observes

that, “*Yahweh*’s word in creation, by which he called heaven into existence, is an element of *Yahweh*’s historical lordship in word and deed (Ps 33:4, 6) and has the function of serving soteriological word of salvation”. Therefore, there is intention by the word in creation to be understood as the opening chapter of the history of covenant making and fulfilment. There is, then, a correlation between the word of the Creator in bringing mankind to an intimate fellowship with God and the word, in effect, being the commune with the believer. This definition of fellowship requires belief, trust and faith. This is a vital point because it confirms that God’s word is dynamic and proactive.

Biblical corroboration of the word ‘image’ is unique. It should be observed that the concept of both ‘image’ and ‘word’ has to do with Christ of the Gospel (Hughes, 1989: 40-42). Hughes elaborates further, that while word is a unit of language to communicate, ‘image’ and ‘word’ are revelatory. The disclosure in the prologue of the Gospel of John gives the title “The Word” as the Second person of the Trinity: Christ. Thus, this view makes the meaning of ‘image’ explicit: Christ is the revealer of God. “And the Word became flesh and dwelt among us, full of grace and truth”, testifies John (1:14). As the Word who is God, Jesus Christ categorically proclaimed Himself to be the Truth. The Son is also *Logos* and that the Son is God’s disclosure of Himself emphasises the notion of the true Image. As the word and reason are both associated and implicit in the term *logos*, the intrinsic sense of the *logos* is authentic. David’s utterance refers to, “O Lord God, thou art God, and thy words are true (2 Samuel 7:8). In short, God’s word (*logos*/reason) is revelatory of *Logos*. References and allusions can be found in passages such as 2 Corinthians 4:4 (the light of the glory, the gospel which is the Image of Christ); Romans 8:29; 2 Corinthians 3:18; Ephesians 4:23-24; and 1Corinthians 11:7; 15:49.

2.3.1 Restored Humanity – In the Image of Christ (*Imago Christi*)

Colossians 3:10 also refers to the need to “put on the new self, which is being renewed in knowledge in the image of its Creator”. The Supremacy and the Image of the invisible, ontological (Colossians 1:15), the firstborn over all creations, in the figurative sense, speaks of Christ’s relationship to creation in the opening line of the Colossian Hymn. Hawthorne, Martin and Reid (1992:302) explain, as *prototokos* Christ used here by Paul is unique, as He is the begotten. He is prior to and supreme over all creation, since He is Lord and He is the head of a multitude of brothers and sisters. Furthermore, imagery of ‘firstborn’ is to be read in a redemptive/soteriological context, where once

the Gentiles were under bondage of idolatry and slavery to sin and were hostile to God (Colossians 1:21; 2:13). Through Christ's humanity (Colossians 2:9) and in accordance with divine intention, God has accomplished all his economy through Christ the 'firstborn', who is His image (Hawthorne *et al*, 1992:148). The character of God's love and intention is shown in Jesus Christ's obedience: "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8).

The American Bible Society (ABS, 2008:1) cites Paul's prayer contents, that the Colossians "will honour the Lord, and stay deeply rooted in their faith in Christ", the key message is in 1 Corinthians 15-20, the hymn "that describes who Jesus (Christ) is and what He has done" (ABS, 2008:1). It is highly visible that the hymn calls attention to the Redeemer. This figurative sense is repeated in Colossians (1:18) and Romans (8:29). Therefore He (Christ) is the Image of God that is intrinsic to our being, without which we live in darkness. The new creation (in the sense of redemption from sinful nature and a return to obedience to our Maker) motif is pregnant in Colossians (1:15-20) and in the theology of Paul in his epistles. Paul, in the knowledge of the very Image of God in Christ, brings on the servant-leadership humility element. The servant-leader imagery continues in Colossians (1: 24, 25). Restored creation expectations imply being rid of 'old humanity' - such as that which belongs to earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry - to be restored to original goodness "in the Image of the Creator" (Colossians 3:10).

Therefore, the redeemed are to live corporately in the light for this fact. In all conscience, of the scholars who are equally committed that *Imago* God has no conflict with how pastors should live out their lives for the glory of God in Christ, it is, one proposes, a time for pastors to make a check on the old pre-redemption humanity and the new redeemed life that God desires. God's intention is to make mankind 'very good' for his benefit. It was not an after thought at the time of the creation of humanity. It is *the* (writer's stress) act of the Spirit in God's will to breathe into us so as to share His communion with mankind (Genesis 2:7; 1 Corinthians 15:45). God is not irrational and believers in Christ must accept with a renewed mind that they exist only in God's creation.

In the pastoral context, this question may be posed: Is Jesus Christ's place in their lives as they always confess – Jesus Christ is God, is Lord?

The fundamental premise of this thesis, that pastoral ministry is most effective when rooted in the *Imago Dei*, is the argument that pastors are to follow *Imago Christi*. Wolters (2005:49) suggests that pastors (since in this thesis the context is pastoral ministry) should elevate their effectiveness by restoring to their rightful place the doctrines of Creation, Fall and Redemption. Wolters recalls that Paul defines “A good minister of Christ Jesus” as one who always exalts God’s goodness so as not to distort the *Imago* of God, who creates (1 Timothy 4: 4- 6). It will serve pastors well to heed these instructions.

2.3.2 Creation (goodness) in the Context of *Imago Dei*

The King James’ version of the Hebrew-Greek Study Bible reads, “Let us make man *in* our image *after* our likeness.’ Zodhiates (1991:3) offers further clarity to the words underscored and to what made in the ‘Image of God’ implies:

- ‘man’/ *adam*, a noun, constitutes mankind in the collective sense (Genesis 1:26,27) or is used to refer to a person. When comprehended “in the image of God”, it is generic, the crown of God’s creation, as distinct from the rest of creation (Zodhiates 1991:1648).
- ‘image’, this comes from the root meaning ‘to shade’ and can refer to resemblance and hence, a representative figure; also with reference to man, *image* and *likeness* are similar in meaning and therefore interchangeable. It is certainly, as in ‘man’, representing the original in an imprecise manner, lacking the essential characteristics (reality) of the original; for example, Ezekiel 23:14. *dhemuth* in Genesis 5:1 has the equivalent meaning of *tselem* (Zodhiates, 1991:1653).
- Brown (1996a: 502) clarifies the image-likeness terms: Genesis 1:26 states that God created man *kat’ eikona hemeteran kai kath’ homioisin*, “in our image and likeness”. *Eikon* translates the Hebrew *selem* and *homioisin*, the Hebrew *demut*. Man is for this matter accorded a special creaturely worth and also a special *kabod*/ glory (Psalm 8:9).

The real point in the statement is the beauty and order of creation in God's instructions on the human management of given resources. Insight can be gained from the concept of instructions, which Wolters (2005:50) rightly terms the "positive law" or "norm" of Christian good living in God's guidance: Mosaic Law. Law was to assist humanity, created as very good, to keep in line with it for their benefit, for progress. God provides justice and the opposite, as mankind knows very well since the Fall, is injustice in all aspects and dimensions of life. This injustice emerges at the moment Adam and Eve project their failure to ward off Satan's scheme. The onus lies on their (our) disobedience to the given norm for management of creation to the next development level.

Law is positive in its negation because of the commitment of God with regard to mankind's interest. Humans perceive it to be anti-freedom because they see it as restriction and thereby, constraining their development. The attitude of the first human pair conveys the message that they do not have a choice, given the environment, be it temptation or other forces. It can be observed that the mandate was to take on the development entrusted to them from where God left off. This does not mean that God just left them and went away, but that the perceived purpose is for mankind's growth and development. The lesson to be learned from the outset is to understand the dynamics of responsibility and accountability for what one does.

As illustrated by Wolters (2005:45), when (accurately after) He created all, God pronounced it as "very good" (Genesis 3), which means that mankind was like a "healthy newborn child". A child does not stop growing, but develops in wholeness, mentally, physically and spiritually. The child, in the course of development at different stages, may in spite of diseases still mature as these diseases are countered. Even in the worst state, which is sin that brings on death in theological understanding, God is still faithful. And in a demonstration of His love, which is unlimited, perfect even in His law, offers this interpretation: "The justice of God is restorative rather than retributive" (Brummer, 2005:50). Here Wolters's emphasis on the absolute goodness of creation must be re-asserted (Wolters, 2005:49).

Made in His Image, the very Image expressed is that we are His and His alone. Erickson's (1994: 515) suggestion with regard to Mark 12: 13-17 is essentially very instructive. When Jesus Christ answered the Pharisees' and Herodian's question about paying taxes, Jesus Christ said, "Give to Caesar what is Caesar's and God what is God's". The coin in question had Caesar's image imprinted and so represents Caesar's authority over his Roman citizens. Since we are made in God's image we therefore belong to God and owe our allegiance to God in service, adoration and worship. And because we belong to Him and represent Him our worth and dignity is backed by Him, founded upon the Image of God.

Assumed in the Image of God concept is that mankind must look to God to find meaning, especially His covenant people who are redeemed by Christ. In 1 Corinthians 15: 14, the term 'Image of God' alludes strongly to the anthropomorphosis of mankind in static and eschatological import and in relation to Christ's redemptive act. So it is written, "The first man Adam became a living being. The last Adam became a life-giving Spirit" (1 Corinthians 15:45). Thus, creation and salvation are presupposed right from the origin of the universe. Paul makes vivid use of the 'Image of God' motif, for example in Romans 5:14, to make distinct the two humanities: " Nevertheless, death reigned from the time of Adam to the time of Moses, even those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come". It alludes to the exodus during Moses' time and the new exodus on Christ. To amplify this thought of Creation-salvation, the Scripture states in John 5:21: "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will (NKJV, 1985). In this sense mankind is a pneumatic -psychophysical whole, dependent on God for life itself.

2.3.3 Creation and Fall in the Context of the *Imago Dei*

Erickson (1994: 497) cites two points in Genesis 9:6: the first point we must note is that the passage does not say that man still bore the Image of God, but only that God created man in the Image of God. The second: the verse implies that the 'Image of God' continues to have a bearing or effect at the point of post-fall time. That murder is condemned on the ground of our being made in the Image of God implies the sanctity of human life. We are reminded of the sacredness of every individual (James 3:9), when we as people curse those who are made in the Image of God.

According to Wolters (2005: 55), the Fall of man has polluted the whole of creation, thus all evil and perverse attitudes arise from our “refusal to live by God’s good ordinances”. The order and beauty of creation both of mankind and all else of creation has distorted the divine mandate, which must be lived out in human culture. Consider Ephesians 5:3-7, according to which pastors should counsel the church as to the reality of freedom from the corrupt domain of evil, instead to embrace the goodness of divine law given to them for their goodness:

But among you there must not be even a hint of sexual immorality, or any kind of impurity, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For this you can be sure: No immoral, impure or greedy person – such a man is an idolater – has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient. Therefore do not be partners with them.

In dissociating sin from creative beauty and order, Wolters (2005:57) is to the point: “Sin introduces an entirely new dimension to the created order. There is no sense in which sin ‘fits’ in God’s good handiwork”. A believer must have the conviction to resist the pervasive corruption of the world and seize the opportunity to overcome and mature in holistic development, and so must the pastor. Therefore, being the leader of God’s church in particular, the pastor should be prepared to sacrifice time in studying and reflecting on the word of God. Bible knowledge, guided activities and patterns of behaviour are to be regarded as sublime. Resistance to the domain of evil must not only be verbal but a force in prayers and actions.

2.3.4 Creation and Redemption in the Context of *Imago Dei*

The good creation from the very beginning precedes and must be understood as distinct from the corrupted order. While man might ignore the goodness of mankind in God’s intention, God does not, and that is why restoration is God’s prime activity. If we could consider the irresponsibility of man and sin and the *agape* of God in boundless grace we would see that every aspect of human love and development in the light of the good creation is a concrete expression of God. In the words of Wolters, “Redemption means restoration” and is executed through Christ for the whole of the creative order (Wolters, 2005:69).

Image-glory motif in the New Testament, where the motif 'Image –glory' is prominently addressed by Paul for example (Rom 3:23; 1 Corinthians 11:7 and 2 Corinthians 3:18), is an implication that man in God's Image is related to the glory of God. There is no doubt here that the Image of God is projected to mankind; the believer who is already redeemed post-Fall, indeed the church as a whole is addressed by Paul. The question then arises: what is "come short" in this glory of God in Romans 3:23? Zodhiates (1993: 479) suggests that "come short" or "lacking" means that "they are not what God intended them to be, implying they lack His character and image".

Doxa (glory), a noun, refers to that appearance that commands recognition. It equates with splendour, brilliance or glory, attracting a gaze, a certain attraction. 2 Corinthians 3:18 (from 3:7ff) shows how, in beholding the Lord's glory, believers are changed from glory to glory in contrast to Moses's glory in Old Testament perspective and the gospel. According to Bromiley (1992: 406), it carries a twofold application:

- the veil conceals the fading splendour though then it was glorious (It could be explained as protecting the people from the divine glory or the divine glory from profanation) (Exodus 34:33f); and
- if the transitory splendour is so glorious, how much more will the gospel be.

There is implied the eschatological effect. Bromiley (1992:180) assumes that the 'glory' upon believers is effectual by means of the ministry of the gospel. This gives the light of knowledge of the glory of God in the face of Jesus Christ: "For God who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of God *in the face of Christ*" (2 Corinthians 4:6). Thus, glory has in it the divine purpose and action. Externally, by metonymy, it expresses dignity and honour, as in 1 Corinthians 11:7 (Zodhiates, 1993: 478).

Therefore, to come to Jesus Christ is to come to His light and this light is the ministry of His Gospel, in which believers participate: made in the *Imago Dei*. Mission mandate is indicative here. Thus, through the sanctifying of the Spirit (1 Corinthians 3: 13-17), the Christian experiences transformation from glory to glory (2 Corinthians 3:18) as the redeemed reflect the glory of the Lord who Himself *is* the glory. The term, "and we all with unveiled faces all reflect the Lord's glory..." captures the meaning of directness of revelation and of fellowship with God, but the transformation awaits its full reality in the believers' resurrection. It is two pronged in meaning.

- a) Therefore, coming to Jesus Christ is compelling, as His image-glory is effectual in pastoral ministry of His word (teaching, modelling /revelation /sayings) and Word.
- (b) The effect is when the pastor testifies the Word in word and character, for example Colossians (3-4) and Galatians (5:22-26). The context of Hebrews (1) underscores the glory of the Son, who had entered history, and the revelation of God in the unique One, “to see Christ is to see what the Father is like” (Brown, 1996a: 289).

In Guthrie’s (1990:62) interpretation, Christ is the *doxa* and the *charakter tes hypostaseos autou*, the very stamp of His (God’s) nature. Fee (1991: 516) sums up in one sentence the Pauline argument of men-women and glory of God in Paul’s own reflection of creation theology in the Corinthian context: “Man being in God’s image” is somehow a reflection of God’s glory through him. Paul does not intend to deny that womankind reflects God’s glory. The assertion that can be concluded is that this glory belongs to God in Christ and it is the glory of the gospel ministry that shines in and through the pastor-preacher as Christ’s ambassador, called out to the whole creation (Mark 16:15).

Similarly, in relation to glory being diminished due to sin, mankind’s future glory will be restored by adopted heirs through Christ the Son, who will bring many sons to glory (Hebrews 2:10). However, we note in 1 Corinthians (11:7), though man’s glory has somewhat diminished he is still considered the Image and the glory of God, as one being created by his Creator – God’s handiwork. What this entails is that the glory is exclusively of and for the Creator, not the creature. The theme of ‘Image-glory’ is emphatic. It has to do with an attractiveness that draws another towards the beholder to ‘gaze’ at that brilliance and splendour of the Image-glory of God. On this premise, pastors can be in danger of veiling the splendour and brilliance of the glory of God. Colossians 3 and 4 bear this view. A further example from the Corinthian church is cited in 1 Corinthians 11:7, as mentioned earlier. Other examples that allude to dishonouring/veiling the glory of God in the Image-glory idea can be found in the moral problems of the Corinthian church: using the body for fornication (1 Corinthians: 6:19, compare 6:12-20); and Christian participation in the common meal of a pagan social club that contradicts the doctrine of the Lord’s Supper (1Cor 8:10; 10:14-22). Such behaviour can be seen as a ‘stumbling block’ for young Christians and can confuse non-

believers, thereby doing immense harm to the Image-glory that God has projected upon His people.

The Gospel of John (17:22) alludes to the presence of glory in the participation of Christ's glory upon believers in Jesus Christ's prayer to the Father: "I have given them the glory that you gave me, that they may be one as we are one." A parallel thought is in Romans (12: 2), meaning that when pastors' minds are not of the world and, for that matter, not like the Israelites' persistently hardened hearts, but instead are pliable to the Lord's work, then will the 'veil' that blurs the glory be removed or lifted by Christ. Thus, they not only reflect the glory but also, they will be transformed (*metamorphoo*) to His likeness. '*Metamorphoo*' is the verb used by Matthew (17:2) and Mark (9:2, 9) to express the effect of glory of Christ in "the fundamental transformation of character and conduct away from the standards of the world and to the image of Christ himself" (Stott, 1994:323,324).

Stott (1994:109) indicates what is inseparable from glory in order to demonstrate how much mercy we need from a gracious Creator. He explains that God's *doxa* (glory) could imply God's approval or praise, but a closer meaning refers to the Image-glory in which He made us, but to which we fail to aspire. He goes on to elaborate that the plausible answer is sin, regardless of what degree, yet no one comes near to God's standard. Thus, Christ is the One who justifies and the redeemed, having been declared justified before God, begin a life-long sanctification process (Romans 3:24-26).

No doubt, it is an act of submission to the requirements of God. So far, it has been argued that the law is central to the goodness of creation. Taking the law further, Word expressly declares that God's love underpins law and is manifested in the Son, Jesus Christ, whose ministry brings the kingdom of God to fruition and fulfilment (Matthew 12:28). A more in-depth and significant discussion of ministry effectiveness rooted in the *Imago Dei* will be found in Chapter Four.

The fascinating and eminent 'love song' of God, which one finds featured in His creation, best describes God's "giving" act. Irenaeus, Augustine and their contemporaries espouse *Carmen Dei* (love song) as an expression of beauty and goodness, with traces of its Triune Creator (*vestigial trinitatis*), the goodness of the Spirit, the wisdom of the Son and the power of the Father (Schneider, 2006: 5). The

construction of verse 27, which follows (1:26), is poetic and what follows in verse 28 is blessing. God created male and female human life and His blessing is associated with reproduction (Genesis 2:20-25) and providence in all that mankind's need.

Verse 27

So *God created man* in his own image
in the image of God *he created him*
male and female *he created them*

Verse 28

God *blessed* them, "Be fruitful and increase in number..."
God continued with "I give" (Genesis 1:29, 30)

The 'love song' is evidence of God's giving in His preparation of the Garden of Eden to ensure the best for mankind and for the preservation of life. This is the creation in the Image of God's inevitable setting because the creation itself is a blessing.

God is portrayed as the potter moulding the clay. But the man fashioned by God from dust is in 'not – yet' status, what in creation He intended: "it is not good..." (Genesis 2:18). Then with the creation of woman, humanity is complete (Genesis 2: 23). From the very outset, humanity is one not of having, but becoming. Creation by God of man and woman presents the foundation for marriage and the ideal is monogamy (Genesis 2:24-25). The same dimension implies that humanity's fulfilment is through companionship and dialogue and signifies the ethic of love uncompromised: "Love one deeply from the heart" (1Peter 1:22) and "to do so more and more" (1 Thessalonians 4:9).

Indeed, these factors point to having a relationship with the true and loving God. For example, in the Old Testament God refers to His people, Israel, and similarly in the New Testament canon we find God referring to His church, using the 'bridegroom – bride' imagery (Isaiah 54:5; Matthew 9:14, 15; Jeremiah 3:20) (St. Paul Center, 2003:1). This beautiful imagery development also occurs in 2 Corinthians 11:2, where Christ is the bridegroom, the church the bride, and the apostle, best man. Further development is found in Ephesians (5:22ff), which based on Genesis (2:24) stresses the loving union between Christ and the church. The spiritual love affair is what fulfils the deepest need of their hearts; and which contains the integrity of their hearts as people of Christian faith. The imagery is two-fold: sacrifice on one side and obedient dedication

or submission on the other. It shows the intensity of God's love and the privilege believers have, to the extent that it has become permissive to act *contra* to His will. Thus, the capacity to be fully human is that the 'image' presents as sacrificial love; that the church in harmony becomes a radiant church. What clouds the *Imago Dei* is lifted before Christ the bridegroom "without stain or wrinkle or any blemish, but holy and blameless" (Ephesians 5:25-27).

2.4 GENESIS 1:26 IN HISTORY

Historically, the 'Image of God' has concerned two foci: the identity of the *Imago Dei* and its relationship to human sin. Theologians have considered the *Imago Dei* in the wider sense that is anthropology and soteriology. Erickson (1994) discusses and analyses (and we will build on this) their main views, which conflict with the position of and are in discord with biblical exegesis. They are namely: Substantive Views, Relational Views and Functional Views.

Substantive View

This view posits that the 'man' in the 'Image of God' idea would have certain characteristics that God Himself has; for instance, their physical characteristics or even their biological nature. As mentioned earlier, Wolde (1996: 25) has termed this "absurd" because theologians in this category define God by first defining man. Erickson (1994: 498) elaborates this thought: "Given this reading, Genesis 1:26 would actually mean something like, 'Let us make man who looks like us'". Wolde's view when expanded would state, "Let us make God in our image!" Their theory is that God has a physical body, perhaps with all the human terminology to describe the mankind of God in both the Old Testament and New Testament canons.

Proponents defend this view by saying that when the Bible speaks of man being created "in the Image of God" it means a physical image. If this is so, then their theory is speculative and heretic; for example, Mormons see no problem in this 'physical-image' concept, since it is their belief - the metaphor of a man who walks upright is symbolic of moral uprightness and righteousness. While this seems good and tempting, 'the Image of God' provides no evidence on God having physical and biological characteristics like eyes, ears; neither does that reference in the Old Testament to the "arm of the Lord" mean God actually has an arm. This view reads too much into the

double statement “in our image and after our likeness”. Moreover, how could one reconcile the Image of the Trinity of Persons – Three-in - One. Bromiley (1992:205) insists that spiritual or bodily likeness should not be made into an issue and to do so is mere speculation. Alluding to this, an analogy can be made from Luke (24:39); cf. Matthew (16:17) that a spirit has no flesh and bones. Thus, man in his physical manifestation does not bear in substance the Image of God.

The power of reason is another spiritual correspondence that has been assumed in the ‘image-likeness’ between God and mankind. According to Erickson, for a Systematic theologian like Thomas Aquinas, who adopted Aristotelianism, this aspect of cognition favours the empirical and scientific view of ‘in God’s image’. However, this domain, most advocated for development, is rather deductive, as it narrows down God’s nature to one facet. Augustine’s thought (with which Aquinas makes connection) was even more confusing when he contended that the image after which man was created was that of the Trinity. Augustine maintains his argument by citing the “*our*” in Genesis (1:26): “Let us make man in *our* image, after *our* likeness”. On this basis, he postulated that man is “not equal to the Trinity as Son is equal to the Father” but close or bordering to it, especially the cerebral physiological aspect (Erickson, 1994:499).

As time went by, some theorists placed emphasis on the spiritual aspect of the Image of God. This is to say that mankind is different from animals in that they can think and reason. In advancing this theory, Roman Catholic theologians posit that the image and likeness are two separate concepts. The ‘image’ comprises the natural attributes of God: namely, reason and will. The ‘likeness’ comprises the moral qualities or righteousness. This dichotomy involves the conception of mankind after the Fall, as scholars seek to understand what was lost or marred in human nature; and in their quest to affirm what is mankind’s similarity to God, the ‘likeness’ was the nature that could be lost. It offers a resolution to mankind’s fall, that some attributes that God shares should remain.

Reformed theologians, like Martin Luther, contest this idea of making a distinction between the two terms. He argued that biblical exegesis establishes that ‘image’ and ‘likeness’ mean essentially the same thing in the Priestly writings and “they are merely combined to add intensity to the thought” (Keil and Delitzsch, 1991: 63). In the part of this chapter concerning exegesis of Genesis (1:26), this view is rejected on the basis that the Hebrew language does not have a conjunction between the two expressions and the

two words have structural similarities and are interchangeable. The Hebrew words 'image', (*tselem*) and 'likeness' (*Demuth*) do not give different impressions.

Luther and Calvin hypothesised that due to the Fall the Image of God upon mankind has been corrupted or destroyed and only small residues are maintained (Erickson, 1994:501). Furthermore, with reference to Genesis 9:6, Luther suggests that God still has the intention of bestowing the uncorrupted Image on mankind, but mankind does not possess it anymore. However, no part of Scripture expresses the notion that the Image has been lost totally or that a greater part of it has been chipped away leaving only a 'relic' behind. The Pauline examples merely allude to the "falling short" of glory in the Image-glory motif. In this sense, it is logical to argue that mankind's image was marred because the Image-glory of God had been clouded or veiled, but mankind still bears the intended Image of God. Otherwise, all mankind would be less than human if the outcome of the Fall was the eradication of God's given Image? The fact that Genesis 9:6 refers to the 'life for a life' image remaining with mankind even after the Fall is a concrete reality. So the postulation of the total loss of Image must be rejected. The reason for nullifying this theory is because it is not in accordance with the biblical perspective so clearly stated by the apostle Paul in his Image-glory motif. Emil Brunner and Karl Barth fiercely debated this in their insistence on a relational notion of *Imago* (Erickson, 1994:511).

Relational views

According to Hughes' (1989:18) interpretation of Karl Barth's 'Image of God' doctrine, the *Imago* is the key to our being. In Barth's later development of his hypothesis (I-Thou dynamics) of the relational view of God with man, man with God, he employs the Trinitarian concept: God's harmonious self-encounter and self-discovery thereby interpreting the relationship between man and man (Barth, 1960b:55). Expression of the *Imago Dei* in Barth's relational view is reinforced in the man Jesus Christ example: to understand mankind is to learn from Jesus, who is a real man. This is where the writer agrees with Barth's position.

Erickson (1994: 506,507), in summing up the distinctiveness in the man Jesus, quotes Barth, “He is for other man” and simply put:

- We see our neighbour as our fellow man
- We speak to and hear one another
- We render assistance to one another
- We do these things gladly

Barth’s theology of Jesus Christ’s humanity, “He is for other man”, is expressed in the Jewish theologian Martin Buber’s definition of genuine dialogue. He says, “No matter whether spoken or silent – where each of the participants really has in mind the other and others in their present and particular being and turns to them with the intention of establishing a living mutual relation between himself and them” (Buber, 1955:19). He sees the otherness as an expression of God’s otherness, as the line of communication.

Hughes (1989:52) offers another plausible theory by citing Berdyaev. An ‘I-Thou’ paradigm is seen by Berdyaev as the source of human personality in an ‘I-Thou’ relationship with the Creator. Hughes deduces that the comfort for Berdyaev is that in principle, man is not dependent always on fellowship with others of his kind, although it is preferable. He cites Berdyaev’s example: A captive in solitary confinement will not and has not lost his personality, nor is he less of a human person. His human potential within the created order may not necessarily be lessened simply because he is still in fellowship with God. It is only when humans deny the contingency of Creator God and creation and postulate the animal origin of mankind - regarding themselves essentially as animal - that they behave like animals, dehumanising and brutalising themselves.

This essential principle of God’s creation in the ‘I-Thou’ notion was found to be most significant for Nor (1999: 7) when he was in detention for embracing Christ. His love of God deepened during his fourteen months solitary confinement. He experienced the ‘I-Thou’ encounter daily in his prison cell. In a state of despair Nor had the most rewarding time with his Maker: “I am deeply in love with my God... ‘He put a new song in my mouth, a hymn of praise to our God’ (Psalm 40:3).” He discovered new heights of God’s faithfulness and loving-kindness – the I Am who is there for us – such love! (Wolf, 1991:27.) Although Nor does not assign this to human life, as analogous to the divine form of life, the presence of an existential encounter is explicit.

Brunner, a Neo-orthodox thinker, assumes God as in a unique conversation with mankind and mankind's response to God is the Image of God. Thus, in Brunner's 'material' and in 'formal' theories of *Imago Dei* and, in addition, when God in fact said to man, "Thou art mine", relational purpose is indicated. Whether it is 'material' or 'formal', to Brunner the 'content' and 'form', including the idea of belongingness, are imparted by God to humans and all these aspects imply fulfilment of the relational Image of God and mankind (Erickson, 1994:503).

Functional View

From antiquity, there have been scholars who have interpreted Genesis 1:26 as humans being like God in their whole persons. "Made in the Image of God" is not about essential characteristics or relational, but functional. They subdue the earth and rule over the fishes, the land animals and birds. The notion of "in his likeness" is that they exercise the function like that of God, the ruler of creation. The claim for support of this view is found in Psalm 8:7-8, in particular Psalm 8:5, an answer to man's dignity in being co-ruler with God. It is true of humans who with finite minds tear apart God's intention and piece His words together and "make it say whatever they want it to". This is the favoured proposition of the Socinians, that the "image of God is actually an image of God as Lord" (Erickson, 1994: 509). The heart of this view carries with it the confessional idea that the act of exercising dominion over creation is the content of God in mankind in His Image.

2.4.1 Evaluation of the Views

The propositions are tailored from mankind's perspective rather than from God's. However, one must acknowledge and appreciate that these scholars stimulate our thoughts and give us a platform for response. Each view has its strengths and weaknesses.

What can be affirmed from each of the three arguments is the ontological status of mankind, since God created them in His Image and His likeness the Image established is unalterable. This fact is clearly stated in Genesis 9:6 of murder. The relational theory is clearly correct in drawing attention to the fact that humans created in His image are given the privilege to commune with God and with fellow humans. The Trinitarian formula of 'I-Thou' confrontation in the Godhead is deficient in speaking of the Godhead, which is Three-in-One and not a simple Three. McGrath's (2004:320)

explanation comes in helpful – the doctrine of Trinity can be understood as a “pattern of activity revealed in Scripture and continued in Christian experience”, which is an expression of God’s saving grace and power in totality.

As a matter of fact, seeking knowledge as pupils of God, so that pastors become learned and therefore qualified to teach and preach to other Christians, is a serious endeavour (1 Timothy 4:16; 2 Timothy 2:15). Their obligation is to defend the sacred Bible, to resist temptation and to overcome what prevails in the corrupted world. But we cannot downplay that the fellowship between God and mankind is mystic and it is in an existential encounter that His loving presence is fully comprehended and appreciated.

More important, mankind did not come into the world without reason; God has His intention and each view has its contributions. For example, the relational view is overtly expressed in the Bible: the Ten Commandments in the Old Testament law in Exodus 20 and in the New Testament canon with reference to Jesus Christ’s commandments (Matthew 22:36-40; Mark 12:28-31; Luke 10:26,27). In God’s relational design there is the vertical relationship (structural) which implies reverence for Him and the lateral relationships between fellow men. Obedience to His decrees is fundamental in the creation order and to pastoral guidance in a world so corrupt. The Lordship of Christ must be upheld or pastors and church will be overcome by Satan’s schemes.

The functional view is based on pragmatism and offers the theorists a kind of motivation, but it also suggests how this over simplification in analysis is a misinterpretation of Genesis 1:26. The exercise of dominion is given only after God’s pronouncement of “let us make man in our image...”, but work is a blessing before the Fall and even after the Fall. This is a given, thrown in with God’s “gift-love package”, if the writer is permitted to innovate a term.

The substantive view, with the hypothesis that “remnants” of Image are left behind after the Fall, raises doubt as to whether there is the possibility of a remnant image ever receiving the revelation of God. By its deficit, God would seem to deprive the mentally challenged of the chance to receive God’s grace and mercy. Those with low intelligence quotients are viewed as less of an ‘Image’. Perhaps it could be a curse meted out by God. If it is so, the Fall and the redeemed who are still flawed are rendered as all condemned.

The writer would argue that the Image is ever present, but marred and veiled by sin and its consequences, as is so clearly seen in the Image-glory motif of the Gospel of John and in the Pauline pastoral corpus. Freedom in *Imago Christi* enables us to live as co-humanity. The Image-glory is assumed in the redeemed (when Christ tore the veil in two at the Cross) that His glory may be known. Set apart from worldly treasures (in the context of corruption permeating good creation), the pastor ought to live in the recreation rooted in His Image. By that mode, pastoral excellence is attained when the power of the Spirit in and through him testifies and reflects Christ's transformation of his ministry from glory to glory. When this is realised, it encourages the practice of good ministry in the furtherance of His kingdom. (This will be explored in Chapter Five).

Creation ministry, meaning that which reflects His Image glory so distinctively, as addressed throughout the Pauline corpus and the Gospel of John, has to be incarnated in our hearts (2 Corinthians 4:6). Bromiley (1992:180) claims that 'glory' upon believers is effectualised by the ministry of the Gospel, as this gives light to the knowledge of the glory of God in the face of Jesus Christ..

Erickson asserts that, "Every human being is God's creature made in God's own image. God endowed each of us with the powers of personality (gifts) that make possible worship and service of our Creator. When we are using these powers to those ends we are most fully what God intended us to be. It is then we are most completely human" (Erickson 1994: 517). The Spirit's role of empowering is not stressed in Erickson's statement, but one can assume it is (Erickson, 1994: 871ff).

2.5 GENESIS 1:26 AND PASTORAL MINISTRY

Christians need to appreciate and be thankful to know that the words "make them in our image" are God's actual words when He willed to fashion mankind. His word to and for us is absolute. Therefore, our identity is defined as 'becoming' humans because God willed so. Being created is not just about having something like God or from God, but why we are created. Scripture tells us that very quickly after being created we sinned and we have fallen short of God's glory (Genesis 3; Romans 3:23), "and are justified freely by his grace through the redemption that came by Christ Jesus" (Romans 3: 24). Due to the Fall our humanity is marred by sin and we fail to live up to the Image-glory

in which God made us (Stott, 1994:109). Pastors and Christians alike need to come to a common understanding that Creation order is the perfect compass that directs and illuminates their path in life. Mankind broke the law and corrupted what is good.

Living in the Image-glory today is still a progressive 'becoming' in God's will to restore creation. The pastor who ministers must himself know that his beginning is rooted in the *Imago Dei* and to live a life-style in line with God's desire is to follow the pattern of Jesus Christ who is *the Imago Dei*, for the pastor has seen the Gospel which is the mystery of God (2 Corinthians 4: 4). Jesus Christ says that His followers are to be (become) the light that shines out of darkness, for the pastor who leads is his servant to serve him and to let Him project His glory, which is the Gospel (2 Corinthians 4:5). Thus, the knowledge of the Gospel that they have received is their identity and this Christian identity is characterised by faith and deeds (James 2:17-18, Luke 10:27,28ff). That is why they must proclaim the Gospel a message and why this paper argues that pastors as leaders must begin to 'walk the talk' (writer's assertion) in line with "in the beginning" (Genesis 1:1) God created and He pronounced it "very good" (Genesis 1:31).

2.5.1 Genesis 1:26, 27 in Pastoral (Church) Context

The thesis sets out the implications of the Doctrine of the *Imago Dei*, "in the image of God", that contributes to our understanding of the nature of mankind in society as intended by our Creator. It could be referred to as theological praxis for Christians, according to Genesis 1: 26: "made in His image". These are some theological aspects foundational to pastoral ministry that challenge the paradigms and the methodology employed in the church in a globalised world, where current life-styles are rapidly influenced by success (and the wrong kind), consumerism and relevance.

- Pastors belong to God and whatever bears the Image of God is to be given to Him, (Mark 12: 13-17): for example, commitment, devotion, love, loyalty, service to God – all of these are proper responses for those who bear the Image of God, regardless.
- Pastors should pattern themselves after Jesus Christ who is the complete revelation of what the Image of God is, for He is the full Image, and the Person whose humanity is sinless (Hebrews 4:15; Romans 8:29).

- Pastors experience full humanity only when they are properly related to God. No one is fully human unless he is a redeemed disciple of God. It is man's *telos*. The New Testament indicates (2 Corinthians 3:18) that God will restore the damaged Image and bring it to His glory in the eschatological sense.
- The exercise of dominion is a consequence of the Image of God. Therefore, it is goodness in learning and work because work is not a curse pre-Fall. The basis for a work ethic is what God created pastors to be.
- Mankind is precious, since it is written that murder was prohibited (Genesis 9:6).
- The Image is universal and dignity is given in the very Image we are made in. Thus, all men can do good works but good works cannot write off our original Sin and sins.
- Humanity was born when God created both male (Adam) and female (Eve).
- Being created 'in the image' means that we are spiritually sensitive; everyone has the potential for fellowship with God and pastors should seek out "addressable persons", to borrow Boer's phrase (1990:111). We should not be exploiting neighbours or infringing their rights and freedoms, provided their rights and freedoms are not counter to God's intention for mankind.
- Worship is unto God and God alone. It is God who empowers each pastor in harnessing his potential as a person.

By the very design of God, who has made us "in His image and likeness" (Genesis 1:26, 27), pastoral ministry rooted in the *Imago Dei* is most effective because it obeys the Creator-creation order of beauty. The doctrine of Creation makes the meaning plain.

Theoretical considerations include the following.

- We cannot talk of humanity without pointing to our Maker. The pastor is one who does God's will if he follows in the Lord's steps, for Jesus Christ says, 'If you love me you will follow my command' (John 14:15) and as God empowers him he will bear much fruit to God's glory (John 15:8). He seeks fervently and communes with His Creator. To seek out addressable creation beings he obeys the Great Commission (Matthew 28: 18-20; Mark

16:15) to globalise the Gospel. The command of the Lord, which the pastor obeys, is to “go” and seek out the lost (Luke 15). This precedes the “come” and “drink of Jesus’ living water” that the *Imago*-glory may be reflected (John 4:7-26). The *Imago*-glory motif supports this position both in the character of the pastor who bears the *Imago* and the *Imago Dei* reflected through the pastor-preacher and evangelist.

- Jesus Christ’s pastoral pattern is His holiness in purity. To follow Him the pastor, who leads and influences through mentoring disciples, must demand that each ‘self’ does away with the old and becomes a new person desiring godliness and uprightness. Jesus Christ’s preaching was “repent and believe the good news” and then “follow me” (John 1:14, 17). To seek God means there is more to Christian living than just imitating Christ. Pastors cannot begin to follow God’s guidance/direction without dealing with the fractured nature of their relationship with God: sin.

This brings believers to the beauty of the Lord’s mercy on the Cross. It is at this point that the significance of the *Imago Dei* is most demonstrative in pastoral ministry effectiveness: the restoration of “very good” in Creation (Genesis 1:31) – the very logic of Christianity – the reason for the incarnation, Christ made visible (John 1:14). The implication is the passion of the pastor to carry his own cross to glorify the *Imago* – Lord (Matthew 10:38). Here pastors can find some plausible strategy to effective ministry. (a) Being created in His image pastors have the privilege of sharing in Christ’s priestly and pastoral nature; and (b) pastors are given the capacity to overcome the situations that confront them, asking for wisdom of God in prayer and Bible reading. They can forge ahead because Christ is at work *in continua* in their life and ministry. Christ is always making something new in their *Imago*-glory by their willingness to work out their salvation. The pastor becomes more enhanced in reflecting God’s glory. (c) The *Imago Dei* love-gift propels pastors to seek out the lost, by proclaiming the good creation. The Holy Spirit’s empowerment makes it possible, which leads to the next point. (d) The idea of progressive sanctification is indicated in God’s eschatological works, as pastors who lead and disciples fix their eyes on the heavenly dwelling (2 Corinthians: 5:1). God’s intention is to restore His human creation to His glory (2 Corinthians: 3:18). The reality of

becoming citizens of God provides pastors with the impetus to be single minded in purpose, to arrive at God's planned destination transformed into glorious persons. (e) Their acknowledgement of being made in the Image and likeness of God is humbling and as such, they are more effective pastors in His service.

- "If in creating Man God did indeed bring into being an *alter ego*, a bosom companion, a friend who sticks closer than a brother, the fellowship between Creator God and creature Man must certainly express itself most fully and deeply in communion" (Boer, 1990:79). Might not one conclude that the Image in mankind is the responsive agent, enabling mankind to commune with God?
- God did not decree that pastors sweeten His word to suit their hearers. Rather, Paul says, "I am not ashamed of the gospel because it is the power of God for the salvation of everyone who believes... for in the gospel a righteousness that is by faith from first to last ... the righteous will live by faith" (Romans 16,17). Jesus Christ says, "If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory..." Paul's thinking is at one with Jesus Christ in centring his suffering and death in the event of the Cross. When the pastor who is captured by the *Imago*-glory realises that 'made in the likeness of the *Imago Dei*' is the fundamental doctrine of being born of God, his attitude to the world will be changed.

The Christian message is attractive and pastors must be convinced of its privileges and goodness that:

- God created mankind "in His Image" and wills fellowship with mankind.
- God touched mankind to fashion them, to bestow dignity and honour, implying intimacy willed "in the beginning", which God created (Genesis 1:1). Pastors need to have this encounter today more than ever, to appropriate their emotions.
- God's coming down to seek mankind when they sinned and went their own way is love in its purest form.
- God has a grand plan for mankind to give them a hope and a future, a New Exodus in continuity with the Old Exodus (Jeremiah 29:11).

- Lucidly understood, dominion is stewardship, for which a work ethic is required and best practice in human resource management is its essence (Luke 12:35-48); just as accountability and allegiance is (Luke 16:1-13; Luke 19:11ff; Luke 20:9ff). Humanity in the *Imago Dei* is not to be dehumanised or brutalised for the sake of economic expedience, self-preservation and self-glorification (the “I” and “me”) or by following the philosophy of survival of the fittest. The full essence of the Image-glory is the light of the Gospel, the central message of Christianity.
- Unquestionably, the Image-glory is fallen and we have “fallen short” of glory (Rom 3:23). Jesus Christ identified what it is that inhibits the practice of effective ministry and He does not desire His disciples/pastors to be motivated by such forces. “Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matthews 20:26-28). The Lord Jesus Christ also spoke of the pastor-leader’s community life, with Himself as the example, “...I am among you as one who serves” (Luke 22:27). This is in addition to the pastor’s emotional need. Thus, pastors need a proper theological grounding.

2.6 SUMMARY

To be in the ‘image’, with reference to Genesis 1:26, is to know God and to know Him is to reflect the *Imago*-glory by “living a life worthy of the Lord and may please him in every way”. This implies “bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to His glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father who has qualified you ...” (Colossians 1: 10-12, NIV). This means that the pastor’s excellence is connected to the empowerment of his Creator, the Lord Jesus Christ (Colossians 1:15-18). In short, the factor that arrests their lives is knowledge of Christ and in obedience to the law of created beauty and order – the basis of the *Imago Dei*. This is the goodness of Creator- creation “in the beginning” (Genesis 1:1) and it is to be *in infinitum*.

There is a basic co-relation and correspondence in their relationship with God. It is in their relationship with Christ that His Image-glory permeates through them. The reflection of His glory is made possible by the pastors' submission to Him and in union with Him. Their character is unmarred or unclouded by their sinful nature or any attitude (for example, Galatians 5:19-21) that reduces their faith in Him. Pastors in full consciousness bring forth His glory according to Paul's insightful counsel, " So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him..."(Colossians 2:6).

For pastors, it is knowledge of the gospel of Christ that is the light reflected in their being and doing. It is the dwelling in Christ that brings fruition and glory to His Name. Therefore, it is NOT how professional pastors are by worldly standards. The thrust of a pastor's motive is that God's Image-glory be amplified and revealed in truth in his lived out life. In searching for excellence, professional talent can be employed to achieve success by mankind's measure, but it is God who authenticates true love in the pastor's heart, (1 Corinthians: 13) in order that he be effective in pastoral ministry. The doctrine of the *Imago Dei* is the fundamental basis of his passion for Christ, that which is significant for pastoral effectiveness.

2.7 CHAPTER CONCLUSION

This chapter explores the meaning of the doctrine of the *Imago Dei* and explains its importance to pastoral understanding. In arguing its importance it shows that good pastoral ministry (1 Timothy 4:4-6) lies in the pastor's focus on his Maker, who initiated the good Creation and is the Glory. Along the way the discussion touches on the Creator-Creation events, His promise, deliverance, restoration, His blessing in His accommodation to restore His people in spite of human failure, and His exaltation. The study maintains that God's intention in His restoration of fallen man to newness is that His glory be effectualised in and through His pastors and church to the world. Within the premise of this thesis's context the discussions also show how controversial views of the theology of creation can bring about heresy in doctrines, with detrimental effects on pastoral ministry and the church. The final section emphasises that to be rooted in the *Imago Dei* is the way for pastors to resist the corrupt dimension of the Created order.

The next Chapter will examine and discuss the challenges pastors face in the present global society; the implications of relevance, consumerism and commodification for Christian faith, and how this has shaped pastoral ministry. A guideline will be recommended for pastors in this age of globalisation.

3.0 CHAPTER THREE: GLOBALISATION

3.1 INTRODUCTION

Although there are many points of reference and orientation, in brief, Globalisation is the rapid process in which there is "... growing interdependence of people throughout the world... economically, environmentally, and technologically" (Goudzwaard, 2001:7). The word itself implies that "... this global order is making its effects felt upon all of us" (Giddens, 2002:7). Friedman (2006), throughout most of his book, refers to the speed with which this phenomenon takes us for the now and future. He writes of the forces of globalisation in an overwhelmingly optimistic way and celebrates the free market development that is spreading globally.

3.1.1 The Purpose of this Chapter

The purpose of this chapter is to indicate and examine certain characteristics of globalisation in contemporary society that bear upon pastoral ministry in the context of the *Imago Dei*. The emphases in this study are:

- the extent to which the concept of success is used as leverage to advance the pastor's ministry image;
- the dangers of consumerism/commodification and its effects on the leadership and church; and
- how the need for relevance to societal expectations can and has re-shaped pastorship.

As an indication of the interconnectivity of these entities (mentioned above), some overlap may occur when they are discussed or described. At times, this process could appear as subjective, simply because of the human side of the writer who is "saying something important of something" (Lewis, 1955:32). The negative influences of each of these entities are discussed and the risk that anyone, including the church, can gravitate towards them and not live in the way we ought. Scholars (Arthur, 1998:55ff; Guinness, 2003, 2005; Lotter, 2007:1-11 e-mail – to mention a few) suggest that all these have salient theological implications for mankind.

Reviews into research studies examining how some of these issues have been addressed, and the writer's suggestions, contribute to the effects of a model that can be used to enhance pastoral leadership effectiveness and pastoral character in the context of the *Imago Dei*.

Guinness's (2005:13, 97) supposition, for example, states the following:

The good news of Jesus Christ is, "utterly relevant... It is when we (a) make it irrelevant by shrinking and distorting it in one way or another, (b) slip into captivity by accommodating to the spirit and system of the times shaped by popularity and convenience" that the effectiveness of pastors called by God is reduced markedly. They were like false prophets of Isaiah's and Jeremiah's time whose message was audience - friendly to the point of falseness.

References from theological dictionaries, biblical commentaries and other sources are included for further clarity and to validate the assumptions made, namely:

- the impact of globalisation (which does not mean to deny its benefits); its symptoms and manifestations that have directly affected pastoral leadership and pastoral ministry effectiveness;
- the notion of making the Gospel relevant and current to societal expectations has brought about consumerism/commodification that undermines what a "good minister" is (1 Timothy 4:4-6). The greater wrong is the absence now felt so concretely of what they firmly believe, that "being made in the Image of God" (Genesis 1:26, 27, 31) is being distorted.

3. 2 THE CHARACTERISTICS OF GLOBALISATION

Throughout history, mankind has faced rapid waves of change that challenge life values. The 20th Century world witnessed the advent of the age of information and communication electronic technology (CET), such as the introduction of new concepts and terminologies: E-commerce, E-knowledge, E-learning and E-communication. In Schuurman's (1997:2) view, these abstract systems, aimed at and claimed to be coordinating human activity, in fact manipulate and control humanity. It is pretentious for mankind to celebrate the idea of mastering autonomy and reality. For Schuurman this "technicism" is mankind's way of seeing themselves as taking over the authority of God (as if He does not exist after He has done what He intends to do) to gain absolute dominion. It is not to say that this knowledge-based technology does not create

opportunities. It is that Christians need to be warned of technicism's (technique as icon) consequences, which reduce human relationship - faith, love, trust instituted by God, mankind made in the Image of God - and hence fragment society. The push constantly to feed human aspirations, regardless of moral and ethical responsibilities, is to miss its ramifications (Schuurman, 1997:8, 9; Lotter, 2007:2). Schuurman's discussion further suggests that men and women would create their kingdom, the anti-thesis of the Kingdom of God, thereby violating the "very good" Creation pronounced by God (Genesis 1:31) (Schuurman, 1997:16).

At the turn of the century, cross-border movements and economic transactions took place, connecting global societies (Goudzwaard, 2001:16). These movements gave rise to new structures and systems that, in turn, have brought about change in the most resistant regimes; for example, China and Cuba (Lundy, 2005: 34, 35). The definition from *The New Shorter Oxford Dictionary* (1993:2931) of "society" expands this notion further: "...societies as a body of people united by a common aim, interest, belief, profession, etc."...and, as anthropologists (Kavunkai & Hrangkhuma, 1994:14) view it, "... are orientated to achieve certain goals which the society desires". According to the anthropologist Kraft (1985:4), when we enter a community, we go into a "culture ... an integrated system of shared meanings and assumptions". In addition, "... these shared meanings and assumptions are learned and unlearned, are our coping mechanisms by which we orient ourselves to society". From this point onwards, the writer will adopt this correlation and use 'society' and 'culture' interchangeably, as both terms present a more or less established body for mutual co-existence.

Mankind is 'social' in nature; we can be influenced by our environment and consequently, there is tension: to transform or be transformed (Giddens, 2002:7). Kavunkai & Hrangkhuma (1994:17) theorise that in coping with the contemporary world there is possibly one society adopting another's ideas in order to solve the problems they face. The vital issue is how Christian faith in Christ relates to the knowing and the doing in a globalised society, as perceived in its social movement, a culture in association with and within the wider society (Kavunkai & Hrangkhuma (1994:51). Sweet (2005:3) suggests that in today's society a great step towards proactive involvement is to know and understand the times and realise what to do.

3.2.1 Towards Christian Culture in Globalisation

Over the centuries, Christian scholars and practitioners have approached culture from various positions. Kraft (1985:103-115) cites at least five of these: God the Originator of culture; God against culture; God in culture; God above culture; God above and through culture. Each position has its supportive theory. A marked feature of these developments is the preferred term for Jesus Christ's social movement as "a way of reformation which works from inside out instead of outside in" (Van der Walt, 1991:59). According to Van der Walt, reformation seeks to renew and to convert and does not destroy culture or upset the world. Jesus Christ was in fact mingling with every kind; for example, at the festivities (Pharisees) and on the roads (Samaritans). The motive is really to change mind-sets that have been deep-seated and to seek to transform rather than destroy whatever cultural perspective it may be (Van der Walt, 1991:58). Its strategy is to set a person free from the bondage of cultures (be it ethnic or sectarian or religious) to be the "Lord's freeman" (Van der Walt, 1991:59).

Analogies for the way culture is viewed suggest that as a human construct, culture is somewhat definitive of mankind (Tanner, 2001:25). By talking about culture in this way it is related to being human, to one who acts upon given free will. Thus, in the context of Christ, who entered the world as redeemer, mankind can "... transcend his culture either for good or evil" (Kavunkai & Hrangkhuma, 1994:19). It is safe to assume that this notion of culture opens a way for the place of theology, where the Christian God is the point of reference. This will give relevance to the examination of how the characteristics of globalisation influence pastoral ministry and its church.

3.2.2 Examples of the Effects of Globalisation

The need to globalise, perhaps, shows mankind to be in pursuit of a larger economic 'pie', or a fairer share of the 'pie' (Goudzwaard, 2001:8). Economic issues and their weight in the political agenda are not to be dismissed in today's world (Hay, 1989:11). Human rights and economic justice, viewed from the standpoint of the need for identity, loyalty, values and power, come to the forefront as dangerous and a consequence of Globalisation (Hoekema & Fong, 2002: 16, 17). Many areas of the Third World will be left behind and this will fuel further unrest. Confirmation that economic drive is high on the political agenda is proclaimed by Newsweek in bold print: **"ON THE GLOBAL SCENE, EVERY COUNTRY IS NOW OUT FOR ITSELF TO A DEGREE WE HAVE NOT SEEN IN GENERATIONS"** (Garten, 2004:82-83). This issue was raised

by the previous Prime Minister of Malaysia (Mahathir, 2001:6) in his speech entitled 'Engagement or Isolation', "Can we be sure that these new ideas, this Globalisation will not go the way of the great ideas of the past (Republicanism, Communism and so on)? Will not capitalism bring about the same misery that will force people to rebel against it...?"

The key catalyst, quite obviously, is the making of wealth and the need to make a political statement through the economy of power and influence; the world provides the stage/platform, inviting actors of all sorts to take their positions and to play out their roles (Minchin, 1990:5, Friedman, 2006:10). It has been observed that there is a tendency that in globalisation through electronic-technique and communications "historical anachronisms can be created". This raises concerns across societies' traditions of nationhood, where wealth and information distribution is anything but equal (Arthur, 1998: 6, 7). Arthur (1998:6) says that the heavy influence of aggressive market promotion - for example, Coca Cola adverts and Madonna's songs and semi-nude pictures - may "invariably forge in customers ever stronger links of product-related desire and purchase". Thus, an "African village might juxtapose some of the signs of premodern and postmodern lives in a single space". This manipulative tactic in the name of progress and development is an indicator for pastors, in respect of the Bible, to acknowledge that they are not called to make the Gospel marketable according to the strategy of capitalism for maximum profitability.

Adair (2002:76) emphasises that the Christian perspective on globalisation comes from a fundamental understanding of mankind's Fall into sin and the significance of the call to repentance: "Repent... for the kingdom of heaven is at hand" (Matthew 4:17). Pastors are to preach the Gospel with sincerity, plainly and truthfully. Therefore, pastors and Christians should avoid this inclination to define God's ministry in the world's terms. The sober warning that the Gospel cannot be made corrupt by pastors' new concepts - that carries the image of the pastor with market-driven success gauged from a materialistic and corrupted dimension of the world - rings clear in Luke 13:3.

The illustration and "prophecy" of Toffler (1991), describes well the above phenomenon in present times. Globalisation has opened up avenues for businesses and for individuals by enabling an entirely new "system for wealth creation" (Toffler, 1991:23). This is not just possessing knowledge; it is the speed by which one exercises

“knowledge about knowledge that counts most” (Toffler, 1991:124). He describes the world as a theatre, in which nations, corporations and individual lives are revolutionised. With wealth and rising stardom within the contemporary context, power shifts are not only inevitable, but power itself is transformed. Warren (1995:26) seems to seize this opportunity that in all drama there will be those who will rise to stardom and become ‘celebrities’. They are the symbols of success. Others - those unable to reach their pinnacle - may exit tragically, becoming victims of success or simply spectators. It is a battle of fast action players **or strategists** (writer’s assertion) versus slow-action players. There is a double assault on the church: one from within of ‘churchly consumerism’ (void of sacrificial suffering and servanthood, but gravitating to be like the mega churches; of shopping mall mentality); and one from without, where success is mighty.

According to London & Wiseman (2003:29), pastors do have hope in spite of this entrapment. They call pastors to take heed of the ancient question of Queen Esther: “Who knows but whether you have not come to the kingdom for such a time as this and for this very occasion?” (Esther 4:14, AMP) (London and Wiseman, 2003:30). They contend that a significant step forward towards pastoral effectiveness is an understanding of the risks that contemporary pastors face from legions (evils) in the environment. In Esther’s ministry she responded in obedient service to the Lord regardless of risks: “If I perish, I perish” (Esther 4:16, AMP). Resistance to evil is the pastoral pattern.

3.2.3 The Downward Spiralling Effects of Globalisation on Mankind

Being the stage on which any willing party can participate, Globalisation has effectuated a new kind of inter- and intra- dependence, an emotional link. Lundy’s (2005:40) observation supports the idea that hierarchical structures are replaced by a web-like pattern (www.com) through the breadth of electronic communication. This web-like expansion and divergence spawns competition, breeding consumption-oriented cultures that, in turn, nurture co-operative bonding between the product and the consumer. In granting the effectiveness and benefits of digital technology (progressing from primitive living to advanced electronic gadgets in contemporary households and corporate offices), the dangers cannot be downplayed. Individuals are de-personalised and cyberspace technology de-humanises by the sheer power of its influence,

reconstructing our world of physical realities: these tendencies exist (Lochhead, 1997: 65:67).

The main themes from Friedman (2006) describe three waves of globalisation, wave one – politicising; wave two – empire and industry expansion; wave three – electronic communication. The latter commoditises large sections of the value chain, democratises information, flattens hierarchies: knowledge is perceived as power if disseminated. While Friedman's rich illustrations support all his overwhelmingly celebrated ideas of goodness for individuals and countries, the writer of this thesis is equally concerned with the downsides. Friedman homogenises the global experience; he dehumanises the dignity of work and mankind made in the Image of God; for example, (drawn from many of his illustrations) workers receive low wages, get no protection from poor labour laws and poor workplace standards as 'the China price' for powering the economic race (Friedman, 2006:141). He touches on the area of religion: Islamic fundamentalism and the notion of humiliation "spawned by the poverty of dignity", a manifestation arising from deep anger and hopelessness (Friedman, 2006:563). To the country in question, the strategic choice is brilliant in terms of economic power, but is it? Even more troubling is that consumption is celebrated and the process of commodification is not problematised.

The reality is that in a consumer-oriented culture, a consumer needs to feel not only need for the product, but also he/she must be taken beyond need - to a want. Person-to-product replaces the communion of person-to-person in the good Creation. Goudzwaard (2001: 35, 36) describes this as "childishness of unlimited desires", a religiously deep conviction that more is always better than less: winner takes all. Indeed, most destructive is its underlying force: "the power of celebrity, both in identification as well as consumer endorsements" (Healy, 2005:7). Apparently, Healy is alerting Christians to demonic servitude when she continues to say: "One can very well note at least two important realisations: consumerism is demonic and rival philosophia to that of Christianity and consumerism is an extremely powerful and potent philosophia...which is parasitic upon others (Healy, 2005:7).

Admittedly, the church has to wise up to face the complex and severe challenges of today's global climate. It is reasonable to concur with what Giddens distils, for example, global climate changes or restructures the way pastors live. Nevertheless, systems which are intended to make things predictable can result in the opposite, giving rise to an identity crisis (Giddens, 2002: 5). He observes that our everyday life is being influenced and shaken by forces far beyond our understanding and control. Changes and transformation come at such an alarming speed, too fast to follow. As such, leaders in a globalised world will need to think of the best practices for success (Maxwell, 2003:7). In doing what humans term as best practice, Christians need to take the position: "... while related to the world, it does not seek to absorb it" (Lakeland, 1997:112). According to Tanner and in keeping with the theology that the community globalises the gospel of Christ, the social implications of this view are that the church requires best practice and in short, must become a transformational agent. "The church will be analogous to a new social movement ... a social agenda ...that takes people in, in order to change their ways (say by Consciousness raising), but that also intends to shake up the social practices of those outside, and not just bringing them into their fold" (Tanner, 2001:103).

3.3 GLOBALISATION AND LEADERSHIP

Studies and papers that focus on leadership and findings on leadership-success and effectiveness have been ongoing for decades and there is no shortage of such material (Dastmalchian, *et al.* 2001:532). However, in the present globalisation context, research scholars indicate that derived from their analysis of the model 'culture and Connectionist Architecture' (research based on leadership and culture genre; gender variables are not represented), the notion of "transformational leadership is universally preferred and perceived as effective" (Hanges, *et al.* 2000:134). This result is consistent with other presuppositions; for example, those from Global leadership and Organisational Behaviour Effectiveness (GLOBE), which researched into the attributes identified in the leaders of the sixty-one countries. In their research findings Hanges, *et al.* (2000:140) suggest that transformational leaders transcend others because they "exert influence over their followers by acting as role models". This development on transformational leaders can be seen as subsequent to earlier findings. The relationship between leadership and culture and its significance in shaping and maintaining society

was posited as early as two decades ago in the in-depth works of Schein (1985:223ff). These studies are based purely on atheistic humanitarianism: in particular, psychology.

What is indisputable in these theories is that our perceived image in the sight of others, or away from them, further affirms who we are. There is certainly an attitudinal change as a result of the influencing process. Behavioural transformation is to be explained as modelling the leader's behaviour, following a path that leads to one's expected goal, achievement in harnessing one's potential (Christian spirituality is not incorporated). Therefore leadership as a term may seem to be shared by both Christians and non-Christians, but in fact the fundamental principle is not the same (Stott, 2002b:9). Christians acknowledge that we are still human, that we face temptations and have emotions of all sorts, though not necessarily permissible ones. Our test for truth however is: "A Christian is what the world sees in us of Jesus Christ ..." (Anderson, 1997:91). The Christian pastor should have no problem in understanding Anderson's assertion and the difference between this reality - Christ incarnate in us - by comparison with the pastor's own twist of its meaning under societal pressure.

3.3.1 Christian Leadership in a Global Context

Clinton's definition of Christian leadership, adopted by Gangel (1991:14), expresses its essence: "Leadership is a dynamic process in which man or woman with God given capacity influences a specific group of people toward His purposes for the group". Gangel's own proposition (for the present purpose his research on pastorship is comprehensive enough) can be added as an expansion to this enterprise, which involves, "the exercise of one's spiritual gifts ... the ultimate end or reason being 'glorifying Christ'" (Gangel, 1991:14). Gangel considers pastoral leadership (of divine appointment) models, "... the progressively self-revelation of God" regarding the praxis of leadership to be "taught among His people" (Gangel, 1991:14). It implies that success and effectiveness is to be measured by the greatness of God's people and not just the leaders. More importantly, it signifies that the one who leads must be driven by the direction of the Lord, who institutes the law for and in normative Christian living.

Relevance in the contemporary environment is to be a leader who resists the world's idea of success, which contradicts the biblical understanding of leadership. Lewis portrays this contrast between world and biblical leadership beautifully (1980:121-128). He sums up that the greatest sin of humanity is pride (competitiveness in power, wealth

and smartness). By contrast, God Himself is “delightedly humble”; he gives Himself to us is to make this humility in us possible (Lewis, 1980:127). Stott (1990: 37) describes humility as profound in the Bible – “because of the reality of God” (Creator, Lord, Redeemer, Father, Judge), the Christian mind is a godly mind, it is also a humble mind”. On the same note, Stott suggests that in the teaching of Jesus Christ for one to enter the kingdom he has to be “measured by childlike humility”.

Leadership is ... “one who is called’ (Gangel, 1991:20). The capacity to lead is the gift of the Spirit, as seen in Romans 12: 8 (Bennet, 2004:120). A tremendous leadership challenge is obvious, as leaders face a world that is experiencing vast shifts. Christian leaders are to refrain from gifts of the world (1 John 2:15; Titus 2:12). Christian scholars have begun to notice that the notion of transformational leadership is nothing alarming, since it is in the character of their Leader, Jesus Christ himself (Romans 8:14). “Those who are led by the Spirit of God are sons of God” (Ford, 1991: 14ff). It is asserted in Chapter Two that God in Christ is restoring the *Imago* in us, which is created to be “very good” (Genesis 1:31).

3.4 GLOBALISATION AND THE CONCEPT OF SUCCESS AND RELEVANCE

One of the strategies of great people is to cultivate in themselves the virtue of unselfishness (to serve not for profitability), thereby influencing the lives and actions of others (Maxwell, 2003: 228). This is a highly significant factor in determining the quality of life of a nation. The reverse is true of people who use manipulative tactics (ethical corruption) to achieve success, when half stories are disseminated causing the disintegration of societies, eroding unique spiritual and cultural identities and fracturing whole nations (Culik, 2003:1). An appropriate illustration would be the Manila tragedy of the “Wowowee” competition in early February 2006. This resulted in a human stampede with very young and frail lives being sacrificed (Inquirer, 2006:24). The aim was to win something, all for the sake of a better life, believing a little more material wealth would ease their dire state of poverty. The media, which undertook a post-mortem of the show, suggested that there was a growing tendency for Filipinos, in pursuit of their personal gain, to become a selfish society. The idea that as they get wealthier they do actually become happier, particularly in a country where the greater population is in poverty, demonstrates a lack of any sense of ethics. The inquirer has

presented an alarming fact: "... there is such a cult of success – and the wrong kind of success, because it worships only celebrity, wealth and influence, regardless of how it is portrayed – that leaves our society increasingly fragmented" (Inquirer, 2006: 24).

Pastors and their churches are not exempt from such pitfalls and fractures in the notion of success. Chadwick's (2001) critique on churches that profiteer by 'stealing sheep' can be cited as one example. This is just the tip of the iceberg that comprises the churches' hidden problems, yet it reveals the extent of the impact of 'success' on structural and spiritual aspects (Goudzwaard, 2001: 31).

Guinness (2005:11) could not be more succinct in summing up the church: "How have Christians become so irrelevant when we have tried so hard to be relevant?" Numbers and speed do matter in the economy of success, a point stressed so strongly by McGavran & Wagner (2001) in the audio tape recording that "well-fed sheep cannot be stolen", which advocates that large churches can feed on smaller ministries (Chadwick, 2001:27). Thus it seems conclusive to the notion that church growth in numbers is definitive of success has become an image locked in our imagination. It is even a strategy for economic expedience if tithing and offerings are taken into account. But this idea of relevance in today's world can be extremely misleading. Moynagh (2003:13) points out the weakness of the economy of success approach; some ministers are concerned when they hear about 'successful' churches and think, "If it can work for them, surely the same approach will work for us". They ignore differences in their circumstances and that 'beacon' churches often achieve growth by drawing Christians away from smaller churches. What will happen to these 'successful' churches when their small-church feeder-systems dry up? Professional and accepting pastors who nurture such expectations could end up worse off, for they risk losing their 'identity' and any true sense of who they really are (Ulstein, 1993:27). Some, considering themselves failures in ministry, have joined the secular world (Ulstein, 1993:11).

Like knowledge seeking for its own sake, economic advancement and success as a means for improving our image is not necessarily good, for mankind can use it to benefit and progress society or to destroy humanity (Hay, 1989:27, Goudzwaard, 2001:33). In the same vein, Guinness (2005:60) emphasises such errors in ministry: "When modern assumptions from the sphere of management, marketing and psychology had become accepted without challenge..." a new assumption is adapted. With this new

approach Christians, and especially pastors, fail ... to “globalise and be globalised images of Christ” (a phrase borrowed from Roger Grainger’s comment on this thesis: 29 June 2006). Thus, it carries the meaning that the outcome to blind assimilation and uncritical adaptation is abandonment of the Truth and living out a lie. Guinness (2003:60) confronts this biblically with Paul’s definition of pastoral ministry: to be a minister of Jesus Christ to gentiles “is to do with the priestly duty of proclaiming the gospel of God, so that Gentiles might become an offering acceptable to God ...leading Gentiles to obey what I have said and done” (Romans 15:18). When they are morally and ethically subsumed under the kingdom of God economic wealth, power and principles of management can result in true success and relevance (Sivarajah, 2000: 33).

3.4.1 Globalisation: Success and Relevance in Christian Context

Globalisation in a Christian context is not new. Literarily, it simply means to stretch out from one position at one point in time to all parts of the globe, as inscribed in Scripture (NECF, 2001:25): “We are ... Christ’s ambassadors ...” (2 Corinthians 5:20) (Tidball, 1999:1). Bennet (2004:2, 7) captures this point in a deeper way, when he says, “‘witnesses’, ‘servant’, ‘salt’ ... are full implications for the role of the spiritual leader ... a responder under the initiation and call of Jesus Christ”. The metaphor ‘salt’ needs explanation. The metaphors ‘salt’ and ‘light in the Sermon on the Mount, make claim that God’s ministers have enormous influence on society and, as such, ‘salt’ is symbolic of endurance and moral worth. It was used in worship and in the making of covenants in Old Testament times. In New Testament times it refers to that which purifies, cleanses and preserves. Light has the same significance of active, transformational properties (Bromiley, 1992:498, Matthew 5:15-16; Zodhiates, 1993:2545; also for example Luke 24:32; John15:6 used metaphorically and figuratively). Stott (1990:66-68) asserts that the metaphors attest to four truths.

- Christians are fundamentally different from non-Christians. As salt hinders decay, and preserves against it, so too...
- Christians infiltrate society and hinder evil. They do not act like salt: they are it.
- That the Christian perspective permeates the non-Christian is more important than focusing on numbers, for proclaiming Christ in word and deed is one of the innate qualities distinctive of true disciples.

- As such, Christians must retain their distinctiveness, just as salt must retain its virtue of saltiness. The only way is Christ's way and Christians need to refrain from living a life of double identity.

In essence, the success and relevance of pastors (the church) is not based on economic, technological, or situational factors, but on being spiritually Christ-like.

3.4.2 Understanding the Quality of Success – The Transformational Process

Christians believe that God's guidance in their daily lives is essential. They also need to understand God's creation and His purposes in the operation of fallen man's conscience; otherwise, they will find it difficult to live out meaningful lives even if these have arrived at the peak of success. For the author of Ecclesiastes, who could reflect on the idea of life in the paradox of his rich life experiences (the highs and lows), concludes that all a person has would be meaningless unless he points himself to the Maker and Provider who sustains him. In the end his attitude will be judged by God. In short, he conveys that one has to live life with a meaning that is lasting (Ecclesiastes 12:13, 14).

Jesus Christ proclaimed, "I have come that they may have life and that they may have it more abundantly" (John 10:10b). Life, *zoe*, (John 4:13-14) speaks of vitality of life that stands in origin from God, and its future is established in Christ's work, who is the *zoe*.

Therefore, the content and context of success is of the highest quality and is dependent on God (Bromiley, 1992:294) and does not encourage men to trust in themselves (Tasker, 1992:129). Jesus Christ meant that this *zoe* does not depend on circumstances (bios) in the Christian sense of eternal life: John 3:15, 16; 4: 13, 14; 6: 51 offers some examples (Zodhiates, 1993:2222). The term refers to attaining a 'spiritual belongingness' and not embracing a worldly agenda (Zodhiates, 1993:979, 980). A good example is the tower of Babel where mankind's craving for power turned into chaos and peril (Genesis 11:4), as opposed to Abraham's obedience and blessing (Genesis 12:2f) (Volf, 1996:42). This jewel of globalised economics - 'fullness' of life - argues Goudzwaard (2001: 20, 21), is well supported by the example in Psalms: "The earth is the LORD's and the fullness thereof" (Psalm. 24:1, NKJV). God has given mankind fullness of life to enjoy His creation, which is antithetical to the assumption that having the material world is life enjoyed.

Thus, the quality of success and relevance lies in the Giver's presence, He who creates (Halcomb, *et al.* 2003: 22). The Giver's presence underscores success and relevance this way and the nature and quality of a pastor (upon reception of the Giver's gift) influences and transforms. "You show that you are a letter from Christ, the results of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on human hearts", says Paul (2 Corinthians 3:1-3) (Fisher, 1996:141). As Jesus Christ was the truth of God in blood and flesh (the incarnation in the New Testament), the church is called into this world to transform it (Fisher, 1996:43). Thus it forms a 'new society': 'the salt' and 'light' of the world, in which the flesh is not significant, for of itself it can do nothing of value, BUT the Spirit gives life and sustenance *in continua* (see Acts 1:8. 6:3,5; 7:55;10:19, 44-48; 13:2-4; 15:28;16:6-10) (Ferguson, 1998: 94).

Globalisation that seeks to transcend established cultural boundaries has to take account of the fact that ministry effectiveness and success is possible only when God shares the Spirit of the *Imago Dei* with His ministers (Dempster et al, 2003: xiv). Clearly, the Biblical verses show that the power came from Above, as the disciples submit to the will of God in obedience, prayer and evangelism. It is the Lord who gave the increase (Acts 2:47; 4:4), working through His righteous disciples (James 5:16) (Stott, 1990:68).

3.4.3 Economy of God: Wealth, Success, Numbers and Biblical Relevance

In the light of what has been discussed, the pursuit of wealth is not necessarily evil unless it becomes the Master. Money is personified in Jesus Christ's warning to the Pharisees (Luke 16:13; cf. Matthew 25:34): "No servant can serve two masters. One can devote oneself whole-heartedly to the service of either, but not to both." (Morris, 1990: 273.) The true meaning of economic success, as defined by God, is an expression of blessing and is apparent when the economy flows outwards to include the welfare of neighbours (Deuteronomy 6:5; Matthew 19:19; Luke 10:27) (Bromiley, 1992:874-875). Thus, globalisation, when it benefits a few and destroys many, is not what God intends.

In Christian terms, globalisation is not the accumulation of the spoils by means of the manipulation of the masses, especially where this involves masking the fact that this form of 'progress' only feeds the upper echelons of society, in sync with the profound idea of Plato and Aristotle (Bromiley,1992:873). This philosophy of wealth accumulation is counter to God's will. Globalisation is also not "building on some

else's foundation" (Romans 15:20); for example, raiding the pews of a neighbouring church to build our ministry (Chadwick, 2001:9). Pastors must not be deceived into the belief that 'doing well' is evaluated by numbers. Big or small is not relevant; what is relevant is that they are true disciples. What Bromberg (1992:218) says is apposite: "... only the test of time, perseverance under difficult circumstances, and the avoidance of idolatries of wealth and ... earthly concerns...above all presence of appropriate fruit ...can prove a profession genuine."

Pastors and churches will be making the wrong assumptions if they think the pattern of the world is not shaping them. Human history tells us otherwise (Lewis, 1980:49). The scholarly views discussed already seems to suggest that it is apt to posit that pastoral and church effectiveness is dependent on Christ's *Imago Dei* incarnate in them.

3.5 GLOBALISATION AND CONSUMERISM

It is necessary to prioritise effectiveness above efficiency, a point that reverberates throughout Maxwell's book (1993:18): "Efficiency is the foundation for survival"; "effectiveness is the foundation of success". Researches propound that emotional intelligence (EI: primal dimension) plays not only a successful, but also an effective role in impacting on the way people interact (Goleman, 2002:3-9). While it seems positive when it triggers resonance, the negative impact that results in emotional hijacking cannot be dismissed. In the 90's information was coming in at a volume and speed so overwhelming as to cause anxiety, due to the fear factor (Wurman, 1991:150). E-Information has brought along with it perils that need to be addressed. Micro-computers and the click of a mouse (key enter: World Wide Web spanning communications) draws users to entertainment, pain and pleasure in virtual reality. They can become so absorbed as to show signs and symptoms of formidable addiction, as posited years ago by Lakeland (1997:11).

The writer has been unable to obtain the book by Dr. Kimberly Young on internet addiction, "Caught in The Net," recommended actually by the "click of a mouse" to resolve spending too much time online. In fact, the moment the mouse went clicking she could easily get absorbed (Black, 2007:1)! Candelaria (2007:3) accuses the web of deception, as one 'click' leads to another. The World Wide Web (WWW) is a fast search engine even as we continue to debate on it: is it deception, addiction or

technophobia? This is not to dismiss its benefits. In view of these negative terms, the implication is that there would be damaging effects on humanity, to which pastors need to be awakened. What is the kind of human disorder that distorts the Image mankind is made in?

The human heart, created for fellowship, finds the necessary feeder in the net. Chat rooms and surfing the net, to find out a spouse's secrets and a host of other information, drives us further into this powerful grip that masters our desires. As such, the ethics of technology, suggests Schuurman (2007:6), need to be seriously addressed. The ugly motive or force behind technology, be it economics or power is in reality, "the power motive or control motive" (Schuurman, 2007:18).

3.5.1 Consumerism – Beyond the Age of Information: Cyberspace Threat

The microchip culture is taking hold of the world even as sociologists express concern about the culture of teens and adults alike. Ellul's (1964: 389) theory that "Modern societies is not situated in relation to other men, but in relation to technique, thus... the sociological structure of society is completely altered", is instructive even today. He describes how technique isolates relationship within humanity (Ellul, 1990:144) To Ellul, society exists for technology in order that society can be called technological (Wauzzinski, 1994:1). The villains of communication: soft ware (chip) production of violent games that cultivate a violent culture; phonography/cyberspace sex, which cultivates nudist acts - have penetrated the market. In turn, this process has necessitated some evaluation of the effects on participants, indicating moral decline (Arthur, 1998:32). For instance, Fong (2005:40) reports the explosion of the internet industry in China. This growth generated 128 billion Yuan (USD 16 billion) in revenue last year, reaping profits from 113,000 outlets across the country's cities and netting in 40 million visitors a day. It cites a tragic incident during cybering when "... someone actually killing a fellow player who had stolen his virtual sword in a cyber game". In another, "... a man strangled his daughter to death when he caught her exposing herself in front of the camera attached to the computer".

3.5.2 The Pitfalls of Cybering and Priesthood

Lotter (2007) in his article on dehumanisation by cyberfication, discusses cyber addiction and cybersex and other aspects of the ills of cyberfication (cyberloneliness, cyberphilia, cyberphobia for example) and how these can and do dehumanise human beings. He seems to assert that these users become enmeshed in the dangers of technology until it becomes their slave driver, “driving them to do more” (Lotter 2007:2).

An implication of this situation is that it teaches Christians that the Fall of man and the consequences of sin are far-reaching. Cybersex has permeated the hearts of the priesthood; it has shaken our taking for granted that those called by God are infallible (Allen, 2002). Cybersex allows clergy to do things on the dark side without their lies being detected by others. “The problems of cybersex within the milieu of the catholic Church, especially among religioes and clergy are discussed “in private, fantastical nature ...surrounded by secrets: most people who engage in it do not talk about it with friends, family, community members, spiritual directors, or superiors” (an excerpt quoted from Rene Molenkanp and Luisa Saffiotti by Allen (2002:6). This combination of people (as an extension of themselves or the pieces of them that are tied to the computer) and animals, or machines, are termed cyborgs (Allen, 2002: 9).

3.5.3 Commodification, Relevance and the Place of Technology (Cyborg and “sex-bots”) in Our Lives

Technological advancement continues to play its dual role – complicating and enhancing communication. The power of E-communication is seen in the latest microchip invention. The chip, planted under the skin of the hand serves as a remote control that opens the door at a wave of the hand, or logs on to the computer. Gone are the frustrations of passwords (New Straits Times, Malaysia, 2006:13).

A commodity that is interactive because it is personified, has carved a place on the global platform. It comes in various forms to fit the culture it serves. From a consideration of the idea of a future cashless society, it could be only a step to the consideration of other steps, of future signs for which the appearances of the anti-Christ must be invoked. It is a test of Christian faith. NIV (1990:1941) explains Revelation 13:16, 17 (“mark”) as branding those who are anti-Christ, balancing its use for protection of the people of God from God’s judgment (see Revelation 7:3 the sealing of

the servants of God). It might be claimed that the anti-Christ “mark” alludes to an economic sanction against all faithful believers when the “mark” starts its legal positioning (Revelation 13:16, 17). Sociologists define or describe “commodification” as the process by which a product is disassociated from its origin. More explicitly, in a consuming culture/society no thought is given to how the product came about (Carattini, 2005). This technique has been made trendy; it has become a social process that dictates man’s course (Ellul, 1990:158).

The technique-chip-problem, or ‘cyborg’, is more serious because it debases the truth of mankind. Such a manner of seeing and interpreting makes us comfortable with engaging with religion as a commodity and ignoring the Christian historical context from which it arises (Carattini 2005:1). It disregards Tradition, the particular hermeneutical way of interpreting Scripture handed down orally from generation to generation as reliable and profitable (McGrath, 1990:24). Choices have become individualised, as man wants to have autonomous freedom (Schuurman, 2007:5). Cyber-technique may have advantages, but its disadvantages can be of great concern. Indeed these rapid technological advancements have made people see that this perspective of isolating – the capability for micro-implantation, for example - and detaching information and knowledge from their origins is viable as a vehicle/medium to be used in precisely the way one wishes (Carattini, 2005:1-3). Before Christians can get a proper perspective they need to ask: If this approach has its strengths, what could be its weakness or weaknesses?

3.5.4 The Problem of Commodification and Relevance – A Christian perspective

“There is nothing wrong with relevance, as the Bible is always truly relevant. But it is ‘the modern views of relevance’ that are dangerously distorted ... they’ll lead us into trouble” (Guinness, 2003: 1). By this he means that by following the times and always shifting with trends and fads, we forget our roots: Scripture is no longer authoritative.

For instance, Jones (1995) conveys a profound conception of Jesus Christ and in so doing captured the National Bestseller award. The accolade is her ability to formulate a practical manual, using ancient wisdom for visionary leadership. Jesus Christ’s motivational style, self-mastery image and relationship skills can be applied to any business setting and the cause and effect theory yields high and positive results. In her introduction, she describes her new concept, called the original - Omega Style

Leadership (wholeness), which enhances two conventional concepts of Alpha Management (masculine aspect) and Beta Management (feminine aspect) technique practised in America. A business leader who embraces all three assumptions will be empowered to manage any business. This style of leader possesses the quality of self-mastery, strength in action and relationships. Jones goes on to explain positive self-identity, self-belief, and ownership.

She (Jones) describes the importance of commitment and the key traits of leaders, such as strategic planning, delegation, trust, endurance, acceptance, and perseverance ('worked through his fears'). She stresses in separate sections the essence of humility - unconditional love, sacrifice, passion and forgiveness - in her concept of "WOWSE" (doing with or without someone else). She cites Jesus Christ who journeyed all the way to the Cross "WOWSE" (Jones, 1995:127). The product (alternative prophetic economy of God) offered is problematic in Jones's product presentation, attractive and inspiring as it seems. This is the kind of blatant heresy that pastors can dispense with: mix-match and paste theology for profits.

In Paul's pastoral theology, he offers pastors insight into what happens when bad theology is unleashed in the church and beyond. In Timothy 2:9-15 and 1 Timothy 6:3-10, resistance to temptation is Paul's assertion to both men and women. While they are women in the first instance, the fact that faith has given sway to the contemporary movement, the focus on cash and substantial cash cannot be dismissed.

Others also recognise and address this type of heresy. Their comments are befitting. "All too often the words of Romans 1:22- 3 apply to us, 'They boast of their wisdom, but they have made fools of themselves, exchanging the glory of the immortal God for an icon shaped like a mortal man ...' Our dominion is foolish because it is not an icon of God's dominion ... the invisible God, the first born of all creation" (Colossians 1:15) (Brummer, 2005:91).

The writer agrees with Cope (2006:171) that Christian faith can become so murky that it is a precarious path if pastors do not know who they are. They will end up with the wrong means ("power methodology") for achieving God's goal for them: the temptation of Satan, "... all this I will give you ...if you will bow down and worship me". They will be tempted to prove they are children/heirs of God and will "prostrate

... (themselves) before me and do homage and worship me” (Matthew 4: 8, 9; AMP), acceding to what the enemy has offered. Pastors and ministers will end up moving from allegiance to God alone, to pastoral power and authority instead of pastoral-service (Matthew 4 – Jesus Christ’s temptation). “Jesus Christ’s strategy is always servant strategy” (Cope, 2006:172,173). In that regard, the biblical pastoral ministry theme is pastoral-service: “For it has been written, You shall worship the Lord your God, and Him alone shall you serve (Matthew 4:10; Deuteronomy 6:13; AMP).

3.5.5 A Critique by Van Dyke, Michael (2003:1-2) on how the church buys into commodification: “Jesus Christ the CEO”.

- “Omega management style”, as proposed by Jones reminds us of “it would be impossible to serve both God and mammon” (Matthew 6:24), a regrettably complete contradiction to Jesus Christ’s perspective when he drove the moneychangers out of the temple, which was meant to be a house of worship. Jones’s management style supports the ideology of a capitalist society, shaped by the dictates of the market system in support of a vague spirituality. The danger is “making vague transcendent meaning by conveying the Christian meaning of sanctification, repentance (see Jones, 1995:167) and communal interest into an ethic of conformity, consumerism and axiomatic respect for private property”.
- In their interest in employee spirituality, they seem to promote exploitation by turning employees, as resources, into the source of economic expedience”... “harness(ing) the energy and talent of women” (Jones, 1995:190f).
- To serve the purposes of popular culture, the church is blinded by capital gains and is drifting towards worldliness, lifting parts of the Scripture.

3.5.5.1 Analysis and Critique: Reference to Commentaries and Theological Dictionary

Jones’s (1995) theology must be challenged. Despite her apparent success in several aspects, Jones does great injustice to central points of Scripture. Jones’s promotion and the sales of her ‘new religion’ must be brought to light. Of significance are:

- First, Jones's (1995: 39-41) use of the word 'spiritual' is theologically inappropriate. Spirituality or Spirit-filled disciples, as cited in Acts 6:3, is more accurately conveyed as "full of the [Holy]spirit and wisdom", empowered of the Holy Spirit (AMP, NKJV); also, "man full of faith" is perceived as unwavering (NIV). They are to be anointed men of integrity (Pfeiffer & Harrison, 1990:1135). The chosen are to be distinguished by their possession of wisdom (Acts 6:10, 7:10, 22), but rather wisdom inspired by the Holy Spirit (Marshall, 1992:126).
- Second, Jones is a far cry from Traditional Scriptural exegesis and is really daunting when she identifies Jesus Christ as God's representative: "Jesus Christ troubled himself on God's behalf and on behalf of others" (Jones 1995:146). When Jones packages and then commodifies the 'threeness' and 'oneness' of the Godhead (Trinity) - of which Jesus Christ is the second Person - she does not express "the crucial ingredient of our faith (Erickson, 1994:341-342). Christian faith must accept the significance of Christ and not 'sell' Him as a product for popular consumption (Van Dyke, 2003:1-2). The self-image Jones suggests is her "I Am" (Jones, 1995:3-5) and not His (Jesus Christ's, *Imago Dei*).
- Third, Jones conveys "Jesus Christ... willing to walk up the hill alone... had a passionate commitment" (Jones, 1995:54) as only a symbol of forgiveness (Jones 1995:203); he "died so young and so painfully" (Jones 1995:154), contending that He was just like us in biological flesh (CEO) and not a sacrifice for our Sin. Jesus Christ asks His disciples, "Can you drink the cup I drink?" (Mark10:38). Since Sin or sins are not mentioned, perhaps Jones prefers to read "cup" as blessings for economic gains (in support of globalism) rather than as Jesus Christ's suffering and death for our Sin (Zodhiates, 1993:4221).

To right the wrong of Jones's idea of the "pain of Jesus Christ", the rigorous works of Kitamori (1966:22ff) written soon after the bombing of Hiroshima on the 'theology of pain' is compelling. According to Kitamori, Jesus Christ's pain of "unspeakable suffering going through agonies" was when "God opened the way for man's atonement in offering himself as sacrifice" that we may live - "death of death" (*mors mortis*).

- Finally yet importantly, a clear illustration of commodification can be drawn from Jones's text; the word 'branch' for example (Jones, 1995:109). Jones chose to interpret the word 'branch' as to branch out (expansion) (The New Shorter Oxford Dictionary, 1993:274). But the 'branch' in question is a metaphor (John 15:1-16) relating to Jesus Christ as the vine and is emphatic in the sense it conveys of spiritual dependence. This indicates the indwelling relationship between the vine and the branch, with branch referring to believers (Bromiley, 1992:441). Because of this intimacy, Jesus Christ the Son, reveals the Father (John 15:15) (Green *et al.* 1992:378). As such, when the followers abide in vital union with Christ, and only so, figuratively speaking they become fruitful: the "production of Christian character and the winning of others to follow Christ" (Morris, 2000: 595). Initiative and capability is not with them in God's enterprise.

By disengaging from spiritual reflection of the Truth, in preference for popular culture, commodification instead tends to corrupt the fundamental doctrines enshrined in Scripture and to promote self-enhancement through self-mastery. Jones's is a far cry from the biblical Image that God has revealed: the key to seeing things in their proper perspective; and the power of the Holy Spirit that enables the people of God to relate to one another in love. Pastoral leaders do not need a procedure manual or a leadership style romanticised to achieve success and effectiveness.

3.5.5.2 The church in a consumerism context – case study

Christians do live to learn. A critical study of a couple of the most successful churches, currently, will be educational.

- First, it is an attempt to discover, but not to judge those practices, motives, biblical examples and theological perceptions in contemporary times that lay claim to effective pastoral ministry.
- Second, is an attempt to locate the boundaries.
- Third, to conclude with some key points that in later chapters can be distilled yet again through the biblical doctrine and works of theological scholars.

The study is based on the view that mankind's image is marred, but not completely destroyed. In theological thinking, a redeemed disciple of God is capable in God's grace and created in His Image to live life in abundance with God-given attributes (mentioned earlier on). They are capable of fellowship in love, in relationship to God, and man-to-man; they are to serve in obedience to God's will because they **are** God's. The main concern with the argument of effectiveness presupposes that the Old and New Testaments contain the pattern of stewardship in both spiritual gifts and material resources; some examples are the work of the person of the Holy Spirit, introduced in John (14-16) and poured out on God's people (Acts 2). Also, see Genesis 1:26-30 (Tithing), Numbers 18:26ff, Deuteronomy 14:22-26, Malachi 3:8 and I Corinthians 13 for instance, which point to God, who is as Erickson proclaims (1994:516) the ultimate owner.

Therefore, the exercise of stewardship in building-up God's church opposes self-centred materialism and consumerism, and success measured by wealth and relevance that is linked to idolatry in biblical thought, which we must resist (Guinness 2003:20). The pastor-leader's application of the theology of stewardship in relation to the church will have implications for the aspect of the *Imago Dei* and its significance in ministry effectiveness. Therefore, the real issue being indicated is whether the pastor is administering God's given affairs and resources as if they belong to him (idolatry), or as if they are God's – glorifying Him. God's Image is to be reflected in His church and beyond. The question is, Is God's Image reflected and is God glorified in the highly successful churches today, as is claimed?

3.5.5.3 Willow Creek Community Church

Titled: "Jesus Christ, CEO; America's Most Successful Churches Are Modeling Themselves On Business" (The Economist- 2005).

The Article: Willow Creek has all the amenities of a mega - mall that our imagination can take. It is one among many mega-churches that borrow techniques from the corporate world and that sees itself as successful in numeric growth. The pastor describes himself as a "PastorPreneur" and has published a book to that effect. Some indicators of consumerism can be identified: first, the customer is the priority and the agent of change; second, in view of the first indicator and of the church being user friendly, steps are taken to understand the needs and expectations of customers by means of a survey. The building is open for 'business' seven days a week. All services

are tailored for different age groups; the church lays emphasis on entertainment from sports to video-areas. This entrepreneurship is exported to many other churches.

Key Comments and Critique printed in article and Biblical themes

The notion – The Lord helps those who help themselves

Critique:

- They represent the Disneyfication of religion, so that it translates the church's seriousness to fun instead of the agony and ecstasy of faith.
- It is awash with benefits for the pastorpreneurs themselves, who prosper by preaching the gospel of prosperity. One example given is of Pastor Joyce Meyer (Texas-based Christian Sentinel) who supports this prosperity principle and recounts how the idea has given her ownership of a USD 2 million home and a USD10 million jet. Another is Creflo Dollar of World Changes Church International in Georgia, who drives a Rolls-Royce and travels in a Gulfstream jet.
- It is a passing fad that will be doomed in the end.
- In this corporate culture, orientated towards consumption extravaganza within mega-structures, to look for the church within is an attempt in vain: "Where in God's name is the church?" (The Economist 2005:1).

Recalling the defining event at the temple arena (Luke 19:45, 46), when Jesus Christ drove out all those who made the temple a place of and for business, instead of a prayer house, provides a sharp contradiction to the falsity of 'prosperity gospel'. Jesus Christ's chiding that the temple is deviating from the true worship of God is reflective of the culprits' own interests and goals. His retort challenges this much distorted preaching: "My house is a house of prayer and you've made it a cave of robbers"; also Isaiah 56:7; Jeremiah 7:11 (AMP); and Yahweh as dwelling in the temple (Brown, 1996a:248).

Among other passages, pastors should keep in mind Matthew 10:8-10, where the main concern of Jesus Christ's disciples in mission work is the "ban on making a living out of missionary work" (Luz, 2005:154). If the command is not to store up wealth for transformational aims (Matthew 6:19-34), but instead to do good works (Matthew 19:16-30), it would be instructive for pastors who are leaders to be front-line examples.

In defence of the critique:

- The church is simply responding to demand. The target audience does not feel comfortable with overt displays of religiosity so the pastorate see nothing adverse in offering something new.
- It is a matter of a variety of choices on the church business menu.

3.5.5.4 The Purpose Driven Church

Rick Warren (1995), pastor of a macro-mega church and his supporters argue otherwise. He attests that it can and does have both quantity and quality. Warren defines 'quality' in terms of the kind of disciples a church produces; 'quantity' refers to the number of disciples a church produces. However, there is no mention of how many of the 10,000 who attend every Sunday merit the 'quality' label, how many fall into the 'quantity' category as defined, and how many comprise the crowd. Neither is there a statement as to whether the pastor's role exemplifies Paul's strategy: globalisation of Christianity.

The health and success of Warren Saddleback mega-church is based on their deep appreciation of God's blessing and it is driven by finding God's purpose. Characteristics of the church (pp.13-60) are:

- the ability to 'ride waves';
- to discover obstructions and to deal with them;
- to ask the right question;
- to sharpen their skills: and
- the church does not fake the Gospel.

The thrust of the sermons is to address felt needs to heal the 'sick'. Warren suggests explicitly that every pastor must decide to influence people and not try to impress them. 'Influence' means to make efforts and to act in loving ways towards outsiders. In summary, the pastor's commitment to Saddleback church's numeric and quality growth can be theorised into seven 'rights': do for the right person; do the right things; do things right; at the right place; at the right time; for the right people; with the right skills. The congregation will eventually be developed into persuasive Christians who live sacrificial lives: 'salt' and 'light' in the world. This result, Warren claims, is initiated by the leader who has a purpose, who from the outset of the spiritual journey asks, "What on earth am I here for? And if you have this right ... it will reduce stress, simplify your decisions, increase your satisfaction and most importantly, prepare you

for destiny” (Reviewer, 2004:1). The reviewer commented: “It is a courageous man who... claims it will do all that” (Reviewer, 2004:2).

3.5.5.5 How does this idea of success orientation relate to the mandatory Truth of the Gospel?

According to Warren (2002:23), “Knowing your purpose motivates your life”. He elaborates on this by saying that, “... passion dissipates when you lack a purpose”. The writer would draw attention to her contention of Warren’s bad theology. Could not passion present itself like a chameleon does? It will find an outlet! A secular understanding of passion offers this picture. In the business world, ‘passion’ is the driving force to reach one’s desired state. An account is provided of eight prominent, women entrepreneurs who became successful and were named in Leadership for the 21st Century (Foroohar, 2005:34). Although all the women were purpose driven and the motivating factor was passion, alas it was for money and ‘celebrity’ status and primarily for self-actualisation by self-mastery. This is what the inquirers term the ‘cult of success’ (Inquirer, 2006:24).

Passion is described in The New Shorter Oxford Dictionary (1993: 2116) as, “a strong enthusiasm for a [specific] thing, an aim pursued”. Purpose is an intention or an aim to do something (The New Shorter Oxford Dictionary, 1993: 2421). In a consumer world ‘passion’ is anything but that of God. And when reality does not live up to it, it is a myth.

‘Passion’ (pathos) in theological thought is much richer and more profound in meaning. It is to do with the soul’s diseased condition, out of which the various lusts spring (Colossians 3:5; 1 Thessalonians 4:5). It resonates with what the New Testament says of Christ’s atonement for our sin (pathos), of the suffering and death amplified three times (Zodhiates, 1993: 3958, 3806). This is done for the sake of others and not for self-actualisation. Our holy passion on earth, as those created in His Image, is to subsume our evil pathos to His, in order to be nearer His Image. This is pastoral effectiveness - the foundation of success - declaring aloud that God is the Origin of meaning, truth and passion.

Warren (2002: 57, 58) states, "...to lead a church to grow takes skills" (quote 1 Corinthians 3:10)...and the power of God has to work "through the skilled effort of the people". It is as if Warren is saying that "without me and my church, God, you are doomed to fail – no church!" But Paul testifies that all he is able to do is by God's grace, which implies that in himself he is barren of capability. Pastoral effectiveness is not manifested in skills and competence, as if one has the 'right stuff', but in the evidence of spiritual giftedness (Anderson, 1997:207).

Review, Comments and Critique from readers of Rick Warren's Purpose Driven Church (Saddleback Community Church)

1. A Critique by Orlando, John C. (2007)

(All words in inverted commas are direct quotations of the Reviewer). Encouraging points that stand out are: "The Life Development Process" (1995: 144); and also valuable things on pages 75-152.

- Several incidences of the gross distortion of Scripture are pertinent and critical. Example Chapter 2: "A church full of genuinely changed people attracts. If you study healthy churches you'll discover that when God finds a church that is doing a quality job of winning, nurturing, equipping, and sending out believers, He sends that church plenty of raw material" (Warren, 1995: 51). Orlando (2007: 9) is in concurrence with Warren that the church should be a place where genuinely changed people are found and the church is tasked with the Great Commission. His (Warren's) emphasis however ought to be on the One, Jesus Christ, who is empowering and building the church. It is not as Warren claims, solely the church as if God is just a by-stander. Moreover, "raw material" is not defined and there is no Biblical support for the assertion.
- Apart from this, where a church is active in the Great Commission and has church members who have been transformed, the calling to serve is anything but attractive to the unbeliever. For instance, the Bible informs in the saying of Apostle Paul, "... the aroma of death leading to death..." (2 Corinthians 2: 15-16). The apostle Peter has this to say: "But when you do suffer, if you take it patiently, this is commendable before God. For this you were called, because Christ also suffered for us....". Christ Jesus is our role model (1 Peter 2:20-21). Also, "If you are reproached for the name of

Christ, blessed are you, for the Spirit of glory and of God rests upon you” (1 Peter 4:14). Examples exist of the apostles listed in Hebrews 11: 35-37 who “... were tortured . . . had trial of mocking and scourging, yes and chains and imprisonment, and Jesus himself was brutally tortured and put to death!” Warren’s position that genuinely changed people attract others places the focus on and seems to glorify mankind instead of the Holy Spirit and His effectual work to bring people to Himself.

Thus, Warren’s whole concept that our Christianity is “attractive” to unbelievers is deceptive and misleading. “The message of the cross is offensive.”

As for ‘crowd pullers’: anyone can do so, for example Mormons. The reviewer questions the sanctity of these followers: “Are we to suppose that they have the blessing of God upon them?”

With regard to ministry jealousy, it is unfounded and irrelevant because creation and all that is integral to it belongs to the Creator: God is the ‘Builder’ and ‘Grower’ of His church (1 Corinthians 3: 5-7) not pastor Warren. Is Warren implying that those who do not fall within his definition and description of a healthy church are declaring to the rest of the world, “You can go to hell” (Warren, 1995:52). This is an insult to godly pastors.

In general, what can be gleaned from the Reviewer’s comments is that in seemingly claiming that the church is his doing, Warren is too arrogant. Without being too lengthy, the conclusion reached by Orlando not only contains the thrust of his critique regarding the blatant denial of the works of Jesus Christ by Warren, but also Orlando (2007:32) makes it right:

Jesus Christ is the only One who made the only sufficient Sacrifice for sinners and Jesus Christ is the One who builds His church! There is only one Saviour, and it is Jesus Christ Alone! People are in heaven because of Jesus Christ alone!

2. A business model incorporated into the church and critique by Penfold (2005)

The strategic founder of this church movement was Robert Schuller, a false teacher and an unashamed Universalist, who rejects the fundamental truth that Jesus Christ is the only way to heaven. Warren’s pastoral style of market-driven principles is antithetical to the teaching of the Scripture.

- First, there is nothing in the Bible that alludes to sales and marketing principles, other than that of faith and repentance. Christians are to be aware of false teachers.
- Another major problem is Warren's way of packaging Jesus Christ's words not only to suit the needs and wants of his hearers, but also to what suits his own purposes. He uses selective exegesis; an example would be "How Jesus Christ attracted the crowds". Warren asserts "... a good salesman knows you always start with the customers' needs, not the product" (Warren, 1995: 219,225). The danger Warren courts is a total change in the technique of evangelical style, of form and of preaching by "twisting the Scripture" to suit his purpose. Warren glides over the doctrine of sin. The 'consumer' is a sinner and, in fact, more often than not, just wants a relationship with Jesus Christ for self-benefit. Warren makes no attempt to make sin and repentance known (Penfold, 2005: 3).

The technique of false teachers is to affirm to the listeners that they are valuable to God. Penfold (2005:4) refutes this theory by pointing out "... there is nothing in us to merit God's love." Lewis (1980:63) provides us with some rationality on this point. He says, "The Christian thinks any good he does comes from the Christ-life inside him. He does not think God will love us because we are good, but that God will make us good because He loves us..."

Another fatal point is re-inventing the church by introducing all sorts of music and fads that techniques have made available, thus permeating the church with "sensual rhythms and fleshy breathy styles of singing": this is not the essence of worship (Ephesians 5:19). Penfold (2005:5) warns, "the church at Jerusalem was so holy and God-fearing that nobody dared to join it (Acts 5:11). The New Testament is just as serious in the word of God (Acts 20:20). Tantalising tactics to attract is not what the church is about.

3.5.6 Implications of Relevance, Consumerism/Commodification Upon

Christian Faith

All these dimensions are rebellious in nature towards the good Creation from the beginning and to God's reformation and transformation aims.

- First, they are obstacles to the reformation and restoration of God's creative movement.
- Second, they are the counter-culture to the Christian tradition of 'salt' and 'light' within and without (Psalm 119:106). Christians detour from seeking the kingdom (Matthew 6:21-23) and our hearts, our deepest being, have focused 'god within' (secularised) and personal power made divine (Sutcliffe & Bowman, 2000:212). For Sproul (2007:1), this would distance us from what our forefathers gave us: The Points of Reformed Theology resolved by consensus of theologians in the Reformed Churches (Canons of Dordt Creed, 1618-1619). Such a theology is:
 - Centred on God
 - Based on God's action word
 - Committed to faith alone
 - Devoted to Jesus Christ
 - Structured by three covenants (redemption, works and grace).
- Contemporary Christianity shifts pastors away from this Creation law and has packaged the Gospel as the "Gospel of Prosperity"; it is caught up in the business world. The ideology is to gain corporate financial growth, to maximise profits.
- This distances Christians from God the Creator and from recognising that they are sinners who need to be transformed to newness to be like His image. The positive evaluation of the ability of self and self-actualisation is made manifest, making our way of feeling good militate against the true spiritual significance that points to God and His requirements (Sutcliffe & Bowman, 2000:228).
- Because the New Age system and consumerism/commodification strategy is a best fit for capitalism, the threat to Reformation tradition and a disciplined Christian community is real, as this cultural movement picks up momentum (Sutcliffe & Bowman, 2000:234).

Sproul (2007:2) also explains that it is held by believers that God's will and wisdom and not our nature merits God's grace. Thus, it is the unconditional covenant (made with sinners) and the continuous perseverance of the saints that gives the hope of salvation (1 Corinthians, 15:10; Philippians, 2:12-13). It is God's will to act for our spiritual growth, upon the condition we "always obey" (Philippians, 2:12 NIV). Within the congregation, the motivation for this outworking is "fear and trembling"- meaning "in awe"- and not what "we can boast"; thus, the Christian action is never our work, "It is always the outgrowth of a dynamic relationship (by grace) whose author and completer is God" (Brauch, 1990: 221,222). This implies that "in the light that Christ was obedient, you also must be obedient". Paul is declaring the imperative, "As you have obeyed before, so continue to obey now". The explicit command in Verse 12 is not to give up, but to keep working out "until every trace of spiritual disease is gone", holding oneself in weakness toward the will of God and according to the pattern of Jesus Christ, the motivating or drive factor (Hawthorne, 1991: 99-100). This is in contrast to Warren's opinion that the pastor or key layperson of a healthy church is most likely the "driving personality"! (Warren, 1995: 77.)

For Warren, it is trust in the changing instead of the unchanging Word/word of God: "The notion that as times change the church must change with them...as opposed to what evangelicalism calls success... obedience to the command to preach and teach, without trimming our sail to the wind of the world..." (Penfold quotes Tozer 2005:5) "Truth never stood a chance against success" seems to be Rick Warren's Purpose Driven philosophy (Penfold, 2005:1); it is listening to cyber-voice, media, and false prophets instead of the voice of God. To ask churches to be 'purpose driven' is to misunderstand that the word 'driven' has many shades of meaning, nuances that are seen in Warren's own interpretation. The church is self-propelled (Warren, 1995: 230) emphasises what matters to mankind. The church could be driven to a higher level of worldliness. *Sola Scriptura* (authority by Scripture alone) becomes '*Sola Cultura*' (by culture alone), such as in the incidences of pornography among pastors and that of cybersex (Guinness, 2005: 65). Could not the tantalising orientation of worship to evoke emotionalism be as bizarre as to be commodified and impregnated into the pastor and his congregation? (Allen, 2002: 10 of 16.)

An argument can be developed from what the Bible says. God instructs His people to listen to Jesus Christ for who He is - not an ordinary man, but the Son of God. To the disciples (Matthew 17:5), “a voice from the cloud said... This is my Son . . . Listen to him”; and in Matthew 3:17 and Hebrews 4:12, 13 it tells us why: “For the word of God is living and active. Sharper than any double edged sword, it penetrates even to dividing soul and spirit, joints and marrow. It judges thoughts and attitudes of the heart. Nothing in all creation is hidden from God’s sight. Everything is laid bare before the eyes of him to whom we must give account” (NIV).

According to Pfeiffer and Harrison (1990:1413) five emphases are made in reference to listening to the word of God (reference to Christ as the living word). The voice:

- is living (‘genuineness’ which is “its true reality, ‘emet’ appears in what he does in his active address” (Firet, 1986:26);
- is of power or creative energy;
- severs from worldliness;
- is conviction of inner thoughts;
- and is God dealing directly with the creature.

For instance, in the transfiguration narrative (2 Peter 1:16-18) when Peter says, “We ourselves heard this voice that came from heaven...” it is assumed as an observable fact and is emphatic as the fulfilment of the “word of prophets”: “men spoke from God...by the Holy Spirit” (2 Peter 1: 20, 21) (Green, McKnight & Marshall, 1992:836). God’s word is certain and unchanging and reliable and as such is always relevant. Jesus Christ’s word is power in Mark (9:1) and in 2 Peter 1:16 respectively (Green, McKnight & Marshall, 1992: 836). The function of Mark 9:1, “the Kingdom come with power” and 2 Peter 1:16, “coming with power and glory” is to confirm God’s sovereign power unveiled in Jesus Christ’s dignity and sovereign power: the concealment and revelation of Jesus Christ (Lane, 2002 : 313,314). The concept of power receives its decisive impact from the fact that Christ is linked with the Old Testament view of Messiah and related consistently to the strength of God (Bromiley, 1992: 189,190). Therefore, pastors’ dependency or success is not on self, on techniques, or on circumstances, or on emotion generated. It is to listen and to obey.

3.5.7 Lessons (some) Learned Through a Study of These Mega-Churches

There is a saying that we ‘do not throw away the baby with the bath water’, but corrections of deviation are crucial.

- Both Willow Creek and Saddleback Community churches and their leaders have created their own traditions: service culture, seeker sensitive orientation, techno - marketing, sales, worship and there is no doubt a sense of financial gain and so on: the idea of being “fishers of man” (Mark 1:18; Matthew 4:19) is relevant. What is not relevant is its superficiality. It fails to appreciate the deeper insight within the specific context. First, it is God who is the ‘fisher’ in Jesus Christ and it implies discipleship (breaking all ties and following) (Lane, 2002: 67).
- There is opportunity for ‘seeding’ and harvest is presupposed, since the pastor’s and church’s purpose is to bring in unbelievers to hear the good news. We need to interpret the church not as ‘healthy’, since it seems Jesus Christ defined the church as ‘unhealthy’, being made up of different types of people with different attitudes. “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance” (Luke 5:31). In the parable of the sower, there are analogies to this (Matthew 13: 3-8; Mark 4: 3-8; 13-20); though there are many approaches to our understanding there is only one key lesson. France (1992: 217, 218) explains that in the parable it is the seed and its interaction with the soils that are considered, not the sower and the message, as asserted by Warren (1995: 231) where he says: “I believe it is a sin to bore people with the Bible” - a slap on Jesus Christ’s face! The parable addresses the yield of the seed in relation to un-receptiveness, shallowness and pre-occupation with the world, not only for those outside, but also for those within the church itself, the hearers: a reminder of the sin of ‘Pride’, which we must resist (Lewis, 1980:124).
- The approach attempts to emulate the pattern of ‘catholic’ Christian faith, in doing away with denominational jargon, being open to sinners and/or the redeemed. It expresses the evangelical concept: “Evangelicalism itself represents an ecumenical movement . . . irrespective of their denominational associations . . . evangelicals exist in a fellowship which is grounded in and defined by gospel truth rather than formal denominational links” (McGrath,

1994:78). The notion of inclusiveness is brilliant, but it is a yawning gap too, since the critiques assess its failure to live, preach/teach the Gospel in reverence and that the function of the church is to disciple believers and not tantalise the unbelievers (though exclusion is not its purpose).

- There is their generosity in sharing God's given joy "...faith, hope and love and the greatest of all, love' (1 Corinthians 13:13). Lewis (1991) offers pastors the kinds of love in telling them that the word 'love' has a variety of nuances and each evokes a different image. Of the four, the best is 'charity'. Charity is the attribute of God: "God is love," (Lewis, 1991:7) "who need nothing, loves into existence wholly superfluous creatures in order that He may love and perfect them" (Lewis, 1991:116). All the rest are open to corruption – thus if pastors can be motivated by being "anchored in God's love... to walk the path of dignity, authenticity, meaning, freedom and belonging" there is hope in response to the pressures of globalisation (Stranz, 2002:2).

3.5.8 Proposed Guidelines to Follow for Pastors in an Age of Globalisation.

Perhaps to proceed with the proposition of loving God in the Christian sense because of so much hatred in the world (inequality of wealth, information access power etc.) and so much hunger for love (cybering addiction) is apt. When pastors do God's will - which is to obey His commandment: "Thou shalt love the Lord thy God... "; they are enabled to love their neighbours, including those they find they cannot, as it pleases God to give this gift (Lewis, 1980:131,132).

As such, structures and systems of globalisation/capitalism within the church need to be dismantled in favour of a Christian approach that enters the secular market with integrity.

In trying to understand the contemporary world of multi-cultures and their aspirations, the pastor's priority is to return to interpreting God's message anchored on the creed of Reformed Theology, so that his ethos is to glorify God. Thus, pastors in partnership need to engage with those who preach false gospels, with the hope that Christ is preached wholesomely.

Pastors in crisis (cybering addiction)

Some recommendations gleaned from Lotter's article (2007) are helpful.

- That for human beings to retain their humanness and dignity and in fact re-orientate their human identities those in academia and others who have a role to play are to "take the dangers of cyberfication and address it accordingly" (2007:4).
- That the discipline of Ethics be upheld by communities like the "Pro-Ethics Pledge members to actively commit themselves to 'uphold principles of integrity' to discuss and implement human rights laws that guide the promotion and input into the web. To penalise those who abuse the value of humanity" (2007:9).

Allen (2002:8) on Prevention Strategy

Health professionals need to:

- develop and act to prevent, diagnose and treat sexual compulsivity and related orders before it slides into cyber addiction;
- identify where and when in space and time users are on their key-boards;
- respond by providing church/Christian chat places (even on the web) to enable addicts to ventilate yet still receive grace to be restored;
- become aware and, in essence, to flag up the rising concerns in the community of cyborg/sex-box and its ills and to provide community services to counsel, workshops to dialogue, and so on.

However, it is a matter of intention and choice as to what kind of person a pastor wishes to become. Leadership is to help God's people in one's care for the sake of their souls, to address the issue of what it means to be made in His likeness.

The church in the New Testament is described as the body of Christ, which means they are members of one another. Each member must then take on responsibility to engage in active ministry work, to build each other up using their gifts (1 Corinthians 12 and in love (1 Corinthians 13:2). The writer believes that the pastor must recognise the original blueprint of God (created to relate) as good because it comes from

Christians'/mankind's loving and compassionate God. While pastors are human - having feelings of insecurity and a rise and fall of emotions - knowing that they are called, as noted in Philippians and Ephesians 4, they need to press on and be renewed in the Spirit. They need to trust in the Lord who is their God.

3.6 SUMMARY

The negative effects of globalisation are damaging to humanity made in the Image of God. Globalisation provides a platform by which action-oriented nations and individuals may progress. It is an opening for the creation of wealth, for the sharing of knowledge and experience, and for enriching research. While it acknowledges the strengths of globalisation, it recognises that globalisation is damaging, albeit stimulating. It describes that globalisation spurns success built on wealth and that consumerism and irrelevance contradict the way we ought to live. Under the heavy influence of commodities and commodification, the implications for humanity made in the Image of God are enormous. Orientation both to a wrong idea of relevance and to success as leverage to impart the Image of God is deceitful at its best and, at its worst, damaging and insulting to the Image of God. Problems arising from the potency and pervasiveness of E-communication, through E-commerce, E-advertising, cybering and chip marketing (commodification) and psychological gimmicks to forge product-centred desire and blind purchasing, is rampant and pervasive – dehumanising and corrupting man made in the “made in His Image”(Genesis 1:26,27).

In the analysis of the mega-churches, which claim success /effectiveness, the research presents the counter arguments of respondents and the critiques of those who confirm that contemporary churches and pastors are encountering a globalised world within which they are far from effective. The pastors' paradigm has been re-shaped by the need for relevance to social expectations, by reliance on passing fads and by changing with the times so that it has become antithetical to godliness. Enshrined in the Scripture is God, who is consistent in His covenant with mankind, true and unchanging: His words are relevant and will remain. Most awesome is that God who is love does not love us because we are good, but because He desires to make us to be what we should be because He loves us.

Today, the *sola-cultura* of the pastor/church (pride, greed, self-ness, self-glorification and gratification), rather than the *Sola-Scriptura*, has not detoured from the day of the first Tower of Babel, which was the antithesis of God's meaning of success (Genesis 11:6-8a). Mankind's attempts at globalisation - with its world-wide communication strategy of wealth creation, self-actualisation and forging product-centred desire - is at odds with the world-wide communication of the Gospel. It is an orientation to theory versus practice.

3.7 CHAPTER CONCLUSION

This chapter brings out the pitfalls and dangers of the wrong idea of success, of consumerism/commodification and relevance, which present a problem for pastoral effectiveness and not a solution. It argues that the sin of pride, exemplified in the power of control in the world, in the ubiquity of the Fall confused by human idolatry (regretfully priesthood included), and in the 'success' notion of survival, have each become gods that enslave mankind. It has indicated Globalisation's wide-ranging effects on pastorship and Christianity in particular. It shows that the way pastors define success and relevance in the contemporary society is antithetical to God's calling pastors and church to be "salt" and "light" to the world. It warns that the corruption of the Image of God, in which we are made, is real. It shows how these have reshaped pastorship. Finally, suggestions are put forward as to how pastors should return to their roots and reflect the Creed established by the church fathers of the reformation period.

4.0 CHAPTER FOUR: PASTORAL MINISTRY ACCORDING TO THE NEW TESTAMENT

4.1 INTRODUCTION

In Chapter Three it was mentioned that because globalisation occurs at such a rapid speed there are implications that bear upon pastoral ministry. The potential shortcomings, mistakes and threats to the way the pastor globalises and is a globalising Image of God are also examined. At the core, these threats rest on a combination of deviation from traditional ways of exegesis of doctrine and the law of God, and submission by priests/ministers to the corrupted world's ideas of success and fame and technology. This leads almost inevitably to a disregard for the damage that can be done to mankind made in the Image of God (Genesis 1:26, 27) and to the complete works of Jesus Christ (1 Peter 1:12-23).

4.1.1 The Purpose of this Chapter

- To discover the ministry activity of the pastor/leader in the New Testament
- To examine relevant Biblical narratives in order to shed light on the significance of the *Imago Dei* in pastoral ministry effectiveness
- To establish what it is that accounts for pastoral effectiveness

4.2 PASTORAL MINISTRY IN GOD'S DESIGN

In the Old Testament the leaders of God's people who teach and do the 'God talk' include the functions of priests, prophets and king. The priests had the ministry of taking charge of the temple and of sacrifices; for example, Aaron, in anything dedicated religiously (Bromiley, 1992: 349). The Levites are a separate group with special duties (Ezekiel 44:6ff). The prophets usually are a voice of God to the nations, imbedded in the prophetic Books (for example Hosea, Jeremiah, Ezekiel and Amos and Isaiah) "in the form of reception formulas, which fix the prophetic word as the Word of the Lord – 'Thus says the Lord' and others. In this perspective, "Yahweh has entered into the historical process to protect his vital interests in the world He created" (Bullock, 1986:17).

How may the New Testament be approached?

The view that pastoral ministry leadership is most effective when rooted in the *Imago Dei* has so far been attained. In the New Testament, the mystery that begins with Genesis 1 does not change. God's attributes are revealed in Christ, "from within the foundational 'beginning'" (Genesis 1:1). It is re-stated in John 1:3, "Through him all things were made; without him nothing was made that was made" (NIV), "a direct link established thereby between the Word and the World, creation as a whole" (Segovia, 2002: 40) and mentioned also in Colossians 1:15-20 in Chapter Two (2.3.1) of this thesis. Fortna & Thatcher (2001:15) lend support to the underlying truth of being rooted in the *Imago Dei*, which is revealed in Jesus Christ who we follow and from whom "we Christians understand salvation and eternal life as the restoration of humanity's originally participation in God, made possible for example in John 3:16 and John 17:3".

Jones (2001: 32) reminds pastors/disciples that in the Fourth gospel John records that the true disciples of the Gospel ought to "listen to Jesus... for Jesus is the Word" (John1:1-18). Jesus Christ is the focus of God's ministry. Ott & Netland (2006:178) posit that a healthy congregation of disciples of Jesus Christ must live out their Christian lives by participating intentionally and actively in Christ's mission and thus, having to interact between the global arena and the local church. They go on to elaborate that pastors must be concerned about the fellowship with God in the confession of their faith. Similarly Theron & Lotter. (2007: 43) in their article, "Equipping Christians living in an 'unequally yoked' context..." mention that Christian "lives are actually a "communication" from Christ and a witness to the world about the change God can bring to the lives of people." Hence, like Paul the apostle, pastors need to testify this hope of inner change so that they are enabled to live in and for Christ because Christ in His mercy has done and is doing for the pastor what he could not have done for himself (Galatians 2:20).

Stott (2002a:83) draws pastors' attention to the apostolic teaching of Paul that pastors are servants of God and as such:

- Leaders are only things (in the neuter), instruments of divine activity.
- They are only servants, agents through whom God worked.
- They are only doing the job assigned to them by the Lord.

To be truly effective to their faith and calling the 'doing' by pastors and Christians should be with the correct attitude, "the attitude of Jesus Christ who draws people closer to Him, as summarised in Philippians 2:5-8" (Theron & Lotter 2007: 65). Graham (2002:205) suggests, "the church exists not for itself, but to proclaim and enact the Gospel in human society; and thus pastoral practice is the living expression of the Church's mission to the world". Graham's theology emphasises that Christian pastoral practice "as phenomenology of pastoral practice" and therefore intentionally shifts from ontology to practice is cautionable. She does not find it appropriate to identify the fact that "church is the community in which God's kingly rule is revealed, which therefore witnesses to the divine rule, and is the first fruits of the redeemed humanity" (James 1:19). Good works are the redemptive works of the Spirit who witnesses believers as having received God's salvation and kingdom: the single new community of the New Covenant (Stott, 1996:187,188). The Lord must be a constant point of reference, not the community as Graham prefers; seeing tradition and creed as an impediment she in fact denies the effectual works of Christ's Gospel in mankind.

Chapter Three highlights that a Christian is what the world sees in him of Jesus Christ. Christ incarnate launched the point of contact, with its potential for him to be transformed (John 1:14) into the likeness of *Imago Christi*.

Matthew 11:29 states that God's design leadership belongs to one who is called and mandated. Pastoral leaders exist for certain reasons and are the "called" and "called out" for some kind of mission. If they respond willingly to the occasion, they are leaders (Sweet, 2004:12). On the same note we testify to the fact that God planned and "we have all the vision we need in Jesus" (Sweet, 2004:14). Therefore, to go on a mission is to follow a vision set before the pastor; otherwise he will be lost in action (more of this in Chapter Six). What and how then is the "call" of God to His earthly pastor to be understood?

4.2.1 Leading, discipling and spiritual parenting

4.2.1.1 Pastor's character

The theme of this thesis is that pastors are most effective in ministry when they are rooted in the *Imago Dei* because mankind is made in His image. The question to be considered is: "What is the essential aspect to the divine mission in this context?" We can appropriate the realisation of God's kingdom to be the "true ultimate end" since,

even now, it is in God that “we live and move and have our being”, as recorded biblically in Acts 17:28 (Grisez, 2008:61). Moreover, Jesus Christ stresses that “those who believe in him (are) to follow him in selfless service – If you understand this, blessed are you if you do it” (John 3:17). On the Creator’s grand plan, Grisez asserts (2008:60) that if the disciples can overcome persecution victoriously they will “rejoice and be glad, for your reward will be in heaven” (Matthew 5:11-12). Disciples are on track if they understand that they live in God’s grace from start to finish, yet they also are aware that the “sustaining grace of God is experienced only by those who submit to the rule of God and to discipleship of Jesus Christ” (Westerholm, 2007:29).

4.2.1.2 Understanding the theology of key words used

The word ‘pastor’, as a leader of a congregation, appears once in Ephesians 4:11: *poimenos* or shepherds, in the context of specific gifts of grace given to “equip the saints” for ministry “in the building up of the body” (Bromiley, 1992:103). The prescribed role - ‘shepherding’ - is interpreted as guiding and caring; for example, “but you have now turned to the Shepherd and Keeper of our souls (1 Peter 2:25)”. Louw & Nida (1989:463) suggest that ‘Shepherd’ is applied to Christ in the role of caring for believers, a guardian concerned about believers’ interest and especially the spiritual aspect. This is significant in that God’s disclosure in Christ, displayed in 1 John 1:3,6, and 7 confirms that “those who are united with God in spirit, who know God’s love will be united with each other in *koinonia* affirming that we are all sheep that belong to one flock” (Culpepper, 2002:94). “There is but one vine, one net, one flock, one shepherd, one Son, one seamless tunic woven from above” (Culpepper, 2002: 95), beautifully expresses unity in love, as the works of God.

Wright (2002: 24) suggests that pastors recall from Scripture the phrase “shepherds who feed only themselves”, in contrast to shepherds who should care for their sheep: servant-leadership. The ‘shepherd and sheep’ metaphor is distinct in Ezekiel 34. The verb in action as used by the Shepherd is indicative of a close and caring relationship of belongingness as the ‘sheep’ “listen to Jesus’s voice” (White, 2002:99). “My sheep, the sheep of My pasture, are men and I am your God” (AMP) conveys distinct spiritual well-being and ownership associated with Genesis 1:26, 27. The bad shepherds have been mistreating the sheep (Ezekiel 34:1-10). According to White (2002:98), Ezekiel 34 stresses the centrality of Christ and shows that “having bereted the then leader in Israel for caring about themselves, God states His alternative: “I will place over them one

shepherd, my servant David, and he will tend (literary feed) them... I the Lord will be their God, and my servant David will be prince among them - meaning Christ shall be people's king and shepherd" (Ezekiel, 34: 23, 24, 31). The Shepherd in His grace provides tremendous blessing for their needs and their deliverance, so that the sheep might have peace, serenity and community in communion (Ezekiel, 34:14-16, 26, 24, and 31).

The Shepherd and sheep passages are determinative of the value and dignity God endows upon mankind and the significance of the *Imago Dei* in pastoral effectiveness can be seen through all the usages. Translating the metaphor, pastoral ministry is accountable to not only the flock of God already gathered in, but also for any degree of oppression and suffering under the pastor's leadership that distorts the *Imago Christi*. He (pastor) will be judged for his poor moral-affective-spiritual character-building behaviour and for tearing down God's church by his worldly example.

Pastors are spiritual leaders, referred to as *presbuteros*, who are also known as teacher/overseer/elders (*episkopos*) to a flock (Luke 12:32; Acts 20:28, 29; 1 Peter 5:2,3; Ephesians 4:11); and shepherd of a flock/*poimnion* of Christ (John 10:16) (Zodhiates, 1993:1192). First mention of an elder in the Bible is found in Genesis 24: 2: a mature man, both spiritually and intellectually. Elsewhere *episkopos* is synonymous with 'bishop or elder'; *presbuteros /episkopoi* (see also Philippians 1:1; see Acts 6:3ff) is a term used for a settled congregation: spiritual leader (Zodhiates, 1993: 4166). The word 'bishop' is found only once in the preaching and writings of the apostle Paul, a rather negative concept and in direct antithesis to the recommendations to elders in 1 Peter 5: 2-3. While viewed as strong leadership, because authority is vested in the figurehead of a centralised system, it can become very authoritarian in nature.

Pastors who lead the church are cautioned by Paul in his charge to them recorded in Acts 20:28, "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made overseers to shepherd the church of God which He purchased with His own blood" (Clark 2004:2). The significance of the Holy Spirit in touching their hearts and minds lies in the "close connection between the word of God and the Spirit of God", as guarding their minds and actions "needs to be open to the illumination of the Holy Spirit for the Spirit pierces our hearts" (Selderhuis, 2007:274). The continuous redemptive work of the Holy Spirit to "make us holy" (*hagiazerein*), implied by Paul, is

the process of sanctification and restoration of mankind from their historical sin; restoration in all aspects of human life, by word of God and prayer, for example 1 Timothy 4:5 (Wolters, 2005:90).

This shepherd metaphor demonstrates that the pastor's relational dynamics towards God are crucial for pastoral ministry to be effective. Christians and indeed pastors are to learn to respond in total submission to His Word, word and Spirit. At this juncture, the writer re-asserts that pastors/believers are only made effectual through the continuous works of the Holy Spirit. An emphasis in priesthood is that "the anointing to minister in the ecclesiastical order comes directly from God and the priests were not chosen on the basis of personal merit" (Cope 2006:89). Our problem is that our sin alienates us from God. In turn, this affects our relationship with others and if sin is alienation from God, then "fallen human beings need reconciliation with Him. 'All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against him ... We implore you on Christ's behalf: Be reconciled to God'" (2 Corinthians 5:18-20) (Geisler, 2004:226).

The overall theme that flows through all the terms employed is that the pastor is likened to a shepherd who is called of God, directs all his faculties towards the Maker, learns from Him, loves Him, and desires to serve in order to lead. Only through serving and intimate caring, by conveying God's love to mankind, will pastors build positive relationships. Clearly, those changes in their minds and hearts are enabled by their vertical connection, "if we be born again by the working of the Spirit", in order to be effective on the horizontal level (Theron *et al.* 2007a:33). According to Song (1994: 301), "We Christians are also exposed..." to this heart-searching question, as was Peter when asked by Jesus Christ before His ascension, "Do you love me?" It is a trust-related question: His shepherd will pursue His ministry of the reign of God in the Spirit in whatever circumstances, even to death, and not be like the leaders of Ezekiel's day (Ezekiel 34) who were interested only in their own ambition. The Vine-branch metaphor expresses the need for abiding in Jesus Christ to dwell in corporate closeness: "He is the vine, they are the branches, and the Father is the vinedresser (John 15:1-11). Jesus Christ does what the Father does and not only do the disciples do as well (John 6:28-29), but they will also do even greater works (John 14:12) (Wink, 2001:121). The behaviour and relevance for pastors, today and always, is seen in Philippians 2: the self-

humbling Christ "... did not consider equality with God something to be grasped but "made himself nothing", a phrase most indicative of incarnational motif. This captures the theology of leadership, of incarnational change that confirms the integrity of pastor leaders "is from within; it comes from the soul" (Wright, 2002:113).

Thus, sustenance enabled by the Holy Spirit remains a vital dimension of the pastor's concern for the sheep, to be in the world and not of the world (Theron *et al.* 2007a:43). Even for the pastor himself the sustenance of his calling makes demands upon his ability to take on suffering when he encounters it. Endurance under suffering is stressed, particularly in Matthew (24:23) by, "Jesus' sober reminder that those who persevere demonstrate that they were truly elect, and for some only the threat of persecution and martyrdom will reveal their true colours" (Blomberg, 1992:356).

Realisation that suffering is real and correlates with grace is enhanced by the contribution of two biblical scholars to the interpretation of suffering. Tam (2001:159) writes: "Suffering is an unavoidable reality in human life ... a religious problem, the problem of suffering is, paradoxically, not how to avoid suffering but how to suffer, what to make of physical pain, personal worldly defeat – something bearable, supportable – something as we say sufferable." Tam wants to make more sense out of suffering. He seems to postulate that suffering in a sense makes us doubt, which is not necessarily unhealthy because when doubt causes us to re-examine the Image of God it can be positive. Instead of entering the trap of depression, the re-imaging of God, which is God on the Cross, will help us understand that God shares our suffering. The key then is that in doing so, one may see in the light of His glory the powerful yet vulnerable God. It is surrendering to this powerlessness that allows us to identify with the powerful God who has chosen to be vulnerable, and that frees us. At this point, the journey to restoration begins. It is only in this axiom that His work becomes appropriate. Tam's theory is marginally close but misses the main point.

Bassler's (2003:24-33) treatment of suffering and grace provides an important vantage point from which to view suffering, suffering for the sake of Christ, as in Philippians 1:29. In this context, Paul's persuasion was to the saints of Philippi to be steadfast in their faith and to withstand those in opposition to Christ. They were going through the same struggle as Paul (Philippians 1:30), being persecuted for the Gospel preached. But understand this: it is their privilege. It is in suffering that Paul is grace-filled

(Philippians 1:26). And Paul encourages them; in being united with the Spirit in Christ they have to change from what they are to adopt a posture of humility, to be like Christ who clothed Himself in humility for the sake of the world (though there is only one Cross). Therefore, participation in suffering means participating in His resurrection power (Philippians 2:1-11), an example of a Perfect Leader serving an imperfect world. Enhancing Paul's example for hearers to emulate is 2 Timothy 2:3; 3:12, which serves as a voice to Paul's authenticity of an apostle's model for his successors – "a definitive mark of true ministry" (Harding, 2001:31).

Thus Paul's distinctive understanding of suffering, which is not suffering in the form of abasement, reassures the pastor that carrying his own cross is a gracious gift of grace from and of God. The Philippians hymn's (Philippians 2:1-11) focal point is this: the pastor lives his life focusing on the Lord whom He is God and Lord, above all else so that incarnational change in him can take place. France (1992: 260) and Blomberg (1992: 261) are to the point in asserting that the choice for the pastor is true allegiance, which is **whole-hearted discipleship** (writer's emphasis), or the opposite. God does not condone luke-warm discipleship (Revelation 3:15, 16). The normative nature of pastoral theology and directive to purposeful action can be further enriched by Jesus Christ's model. Pastoral theology implies that the emphasis is on the pastor-leader's example, but it does not exclude other believers' responsibility in ministry.

4.3 THE PASTORAL MINISTRY OF JESUS CHRIST – Theology of Inner Change

Therefore, the doctrine of the *Imago Dei* and much more the Gospel of Jesus Christ is implicit and explicit in asserting the relationship of God and mankind. Barth (1960a: vii) comments that this cannot be in abstract form, for to be man "... in his reality and wholeness in relation to God ... to his fellow – man and the world at large as God's creation" is to see man from the angle of Jesus Christ. In Jesus Christ, the God-Man, God's glory is revealed and it is in and through Him that we meet with God, "God at this point embraces our reality". Thus, in parallel with Barth's theological position, pastoral ministry is to first start with Jesus Christ, who is the one Man among other men. It is only through speaking of Jesus Christ, what He is and what He says, and through seeing what He does, that pastors can perceive the significance of 'made in His image' in their ministry. Pastors must be persuaded to start from this angle: seeing Jesus

Christ in ministry, the One Perfect Man who is also man (Barth, 1960a: 133). Then they can know where pastoral ministry is most effective.

4.3.1 Pastor's heart and mind attitude in the *Imago Dei*

A distinct disciple's feature is also found in Matthew's Gospel. It is a 'disciple's gospel', depicting Jesus Christ the Teacher and His followers in His school "learning together what it means to follow Christ, to live in keeping with the will of God, to practice the 'justice of the kingdom of God'" (Matthew 6:33). Furthermore, it is a radical life to live now in anticipation of the soon and coming kingdom (Neufeld 2007: 200f). The theme mentioned provides an historical frame of reference for the pastor as a disciple: to first adopt a learner's posture and attend Jesus Christ's classes. Therefore the art of learning is first to unlearn in order to learn, to follow the Lord's footsteps as is illustrated in the model of the Shepherd.

Nevertheless, mankind still has a choice; the disciples can leave Jesus Christ 'again'. Relationships can be broken by mankind's choice of separation, as with the first Adam and Eve. In the Creation there is fellowship with the Creator and separation from the Creator. In fellowship there is allowed a possibility for one party or an individual to go a separate way. This is the depth and meaning of relationship in God's benevolence. When a separation occurs, this means a return to estrangement from God. In one sense, it is parting from God and in another, missing knowing the heart of God. Barth (1960a:36) interprets this as a denial of being made in the Image of God, of being 'real man'. For the pastor in this context becomes a pastor after the flesh. This spiritual dimension of fellowship with God is an absolute necessity for Christians and pastors to be qualified to enter into the kingdom of God, "by participating in the divine nature" (Caragounis, 2001:128). The notion of being incarnated in Christ is likened (Mark 10:15; Matthew 18:3) to a new existence, of "being born again" in Christ; by being born of water and the Spirit of God (John 3:5,6) this is similar, but not identical, to the Logos coming to the world (1John:12,13). For the pastor it is a continuous process of being transformed.

Stott (2002b:124) observes the passion of contemporary pastors for status and power. As such they not only forget their frailty, but rather boast in glory with a fixation for titles; for example, they "even murder the English language and call us 'reverend'", which is not of much help when it refers to one's identity and incarnate status. The

hymn composed by Redman (1999) contains phrases that make this incarnational point. He reflects and writes:

*When the music fades and all is stripped away, and I simply come;
longing to bring something that's of worth that will bless Your
heart. I'll bring you more than a song, for a song in itself is not
what you have required. You search much deeper within through the
way things appear. You're looking into my heart. I'm coming back
to the heart of worship, and it's all about You, all about You Jesus.
I'm sorry, Lord, for the thing I've made it, When, it's all about You,
all about You, Jesus. King of endless worth, no one can express how
much You deserve. Though I'm weak and poor, all I have is yours,
every single breath.*

The implications would be disastrous for today's church should a pastor introduce forms or erect cultural artefacts that represent – if the readers will permit this term – ‘a new Jerusalem’ (Mark 13:1; Genesis 11:3-4), man-made structures of grandeur to represent the presence of God. That might just be what appears to be happening: ‘successful’ ministry, in entrapping numbers and aggrandising buildings, miss out on the essence that essentially God looks into their hearts. What Clements (1993:52) wrote in the nineties regarding Deuteronomy 6:5 should awaken pastors: ‘... and you shall love’ that “the true altar where a transaction with God can take place is the human heart, so that the physical sanctuary with its rituals can be no more than an aid towards facilitating this more inward contact with God”.

4.3.2 Servant-Leadership and Symbolism of *Imago Dei* in Service – An Action Approach

This Narrative Scene Foreshadowed The Passion Scene.

John 13:3-17

John the evangelist recorded the scene of Jesus Christ stooping down to wash His disciples' feet, and after He had done so said to them, “Do you understand what I have done for you?” He asked them. You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. Now that you know these things, you will be blessed if you do them” (NIV).

Why is the Messiah doing this? The washing of the feet is neither about hygiene nor the way to salvation. Washing part of a body, as the face, hands or feet is common among the Jews. The Talmud forbids a scholar to live in a town which has no bath-house and states that everyone should wash his face, hands and feet everyday out of respect for his Maker (Jacobs, 1995: 83). Having the slave wash the master's feet or the guests' feet when they come back into the house after being outside, or before a banquet, is not unusual. One of the lessons presented in two intertwined parts (Verses 9, 10) explains that Jesus Christ's act symbolises justification as the bathing of the whole body, which Peter misunderstood. Therefore, it means that His coming death, which is His willing submission to death, makes available to them the opportunity to be wholly clean. This concept of service must have made a deep imprint on the disciples: service in love is service for others, whatever the cost (Tasker, 1992:156). Commitment is insufficient without action.

Gundry (1994:280) interprets that Jesus Christ "laying down his garments and taking them again symbolises his laying down his life and taking it again" (reference also John10:17-18). According to Koester (2001:365), the washing of the disciples' feet in John 13:7 can only be understood in the light of passion through the work of the Spirit (John14:26). Furthermore, it points to Jesus Christ's saying of 'I am the way', which expresses the absolute quality of God's love. This clearly indicates to the pastors of today the hallmark of sacrificial service (Koester 2002:7). This symbolic foot-washing, followed by Jesus Christ's love commandment, implies serving one another with life (John 13:13-17) (Freeman, 2008:1).

It is significant to note that Jesus Christ loves His own to the very end. His corporate attitude is antithetic to those Christian practices devised to suit consumer paradigm and it challenges contemporary churches. Prevalent are cultural signposts that set up barriers to embracing one and the other. These cultural artefacts are visible, yet unspoken. For example, when entering a number of churches in Singapore and Malaysia, status is demonstrated by the space between the senior pastor and the rest of the staff; by the day-to-day operational principles that espouse their corporate identity of hierarchy; by waiting areas and cafeteria sections being for in-house members as distinct from other Christian visitors; also, by theological assumptions (Roman Catholic and Protestants). This, which Schein's (1985:11) conclusive thesis on organisational culture notes as the 'us and them' attitude, is still practised in the Christian community, apart from our

temptations for money. Contemporary pastors need to re-examine the church's treasured cultural values to be consistent with the example set by Jesus Christ their Master. These cultural signposts are not the tools of power, even less so of Christian social identity.

The love in the foot washing reveals intrinsic love in humility made explicit. Contemporary perception, which does not comprehend the full extent of God's love, especially to those intimately related to Him, may interpret this as counter-culture. On the contrary, it is about adopting a posture of **humility**: "Humility before the Lord, humility before fellow followers, humility before God's word, Scripture, and before other men and women"; a lesson that challenges the pastor-leader to a radical attitudinal change (Stott, 2002a:11). This is Christian culture, which can foster peace through persuasion in this world of chaos, in the power of humility propelled by 'love Him', and as Erickson (1994: 507) suggests to "... do things gladly".

Jesus Christ's 'towel and basin' action authenticates the genuine desire to serve. After the initial shock, perhaps it will be well taken by pastors and believers to truly learn that they are "ultimately working for God", and to accept that contemporary culture "... is only the circumstance in which they serve the Lord and not the circumstances for which they live" (Theron *et al.* 2007a:36). Given the grace of "sons" who are in His Image (Romans 8:14, Ephesians 1:13) - believers' identity being affirmed - as pastors they do not need to display professional competency in mobilising their behaviour to impress the relevant others: they must present themselves (Goffman, 1990:43). Pastors also need not employ props, like laser lights, contemporary music, marketing gimmicks, as personal 'fronts' to define themselves in worldly terms (Goffman 1990:34). The power of the Holy Spirit and the promise of God are relevant at all times for their participation in the *Imago Dei* and are definitive of pastoral effectiveness. As a counter-culture to that of the world, the Bible offers pastors further images of God's character for Christian leaders to emulate.

4.3.3 The Theology of Self-sacrifice (The expression of *Imago Christi*)

John 18:1-14.

Jesus Christ's display of His supreme greatness is seen in His 'Passion' narratives and John 18:1-11 forms the beginning of the Passion narrative.

How do pastors and Christians alike fit in?

Throckmorton Jr. (1995: 240) conceived that the three Synoptic gospels (Matthew 26:47-56; Mark 14: 43-52; Luke 22:47-53) record this narrative quite differently from John's literary style. The Synoptics portray Jesus Christ as rather passive, with action being concentrated on His opponents. However, in John's account, Jesus Christ confronts His captors and presents Himself for arrest. In the plot of John's narrative, there is no "kissing" by the traitor; Judas is not allowed by John to stand in the way of God's glory. Created in God's Image, the pastor is not to usurp His glory (1 Corinthians 10:31). For John, Jesus Christ is the Messiah and Saviour and coming King.

The New Testament lays emphasis that to confess Jesus as "Lord" and "Christ" expresses not only a way of thinking about Jesus Christ, but also a pledge of obedience, a commitment to a way of life. Christ who is Saviour and Messiah, who is placed above all else, is also "just like us", a "pioneer" whom one can follow and imitate, even in the act of self-giving and death for the sake of others, for example see Mark 8:34 and parallels, and Paul the apostle (Colossians 1:24) (Neufeld, 2007:263, 291).

In this one narrative the "I Am" is repeated twice (John 18:5, 8). Nothing takes the Lord by surprise, not even the betrayal of one of His disciples. Jesus Christ had already predicted this cruel act and in fact demanded that Judas depart: "What you are about to do, do quickly..." (John 13:27, NIV). Jesus Christ had a band of followers and so did Judas - a detachment of soldiers. They numbered between four hundred and six hundred, not counting the guards of the temple who filled the menial offices of the temple and who kept watch by night (Zodhiates, 1993:1303). On one side is exemplified the unarmed, cool and confident nature of a Leader whose trust is in divine help from the Father, and on the other quite an army led by a leader tainted with evil "in its religion and politics" (Tasker, 1992:195). In fact, Jesus Christ's non-resistance and advancement towards them unnerved or shocked his captors so that "they fell back". The "I am he", meaning "I am he, Jesus of Nazareth", is Jesus' self-disclosure, *ego emi*, which has such a "formidable" effect on His captors. In falling to the ground,

Judas included, Jesus Christ “exposes their powerlessness” and His divine power (Williams, 2001:351).

It strikes Weaver (1995: 404-408) how John captures this act of Jesus Christ so beautifully: “It is this self-giving act, love which loves all the way, ‘to the [bitter] end’ (John, 13:1), by which Jesus draws all people to Himself” (John, 12:32). It is helpful for believers to remember, “Jesus’s twofold pronouncement of *ego eimi* during his arrest serves as a powerful exemplification of the claims he has made with the aid of this expression in earlier Johannine narratives and discourses... it encapsulates Jesus’ unique identity as the one in whom God is revealed and his saving promises are fulfilled” (William, 2001:352).

Indeed, theology has to do with content apart from revelation. God is revealed in Jesus, the One who justifies and who loves because “man is created in His image”. Some theologians may argue that “in the image” is not relational but functional, but their approach is only true in part. Support for its significance in pastoral ministry is in the relational aspect. In sum, its content is the nature of God/Christ incarnated in mankind. Erickson (1994: 506, 507) enunciates the basic tenets of the relational approach that arises from being in the Image of God, which is helpful for the pastor in ministry. It is the very presence of the Image of God that makes us human. God’s holy character is quality unmatched and unchanging, as Lewis magnifies Him (Lewis, 1996:199). Therefore, in response to God’s magnificence and manifestation “ascribe glory and honour” to God (for example Psalms 22:23; 29:2; 86:9; Isaiah 66:5), that is recognise God’s presence, power ... that God alone is the source and the norm of all reality. In this light to “seek one’s own glory” is to ascribe to oneself what belongs to God, to make oneself the centre of one’s religious universe...” (Schneiders, 2002:204). It is in this knowing God where God is the one at work; the writer would strongly argue that to cater for a consumerism culture is to seek one’s own glory rather than the glory of God.

4.3.4 What Can The Pastor- Leader Learn From Jesus Christ?

- **A Pastor’s identity is in His Maker. Pastors need to desire a deep relationship with their Maker.** Through intimacy and by communication with God in prayers they are changed by the power of the Spirit. Essential to this is purposed meditation of the word and prayers so that they can participate in the *Imago Dei* and are enabled to be most effective in ministry.

- A pastor is a receiver of God's grace and therefore is a **minister (pastor and teacher) of God's grace**. Pastors must deny themselves in order to serve others. Jesus Christ wants His pastors who are leaders to act in such a manner so that love of Him is shown in tangible acts. The experiences of the researcher in her missions' ministry to Kunming mountain tribes form one example. Pastors prepare the fellowship hall, place small straw mats as seats on the cement floor and prepare meals early morning for their families so that they can all attend the discipling classes at 10am. When the tribes return from farming in the early hours of the morning they eat hot meals before worship and prayers and mentoring sessions begin. It is not the minority tribes' expectations, but leaders are well aware of their daily chores. It is quite the opposite with some leaders in Malaysia, whose secretaries serve their every need and even carry their attaché bags for them!
- When experiencing suffering, pastors are required to trust God and to orient themselves to the Cross of Christ that points them to their future.
- The all in all vision of pastors is in Jesus Christ and they must be authentic in both being and acting. They must live the vision by pursuing holiness.
- When they do well or are perceived as successful in ministry, pastors need to be reminded that their obligation is to give all glory and praise to their Creator and not to themselves.
- Pastors truly called of God into ministry should not pursue anything they want to do, only that which God has called them to be and to do.
- Pastors are taught to adopt a humble posture at all times.

As an example of a New Testament figure amongst several others (dealt with later in Chapter six), the apostle Paul claimed himself to be a "legate of Christ authorised to act as His representative"; his life was radically transformed after the conversion experience and provides testimony of an authentic disciple of Jesus Christ (Keener, 2005: 20).

4.4 PASTORAL MINISTRY IN PAUL'S LETTERS: DESCRIPTIVE APPROACH

4.4.1 Imaging the Image – According to Paul's Incarnational Theology

Paul's idea of spiritual transformation is noted first in his claim to be "foremost among sinners" (1 Timothy 1:15) and when he referred to himself as "one untimely born" (1 Corinthians 15:8). The closer he drew to God, the more he saw of himself (Matthew 5:8). But Paul understands that our righteousness will come to fulfilment in the "day of Jesus Christ" coming again. (Kang, 2007:148). The Christian life is spoken of as "dying with Christ" (2 Timothy 2:11; cf Romans 5:3; Galatians 2:19-20 (Harding 2001:31). Paul writes on the attractiveness of Christianity and assures his hearers that "the God proclaimed by Paul is a personal God, who acts in history and cares about human beings" (Schnelle, 2003:408).

In 1 Timothy 1:12-17, Paul considers himself the chosen vessel, "for the way in which God reveals His love to the most unlikely people and brings them to faith and become in 'the age to come' God's true people" (Wright, 2004:113). Paul's imaging of the Leader is a concrete reality. It is constantly taught and repeatedly shared in order to challenge the church to identify with Him and to internalise what they have learned from him by word and example, "Follow my example as I follow Christ" (1 Corinthians 11:1); and again, "You become imitators of us and of the Lord . . ." (1 Thessalonians 1:6-8). Paul desires that his sheep follow his ministry model, "... therefore I urge you to imitate me" (1 Corinthians 4:16-17). The ethical *proprium christianum* is thus Paul himself, founded on Jesus Christ's way to the Cross, and is the theme of the new being in Christ which means "the active dimension of participation in Christ" (Schnelle, 2003:549).

Paul reflects on this mystery of God: it is the mystery of the Cross hidden in God's secret wisdom (1 Corinthians, 2:7) and "... on truths beyond intellectual discovery alone", revealed in the crucified Christ as Lord of glory or more correctly "the Lord to whom glory belongs (Galatians 6:4) (Thiselton, 2000:242,247). This happens because Paul understands that his ministry is rooted in the doctrine of the *Imago Dei*, made manifest in Jesus Christ Himself, Lord of Glory (1 Corinthians 15:55) (Thiselton, 2000:248).

One very important aspect that needs to be stressed is that churches live through, and their ministry lies in, the willing participation of their people. The account seems to point to Paul's "capturing the spirit of Jesus" as a true leader, who would minister as a partner: "No longer do I call you servants for the servant does not know what his master is doing; but I have called you friends, for what I have heard from my Father I have made known to you" (John 15:15). According to Adair (2002:118), Paul addressed his co-workers like Apollos; for example, "fellow workers" (1 Corinthians 3:9) labouring towards a common goal. Paul had no motive when speaking to God's people to "lord it over your faith" (2 Corinthians 1:24). He disagrees with Bruce's (2004) idea of blind obedience when he focuses on obedience to Jesus Christ's command: "Peter was deficient also as yet in the military virtue of unquestioning obedience to orders, which is the secret of an army's strength. A general says to one, Go and he goes, to another, Come and he comes..."; Adair quotes Bruce as support for his critique (Adair, 2002:115). This is rather debatable. However, one only needs to look at Jesus Christ's example when He does command absolute obedience: "Repent ..." (Matthew 4:17; 4:17; Luke 13:3) to know that HE would not be in partnership with us if we do not obey. The first Adam chose to disobey and so lost his partnership status with God.

In Paul's case and under the circumstance - that is partnership that aims to create a fellowship of ministers - it is wise to maintain unique unity in the Spirit, but not when one is engaged in intervention for life in Christ: the good Creation anchored in the *Imago Christi*. Thus, leadership is situational rather than a blanket style for all situations.

4.4.2 Pastoral Epistles – Timothy 1 and 2 and in Titus

Towner (2006:56) suggests that the regenerative work of the Spirit in Paul's letters to the churches is distinctive of his understanding (1 Timothy 3:16; 4:1; 2 Timothy 1:7, 14; Titus 3:5). The Spirit as the source of power for effective ministry is noticeable in 2 Timothy 1:6-7. Indeed we must listen to Jesus for we do know Jesus Christ is Lord and God and His teaching is authoritative (2 Timothy 3:16; 1 Corinthians 7:10; 11:23-26) (Towner 2006:58, 59).

Paul's development of Christology encourages pastors as to the powerful effects of the Cross and Christ's resurrection, which makes claim to the reality of Christianity and vindicates Christians from suffering as they continue in faith in the same pattern as Paul imitates Christ. For God will save His people (1 Timothy 4:10) (Towner 2006:67).

Ministry rooted in the Image of God is most effective for the pastor in ministry: the original human being is one of belonging and goodness. Our authentic origin, as God brings us into being, is not one of separateness and isolation but as accepted partakers of God's divine purpose and covenant love. Adam (1998:53) agrees with Barth's image of God theory that is: "Man is the repetition of this divine form of life, its copy and reflection." On the same note, he remarked, "We would expect to find at least some ways in which human beings are meant to reflect God's character and copy his actions". He must have understood that we need to live our lives to reflect the *Imago Dei*, which he qualified by a further development of his thoughts. His theological proposition makes the point that, "Holiness is the characteristic of the covenant – keeping God . . . and as God instructs them to act (Leviticus 19:2; 1 Peter 1:16) they will imitate and share his holiness". The Christian statement of ultimate freedom does not involve self-negation but self-realisation. Earlier, Sontag (1991:318) held the same position: "Our goals in fact are often our bondage, although it appears to us as our freedom". Our self-assertions can only be broken when we do not define God by our human standards and agenda. Corresponding to the aforementioned is a reasonable caution that the "emphasis of the Pastorals . . . be recognized as complementary to the gospels according to the earlier Paulines and not as . . . the definitive of Pauline Christianity": the danger of making icons of creeds to replace inexpressible ultimate divine reality, in particular reference to "guarding the deposit" of faith (2 Timothy 1:14) (TNIB, 2002:839).

The New Testament pastoral text, for example 1 Timothy 3:1-7, describes clearly that pastors as leaders reflect God's character in their life and personal affairs. Their testimony is not only to be seen by those within the Christian community, but also by society at large (Trebilco and Rae, 2006:78). With the notion of the importance of Christian behaviour socially, 1 Timothy 3:15 points to the "assembly of God" as to "how to behave", and implies that "a person who knows how to behave properly is a 'pillar of support for the truth', is associated to the setting in creation" (Johnson, 2001:150).

4.4.3 Of Pride and Prejudice (1 Corinthians)

The church in Corinth had departed seriously from Paul, the founder, and had split into rival groups (1 Corinthians 1:12) and Paul appeals for unity of mind and thought, that is Christian spirituality in orientation on the basis of a common salvation: a Christ crucified (1 Corinthians 2:16-3:4) (Thiselton, 2000:134; Johnson, 2004:12 and 47). Their “puffed up” (*physioomai* – ‘inflated’) (Bruce, 1980: 49) attitudes and prejudice were undesirable; they had forsaken the Gospel of Christ crucified. Paul was intimidated by the group’s worldly wisdom, their “Knowledge puffeth up” (Spittler, 1976:32). In priding themselves on the “secret things of God”, spiritual dynamis, they verbalised judgment on Paul. Spittler translates Paul’s defence of his apostleship and authority. As founder father of the church the basic reality of his teaching was:

- “God’s approval outweighs the valuations of both one’s fellowmen and one’s own heart” (1 Corinthians 4:1-7).
- The essence of “the secret things of God (1 Corinthians 4:1) is distilled in (1 Corinthians 3: 21-23): “... all ministers are given to the Church, so why limit to any one of them?” (Spittler, 1976: 33.)

In his conscience, Paul has nothing to hold against himself, not that he disallows examination or evaluation of himself, but the final authority is Christ’s alone, who is Head of His church (1 Corinthians, 1:4, 5, 13-17). Even in defence, Paul was neutral towards all parties, but he stood up for his teachings and for his understanding of what is Christian; he criticised the deviants’ conduct, which had affected the whole church and caused fragmentation. The crux of the whole argument rests on Paul calling to them to imitate his way of life in Jesus Christ. Fee (1991:179-180) concludes that Paul wanted the Corinthians to “... learn from us,” (Apollos and himself), who stand in contrast to the boastful ones who are “... filled, rich, ruling, wise, powerful, honoured”. Paul’s discipleship entailed fellowship in the sufferings of Christ; but that does not mean that one must suffer in order to be a genuine disciple. This is Paul’s own lot and that of so many with him.” Paul captures the eschatological image in a potent way so that he can endure being “... the scum of the earth” (1 Corinthians, 4:13) amongst the honourable, the kings of the universe. Even so, Paul was delighted to express his Christ-like love by first sending Timothy to testify to his nature, to be followed by his personal arrival.

Insight can be gained from the Corinthian church that is relevant and important for pastors today. Fee (1991:19-20) notes:

The cosmopolitan character of the city and church, the strident individualism that emerges in so many of their behavioural aberrations, the arrogance that attends their understanding of spirituality, the accommodation of the gospel to the surrounding culture in so many ways – these and many other features of the Corinthian church are but mirrors held up before the church today. Likewise the need for discipleship modelled after the “weakness” of Christ (1 Corinthians 4:9-13), for sexual immorality to be seen for what it is (5:-13; 6:12-20), for the expectation for marriage to be permanent (7:1-40) these and many others are every bit as relevant to us as to those whom they were first spoken. It is my prayer that this commentary may help us hear the voice of Paul, inspired by the Spirit, in a still clearer way in our own day.

For Paul, imaging the Image of Christ crucified and exalted to be the coming King is the foundation of his pastoral ministry effectiveness.

Zuck (1996:172,173) refers to Christians as stars in the universe as they hold out the word of life “... in order that I may boast on the day of Christ that I did not run or labour for nothing”. To this end, today’s pastor, if he or she is serious, must desire to testify (enabled by the Holy Spirit) so that the ‘being’ in Christ is expressed. The Amplified Bible interprets: “bright lights – stars or beacons shining out clearly – in the [dark] world”; this amplifies beautifully the need of ‘being’ and brings out succinctly the opposites, ‘light’ and ‘darkness’ (see also I John). Therefore, Christian living and imperatives must be that *Imago Christi* shapes Christian lives; more so in pastors, who are shepherds of the flock belonging to God.

Throughout these chapters the expectation of inner change in disciples of Christ is the recognition to be transformed to the beauty of Creation, enabled by the Spirit works, and it is non-negotiable. Thus rooted in love of Christ, numbers (though numeric increase is not excluded) will not bring pastors to uphold Christian *telos*.

Thompson’s understanding (2006:150) of the transformational theology of Paul as a pastor suggests that “the consistent theme in Paul’s’ letters is a theology of transformation that provides the foundation for his pastoral ambition”. For Thompson, the creational law is already set in motion and the community, as Paul sees it, now “fulfils the just requirement of the law” through the power and works of the Holy Spirit (Romans 8:4). Pastors need to attest that they desire themselves not to conform to the

desires of the sinful habit of “self-absorption” (Thompson, 2006:117). Paul’s pastoral theology in 1 and 2 Corinthians on their aberration from *Imago Christi*, likewise the Galatians’ demand for the letter of the law, and the Philippians’ lack of focus on Christ’s love that stood against the very creative act of God, all these point to Paul’s idea that the church is in the transformation process (Thompson, 2006:59.147).

The incarnational change, which theology can be expanded to reflect, is the restoration to what is purposed in the good Creation, in the Image and likeness of God (Genesis 1:26, 27) by the Creator God. It is recorded in the Bible that Paul the apostle knew what it was like to resist the evil dimension that corrupts: “For I fail to practice the good deeds I desire to do, but the evil deeds that I do not desire to do are what I am [ever] doing” (Romans 7:19 –AMP).

4.4.4 Implications for Churches Today

There is a high possibility that pastors can turn away from Jesus Christ, their Lord and Saviour.

Pastors in contemporary society must be on the watch that while living in the world they do not become of the world for reasons of religious tolerance, for peace and the popular demand of the masses. In the name of religion - not unlike the Roman days of the New Testament - one may consider that peace would have a better chance if they could begin to compromise ‘love’ as preached by Jesus Christ: but ‘love’ that entails freedom without limits, and according to their own flawed interpretation, is spiritual suicide. The present social - political arena is not unlike that which first century Christians faced. What is crucial is to pierce their conscience and to determine which side they are on, for consumerism has its many forms. In short, the pastor himself must have ethical and moral consciousness and be dedicated to leading the church according to the ethic of love and moral of their faith.

Given the pervasiveness of the world in the church, mega churches may receive applause, but Christians can be enticed by false teachings and superficiality of the believing heart is masked.

The pastoral heart expressed by Paul in the leadership position is awesome. The healthy exhortation, as one accountable to God, is relevant for contemporary society as it was for yesteryear. A leader like Paul - the most influential one, who commands a following (after Jesus) - has initiated a new leadership movement that pastors in ministry can identify as a new style of leadership-servanthood. Paul's Christian culture is certainly not fashioned by contemporary culture. It is neither shaped by nor does it collude with denomination and its peculiar forms, or with tradition with its rigid structures, heavy upper hierarchy and administration overload, or with a church 'moving with the times' to re-construct its image with in-vogue worship or as a hypermarket 'look-a-like'. A pastor may choose to lead in such a way that Christians become assimilated into the societal culture of the world and thus lose their distinct identity because of the subtle way in which success, consumerism and relevance arrest their being. Pastors must come to an agreement that the theology of incarnational change is fundamental to pastoral ministry and thus, is their obligation. Today's contemporary churches, therefore, need more than ever to have pastors who are examples of incarnational change.

The corporate identity of the church in Jesus Christ's teaching and Paul's time informs Christians that pastoral ministry is not to promote self alone, but the ministry belongs to the whole congregation to the glory of God. The pastor is to lead the church towards engagement in spiritual formation through phases and towards maturity.

Jesus Christ incarnate presented the most spectacular cross-cultural leadership *par excellence* in the history of mankind. Jesus Christ came, identified with mankind and the issues of the world, yet He was, He is, and He will be entirely Himself. As Ford (1991:15) puts it: "And so His incarnation taught 'identification without loss of identity'". Christ has set the tone and, like Paul, turning their (pastors') eyes towards the Maker is expected and predetermined. This thesis has demonstrated through its arguments that pastors are most effective in ministry at those times when they are open to the leading of the Spirit to 'follow' and to reflect globally the *Imago Dei*.

The writer suggests that preaching and teaching on spiritual formation must be revived once again in churches and Bible Schools/Colleges, and Leadership Seminars that mimic worldly ideas must not be allowed to flourish at the expense of the church, which should be shaped by the victorious Cross of Christ (remembering His victory that

follows). Pastors must return to the realisation that it is sin that distorted mankind's wholeness in the good Creation and must lay their emphasis on incarnational change.

4.5 SUMMARY

This Chapter has highlighted that the pastoral call or "called" is a profound one. By its very nature and its complexity, as well as expectations of his Creator, pastoral ministry is difficult to define. The pastor in leading, discipling and in spiritual parenting as part of the legitimate role, stresses the importance of acute awareness of the dynamics of relationship. The relation between God and His people, and the pastor with the relevant others, provides pastors with insight into a pastor's limitations. This 'I' and what is 'Not-I' concept opens a window for Christians, so that they accept that they have their limitations and acknowledge what it is to progress towards spiritual maturity.

Jesus Christ the Man is the complete example for the pastor. He is the I AM, *Ego Eimi*: the pastor's identity will be distorted if it is not rooted in the *Imago Dei* and, in such cases, the pastor's ministry will not be effective either because he exercises his own disordered free will and not God's. Christians need to acknowledge that their all in all vision is in Jesus Christ and more than that: He is the Coming King (Revelation 19:16).

Jesus Christ's ministry is life-oriented. Theology has to do with content, how the message of Christ is preached, apart from revelation. God is revealed in Jesus Christ, the One who justifies and who loves because mankind is created in His Image. The basic tenets of the relational approach that arise from being in the Image of God are helpful for the pastor's ministry to be effective. It is the presence of the Image of God that makes mankind His intention. It is a service in love and service for others at whatever cost. In order to lead, the pastor is a learner-follower and is fully aware of who and whose he is. This is the pastor's identity. For God's creation is good. It is His good intention to open ways for ministers to participate in His ministry to the world.

Jesus Christ: the Chief Shepherd's demonstration of His expectations for His future shepherds - in servant-leadership, in bringing into reality the pastoral embrace of blessing, in sacrifice for the other and in suffering - as normative pastoral ministry rooted in God's love for humanity, is opposed to self-absorption. The analogy of

pastoral theology, both in the Old Testament and New Testament, is key to the distinctiveness and legitimate ministry of a pastor, which essentially points to *Imago Creatio*.

The Pauline epistles employed show how Paul preached fiercely to persuade followers to focus on Christ, the perfect goal marker. In other words, when he asserted – “Follow my example as I follow Christ ...” (1 Corinthians 11:1); and again, “You become imitators of us and of the Lord...” (1 Thessalonians 1:6-8), he highlighted the significance of the *Imago Dei* in effecting the most effective pastoral ministry.

Christ teaches and models; pastors need to follow in the way apostle Paul followed Christ.

4.6 CHAPTER CONCLUSION

Throughout this chapter relevant Biblical narratives are examined and discussed to understand what it means to receive the “call” and to be “called out” by God as His pastor. The key elements of being a pastor is in the analogy of Christ the Shepherd, His expectations of pastors as shepherds and also the pre-requisites of being a shepherd in the Pastoral Epistles are highlighted. The victorious Cross of Christ shapes pastoral ministry and pastoral living.

A full argument has been presented from the standpoint that pastors need to embrace the theology of sacrifice, suffering, and incarnational change. These are not presented as a matter of choice, but as an imperative for pastors who must lead believers in spiritual formation and development towards Christian maturity and to the glory of Creator God.

This chapter has established the attitude pastors should adopt as shepherds of God’s flock. The next chapter seeks to explain how the shepherd “goes after the sheep, ... the father ... to meet and embrace his prodigal son, which is no mere words but they constitute an explanation of God’s very being and activity”, to borrow Crawford’s expression (2007: 229).

What Christ is doing in the creative power of the Holy Spirit, relevant to pastoral ministry effectiveness in church revival movements, will be explored.

5.0 CHAPTER FIVE: BIBLICAL PENTECOST, REVIVAL MOVEMENTS AND PASTORAL EFFECTIVENESS

5.1 INTRODUCTION

The Pentecostal experiences of the Spirit promised by Christ (Acts 1:8), as recorded in Christian Scripture (Acts 2), constitute those that were “assembled together in one place” after the death and resurrection of Jesus Christ, according to God’s promise (Luke-Acts 1:8) (Edwards, 2004: 88). Pentecost and Revival were, and remain, the foci for scholars and biblical commentators on Christian life and salvific power, on ministry and missiology globally both in the early church and in contemporary form. Pentecostal and Revival movements have come about since the turn of the 20th Century (Warrington, 2004: xi; Duffield and Van Cleave, 1990: 304). Established churches and evangelical Protestants charge Pentecostalism as “an experience looking for a theology”: a characterisation of “lacking roots” in biblical interpretation and exegesis dismisses their theological assumption, but Pentecostals of all types argue otherwise – that the “Holy Spirit enforces the truths of the Bible” (Horton, 1994: 9, 51,418; Pfitzner, 2001:129).

5.1.1 The Purpose of This Chapter

This chapter argues that the distinctive phase of the outpouring of the Holy Spirit and its theological significance to effective pastoral ministry must be taken seriously and it is not to be irrelevant in contemporary times:

- It discusses that the New Testament revealed Pentecost empowerment in ministry and the transformation dimension in humanity/believers.
- It proposes that examination of Biblical Pentecost in Acts 2 and its attendant biblical connections is consistent with Christ’s continuous Creative action and works as Head of His church to the world by His Spirit.
- It explains that to excel in the fullness of the Spirit, with its distinctive and repeatable outpouring, evidenced by specific signs, leadership and community ministry effectiveness is in contextual relevance to being made in the Image of God and to God’s will to make us , as believers, more like Him.

It attempts to explain that the creative work of the Holy Spirit in continuing the redemptive work of Christ is the very fabric of the life of Christians and the sustenance for ministry effectiveness.

5.2 THE NATURE OF PENTECOST AND REVIVAL

Features of revival are said to be synonymous with Pentecost, that is with “repetition of Pentecost in the life of the church” or Pentecost pattern repeated (Davies, 1992:17; Bennett, 1992:29). An expanded view of Pentecost can be adopted from Packer’s revival description:

Revival is God stirring the hearts of his people, visiting them (Psalms 80:14; Jeremiah 29:10-14)...coming to dwell with them (Zechariah 2:10-12), returning to them (Zechariah 1:3, 16), pouring out his Spirit on them (Joel, 2:28; Acts 2:17-21)... and spiritual things become overwhelming real, God’s truth becoming overwhelming powerful ... repentance goes deep ... converts mature ... become witnesses and tireless in God’s service.

(Packer, 1984:256.)

The nature of Pentecost, as described above, is God revitalising and bringing about conviction of hearts and maturing His people to become what God desires them to be. Pentecostal pastoral theology in its orientation to the nature and character of the Holy God shapes those pastors who seek its fullness in spiritual, social and moral dimensions (Frost, 1991:37). Yong (2005:81) suggests “that the Pentecostal experience of the Spirit is the experience of the transformation of lives and communities as confronted by the living God ... in Acts 2:37-39 in Peter’s anticipation of a world Pentecostal soteriology”. It also expresses a special visitation of the Lord; for example, as implied by Packer, to empower His people, but certainly not by human endeavour or technique. It is through teaching, preaching the truth and witnessing signs and visions of “the liberating and experiential dimensions of the Spirit’s blessing” on mankind, be it religious or spiritual bondage as recorded in the gentile Pentecost of Acts 10:11-15 (Victorin-Vangerud, 2001: 229). As Luke sees it, the implication for pastors in particular is the unleashing of power (Luke-Acts 1:8) to enable the capacity for effective global witness that transcends particular cultural practices.

This outpouring of the Holy Spirit is a significant phase and is infused into the life of believers. The Pentecostal *Christo-pneuma* soteriological aspect includes a completely new dimension of healing and of involvement in global social issues, perhaps with a political orientation in the future (Peterson, 2002: 225-235). So concrete and true to them is their experience that they defend any controversies that arise from their

theological stand in embracing this Pentecostal theological understanding (Yong, 2005: 81-120). For example, during the formative period, outstanding leaders of Pentecostal/Revival movements such as William J. Seymour (1870 -1922), George Jeffreys (1889-1962), Charles Parham (1873-1929) and John Sung (1927-1937), to name a few, would see the glory of God sweep across borders, reaching the ‘unreached’ groups (Davies, 1992:173-215; Yong, 2005:18-31ff). The key was tarrying, and persistent united praying for a “significant visitation of the Lord” that had the Holy Spirit bring about a worldwide witness and revival (Davies, 1992: 217; Chan, 2000:77).

Appraisal on survey of this phenomenon suggests the following constant features:

(1) Persistent prayers, (2) powerful preaching and testimony, (3) a deep awareness of the presence and holiness of God leading to a strong sense of conviction of sin and repentance followed by extreme joy when peace with God is received.

(Davies, 1992:217)

Revival would seem to spread by contact (a preacher brings the revival to others) and by Electronic-networks, to the extent of penetrating mainstream Christianity (Davies, 1992: 223); for example, the “Toronto Blessing” or “Laughing Revival”. This emotional manifestation would be perceived by many as emotional baggage and aberrations from the Scripture (Acts 17:11), even demonic expressions (1 Timothy 4:1) (Dawn, 2007:2). Some who experience this sort of laughter describe it as being in a moment of ‘switched off state’ (Pietersen, 2004:15). Chan (2000:59) describes that with this ‘switched off state’ there is an “unleashing of the Holy Spirit which deepens the impact and enlivens the encounter with Christ as experiencing God filling the soul with ‘spiritual delight’”.

There are some suggestions that the “Pentecost language event”, with its imagery of ‘wind’, ‘fire’ and ‘other tongues’, could evoke the idea of blessing and judgment (restoration) at the same time (Charette, 2005:175,176). The insight of Lewis’s ‘transposition’ theory (discussed later in this chapter) in the operation of the Holy Spirit - cited in Richie’s paper (2004:117) on the notion of Pentecost phenomena of speaking in tongues - is another enriching contribution to further understanding of Divine-human encounter experience.

Critics who are hostile to 'Toronto Laughter' and other signs - such as a baptism in the Spirit experience as evidenced by other tongues, *glossolalia* especially - and proponents who see this as true success and relevant for today have raised theological issues that need to be addressed (Warrington, 2004: 103, 104). Others would say that for the apostles of the early church these were unique experiences, for a moment, and ceased after the apostles have gone home to the Lord. The implication of this is that Pentecostals would get a stone if they asked for bread from our Heavenly Father, so if they ask for the Holy Spirit they will receive psychological or even demonic manifestations, contends Frost (1991:103). Biblical scholarship must allow "a certain way of looking at things", to borrow McClymond's perspective (1998:111) on the "worldview of the regenerate". This dismissal of Pentecostal experience (the supernatural role of the Spirit) does not coordinate well with Pentecostal piety: word and Spirit. Such resistance to Pentecostal scholarship denies God's mysteries in the divine.

The suggestion that the features of Pentecostalism comprise a repetition from the Pentecost of the early life of the church advocates examination of the Biblical Pentecost (Acts 2) and its attendant biblical connections for a deeper insight. The scope includes the forward movements of Pentecost/revivals.

5.3 BIBLICAL PENTECOST –ACTS 2

Jacobsen (2006:75) states that Pentecost is "first a promise" (Acts 1:4, 5). Chan (2000:97) believes that it is the answer to the forces in the world. It is this Pentecost that shapes and gives the church its spiritual dimension, as distinct from baptism initiation, where church identity is marked by the formation of a Christian Spiritual Tradition *ecclesia* (Chan 2000:97f). The church must be seen as the extension of Christ, who is the head and the "on- going traditioning in the church of Christ" (Chan, 2000:107). Not confined to just illuminating the Scriptures, the Gospel truth is made possible by the action of the Spirit in different dimensions, filling believers from above and propelling them forward in witnessing. It is therefore not a human effort, but God communicating His will and character to His people, fulfilling His promise by remarkable outpourings of the Spirit (Davies, 1992:36). Davies magnified his idea with this emphasis, "the essence of love is to communicate, God is a communicating being" (Davies, 1992:37).

5.3.1 The Pentecostal Promise (Acts 1; Joel 2:28, 29) and Its Unleashing in Acts 2

‘Promise’ refers to both the form and content of the promise with reference to Acts 1:4 and Luke 24:49. The theological significance in Luke-Acts is the giver of this promise, who is God alone; who is the God of glory (Acts 7:5) and referred to as “the Father” (see Acts 1:4 and Luke 24:49) (Brown, 1996b:70, 71). The “Promise of My father to you” (NIV) is the gift promised, the Holy Spirit (John 15:26-16:16) recorded in Luke 24:49 and carrying the same meaning (Carson et al. 1994:1070).

“Promise” is, therefore, a gift graciously given that cannot be secured by negotiation (Luke 24:49; Acts 2:33; Galatians 3:14; Ephesians 1:13; Hebrews 9:15) (Zodhiates, 1993:609). In Acts 2:33 and Galatians 3:14, according to Zodhiates (1993:610), “having received the promise of the Spirit,” means “having received effusions of the Spirit”. Taking a richer interpretation from Wainwright (2002:147), an apt understanding would then be that the Pentecostal experience, in support of a distinct phase in the works of the Spirit sent forth by Christ, “is the human encounter with the divine or life-enhancing spirit in a new way”. In Acts 2 the promise is fulfilled in the context that provides soteriological insight: God’s creative act in the realisation of His future plan, as in the sending of Jesus Christ to reconcile, announced in Peter’s Pentecost sermon (Acts 2): Jews reconciled with Gentiles (Brown 1996b:71). Acts 1:4 and Luke 24:49 set the stage for Acts 1:8 as the theme of the Book of Acts: that is the mandate to witness. Yet it is the obligation of Christians led by Jesus Christ through the power of the Spirit, as promised, to proclaim the kingdom reign.

The “promise” is also viewed as an important and actual theme of Joel 2:28-32. What is proclaimed by Peter in his sermon is that God is going to ‘pour out his Spirit on all people’, that is upon all kinds of people and not just upon the prophets, kings and priests, as had been the case in Old Testament Times (Marshall, 1992:73). Peter proclaimed that God will “show ‘signs’” in the earth beneath. The word ‘signs’ is not stated in the Book of Joel, so ‘signs’ in the New Testament “probably are tongues and miracles” as recorded in Lukan Acts (Marshall, 1992:74).

Undeniably, the fulfilment of the promise has received full attention among scholars. It shows clearly that this significant phase in the life of Christians cannot be overlooked by arguing that Pentecost - the baptism of the spirit - is just a distinctive phase. It is dynamic in style and velocity, pointing to God's kingdom overcoming the world. This idea can be unravelled by not seeing it as a distinctive, once for all event, a suggestion that rules out "a second definitive work of grace" taught by Pentecostals (Jacobson, 2006:82). Rather address Pentecost by interpreting it as just as distinctive as in the creative works of the Spirit *in continua* from "in the beginning God created the heavens and the earth ... and the Spirit God was hovering ... recorded in Genesis 1:1f. This is the "great story", without which there would be "no story to tell" (TNIB Commentary, 2002:53).

This historical event renders support to this thesis, the biblical basis which is significant for pastoral ministry effectiveness in the context of mankind created in the Image of God. The glory of the Triune God in His transcendence over His Creation and His immanence in His world is portrayed in Calvin's definitive understanding, which is refreshing in its usage of metaphor: "the theatre of God's glory", in which He has plans for humanity's role; "the glorification of God by His creation" (quoted by Link, 2007:253). Calvin's doctrine of salvation is relational and, by positing that the role of the Holy Spirit is to forge a living relationship between Christ and believers, it allows expression of the special work of the Spirit at Pentecost (McGrath, 2004:315). Viewed through the lens of Calvin and along the thoughts of contemporary Reformed world, the role of the Spirit at Pentecost can be seen as "rooted in the creation order" in "all spheres of life, as it is being redeemed and advanced toward the eschatological new heavens and new earth" according to VanDrunen (2007:300).

One of the striking characteristics of Conversion is "the sign of turning away from sin and doubt to a new life of joy and faith through the work of the Holy Spirit" towards a life of discipleship and service, distinctive of Reformed piety (Mulder, 2001:43). The work of Molnar (2008:96-106) regarding the significance of the indispensability of Jesus Christ in the doctrine of the immanent Trinity provides a framework for theological interpretation of the Pentecost event. Molnar's assertion (2008:100) is a caution for Pentecostals: "Either one is unequivocally bound by faith to Jesus Christ as the Word of God incarnate - as the self-communication of God *ad extra* - or one can

rely partially on one's own self-transcending experiences of faith, hope or love and then find a place for Jesus by partially standing upon oneself and also upon him."

Pentecost is Jesus Christ's promise of a fresh event about to happen in the life of the church. The particular day of the promise fulfilment was preceded with an instruction from Jesus Christ to the community (Acts 1:4). The form was one of the Spirit breaking into the human domain from the heavenly sphere - not to say that the Spirit's filling is disconnected from the Scripture as a whole - "with special effects of sight, 'tongues of fire', and sound, 'a violent wind' " (TNIB, 2002:54). "It is of crucial importance to ground pastoral identity in the narrative images and metaphors of the Christian story...with concern for the correct theological standing" and "language" articulation (Graham, 2002:119,121). It is not mainly the preaching of the word, but the power of persuasion in the mouth of the preacher witnessing God in a fresh and "inspired way" that transforms (TNIB, 2002 55). The overall significant pattern is (quoting from Lotter, 1993) that "the work of the Holy Spirit is especially applying the (redeeming) work of Jesus Christ. Definitive of Pentecost is that "What Christ has done for the believers is continually being applied by the Holy Spirit in their lives in a very special way". For the pastor, who is called, is already accorded this possibility when he waits in anticipation before the Lord, in prayer posture.

5.3.2 The Theme of Pentecost

The theme conveys a vivid experience of the outpouring of the Spirit as a sense of participation in the light of the resurrected life of Jesus. Edwards (2001:241) sees the Spirit not as just life-giving in the Christian Scriptures (1 Corinthians 15:44-45; 2 Corinthians 3:6; Romans 5:5; 8:2; 8:9-11; John 3:3-8), but also One that brings communion into the community of Christ and a tasting of Divine life now and for the coming future. In as far as the community is concerned, the outpouring is significant in terms of "*koinonia*" (see Acts 2:42-47 and 4:32-35); (Edwards, 2001:242). This Pentecostal theology of the Holy Spirit points to the liberating power of God, the Source, which de-structures our logic and touches our hearts from the outset of Creation. Grounded in this expression, a pastoral reformation from the present can contribute to hope of a true ecclesial reformation and transformation, as implied by the Pentecostal theology of Edwards. According to him, the implication of ongoing action in works of the Spirit – that is, ever present participation in Creation – offers "deepest meaning to the patristic doctrine of creation *ex nihilo*; not just that God began creation

by nothing, but that it is the divine creative presence in the Spirit that enables creatures to exist from nothing at every point” (Edwards, 2001:243). It is this concrete experience, and reflection on it, that points to the “transformation of lives and communities (ecclesial) as confronted by God”, and that assumes the doctrine of salvation (Yong, 2005:81).

It would then be inadequate to see Acts just as empowerment for ministry and missiology. Underpinning Acts is the linkage between empowerment of the ecclesia by the Holy Spirit to salvation and transformation of lives into the ‘fullness’ of sharing in the Image of God. An important aspect is that the comprehensive understanding of the works of the Holy Spirit provides direction to the reason for the unleashing of the power of the Holy Spirit to the effectiveness of the pastor when his life and the lives of the community are transformed in true eschatological hope (Yong, 2005:91).

The special inspiration of eschatological hope is contained in Yong’s Spirit Christology argument (Yong, 2005:86). Salvation, as Yong further elaborates, means “being baptised into a new relationship with Jesus and his body” by the unction of the Holy Spirit, which actualises the community into a whole new paradigm of a communal way of life (Yong 2005:91-93). This notion needs to be explicated briefly from the insightful thesis of Yong.

5.3.3 Features of Pentecost: A Spirit Christology Approach

Yong (2005:82) sees Protestant scholasticism in Christ, justification of sinners, and the Spirit’s work in accomplishing sanctification, as examples of the tendency to subordinate the Holy Spirit to Christ, thereby minimising *pneumatology*. For that matter, Yong suggests a “Spirit Christology” is more appropriate in Luke-Acts to provide the same weight with Logos Christology (John1:14). Yong is not attempting to subordinate the Word (or Christology) to Spirit (*Pneumatology*). Similarly Edwards (2004:93) suggests that the risen Christ pours out the same Spirit that He received in His ministry (Matthew 1:18, 20; Luke 1:35; Isaiah 42:1-2) on to His disciples (Acts 10:37-41). And should one say afterwards it is the Spirit only? According to Jacobson (2006:75) emphasis should be on the understanding that the ever-presence of God in all events is the manifestation of the Godhead. He (Jacobson) suggests by his statement, “It is the dynamics of the Godhead, the things of the Spirit (that) are displayed in His sovereign working - it is God the Father, the Son and the Holy Spirit ...the fullness of

the Godhead bodily” (see John 14:20, 23). In short, a theological interpretation is presupposed: that understanding of the pastoral profession and of ministry effectiveness is linked to pastors who stand on the belief that it is God in Christ, attested by the ongoing works of the Holy Spirit, who influences and transforms. The questions that arise are: Do believers experience God’s concrete presence? Do they experience God’s transforming power when praying and meditating?

Both Yong and Edward’s reclamation is for a more balanced understanding of a fully relational, mutual, reciprocal insight of the Christian historical tradition, without displacing the Trinitarian perspective of the divine-human interface in John1:1, 1:14 (Yong, 2005:111). He, (Yong) cites Lukan material, where Jesus according to Luke 4:18-19 is quoting Isaiah 61:1-2: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour” (Yong, 2005:86). Yong (2005:112) highlights the Holy Spirit’s self-sacrifice and resurrection of Jesus Christ that is made manifest in Trinitarian kenosis (Hebrews 9:14; Mark 14:36a; cf. Romans 8:15; Galatians 4:6) of God to further his position. Thus, the Spirit is involved with the followers of Jesus Christ, testifying to them as being adopted into the spiritual family through Christ (Zodhiates, 1993:5206).

The term *huiiothesias* is from the root word *huios*, as in Romans 8:15. It carries the figurative meaning of adoption, which “involves the conformity of the child that has the life of God in him to the image, purposes, and interest of God and that spiritual family into which he was born and in eternity ...”; that measure of conformity to God will be revealed (Zodhiates, 1993:5206). This is significant to pastors in their leading-preaching/teaching of the church as Yong’s theology would draw to their attention:

It provides a norm to measure the transformation of heart according to the Image of Jesus, so that one is converted again and again by the power of the Spirit so as to put on the mind of Christ, embody the virtues of Jesus...so that the existential and experiential dimensions of the atoning work of Christ are retained as accomplished by the Spirit ... requiring a human response.

(Yong, 2005:116)

This response or yielding to the Holy Spirit is a condition most difficult to fulfil because of our self-serving nature, unholy living and egocentric motives, for example. Perhaps that is why the promise of the Lord comes with immediacy, with such intensity and velocity that one is caught in awesome surprise (Davies 1992:20). Richie (2004:125) suggests that this Christian experience implies that “the Holy Spirit might be most operative when we are least aware of it” and furthers Christian understanding.

Along this line of thought, it is understandable for Pentecostals and others who have received the baptism of the Holy Spirit, as in Acts 2, to identify speaking with tongues as the initial evidence, even offering the term ‘concommitment’ (Chan, 2000: 58). To enhance our cognisance, Chan cites the Pentecostal-charismatic experience described by Teresa of Avila’s contemplative prayer, which progresses from the active (ascetical) phase to the passive phase, to the prayer of reflection and to a complete state of total yielding to God in delight and ... ‘ceding to the Spirit, an act of surrender’ (Chan, 2000:58-61).

Bennet’s (1992: 53) fascinating account tells of a young Texan, as though enthralled with the overflow from the baptism, who sang a parody of the song “My fair Lady” but in different lyrics “in an unknown tongue... most enjoyable and satisfying” in spiritual fellowship:

*I spoke with tongues all night,
I spoke with tongues all night,
And praised the Lord all day...*

This gives an impression of the similarity between Pentecostals and classical theologians who have called this significant ‘restorationist’ movement in the *Imago Dei*, the Image of God in every person (Cox, 2001:81).

5.3.4 The Need for Spiritual fellowship –Theology of Spirituality

What Chan (1998) wrote concerning spiritual exercises will give illumination to this idea of spiritual fellowship in meditation and worship. It is as if he cautions those who are sceptical about the Pentecostal language. It brings to mind what the Greek philosopher said centuries ago (Heraclites, 2007:1). Heraclites’s theory states that empirically based observation is illusory, since the world is in flux; he sums up all his theory as ‘*pantha rei*’. It seems we are on a slippery slope, in the same way that some say all the seeing and hearing, that is the observables in Acts 2 and its attendant

postulations/theology and suggestions, are non-conclusive, hence not legitimate theological substance. Thus, this Pentecostal idea is unreliable as conclusive of the truth. And is not Heraclites right? Even though from God, observable phenomena (though humans can sin of the flesh) must come under the strict scrutiny of intellectuals. There is only one constant, “the universe is unchanging” (Heraclites, 2007:1). Hence only competent theological scholars who know the right technological tools or perhaps with scientific constructs (hermeneutics) of interpretation are in a stable state (Chan, 1998:165).

Noel (2004:64, 76) informs of a case in point in the intellectual world of Christian scholarship: that is Fee (a Pentecostal himself), who views Pentecostal modern hermeneutics as unacceptable. Fee continues to challenge the Pentecostal position of tongues as normative, undoubtedly prejudiced against the Pentecostals’ treasured doctrine associated with baptism of the Spirit. For example, derived from his approach to exegesis, Fee asserts that the author Luke’s intention was never on perceived patterns of observables being affirmed as reliable, Christian, normative practice (Noel 2004:64).

5.3.4.1 Knowing and Not Knowing God

Horton (1994:394), who has come to befriend many theologians and commentators, has intervened to ease this concern. He contends, “An intellectual knowledge of the contents of the Bible does not suggest we know God, it is rather we know about...” These Christians have neither yielded to the mighty Holy Spirit’s presence in their exegesis nor experienced the Spirit’s vitality (work of God); and to oppose others who have is tantamount to a serious implication: denial of “the existence of God” (Horton, 1994:394). Horton similarly argues that ‘know’ and ‘do not know’ mark a great difference: to ‘know’ is to experience a presence first, as in the Hebrew word “*yada*”, “to know by experience”. Further support comes from Armstrong (2005: 1), who cites Augustine in his writings: ‘I believe in order to know’, unlike the present with those Christians who anchor onto the misconceptions of Descartes, *cogito ergo sum* meaning ‘I think therefore I am.’ Christians should be able to rely on their faith: first, that they believe that Jesus Christ is Truth in their conversion experience and from this phase begins the desire to know more (therefore, believers theologise all the time). Viewed this way, continues Armstrong, “We can’t know anything in a full and true sense, without committing our entire being to the truth that we desire to know” (Armstrong, 2005:1). It is a significant error in exegetical approaches to think faith is a

mathematical formula or to know God entirely through apologetics in propositional revelation alone (Armstrong 2005:3). Intimacy needs reciprocal communication reason and experience simultaneously, to know one and the other even if we lack appropriate qualifications.

God who makes speech possible and it will be God who allows His people to pray in communion with Him without the limitations of verbal speech. Believers have to come to realise that God 'transcends our puny capacity to describe' and Paul correctly writes, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways" (Romans 11:33) (Cox, 2001:95, 96). A favourable dimension in order that spiritual theology be better understood, is if we can relate it to another dimension of our experience to the point of fusion (isomorphic theory) (Gerhart and Russell, 2001:10). Here, we need to caution that the notion of related concepts is complex and instead of leading to deeper insight can lead us to the wrong conclusion. Pietersen's (2004: 33-40) falsification of the 'This is That' hermeneutics of the notion "Toronto Blessing" and the attempt to relate it in interpreting Ezekiel 47 is a case in point. According to Pietersen, Pentecostal spirituality practitioners, for example Mark Stibbe, claim that 'Toronto Laughter' is of a prophetic realm and is likened to Ezekiel's pronouncement of a fourfold pattern of renewal of the Spirit. Pietersen argues that Stibbe's depiction of the Toronto blessing as the fourth wave of the Spirit - by asserting that we should move from 'experience' to Biblical text - is flawed because we would be reading **into** the text instead of interpreting the original meaning **of** the text. Pietersen offers his rebuttal to 'This' Toronto blessing as 'That' in Ezekiel 4:1-12, the vision of a river flowing out from Israel's temple (Pietersen 2004:34). The other three stages offered by Stibbe's thesis represent the moments, such as:

- first wave emergence of Pentecostal movement (1906);
- Charismatic Renewal (1960 f) and 1980, in the case of John Wimber;
- the fourth, Toronto Blessing.

To Stibbe, the Spirit-filled interpreter sees himself as one speaking prophetically, filled with the Spirit. The writer concurs with Pietersen that this interpretation is unacceptable. It excludes the meaning of the original text. It is indeed a caution for Pentecostals that 'This is That' hermeneutics is unconvincing, as the theory uses the Bible as a test book instead of a text under Divine Authority.

It would seem that isomorphic theory contributes to a deeper understanding of spirituality. Chan's conception (1998:167), for example, reinforces the isomorphic theory. He argues that theologians could be right in seeing through their single lens, but need not necessarily become more saintly than the less educated. In order to further understand and to have a better picture isomorphism occurs when new experiences are inter-related with previously known concepts. The two realities of *glossolalia* and spirit meditation in the word may seem to stand in contrast in form or other ways, yet they relate to each other. He advocates what was mentioned earlier: that methodical meditation of the word both through Scripture memorisation, in meditation and reading the word in worship songs, allows a legitimate knowledge of God. He contends that "what scholars have is explicit theological knowledge while the latter (less educated) hold theirs implicitly", so filled that they find humans have limitations to fully explain.

Chan (1998:180) continued to postulate that expressive meditation and repetition of the Scriptural word in chorus is the key, when it becomes internalised, to a deeper spiritual life both in cognition and affection. Here, he suggests a promising start would be meditation or contemplation of some creation order, in order to grasp a deeper aspect of God's message and thus, the purpose in the mind of God. For instance, the origin of Creator-creation in its stages, moving from the universe to mankind (Psalm 19:1; Psalm 8:3-4; Matthew 6:28; Luke 12:27) "reminds us of divine power, the magnitude of things reveals 'the immensity of the power, wisdom and goodness of the triune God...'", ascribing this to the deep holistic dimension notable in the lives of people like Calvin and Francis of Assisi (Chan, 1998:181). It aligns well with Acts 2: this grand occasion of the power and awesomeness of God when one is overwhelmed by the outpouring of the Spirit, which is both cognitive and affective. Tongues are prayer language and commune with God in response to God (Chan 2000:78). Therefore, the issue is not what kind of tongues; rather, what is the function of tongue language within the wider Christian tradition (Chan, 2000:80, 82).

5.3.4.2 Function of Pentecostal Language

According to Frost (1991:84; Turner, 2008:1, 2, 5) devotional tongues or Pentecostal language have these characteristics:

- speaking the wonderful works of God
- magnifying God
- blessing with the spirit

- giving thanks well and
- making melody to the Lord.

(*cf inter alia* Acts 2:11, 10:46; 1 Corinthians 14: 16-17; Ephesians 5:19 NKJ).

The characteristics above reflect a common thread. These are acts (hymns) in commune with the Lord. Tongues are a medium for communication (form and content in God-oriented context) to glorify and to make known that God is who He is.

Tongues function for the Pentecostal just as the Russian pilgrim experienced in his devotional worship of God when he was overwhelmed with desire to pray the Lord's Prayer. The pilgrim testified, "It became so easy and delightful that my tongue and lips seemed to do it for themselves" (Chan, 2000:82). Chan says that if Pentecostals can equate this function of *glossolalia* "within the larger Christian tradition it would provide a surer basis for its use" and find its place as a significant dimension in personal devotional life (Chan, 2000:82). It is completely reliant on God for direction, sometimes speaking forth words of wisdom and inspiration during that process of being in awe of God's presence, identifying with the birth pangs of creation (Romans 8:26) (Chan, 2000: 83).

Richie (2004:117) invites readers to take a fresh look at tongues through C.S Lewis's theological research, which might connect to this issue of tongue language; tongues and the principle of transposition might refresh them and transport them to a higher appreciation of *glossolalia*. Such a privilege Jesus Christ has accorded His disciples: not so much the tongue itself, but the desire for closeness to the Baptiser. Richie (2004:137) provides a most appropriate Pentecostal development of tongue speaking and the role the transposition principle plays in Lewis's insightful understanding of the Divine-human encounter. "Pentecostal approach to transposition suggests speech is an event including supernatural, incarnational, transformational, sacramental and eschatological nuances far beyond ecstatic speech", all in one package (Richie, 2004:117). It facilitates engagements in roles that are meaningful and socially relevant.

Briefly, on the reality of transposition: upon reception of the Spirit the resulting effect is "lightning-like contents" in a bottle, but is necessarily incomplete until we comprehend that the bottle ("vessels" we are) needs to be properly handled (Richie, 2004:126). This implies a conceptual movement from extrinsic to intrinsic, that the "truth of

transposition enables a theology and spirituality of tongues to draw from the insight that higher, divine reality is fitted into lower vessels” (Richie, 2004:126). The supernatural contained in the natural - “this treasure in jars of clay” - is from God and not our doing (2 Corinthians 4:7) and is the idea of transposition as applied to *glossolalia*. This ‘clay vessel’ becomes the channel of divine grace, which the Holy Spirit flows into and through and should be seen as the worshipper becoming a sacrament. Though it is temporary (in the sense till perfection comes), because it is heavenly reality brought down to earthly use it also alludes to eschatological hope (Richie, 2004:133). Richie’s (2004:128) development broadens our conception of the adoption of a narrow paradigm of tongue language.

Tongue language is associated with “spiritual formation that leads to love and unity” (Richie, 2004:130). Furthermore, the social and interpersonal nature of speaking in tongues is indicative of, “God the Holy Spirit (and through the Spirit the Trinity) and Spirit empowered believers ... welded together in a union of ecstatic communion that is lived out in relationship to the God, to one another, and to the world” (Richie, 2004: 130). The whole idea is that one steps away from logic and believes that there is a space in one’s heart that connects to the transcendent God.

Transposition sheds light on the realisation that this form of speech as prayer is participating in God’s divine grace and presence and to our becoming more in the likeness of the *Imago Dei* – “beyond function to mode of being” (Richie 2004:131). An assumption would be that the revelatory dimension of the work of The Spirit Trinity is the reason for Pentecost/revival, which is consistent with that recorded in the Scripture: repent, baptise in the name of Jesus Christ for the remission of sins (for instance in Mark 1:4). Therefore to receive the gift of the Holy Spirit is not a ‘having’ but a ‘becoming’. For the promise is to you and to your children...” (Acts 2:29-39), in Lukan emphasis – a glimpse of eschatological hope.

Dempster *et al.* (1991:204) refer to the speaking of tongues as a gift function, known as *xenolalia* (other tongues that one cannot speak or has learned); in Acts 2 witnessing to other nations the mystery of God. This, they quote, is Parham’s supposition that *xenolalia* propels the “speedy evangelisation without ‘the time consuming delays of language study’”, which was heard by the hundred and twenty on the Day of Pentecost. The fullness of Pentecost, which is the blessing from God in tongue language, offers to

Him in return, praise and worship in prophesy and in that way “fills our souls for lost humanity” (Dempster *et al.* 1991:205).

Yong (2005:145) postulates that the multilanguage, spoken when the tongues are unleashed, underpins the missiological principles that developed, of “indigenisation whereby the message of the gospel and work of the Spirit are accommodated, acculturated, and assimilated into the local contexts”. The Holy Spirit enables the pastor to be more effective as a messenger of the word.

5.3.5 Blessing, Judgment and Hope – Reason for Pentecost

In response to Moltmann’s “The Blessing of Hope” theory, Lee (2005:151), in commonality with Yonggi Cho, in their reason for hope theme ‘the Gospel of the Advent’, make a significant development on *glossolalia*. It is not purely *pneumacentric* because their *pneuma* sits within a larger *Christocentric* domain. It is the threefold redemption through Jesus Christ in 1 Corinthians 15:55, 57 and noted in Psalms 103:3-4 (Lee, 2005:155). Lee (2005:156) cites Kierkegaard and quotes: “Life according to the spirit is a life of grace, a life which is ensouled by God’s Spirit, life in the fellowship of Christ”. The constructive proposal of charismata (be it a gift of the Holy Spirit or gifts arising from the Spirit’s indwelling in us) are as energies of the Spirit. They fall under the economy of God in the spread of the gospel through pastor and church in building up the community (*diakonia*) and are seen distinctively in the world as a charismatic blessed *ecclesia* (Lee, 2005: 157). Conclusively for Lee, the ‘Full Gospel of the Advent of Christ’, in his full works, does not preclude the dimension of judgment, but it is in love and not a threat. Lee (2005:161) is cautious and does confess that perhaps not all will be saved, though it is his hope for universality.

Another dimension of Pentecost (“tongues resembling fire”, AMP) is explored by Charette (2005:174) within the framework of judgment. The Pentecost speech spreads through history in the Old and New Testament. According to Charette, Israel and some nations are examples of the falling away from the blessings of God and have come under messianic judgment and redemption. For instance, the rise and fall of Israel mentioned in Acts 2:30f and Isaiah 40:3-5, 52:10, emphasises blessing and judgment; it suggests universal importance. It signifies God’s universal revelation of His Gospel to the nations (Charette, 2005:174). Charette (2005:179) develops his argument with references to Lukan theology, which suggests ‘tongues of fire’ as evoking the idea of

judgment, especially in Luke 3:9; 3:17 and in the Joel 2:28-32 Pentecost event, as well as in Acts 2:3; these are consistent in presenting “fire” as judgment apart from blessing. Obedience is a pre-requisite to being blessed with the Spirit; those who refuse to listen and harden their hearts will miss this blessing, but face judgment.

Charette’s (2005:184) inquiry into Isaiah 6:9-10 offers a further clarification of the tongue language (other tongues) as judgment. Support can be drawn from Isaiah 28:11f when, “hardening results in judgment taking a new form of God speaking to the people in another tongue”. It is also suggestive that *glossolalia* does distinguish between believers and non-believers in Paul’s sermon (1 Corinthians 14:20-22, when he quotes Isaiah 28:11-12). Drawing from these examples, only some of which are quoted from Charette’s studies, a Pentecostal theology would see the Spirit’s outpouring not only as the means to empower the people of God, but also, “to enforce the integrity of the people of God” (Charette, 2005:185).

Transformation bestows not only tongues on an individual believer of God, but also is a Pentecost that separates the whole ecclesia from the non-believers; this is biblically recorded in the act of winnowing: burning with unquenchable fire as an illustration of messianic baptism (Luke 3:16-17) (Charette 2005:176). This is well supported by Packer’s spirit realism (1984:261), in which Christians base their lives not by Christ’s empowerment (which does not mean receiving baptism of the Spirit should be restrained), but by God’s true measure, prayerfully: “Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting” (Psalm 139:23, 24). Thus may believers realise God’s universal call in Revelation 3:20. This is the truly revelational experience of the people of God, participating in the *Imago Dei*, be it tongues, language in worship or prayer or wordless prayer, as in the constructive meditation suggested by Chan (1998, 2000) and Bennett (1992) as demonstrated in earlier paragraphs. What does it mean to be people of God in this participation?

5.4 THE PEOPLE OF GOD AND THE RELATIONALITY OF THE SIGNIFICANCE OF THE *IMAGO DEI* AND PENTECOST

The pattern in the Old Testament pointed to the eschatological people of God in Christ in the New Testament. The deliverance of mankind's sin is noted in Matthew 1:21 and Luke 1:17 in the announcement of Jesus Christ's birth. Other connections to the Old Testament are phrases like: "the church is a chosen race", "a holy nation", (1 Peter 2:9, Exodus 19:5, 6. AMP; NIV), "the true circumcision" (Romans 2:29). The identity of the Saviour is confirmed for, "God has brought to Israel a Saviour [in the person of Jesus]"; he is "from the seed of David" (Acts 13:22, 23); the "sons/heirs of Abraham" (Galatians 3:7; 3:29, AMP), for whom God has a plan to take them from exodus to the Promised Land (Genesis 12:1; Hebrews 11:8). For Stott (1996:10), "This concept of the church as a 'people for God's possession' taken up in the New Testament indicates that worship is the church's first vocation" and allegiance to Christ is deepened.

It is observed that throughout the New Testament the people of God are a new creation: a new person, a new community of people. Paul refers to the human image made new in Christ (2 Corinthians 5:17): "Therefore, if any one is in Christ, he is a new creation; the old is passed away, behold, the new has come." The church is a result of Christ's victory over Satan (death) and speaks of a new creation, a new beginning and a witness to the kingdom on earth and as a custodian of the kingdom (Webber, 1988: 43; Erickson, 1994:1042). This people of God are a community of the "communion of saints" (Nicene Creed terminology) (Webber, 1988:47). A significant image is of the people of God called the "body of Christ", living out their faith in corporate experience under the Headship of Christ. It relates to the incarnation of Christ: a living body, the antithesis of the "body of death", and this image breaks all boundaries in fellowship, for only Christ is preached in Paul's sermon (2 Corinthians 4:5) (Webber, 1988:50). How does this further contribute to being made in the Image of God?

This new creation motive is the likeness in Christ of the Spirit's work. The assumption that Pentecostals appreciate the intimacy through union with Christ is presupposed in their Pentecostal doctrine. It is in the Spirit of holiness and the Spirit of ministry that the goal of the Pentecost stands: "Two dimensions: the redemptive-historical and personal-existential" (Ferguson, 1998:91). For these reasons (two dimensions) this thesis - that pastoral ministry is most effective when it is rooted in the doctrine of the *Imago Dei* -

expresses the qualities linked to a pastor's success in receiving the Spirit's dynamic works, otherwise he would be worthless in service. A review of the event of two thousand years ago suggests: the former is a once and for all, unrepeatable event at the Cross; and the latter comprises aspects of the ongoing ministry of the Spirit that, in Acts, has come in power. Therefore, as established in chapter 2 is that Christ Image-glory is effectual in pastoral ministry of His Word witnessed by the Spirit. The historical mission of Christ is evidently grounded upon the fact that Spirit works to restore the glory of God, in that mankind made in His Image has fallen short (Romans3:23) through sin, refusing to glorify God (Romans1:28) (Ferguson, 1998:91). If the pastor acknowledges that he is made in the Image of God, hereby, he must give evidence that Christ lives in him and he in God.

Lee (2004:82) incorporates "baptism", as portrayed in Acts 2, with "who belongs to the new covenant" (people of God) and regards it as of higher prominence than when the inner spirit dimension takes place. Luke's intent presents "the manifestation of the Spirit as evidence of a restored Israel" made up of those who would adopt the outpouring of the Spirit; that God has made Jesus Lord and Messiah; and a way of being Israel that was distinct from the temple system (Acts 2:33-36) (Lee, 2004:86-88).

To a transcending degree, Pentecost distinctiveness not only makes it effective, but empowers evangelism "by capturing the dynamic and full experience of Christian salvation not only in term of dying with Christ but also in terms of being raised with him to do the things that he did" (Yong, 2005:101). It returns Christians to the common roots of their calling, born out of our common doctrines. "We don't need more sales, more social events, more entertainments. People can get that somewhere else for that kind of human effort, but for the church the focus is to offer them Christ crucified and risen again" (Webber, 1988:18). Indeed, pastors might do well to appropriate the outpouring of the Spirit to their corporate unity throughout the world. Pentecostals are commended that truly Christ is preached in the expression of His visible church in Word and Spirit within the larger ecumenical tradition, Jews and Gentiles, of one God. However, since the Spirit's blessing is available, to receive the Spirit there is need for prayer, more frequently than less, emphasises Lee (2004:98).

Pentecostal spirituality and its distinctive theological perspective emphasises that the Word and Spirit are inseparable. Edwards's position (2004:154) is within the context of the powerful work of the Spirit, *Spiritus* Creator, and in divine - human encounter: "Trinitarian life cannot be limited to the structural relations of origin (mutual relation of the Three), but involves mutual relations of unspeakable variety, depth and intimacy".

5.4.1 Pentecost and Social Transformation: Becoming Global and a Globalising Image of Christ

Starting from individual transformation to be more and more like Christ (in continuity) by the Spirit, believing in Jesus Christ, leads to baptism into the body of Christ (see Acts 8:12, 36-38; 10:47-48) expanding into households, clans, tribes. This relationship in Christ, when authentically expressed, is one of healing and reconciliation intrapersonally and interpersonally, as is evidenced in Pentecostal movements. Paul refers to this transformation and reformation effect in Galatians 3:28: breaking down ethnic, colour and creed barriers (Yong, 2005:97f).

Social engagement effectiveness is seen in the 'doing', especially in Christian attitude as in the fruits of the Spirit, which has a consistent pattern in the believer's life (Chan 1998:187).

5.4.2 Pentecost: Implications for Pastoral Leadership

The Pentecostal theology of Spirit dynamism has significantly restructured inner social dynamics to a more thriving organisational feature: from a hierarchical to a web-like, cellular nature, thus opening avenues for networking and thereby, generating rapid growth and expansion (Petersen, 2002:37-40). Maxwell (1998:121-131) theorises that only secure leaders empower others. Effective leaders are shepherds who serve in humility and do not lord over others (1 Peter 5:2). And they "do not make decisions or prepare messages in an attempt to enhance their reputation" (Trask *et al.* 2000: 203 and 204). Because of its decentralised structures and fluidity, the Pentecostal experience offers a wider scope for leadership development and changed dynamics. In fact, the inner change dynamics strengthen resilience towards the harsh world. As illustrated in empowering men and women for a variety of ministries, the sense of worth and dignity (dwelling in Christ) of each individual in the body of Christ is another motivating factor, given the participatory style of leadership opened up by the Spirit (Trask, *et al.* 2000:280). Thus is laid their ability to recognise God's gift of human resources in the

upbuilding of the believer's life and community, instead of tearing it down. The community, in turn, fans out to reach and serve the world in evangelism through social works (Petersen, 2002: 40). This thrust is assumed in Paul's letters with his communicating of the activity of the Spirit, especially the liberating nature of the Spirit as opposite to restraint (Galatians 5:18) (Bruce, 1991:208). Paul's emphasis on participation in the *Imago Dei* is fully expressed by Bruce (1991:208, 209):

All who are led by the Spirit of God are sons of God' (Romans 8:14). He is therefore called the "the Spirit of sonship" (Romans 8:15), the Spirit who enables them to claim and enjoy their status as full-grown Sons of God, in anticipation of that fully manifested ...by the power of the same Spirit they can address God confidently, spontaneously ... "when we cry Abba Father"the same Spirit that indwelt and empowered Jesus himself.

The work of the Spirit is for joy and can be said to appropriate this joy in "togetherness" in Acts 2:44 and 4:32 in the bond of unity: "... to each is given the manifestation of the Spirit for the common good (1 Corinthians 12:7) (Bruce, 1991:210). Such is the character of the Person of the Holy Spirit, upon which God's people will base their sensitivity to His works, working toward mutuality in God's covenant love.

5.4.3 A Pentecostal Brief of God is Love

The Holy Spirit's transformative ministry is continuous. The Pauline concept of charismatic service for the church's up building is expressed in the entire chapters of 1 Corinthians 13 and 14. In the context of the eschatological revelation of Jesus Christ, the charismata seen all in all will end only at the end of time. Hence, in terms of 'Christlikeness' pastors are incomplete, without "becoming a partaker of the divine nature" (2 Peter 1:4). It would be nearer the mark to see it as in Ephesians 5:30, produced by an intimate relationship with Him as the branches are to the Vine (Duffield & Van Cleave, 1990:303). I Corinthians 9 and 10 read, "For our knowledge is fragmentary (incomplete and imperfect) ... But when the complete and perfect (total) comes the incomplete and imperfect will vanish away (become antiquated, void and superseded) (AMP)." The theme affirms that pastors' (pastor is used not in exclusion of other believers – only because this thesis's focus is pastoral) faith in the Truth lies in the test of their testimony that evidences in their being rooted in the *Imago Christi*. For how do pastors know that they are doers of the Word? Those who do not follow false preachers or prophets, but follow Paul, and those who are true witnesses of the Spirit –

confirmatory disciples of Word and Spirit – **Know** and Not know that which we have debated and expounded earlier in this Chapter -5.3.4.1). It is Jesus Christ's desire in His prayer that His followers are in unity with the Father and with His Son, in and through the unifying power of the Spirit (1 John 1:3; Romans 8:27; John 14:26) (Frost, 1991: preface, 1). Further, God's transforming power in unleashing His Spirit is noted in Zechariah 4:6; believers are to be transformed from glory to glory to mirror the glory of the Lord (2 Corinthians 3:17,18) (Frost, 1991:26). The chief end is the glory of God and the essence is God communicating His love, which the world so needs to see and to know (Davies, 1992: 38, 39). Love is expressed in God engaging His people and their responding; thereby, it is recorded that true disciples dwell in Him for, "God is love. Whoever lives in love, lives in God and God in him" (1 John 4:16, NIV).

If the Pentecostals are right in reading Peter's preaching in the fulfilment of Joel's prophecy, it substantiates the globalisation of God for all of them till "far off" (NIV), and according to one version translates as "distant lands" (Acts 2:14-18, 22-24, 32-33, 38-39) (Frost, 1991:38,39). In the same vein, Pentecostal spirituality suggests the task of making the treasure (the Gospel) in earthen vessels known in the power of the Holy Spirit. Pastors are motivated by the desire to dedicate themselves anew (1 Corinthians 5:10, 2 Corinthians 4:7). "God is the ultimate personal reality behind all things ...it is through their very weakness that the power of God is best exhibited" (Stott, 1996:10-11). The fresh air of Pentecost can be given stronger attention. Pastors can talk about whose they are because of who God is. When mankind became living souls in God's creation of them from the dust of the earth (Genesis 2:7; 1 Corinthians 15:45-49,) they were given a soul with vital motion: "... *nepesh* for the very essence of the soul" (Calvin, 1981:112). He explains that:

The state of man was not perfected in Adam; but it is a peculiar benefit conferred by Christ, that we may be renewed to a life which is celestial, whereas before the fall of Adam, man's life was only earthly, seeing it had no firm and settled constancy

Calvin (1981:112-113)

Perhaps logic is possible by attempting to take another glance backward for the sudden "eruption of this spiritual lava", as "a reminder that somewhere deep within mankind we all carry a *homo religiosus* ... primal piety" (Cox, 2001:83). Lyons and Thompson (2002:10) quote the comments of Keil and Delitzsch: "Concrete essence of the divine likeness was shattered by sin; and it is through Christ, the brightness of the glory of God

and the expression of His essence (Hebrews 1:3), that our nature is transformed into the image of God again” (Colossians 3:10; Ephesians 4:24). Christ is the only perfect Image of the Father (Hebrews 1:1-4) “... and it is the use of this image in action that makes the difference in mankind’s relationship with God” (Lyons and Thompson, 2002:21). The corollary of this essence in Pentecostal prayer and worship theology is the Spirit “maketh intercession” and “our corrupt and inadequate language is transformed by God’s love into the tongues of angels” in spite of religious indiscretions (Cox, 2001:96, 221).

5.5 PENTECOSTAL/REVIVAL: A HISTORICAL PERSPECTIVE - Conflicts and Controversies of the Baptism of the Holy Spirit

Having looked at the Pentecost event or phase and how, in accepting the different dimensions of God’s mystery and gift-love there is potential for ecumenical unity and identity, an examination of the differences in views is proper.

5.5.1 Pentecostal Dislocation

Pentecostal fragmentation can be traced throughout its movement. This is quite fully explored in Petersen’s work, which will be used mainly for this purpose (Peterson, 2002: Chapter 1). The emergence and development of Classical Pentecostalism has been in response (perhaps a more suitable word than reaction) to the Post World War Two Crisis. The focus was to uplift human despondency both physical and spiritual. It is at this time that leadership growth within the movement was most effective, due to their freedom to assert their skills, empowered by the Spirit in addressing felt needs both social and spiritual. Rapid growth in the movement spread across Latin America and the world. Healing - claimed to be Divine power, especially in conversion experience for men and women alike - has by far been the motivating force behind the movement. Distinct social concern arose from the Azusa Street Mission religious-revival services. However, within the movement the splintering effect emerged because of doctrinal differences.

5.5.1.1 Doctrinal Differences and the Three Specific Forward Movements

- Azusa Street charismatic and revival movement presuppositions:

According to Edward's (2004:88) studies Parham's theological paradigm was a projection of the global movement that built on the theology of tongues (all manifestations) and other gifts of the Spirit, including prophecy, interpretation of tongues, healings and miracles as the movement's pattern. Parham was acknowledged as the initiator of the Apostolic Faith. He took William Joseph Seymour (holiness evangelist) as his student and passed to him the Apostolic Faith message, which he adopted and preached.

Seymour's theory differed from Parham's, who stressed the baptism of the Holy Spirit evidenced by tongues as distinct from his regard for the supernatural, more sophisticated behaviour in Acts 2:4 and in prayerfully seeking the empowerment of the Holy Spirit with Lukan expectations. This does not coordinate with the views of Holiness leadership and the relationship was severed, birthing another group under Seymour's leadership. Azusa Street, under the empowerment of the New Testament pattern of Spirit baptism experience and tongue as initial evidence doctrine, was well received and brought about the formation of the Assemblies of God. The theological roots were anchored on complete perfection (effectual by the blood of Christ and the Baptism of the Holy Spirit), a postulation of John Wesley's doctrine of sanctification. This position was soon to be denied by another strand of the Keswick model.

The Keswick stress was on sin and that mankind invariably succumbs to sin, being totally unable to resist. The theology posits progressive sanctification rather than complete sanctification. The key emphasis was endowment of power for service (full weight was put on the Spirituality and its certainties) and other works of the Spirit in bringing about holy living, commitment for service and exercising of other gifts from the Spirit gift (Sawyer, 2007:10).

The pattern of thought that puts much more weight on the Spirit has given rise to divisiveness between fundamentalists and Pentecostals. Cox (2001:75) recalled a theologian's animosity towards the Pentecostals: "Superstition and fanaticism of the grossest character find a hotbed in their midst"; and another said of perceived Pentecostal experience, "... the last vomit of Satan". Whatever names they were called, they had their strengths. They (Pentecostals) grew so rapidly because they believed in

the power of the Spirit (Cox, 2001:81). It was certainly not anyone's intention to splinter because the desire to be inclusive was at the very heart of Pentecostalism. The era they were in was one with a system that was blinded by colour and class prejudice. William Seymour is credited for he saw "the real significance of Pentecostal outpouring as an event to bring into existence a church which is marked supremely by an all-transcending catholicity" (Chan, 2000:103).

5.6 THE AZUSA STREET REVIVAL

For further appreciation of Spirit –Christology, a revisit to the Azusa Street Revival might be advantageous to the global movement and a return to early church faith in the Lukan-Acts evangelical pattern. This study affirms that knowing God is by faith, a conviction that God works in mysterious and awesome ways. Faith cannot be proven by logic (Hebrews 11:1).

It is laudable to acknowledge that the Pentecostal movement has been and is successful and will be (note the address by Thomas E Trask at the 20th World Pentecostal Conference, 2004: 2). The cry for unity and the desire for global theology are evident. Trask's call awakens pastors to consider the obligation that forms the main thrust of this thesis. As shepherds of the flock, their obligation is not to be enticed by the wrong kind of success, not to slip into captivity by accommodating to the spirit of the times (cyberfication/technicism) and systems of globalisation, for these dehumanise by the social alienation of mankind, shaped by power, wealth and celebrity status.

Trask (2004:2) quotes Corton in a call for unity and cooperation, of which this an excerpt:

The global expansion of the Pentecostal movement can be compared to other contemporary processes of acceleration ...in the context of globalisation (consumerism, regionalisation, global economy, world culture etc...)... Pentecostalism together with other charismatic movement attains a trans-denominational and transnational dimension comparable to the unprecedented growth which took place in the time of the early church.

Seymour of the Azusa Street Movement is also credited as a founding father of the modern Pentecostal movement and its worldwide explosion (Dominguez, 2006:1).

The two main features of the Pentecostals are “praising the Lord” and service, and also its integration of both White and African-American Christian traditions (Dominguez, 2006:1). As of March 2007, the Assemblies of God World Missions have 2,035 appointed missionaries, plus 615 missionary associates scattered throughout 212 countries. The worldwide Fellowship numbers 52 million members and adherents with over 275,000 churches and preaching points (Buen, 2007:1).

Peterson (2002:9) described the house meetings and the larger meetings as:

- Baptism of the Holy Spirit evidenced by tongue speech
- Noisy
- With outstanding leadership, adaptable to change because of the fluid organisational design
- A “veritable Jerusalem”, as thousands of people converged
- With an absence of racism

Cox (2001:65) gives a more colourful picture of these phenomena as the movement spread:

- “A spiritual hurricane”
- “Being slain in the Lord”
- “Sweet spirit of holy song came forth like a nightingale filling the whole building”
- One convert’s description was ‘The Divine Comedy’
- Visions
- “Repentance and transformation of lives and sometimes the whole church”
- “Exuberant joy”

These signs and wonders were and are evident of the movement’s astonishing success. Whatever theologians have to say, or historians who choose to dismiss it, it would be profitable to regard Paul’s statement thoughtfully: that God uses the weak to confound the mighty, as seen in Pauline theology (1 Corinthians 1:27). A further analogy can be drawn from Psalm 135:6, that whatever the Lord pleases He does, as seen in the context of Him “choosing” Israel. As such, Paul asserts the “exaltation of the marvelous grace of God”, that the weak might participate in the “glory” of God (Fee, 1991:82, 83).

5.7 THE PASTORAL THEOLOGY OF PENTECOSTALISM /REVIVALISM

As the global strategy of Pentecostalism moves on and churches under this banner continue to seek the baptism of the Holy Spirit, a rethink of mankind's root – made in the Image of God – could assist Pentecostal pastors to address issues that they may not have given much attention to; and also, to acknowledge the successes or strengths that have taken them thus far.

At the outset when discussing globalisation, it is important to realise that pastors are not the only representatives of the church, but that does not mean they are not the key spiritual people who greatly influence the followers (Beasley-Murray, 1995:44). Having said that, for the purpose of reflection, a look into one of the largest mega-churches in South Korea will provide further support that Christian leaders must be well versed with the Bible and the Bible is the Authoritative source of Christian practice. Yoido Full Gospel Pentecostal Church, pastured by Dr. Paul (David, Yonggi) Cho will give pastors an insight into his approach to Pentecostal pastoral theology, its strengths and weaknesses noted in Cox research (Cox, 1995:219).

Adherents of Pastor Dr. Cho's (Yonggi) dimension of Pentecostal pastoral theology, for example, hold him in high regard (Charette and Anderson are two of the many the writer has come across). Pastor Cho's theology is filtered through an Eastern Korean mind and his contribution has been further developed by Charette (2005) and Anderson (2004), which will be considered presently. For this, the "power of the living hope" that is built on Dr. Cho's theology of the "Full Gospel of Life" is developed (Charette, 2005; 150). This theology of living hope through the death and resurrection of Jesus Christ is appropriated effectively and successfully in the context of Koreans.

This great hope, Koreans attest, is what God has for Christians because they "are meant to be God's image and appearance in the earth's community of creation" (Genesis 1: 26-28). However, as disciples are still not perfect, they struggle between 'spirit' and 'flesh', which is understood as a struggle between darkness (sin, sickness, death) and the time of the Advent (Charette, 2005:155). Life in the spirit is defined as a "life of love" (Charette, 2005:156). *Here is where the Pentecostal movement and Spirit doctrine, in the way of Spirit energies of the charismata and baptism of the Holy Spirit, are truly blessings. In fact, Christians are foretasting the overflow of the fullness of life, spiritual* (Charette, 2005:158). In this vein, Cho has been severely criticised and, in fact,

convicted of making the Gospel a melting pot of “sorcery”, “occultism” in support of “Eastern mysticism”, especially Korean shamanism, that focuses on the next world (Anderson, 2004:106,107). In the same context, the individual might become the object of worship and spirituality will be celebrated for its own sake, taking the form of a cult rather than for the glory and praise of the good Creation. With respect to Cho’s (David) theory, developed by Charette, the writer of this thesis would call attention to its practical implication. The obvious weakness in the notion of abuse of spiritual charismata courts the danger recorded in the Bible (Acts 14:11): “The gods have come down to us in human form” and the pastor could be having sacrifices brought to him. This thesis must be upheld: the indispensable necessity of holy living both theological and ethical, emphasising pastors being made in the Image of God for effective pastoral ministry.

5.7.1 Gospel of Hope and Contextualisation

However, in a world of globalisation with rapid changes, Cho’s pneumatic-Christology contextualisation is focused on the liberation dimension of the Spirit in the context of the Korean people, so that they can see God’s blessing effecting break-throughs for them in spiritual and physical healing. The principle espoused by Wesleyan process theology can lend support: “The reason that contextualisation is so essential for doing theology” is every creaturely decision creates an occasion for grace (Stone and Oord, 2001:346). Anderson (2004:109) draws Christians’ attention to the support Cho receives for his contextual ministry from Hyeon-sung Bae. Cho’s practical theology is considered to be an “indigenised form of Pentecostal theology in Korea,” and he is not uncritical of it as his critics would think of him (Anderson, 2004:110). He does caution his followers about the dangers of heathenism, ‘looking to shamanism’ as a coping mechanism to counter the forces of the world. Nevertheless, Cho’s most senior minister (Lee Young Hoon) flags up the inherent dangers of Korean contextualisation to Spirit blessing:

- it is made easy for Koreans to accept the Christian God and spiritual world;
- shamanism’s emphasis on the present and on material blessings made these a major concern of Korean Christianity and resulted in indifference to social concerns and a ‘self-centered Christianity’;
- shamanism ‘drove Korean Christians to focus on blessings’; and

- it influenced an exclusive and conservative Christianity.

There is another concern: Korean Buddhism also influenced Christianity to yearn, in contrast, for present, material blessings and to “focus on the otherworld”, even if Cho himself adheres to the principles of the Bible (Anderson, 2004:113). While preventing syncretism, Cho is doing the opposite by preaching a prosperity Gospel: “... that if you tithe, the Lord will return their gifts sevenfold” (Cox, 2001:240). This raises several issues, two of which are whether it will prevent the Koreans from being trapped into consumerism and from nurturing the wrong concept of success and ‘compulsive zeal’ to add numbers: wealth and numbers. This theory co-relates to Peter Drucker’s corporate sense of accomplishments or mission, in which energies are channelled into what the world wants in place of incarnational life in Christ: “You have to believe that what you are making or selling will be of genuine benefit to your customers”, quotes Cox (Cox, 2001:236).

In view of the way in which Cox (2001) perceives how the Korean expansion of Christianity has erupted, it is not surprising to find that in his article, ‘Fire From Heaven’ (2001) he documents the healing ministry and prosperity gospel as the most outstanding and potent in the theology of blessing. It is the Korean taught idea of spirituality that is inherently mystical; for instance, the ultimate power in the universe in shamanism is divine and, after all, blessings are from the divine (Cox, 2001:227).

As indicated above, the power of living hope is experienced because authentic experiences in every situation in life are at the heart of Pentecostalism; opportunity for “contextualisation” is the focus (Anderson, 2004:103). It is not only Cho’s movement that has conveyed God’s message of existential hope, thus drawing lost souls to Him, but also that it is based on the methodology of missionary theologians like Dean Gilliland who theorise it, posits Anderson (Anderson, 2004:103).

5.8 GUIDELINES TO PASTORAL THEOLOGY ON BAPTISM OF THE SPIRIT EVIDENCED BY TONGUE LANGUAGE

The pastoral theology of spirituality, arising from baptism of the Spirit as a subsequent act following conversion and evidenced by tongues, can be positively addressed. Warrington’s (2004: 117-119) three guidelines are instructive.

- First, those who claim that they have been baptised in the Spirit and have not spoken in tongues “should speak in tongues”.
- Second, those who despite having been prayed for (laying of hands) yet have not received, might be given encouragement from the start that they can. They can also be prayed for by those especially gifted in leading others into the baptism in the Spirit.
- Third, those who exercise other Spiritual gifts, but who do not speak in tongues, ought to be encouraged to persist until they become baptised in the Spirit, evidenced by tongues. This is but one of the dimensions of spirituality and it would be naïve to think that any practising Christian or scholar can claim that he has wholly grasped the full works of the Holy Spirit. The doctrine of progressive sanctification falsifies this idea (Horton, 1994:382).

5.8.1 Pentecostal Theology of Spirituality

The pouring out of the Spirit has been the will of God; to be an inclusive *modus operandi* in the kingdom’s progress (Galatians 3:28) from circumcision and obedience of the Law to enter into the circumcision of one’s heart (Deuteronomy 10:16; 30:6; cf. Jeremiah 9:26). The Holy Spirit is prophetic if what is prophesied before the Day of the Pentecost is considered (Joel 2:28-29) and then in Peter’s quotation in Acts 2:17-18 (Horton, 1994:382-383). The titles of the Holy Spirit also offer expanded understanding: “Comforter as the Spirit indwelling is us” (John 14:16; 15:26); “One who bears witness to Christ” (John 15:26) and “His work continuous in us” (1 Corinthians 13:12). The Holy Spirit, as teacher, asks of us to “test the spirits” (1John 4:1, Acts 17:11) and so His work does not end (Horton, 1994:394).

The heart of Pentecostalism, with a theological articulation that avoids dualism, is possible in Pentecostalism when reason and experience are treated as a whole, expressing true incarnational spirituality in pastoral ministry (Webber, 1988:234). The will of God in His revealed word – as seen in the acts of His Son, in the power of the Spirit continuously and in Pentecost – is succinctly expressed by Cope (2006:149), “If we do not integrate the Old with the New Testament, if we do not preach the old and the new, if we do not integrate the Spiritual and material, the heavenly and earthly, the seen and unseen, then we are not seeing the real Jesus”.

“Spirituality refers thus to a lived experience of God - the life of prayer action which results from the transformation of lives as outcomes of that experience”, as suggested by McGrath (2004:147).

Through a further literature review there is evidenced that the confluence lies here with the theme of the descriptive analysis significant to this thesis - shared beliefs of the ecumenical church. This being fellowship in love, the building-up of the body of Christ, holiness and the importance of the fruit of the Spirit, to be more like *Imago Christi*, are crucial rather than believers chasing the gifts and baptism of the Holy Spirit. Pentecostalism’s understanding of the Spirit coming down from on High, as Jesus Christ has promised for empowerment in mission work and ministry, is correctly so, but the insistence that the event is a second experience is a departure from The Reformed Church Creed and drives a wedge between Reformed Church Creed – Acts of Synod and Pentecostals. As such, at this stage of this thesis development, it is profitable to flag up the doctrinal issues of Pentecostal Baptism of the Holy Spirit that need to be addressed; for example, the ‘second work of grace’ or ‘second blessing’.

5.8.1.1 Pentecostal Doctrine - Second Work of Grace

Schwertley (1996:2) suggests in response to the ‘second work of grace’ that clearly the historical event should be interpreted scripturally that “believing in Christ and receiving of the Holy Spirit are simultaneous.” Schwertley goes on to provide substantial evidence that this ought to be the norm if sufficient attention is paid to Acts 10:34-48, Acts 11:18; Peter’s sermon in Acts 1:48: the Gentiles were true believers and are given the same Spirit (Schwertley, 1996: 2,3). The “baptism of the Holy Spirit” as “the second work of grace” theory is flawed because the Holy Spirit came to point men to Christ and to glorify Him. The Pentecostalism movement is grossly misunderstood by the Pentecostals themselves (Schwertley (1996:7). This notion is similarly picked up by DeWaay (1998:2), who like Schwertley – and even without denying that believers spoke in tongues – argued that Acts 2 was an awesome act of the sovereign God to the Son’s glorification. Therefore, Acts 2 does not represent a second blessing or subsequent blessing for believers.

The Pentecostals have brought to the fore the dynamism of the charismatic move of the Holy Spirit and while this study reports on the contribution of the Reformed Christian Creed it is first and foremost in a spirit of love, as both sides are believers who have a fervour to know God and to make Him known.

The limitations of this thesis naturally restrain a comprehensive development of the Reformed Creed's argument. Several important points from the report of the Reformed Church believers that form the Neo-Pentecostalism Committee will be helpful, especially in its alignment with this thesis (Vos, 2008:29, 30).

- By the Holy Spirit, Christ unites us to himself, and communicates to us His grace
- In Christ the Mediator, we receive the fullness of the gift of the Holy Spirit
- Faith is the masterpiece of the Holy Spirit
- Jesus Christ is embraced with all its merits as the fullness of salvation is of and from Him.

Therefore the Holy Spirit graces us to participate in the *Imago Christi*. In order to do that, "Jesus Christ ... baptizes us with the Holy Spirit and with fire (Luke 3:16), regenerating us in such a way that we become new creatures. Finally, He consecrates us to be for God as holy temples" (Vos, 2008:29).

In the light of all these the onus is always on pastors to preach Christ and the victorious Cross, the definition that the Scripture is Authoritative and foundational to guide mankind to repent and be transformed to be more like *Imago Christi* (Ephesians 4:24).

5.8.2 Trends and Vision for the Future

The correct view of the Pentecostal minister is to see revival from a true Pentecostal perspective (Crabtree, 2000: 312-313). Pastor-leaders have secured, or as Crabtree says (2000:312), "discover(ed) the necessary ingredients for initiating and more important, sustaining a Pentecostal revival". The writer does not agree totally that Korean churches are such an effective example, as given by Crabtree (2000:313). Therefore, she would rather capture what he offers on "priorities for Pentecostal Revival", such as "modeling the fruit is more important than demonstrating the gifts because character determines the

value of the gifts”, although it is incumbent for the pastor to seek the best gifts (Crabtree, 2000:314).

Because demonic deception is wrought in Satan’s schemes to lead Christians astray from the truth of God, discernment and attention require the discipline of word and prayer to construct a proper Pentecostal vision (Anderson, 2000:308). In the light of this, Anderson cautions pastors and churches to pay close attention to the following Scriptures in order to awaken their hearts: Matthew 7: 21-23; 1 Corinthians 1:22,33; I Timothy 4:1; 2 Timothy 4:2-4; and Revelation 13:13-14 are a few examples.

Features mentioned above caution believers to be alert that they do not corrupt the Scripture by paddling the ‘spiritual’ and ‘supernatural’ acts of the Sovereign God as commodities because of the hidden but powerful effects of consumerism in the global arena.

5.8.3 Baptised to be Effective Pastors: Called of God to be Ambassadors

The focus of the New Testament is that Christians are parables of Jesus Christ their Lord and Saviour and their testimony of their Lord and Saviour, who is the Christ of whom they are *doulos* (Acts: 4:25, Luke 1:69). The meaning of grace in the Trinitarian movement developed by Rolnick is instructive for pastors as *doulos*. (2007:205,206). In short, it is to know the Giver. It is acknowledging the boundless riches in Christ. It is seeing the plan of the mystery of hidden ages in God, in the Incarnation and the victorious Cross of Christ that we are humbled and enabled to bear the imprint of our Creator. It is covenantal in nature and carries its obligations. Lichi (2000:529) very excellently portrays “the Spirit-filled pastor” in his writings. He suggests what is distinctive in the New Testament: “God desires that the pastor have a well-trained mind and a Holy Spirit-governed heart” (1 Corinthians 12:12ff). To be effective is to seek God, so that the on-going works of the Spirit in the physical, mental, emotional and social aspects of individuals and of the community testify to the presence of the transformational works of God into the ‘very image of Christ’ (Romans 8:26-29) (Lichi, 2000:529).

In this time of globalisation, where the focus is on relevance, success and consumerism, the wrong kind of Pentecostals and non-Pentecostals, should seize the opportunity God has allowed His people to influence the nations by accepting His mystery gift of Baptism fulfilment, as was described in Luke-Acts, for example. In addition, it is to recognise that salvation is just the entrance to the kingdom of God and sanctification. Horton rightly points out that the Holy Spirit “opens up a new role for the believer so that they have the power” to witness His sanctification works of the world as instructed of Jesus Christ (Acts 1:4-5, 8) (Horton, 1994:418).

5.9 SUMMARY

The Spirit outpouring, read in conjunction with Acts 1: 5, 8, is viewed as Baptism of the Holy Spirit in Luke-Acts 2 and for others it is (a) special work of the Spirit as promised by Christ. Those who believe in the goodness of God, His faithfulness to His everlasting covenant will lead and serve, learn and accept that effectiveness of the pastor is Spirit empowerment of God in tandem with Scriptural authenticity. The writer did not simply teach for God: she learned that God does not work in just one way. Rationality alone does not speak for God, for God acts in mysterious ways (Romans 11:33). True disciples should stand *coram Deo* and seek His grace and blessing, avoiding a mind-set full of suspicion.

God’s unleashing of His power in the person of the Holy Spirit is to make effective His ministry to the world through vessels of earthen clay. Thus, in the spiritual association with the *Imago Dei* and God’s willingness to use imperfect vessels to reveal His glorious Image (God is love), lie disciples’ participation and interaction with the Spirit. One avenue is Paul’s emphasis on the participation of the *Imago Dei* being adopted: ‘the Spirit of sonship’ (Romans 8:15). Another favourable avenue, and no less significant, is the expression of the bond of unity as expressed in Acts 2:44 and 4:32 where the *charismata* are for the common good of the body of Christ towards mutuality in God’s covenant love.

The Baptism of the Holy Spirit and Pentecostal theology have been rigorously challenged by intellectuals, in particular the experiential /existential theology, which accepts observable phenomena as validation of reliability and truth. The writer believes these differences will not and should not lessen believers’ appreciation and

acknowledgment that to be pastors who are effective in ministry the character of the *Imago Christi* revealed to them and God's blessing of sharing His *Imago* ministry with them, is significant. The study suggests that they should take in wholeness the work of the Spirit in every phase of their ministry, the key element of which is their characters as pastors within the role, in and of the community. The role of the Spirit at Pentecost and that of Christ's redeeming works is continually applied in their lives in the power of the Spirit and the role of the Scripture to verify their thoughts and action is relevant to being made in the Image of God.

The paradigm of Pentecostal systematic theology has not been fully credited in this study but steps have been taken in that direction. The writer has briefly indicated that knowing God is different from knowing about God. Pure scholarly intelligence may be necessary, but spiritual fellowship is crucial to know God. This has been proved by the reciprocal communication between God and mankind: methodical meditation, personal devotion and corporate worship. Therefore, the **function** of tongue language, which has been explored, has proved more important than the **kind** of tongue language.

The articulated concept of transposition of tongues in different dimensions further enlightens believers on the notion of "lightning-like" contents, poured from the Higher heavenly realm to the lower, which humbles them before God the Creator. It implies that pastoral identity is not necessarily to paint a rosy picture by means of entertainment and the human idea of relevance to consumers. Pastoral aim is to present a reality in which effective pastoring and ministry is participation in God, sharing His image by the gradual unfolding of His Divine character and purpose(s), which their spirit must yield. One of the reasons cited for this apparent lack of experiential relevance is the concentration of authors who are intent on a scholarly approach. The fact that Pentecostal epistemology is outward looking, seeking to approach God's/author's intention by using the repeated patterns of observables, does not make it wrong.

The Holy Spirit's outpouring is significant in effective evangelism and globalisation. Most importantly, the crucial element for pastors of today is to awaken themselves to this notion of consumerism, success and relevance by self-examination. This would allow them to progress to the Biblical revelation and to the indwelling of the Holy Spirit, as evidenced in their lived-out lives, to become more and more like Christ. In spite of God's desire for unity in His body, issues will not simply disappear.

5.10 CHAPTER CONCLUSION

In this chapter, adequate evidences and theological support were conducted to determine why the Pentecostal blessing needs to be taken on seriously and if it is relevant for pastoral ministry effectiveness in present times. This chapter also points out that Pentecostal spiritual works are dynamic, in that it is the continuous action of Christ's ministry through His promise of the breaking in of the Spirit from on high. As the church of which Christ is the Head, it has made an attempt to explain that Pentecostal spirituality is not a contradiction to pastoral ministry effectiveness, but is quite consistent with the Christ event: *Creatio continua* – Creation, redemption-sanctification and empowerment for ministry as Christ's on-going ministry to the world. Overall, this chapter demonstrates that the creative work of the Holy Spirit in God's Creative plan can be assumed; that what Christ has done for believers is continually applied by the Holy Spirit in a special or significant way. In this instance, the historical event of the breaking in of the Spirit as promised by Jesus Christ on the Day of Pentecost.

Study in this Chapter also reveals that the pastor-leader is actively involved in the historical event. This research has revealed alternative views of the acts of the Holy Spirit at Pentecost, that the Holy Spirit is the One and same Spirit received at the same time of salvation. The need for pastors to address extreme emotional behaviour and to alert themselves to a departure from the Reformed Creed is suggested. As is the truth: pastors and believers alike are asked by Jesus Christ to make a choice, for finally it is He who will judge mankind.

Within this discussion there is a theological root in commonality between both the Pentecostals and those of the Reformed Creed: pastoral effectiveness is most effective when rooted in the *Imago Dei*. The next chapter discusses pastoral aim in relation to mentoring the church in preparation to enter Christ's kingdom and within the context of being created in the Image of God.

6.0 CHAPTER SIX: PASTORAL MINISTRY AND GOD'S KINGDOM VISION

6.1 INTRODUCTION

Five main themes stand out in this thesis and are explored, argued and discussed.

- One (Chapter 2) pertains to the human condition, namely human value and dignity as derived from the fact that humans are created “in the image and likeness of God” (Genesis 1:26, 27), and establishing the biblical parameters to the right theological foundation for the thesis. The dynamics in relationship and the unchanging Script of the Creator is explained: redemption and restoration of the good creation.
- The second pertains (Chapter 3) to the enduring challenge of determining the path and re-aligning pastoral identity and ministry in relation to the *Imago Dei*.
- The third (Chapter 4) establishes that Jesus Christ (*Imago Christi*), defines the significance of the *Imago Dei* in pastoral ministry, not only based on the Truth – His incarnation, life, death and resurrection, redemptive works - but also on the universal and ongoing applicability of His teachings and actions.
- The fourth (Chapter Five) concerns the move of God by His Holy Spirit since the beginning and *in continua*. On the appointed day, Pentecost, the promise of Jesus Christ was to be fulfilled. Signs and wonders (Acts 2) and foreign speech hitherto unknown to the speakers testified its reality. The Holy Spirit's special works empowered the disciples; converts become spiritually mature and revivals from then onwards through the centuries bring people back to God's original plan for mankind. The extensive, though not exhaustive coverage upholds the focus of this thesis and introduces the fifth and final theme, which is the purpose of this Chapter Six.

6.2 THE PURPOSE OF THIS CHAPTER

This research moves on to consider pastoral ministry in anticipation of the coming of Christ in fulfilling God's vision: the restoration of His church to become the unblemished bride of Christ. Its emphasis is on the ultimate destination, which is the pastor's aim: to mentor the church in order to be qualified to belong to Jesus Christ's kingdom – the Final restoration to the very good of Creation – “in the image and likeness of God” (Genesis 1:26,27).

However, to enter the kingdom, disciples of Jesus Christ will have to overcome the genre of the world, presently ruled by Satan, in which “Jesus is King *de facto* and at the same time Ruler *de jure* (being challenged by the usurper)” (Stott, 1996:189). Jesus Christ has commands that pastors will have to follow.

In the overarching theme of salvation, the mystery that is now manifested to the saints through the Word (Gospel of Jesus Christ – John 3:16) and word of God (teachings of Jesus Christ) throughout this thesis can be broadly expressed:

- The church is a people of priests set apart (to be ‘salt’ and ‘light’), in contrast to the genre of the present age; pastors are chosen by Jesus, set apart and ordained as recorded in the Bible (John 15:16).
- They are to be vessels for the reflection of the *Imago* glory of God.
- They are citizens made up of true believers; for example, belonging to the kingdom of Christ.
- They are not only to have Christ (1Timothy 6:13-16) but Christ is to have them (Philippians 1:21; John 14:1-4).

The above summary forms Christ’s expectations of believers (also discussed in Chapters 2 and 4) because they are His followers who belong to Him. It is then the obligation of pastors to mentor all Christians to reflect *Imago Christi* and His expectations in their daily lives. **One final aspect of this thesis that fits these criteria is God’s kingdom vision** - hope of the new world order as it relates to the hypothesis proposed in this paper: that pastoral ministry is most effective when rooted in the *Imago Dei*. This chapter will conclude the on-going discussion with reflection drawn from the formulation as a whole.

6.3 TRANSFORMATION AND REFORMATION – KINGDOM VISION

The *Imago* glory of Christ suggests the necessity for pastors and Christians to globalise as presented in the vivid account of the dynamic works of the Spirit at Pentecost. At the same time, they are set apart to be a globalising Image of God. The essence of God’s mission is marred by the growing problem found in this society’s indulgence in cyber sexual activities, purposeful deception and consumerism (give the consumer what he

wants!) where their created godly values are being gradually, but surely eroded by carnal principles (illustrated in Chapter 3). The kingdom of God genre is preached and established by Jesus Christ to God's new world order. This kingdom genre is pushed aside or repressed as minds are being conditioned by the deception of technique and man made laws and principles. Ekstrom (2003:295) reminds the disciples of Christ that as they profess to be His disciples, the Lord's prayer (Matthew 6:10) has relevance for the many sayings of Jesus Christ about the kingdom of God, "Your kingdom come, Your will be done on earth as it is in heaven ...". The characteristics listed by Ekstrom (2003: 295-206) highlight the vision of the ministry of Jesus Christ described by Bruce (2004:1), a ministry that began with a dozen humble disciples and would climax in "the mighty empire of Jesus Christ". In this "mighty empire" the citizens are made up of the church, referred to as the "bride" of Christ, who in joy and gladness gives Him glory (Revelation 19:7) (Feeney, 2007:1)

If the church is a bride of Christ (biblical symbols referred to by God), to be ready for the Bridegroom and the design of marriage, then the bride is to be the helpmate (*cf* also Genesis 2:18), in submission to her husband out of love for him, as interpreted by Paul (Ephesians 5:22-27). Then the rule of the kingdom now, and consummated in the coming of the Lord, is the vision for the pastor-leader's disposition to lead the church to the destination. The pastor's intention is to mentor them (church) to be ready for the Bridegroom. According to the Scripture, a holy God who is mankind's Maker (Isaiah 54:5) can only meet up with a holy bride (Hosea 2:19-20; 2 Corinthians 11:2-3; James 4:4) (Feeney, 2007:1, 2).

Therefore, the writer argues that the *Imago Dei* hypothesis in pastoral ministry is inseparably harmonious with the ultimately required identity of the church. Most importantly, the pastors who shepherd the flock must prepare the redeemed to be the Bridegroom's bride and see Christ as the Head of a holy people. To be the object of Christ's attention and affection forever is to be able to grasp the vision of the coming glorious kingdom of God. It is only when the church is captured according to the above illustrations, the renewed Image and likeness of Christ, that it will be fit for a loving and holy God and to be once again loved and cherished as His bride.

A current view of pastoral ministry effectiveness is built on the idea of vision. One vexing issue at present is, Is there one vision and which is **the** vision? Or are there multiple visions leading to **the** vision? Are there multiple visions within one vision? What do we mean by “vision” in Scripture, in the particular context?

6.3.1 The Theory of “Vision” can be Misapplied

Increasingly, ‘vision’ in a biblical context has gained usage, so much so that leadership seminars have used the phrase in Proverbs without pause and reflection (Pfeiffer and Harrison, 1990:580). Take for example, Proverbs 29:18: “Where there is no vision (NASB 1977: 835) the people are unrestrained; but blessed is he who keeps the law”. Keil and Delitzsch (1989:253) suggest that it is prophetic in nature only because at that time prophets were in vogue, and even if the words spoken (as the verse mentioned) are but useful maxims for daily living, they are classified as prophetic. Proverbs 29:18 was God’s precept that guided the people of God towards reaching the objective to be “bettered”. Keeping the law is a pragmatic coping strategy and points toward the servant attitude in the New Testament (Tong, 2007:6). Tong’s work summarises appropriately that the status of a servant is to obey precepts and any other instructions of his Lord. Pastors as servants need to comprehend that they have:

- no right of self determination (Acts 8:26-40);
- no right of possession and should be a profit to the master (Philemon verse 8-11);
- and no right of reward (Luke 17:7-10), as a servant lives for the Master.

Taken from the context above Proverbs 29:18 is not about **the** vision, but guidance in attitude by a vision of ‘redemptive revelation of God’ (AMP, 1987:945). Thus, pastors should make a clear distinction between leadership and application of ‘vision’ (Proverbs 29:18), which they have confused with ‘vision’ of God’s kingdom preached by Jesus Christ. The elastic usage of biblical terms, as in this one example regarding ‘vision’, is symptomatic of the present times.

6.3.2 Biblical Usage of Vision

In the Old Testament, “vision” implies a visitation from God to prophets under various circumstances. It also has to do with immediate situations and future ones (Genesis 15:1-2; Acts 12:7; Isaiah, Ezekiel, Hosea to cite a few) (Douglas and Tenney, 1996:620, Robnett and Quist, 2006:165). It conveys the notion of an appearance, yet could denote

either a sight or an act of seeing (Vine, 1991: 848). The definition that augurs well for this thesis is of a prophetic fulfilment; for instance according to Matthew 5:45, when Jesus Christ prophesied, “that you may be sons of your Father in heaven” (Zodhiates, 1993:1054). This prophecy sets the ground of possibility of the ultimate end: pointing to **the** vision.

Matthew 5:45 assumes an action-oriented context, but it is not just action. There is a qualifying ingredient: action in congruence with belief. It requires a decision, a right attitude to act on the vision. Malphurs’s thesis on leadership and vision (1999:10) is in support of the view that taking action is the key response to belief.

Malphurs’s thesis proposes that vision must arise from what God wants to do for His church and by vision he means the idea of a snapshot at a point in time. The emerging idea of snapshot also falls short of the historic Christian faith. Are Christians dealing with a God who is absent or a God who is actively involved in His church, transforming His saints to be more like His beloved Son? Thus, **the** vision is far from being “a snapshot” or snapshots, as posited by Malphurs (1999:32). The idea of a snapshot is far from compatible with the dynamics of the grand vision. God’s glory, and the splendour of His Majesty’s reign, recreating a “new world” order of the beginning in continuity, is not static (Genesis 1:26f). Of particular relevance to pastoral concerns in this research is that all Christians agree that their hope lies in the “glorious return of our Lord Jesus Christ, on the resurrection from death, and on the perfected kingdom which His appearing will bring” (Stott, 1996:195). Moreover, that Christians will be dwelling under the rulership of His Majesty forever is a living, existential reality. The bride that is ready for Christ their Lord is described in Apostle John’s narration of his view of **the** vision (Revelation 19:6-8).

Pastoral ministry effectiveness arises from **the** vision God has set for His people (believers), the centrality for which is Jesus Christ and what He has prepared for them: His commonwealth and the “wedding of the Lamb” when His bride is ready (Feeney, 2007:1). Despite the usage of leadership and vision in regard to Proverbs 29:18, in the light of these factors (without responding to all in his book) the overall argument does not support the theological claim of Malphurs that vision can be developed. Vision comes in the manifestation of the *Imago Christi*.

With reference to the *Imago Dei*, the kingdom vision is inseparable from the church as Christ's bride, is well supported by White (2002:14). By application, "vision" is related both to the signs of the kingdom of God on earth, of which His faithful are privileged citizens (Luke 4:14-21; Mark 4:30-32), and to the transformation of His church as the bride of Christ (Ephesians 5:32; 2 Corinthians 11:2). Both are a present reality fulfilled by Jesus Christ's earthly presence. The church, which sees both these visions, must be ready for its final consummation – the (ultimate) vision (Ladd, 1993:91, 97; Lupser, 2008:1). Christian identity – made in His image and likeness, called out of the world and finally transformed into the characteristics exemplified by Christ and united with Him again - is particularly important. It is a significant foundation for some of the work reported by McGrath (1997:341) in his survey of the doctrine of Creation and Incarnation in the redemptive acts of God. McGrath indeed suggests that the true meaning of Christian experience can be achieved from what Jesus Christ has accomplished. He posits: "In the midst of an immense and frightening universe, we are given the meaning and significance by the realisation that the God who called the world into being, who created mankind, also loves and cares for them, coming down from heaven and going to the cross to prove the full extent of that love to a disbelieving and wondering world." This is best reflected in Pope John Paul II's emphasis on pastoral theology: "Pastoral concern must be to recover God's true good of man" (AMU, 2003:2).

Vision, as interpreted, is caught (God-revealed), believed to be true and proclaimed by Jesus Christ, fully God and fully Man, on earth. The word "vision" is associated with knowing God. Hence, "If you had known me, you would have known my Father also ..." (John 14:7); no one has really seen God, but only because Jesus Christ the beholden of God came earthbound from heaven by the choice of God (John 1:18; 6:36, 40; 9:37; 14:19; 16:16, 17) (Ladd, 1993:299). His study is not only valuable, but also invites further discussion on the parallel in line with John 10:14: a practical application with the Bridegroom knowing the bride and vice versa.

Malphurs's (1999) theory of vision is greatly influenced by management theories. It is static in nature. His is less concerned with eschatology: the establishment of Christ's rulership, which must remain an essential element of mankind's destination as being made in the Image of God. Malphurs misses the dynamism of Christ's continuous redemptive works. He makes no distinction between the onward works of God and **the**

vision when it is finally consummated: God's kingdom and the glory of the Lamb seated on the Throne in the midst of His Bride, the true worshippers.

Malphurs's theory, which is based on strategic management, is weak. For all its practical purposes, it appears to help a pastor to finally reach the goal, but through human effort. But if faith is vivid one has less concern for human efforts, but more for the spiritual dimension.

What does Christian pastoral ministry, anything other than tasks and programmed ministry, really mean? And why need it be so? If pastors are to go beyond the more popular experiential or pragmatist emphases, which flow with the tide, what is the way forward according to the redemptive and restorative works of Jesus Christ? How does He get His people to the prepared destination?

6.4 GLOBALISATION – A KINGDOM VISION

Chapter Four posits that God is the Author of mankind's destiny. What does Jesus Christ say about the kingdom? In the context of globalisation, several characteristics of the kingdom of God would be helpful to pastor's understanding of the rightful place accorded to the Lord's reign. According to Ekstrom (2003:295-296), the teaching in the New Testament offers various aspects:

- the kingdom is God's absolute reign, not a geographic territory (Matthew 18:1-4);
- the kingdom is Christ centred (Ephesians 5:5; Matthew 25:31 ff; and Acts 2:36);
- it is a reality in the present era, but will be manifested in a perfect and complete way in the future. Several of the parables of Jesus Christ speak about the tension between the present and the future (Matthew 13; Mark 10:30 and a theme taken up in Ephesians 1:21). Here, he also takes on Ladd's views that the kingdom is a present reality; the followers of Jesus Christ have already tasted it (for example, Luke 10:18; 17:20 – the demonstration of kingdom power) and will enter when Christ returns (Ladd, 1993:61-67). They become the citizens of the future kingdom, who will enjoy salvation and eternal life (Revelation 5:20; 22:5).

- The kingdom tells us about the total and final victory over Satan, sin and death. We can become part of this victory through new birth in Christ, being born into the kingdom. That demands radical conversion, based on a conscious decision to follow Christ (1 Corinthians 15:24-28; Revelation 20:1-7; and Matthew 5:20).
- The kingdom of God has principles and values that must be followed and lived out by the disciples of Christ. The ethical and moral standards are high and nothing less than a search for holiness, perfection and justice is accepted. A holy nation! (1 Peter 2:9; Matthew 5: 20; 7: 21; 18:3; 19:23; and 23:23.)
- Citizenship in the kingdom is not according to human values and criteria (Matthew 5:3, 10; 25:34; Luke 6:20ff).
- The church is not the kingdom but an agent of the kingdom in the world (1Peter 2:9).

The characteristics described point to **the** vision of God: “the mighty empire of Jesus Christ” (Bruce, 2004:1). It suggests that pastoral effectiveness is related to the church becoming citizens of the kingdom. It reflects Christian ethical, moral and social behaviour. One of the main factors is that it defines God’s ministry *in continua* in the way forward to the fulfilment of His future kingdom. How to reach the state of being His bride, to enter God’s promised destination, would seem consistent with the ‘made in His image’ theory, since mankind is made for Him.

6.4.1 How to Get There: Kingdom Disposition

Though born into the kingdom as believers, the question remains: how are they to get there? If one is considered a bride to Christ, how does the pastor interpret this spiritual imagery in relation to kingdom vision?

The onus for the pastor is theorised by Tidball (2003:262) in terms of “plausibility structures”. These comprise many contemporary world-views in the globalisation arena, of which his profession of ‘faith in Christ’ is one. It is influenced by the pastor’s attributes, all the belief constructs and enduring attributes, called ‘plausibility structures’ that lead him to behave in a certain way. They influence the extent to which the pastor and church has the ability and motivation to comply with the precepts from

God and the work of the Spirit, His bride for instance. One such example is Israel's historical experience, in which they often fail to appreciate God's love and mercy. This approach adopted by Tidball helps pastors engage with the world's 'plausibility structures' by challenging them to reflect on their Christian theology proper, which is anchored in Jesus Christ (Hebrews 12:2-3) (Tidball, 2003:264). Birthright is the basis of a pastor's 'plausibility structure', by which it is every believer's privilege in "being in Christ".

6.4.1.1 Pastor's Birthright: Becoming the Bride of Christ

In a kingdom perspective, an understanding would be that the believer's external disposition and inner disposition must be what he is spiritually birthed to be, made in the Image of God. The kingdom of God, as espoused by Ekstrom (2003:295-296), connects holiness to the glory of God (the theory which is explained in Chapter Two). It is this vision of the beauty and glory of God in Christ that convicts and in turn propels the pastor to live, teach, preach, oversee and testify in his life so as to turn the people of God back to Him by the operation of the Spirit.

Therefore, pastoral ministry, which has this priestly nature shared by Christ, must make a concerted effort to testify that the justification and continuous sanctification in Christ is his condition from the outset of his spiritual birth. This fundamental idea is assumed in his calling (root '*hag-*', akin to *hagois* 'holy') as being "separated, consecrated to devote to the service of the Deity, sharing in God's purity and abstaining from earth's defilement"; (see Romans 12:1) (Zodhiates, 1993: 70). To achieve this the pastor nurtures not only by mentoring and sustaining that excellence, but also through offering direction that is grounded in Jesus Christ's cross and resurrection, thus helping believers to envision their privilege (Carroll, 2006:238). The result of this is to enable them to present themselves upon judgment to be worthy citizens of the kingdom of Jesus Christ and, as a church, His bride.

For Jesus Christ says through his apostles, most truthfully and warningly, that their birthright is to see God, provided their state of holiness in quality and in relationship to God is befitting to enter the kingdom of God, Matthew 5:8, 7:23; Luke 13:27 for example. According to Bromiley's (1992:735) and Vine's (1991:395) explanations, holiness (*hosiotes* – associated with righteousness) is used twice in the New Testament (Luke 1:75; Ephesians 4:24) and refers to the 'life of believers' in their new nature

brought into being by regeneration. This continuous “perfecting holiness in the fear of God” (2 Corinthians 7:1) is bringing holiness to its predestined end, that believers may be found to be “unblameable in holiness” at the *Parousia* of Christ (1 Thessalonians 3:13; Vine, 1991: 395).

What other concerns do the Scriptures have for the pastor who is a leader and minister?

6.4.2 God’s Strategic Ministry in the Old Testament Times

God’s ministry is the global platform and context to which the contents and characteristics of pastoral ministry refer. HE also has something crucial to offer: spiritual and psychological insights that encompass wholesome life and even eternal life. In spite of their failures, the Israelites will be a restored people, having “a new status, beauty and a new name” (Isaiah 52:1-12; 60:1-22) “... to prepare the way of the Lord” (Isaiah 40:3) “... for your light has come” (Isaiah 60:1) (Tidball, 2003:52-53). Their faith in God will be one of living and meaningful reality. God dialogues and communicates His love in nurturing His people of His pasture not only with tender loving care, but even in discipline to emphasise a holy life of high moral standards (Tidball, 2003:54).

6.4.3 God’s Strategic Ministry in the New Testament Times

In the New Testament, God’s ministry falls on His Son, Jesus Christ. *Imago Christi* is the life God chooses to incarnate in the individual lives of Christians and in the church as a whole, in the power of His love and empowered in the Spirit (Hansen, 1994:45). Tidball (2003:262-263) argues that the book of Hebrews attests the way to diffuse the problem of unbelief and crystallises the way forward as to how and why pastoral theology can confront other worldviews.

The established assumption of ‘plausibility structures’ further describes the ‘process of socialisation, which comprises networks of relationships with the ‘significant others’ who help to give and maintain a person in the “belief that his interpretation of the world is plausible” (Tidball, 2003:255). For example, the general epistles indicate the determinants of Christian “plausible structures” in pastoral living in accordance with God’s character. For instance, Peter establishes a doctrinal foundation for pastoral practice in his writings, reflecting God’s identity. Peter portrays God to be holy (1 Peter

1:15-16), sovereign as Creator (1 Peter 4:19), Father and Judge (1 Peter 1:17), merciful (1 Peter 1:3) and full of grace, giving hope (1 Peter 5:10) and patience that pastors may choose life (1 Peter 3:20) as an incentive to invite and propel those in the church to live holy lives and to trust in times of persecution (Tidball, 2003: 77; 120-133; 137). These examples of Christian ‘plausibility structures’ ought to shape pastoral character to be an example to the church.

6.4.4 The Threat of Other “plausibility structures” to Christian Globalisation

Through this theological lens of Christian ‘plausibility structures’, Christians must neither fear nor give way to challenges coming from other plausible constructs for, “Without faith it is impossible to please God” (Tidball, 2003:265). But faith should not deter them from looking into other spheres of understanding mankind; for example, philosophy, psychology and sociology. They must also listen to critiques that being suspicious of this sphere of engagement is unfounded. It is one thing to fear because fear allows critical thinking, but another thing to let fear paralyse their faculties, with the result that the possible benefits may be blocked out. Although these disciplines do not deal with the deeper failures of mankind, they open doors for pastors to address the deeper issues of sin and salvation. It challenges pastors to consider an approach that brings the unbeliever to the higher-order construct: the message of grace.

Little (1994:89) illustrates the tension between Christian faith and philosophy that “many (philosophical arguments) have made the rationalistic presupposition which rules out the possibility of miracles.” Little (1994:89-90), citing Ramm, appraises the cognitive aspects of miracles to defend their reliability. He summarises the five factors:

- First, many miracles were done in public (for example, the raising of Lazarus from the dead).
- Second, some miracles were performed before unbelievers.
- Third, the miracles of Jesus Christ were performed over a period of time and involved a great variety of powers (over nature, turning water to wine, making the blind see, the lame walk, the dumb speak and so on)
- Fourth, we have the testimony of the cured (for example, the death of Lazarus could not be wrongly diagnosed)
- Fifth, we cannot discount the Gospel miracles because of pagan miracles.

Jesus Christ came not only to preach but also to do wondrous works. This yielded evidence neither to be confused with the spurious claims of pagans nor to misrepresent the Biblical “Philanthropic Work of the Kingdom”, to use Bruce’s thought (Bruce, 2004: 42).

Little (1994:90) concludes with a remark from C.S. Lewis to anchor his point. “All the essentials of Hinduism would, I think, remain unimpaired if you subtracted the miracles and the same is almost true of Mohammedanism, but you cannot do that with Christianity. It is precisely the story of a great miracle. A naturalistic Christianity leaves out all that is specifically Christian.”

6.4.5 Pastoral – Leadership: Living the Life under the Lordship of Christ

Pastors must appraise regularly their own character based on *Imago Christi*. Lawrence (1999: 21) defines constraints as personal and expectation factors that restrict the ways a pastor deals with theology. He could be a great theologian, but an ineffective pastor because his heart might be failing, due to callous formation of constant service to the self. Because of this the heart is diseased and hardened. He calls it “Leader’s disease”, precipitated by hardened hearts due to self-gratification, as diagnosed by Jesus Christ in His followers (Mark 6:52; 8:17). He diagnosed pastors today as predisposed to the same hardening of hearts, thus staining perception of the Truth. To recognise these diseases four major symptoms can be detected:

- **Careerism:** marked by selfish ambition and shameful competition, as noted in Mark 9: 30-40. Like these disciples, the pastor clamours for “position, power, recognition and fame. Size and influence mean more to him than he ever dreamed” (Lawrence, 1999:35). He continues to posit that pastors’ commitment to position and power is antithetical to Christ who was committed to service and sacrifice (Lawrence, 1999:37).
- **Shameless use of power:** a concern for personal advancement instead of deep concern for and understanding of the Passion of Christ (Mark 10:32-34). Pastors could fall into this category, as recorded in Mark 10:37: “Let us sit at your right and the other on your left in your glory” (NIV) - desiring power as the reward. Lawrence (1999:39) cautions pastors to evaluate their positions at denominational conventions and organisational meetings, which could be a real trap. Considering Mark (10:32-34), Nelson’s (1996:74) usage

of this concept has a virtually synonymous meaning: Jesus Christ asks, 'Do you love me?' Pastors ask, 'Can we sit at your right hand and your left hand in your kingdom?'

- **Insensitive arrogance:** There is probability of pastors colluding with the disciples, wondering who could be the betrayer at the Passover (Luke 22:14-24). Then too, on the night Jesus washed the disciples' feet, demonstrating His deep love, even to stooping in humiliation, the disciples neither shared his joy at coming victory nor his moment of sorrow. Bruce (2004:349) seems more compassionate when he interprets Peter's remarks. He feels that Peter actually did not comprehend the seriousness of the feet washing. His heart was right, though his personality was not ideal.
- **Finally the symptoms related to blind self-confidence:** Lawrence (1999:41) calls attention to the case of Peter, as depicted in Mark 14:27-31, boasting away that he would not ever deny His Lord. Peter mixes truth with self-expectations and self-sufficiency. A caution of a higher likelihood is that pastors should also be mindful of their own counterproductive attitudes.

Lawrence's (1999:43) theory for pastoral effectiveness is based on consideration of the inner disposition. His description shows pastors how several factors, not explicitly included in the same model ('plausibility structures'), influence the same role-taking process. It includes the impact of dispositional variables on the behaviour of the pastor. It all implies that in knowing that he bears the *Imago Christi*, the pastor will not experience exacerbations of such diseases. 'Leader's disease' is an impediment to being like Christ and a hindrance to pastoral ministry effectiveness. His answer is an invitation to pastors to seek Christ in order to deliver themselves from such dreadful diseases and to restore their erring behaviour. The loci of how they can overcome leader's disease are highly related to their conviction of how significant the *Imago Dei* is in pastoral ministry in the kingdom context.

6.4.5 An Analysis of the Theories: Pastor-ship is Submission to Kingdom Rule

Three major outcomes involving the relationships between 'plausibility structures' (Tidball's) and 'leader's disease' (Lawrence's) deserve mention.

The theories suggest:

First: when inner Christ-like ‘plausibility structure’ transformation is authentic, it displaces leadership disease. The outcome is in the experiencing of a radical change in innate attitude. The outcome of inner transformation is testified by Peter’s anointed preaching: with a raised voice and high velocity he addresses the crowd at Pentecost (Acts 2:14). The resultant impact upon the hearers was immediate and is in accordance with the received role (Lawrence, 1999:45, 46). The maxim espoused by the Christian Reformed Church (2007:3): “Vocation must not only be ‘taught’ but ‘caught’” illustrates well this dimension of pastoral surrendering to the will of God and maturing to be more like the being made in His Image.

Second: there is ample evidence that Peter gave intelligible meaning to true success and relevance, theologically showing the positive relationship between himself and Jesus Christ. Under this formulation, the Christian leadership ‘plausible structure’ encompasses such characteristics as right motives and self-identity. In short, Christian ‘plausible structure’ designates the spiritual potential to inhibit ‘the slide into unfaith’ and ‘leader’s disease’ when pastors abide in Jesus Christ (Tidball, 2003:264,265). Ministry in Christ becomes profoundly effective.

Third: the relationship between the pastor and his Lord Jesus Christ expresses what influences the testimony that the Lord desires of him and the way in which the influence is communicated in the role of devotion to God. This is clearly manifested in the cardinal differences between the world’s ‘plausible structure’ in Peter’s response to Jesus Christ: the disciple who suffers from ‘leader’s disease’. This, in contrast to the affective dimension of power in humility, so apparent in the Master in service, the order of the towel and basin, of the servant-leader and sacrificial leader: the doctrine of the Cross (Lawrence 1999:81-98; Bruce, 2004:250f, 349f). If pastors have the latter disposition, which is the right ‘plausible structure’, one thing stands out for sure: the proof that he reflects God’s Image. It affirms not only relational reconciliation with God but also a structural disposition of God within him reinforcing the truth that he is ‘made in the likeness of God’.

As a result, there is hope that pastors who envision that one day they who overcome the world’s temptations – that is all who believe and are committed to Him, those who love Him – will dwell with Christ for eternity. “Nothing impure will ever enter it, nor will

anyone who does what is deceitful, but those whose names are written in the Lamb's book of life" (Revelation 21:27). Pfeiffer and Harrison (1990:1542) maintain that these are "reassuring and comforting and hope-filled" words. This positive affirmation of love, that it is God's desire to bring His people to perfection and climax to become the likeness of their Creator God, should drive pastors to pursue excellence in leading the church. Another important dimension of pastoral ministry that is distinctive to pastoral effectiveness is that ministry carries with it authority bestowed upon pastors by Jesus Christ, in the form of responsibilities and accountabilities (Matthew 28:18; Peter 1 5:1-4) (Lawrence 1999:106-122).

6.5 PASTORAL AIM ACCORDING TO THE KINGDOM OF GOD

Pattison advocates that in order to maintain a positive and better-developed perspective of the nature of pastoral care, the pastor needs to be certain of the aim. Paul's aim, in Colossians (1:28), "Him (Christ) we proclaim, admonishing and teaching everyone with all wisdom, that we may present everyone perfect in Christ" (NIV), is instructive. This is a significant suggestion because it can define the normative order of Christians and maintain a personal and corporate life of spiritual vitality against sin and sorrow (Pattison, 2000:13).

Therefore, with Paul's aim in mind, an alternative formulation is, "Pastoral care is that activity, undertaken especially by representative Christian persons, directed toward the elimination and relief of sin and sorrow and the presentation of all people perfect in Christ to God" (Pattison, 2000:13). Pattison's (2000:18) argument does give some sense of direction for the pastor. Would this position be putting more weight or stress on the ethical and moral issues to the exclusion of grace and mercy? Not so, according to the earlier writing of Harrison (1991: 958). For the church is God's royal priesthood (1 Peter 2:9; Revelation 1:6; Hebrews 13:17) providing the prerequisite moral and spiritual leadership in the community and, together with the community, to give glory to God.

Piper (1987), in his studies during his time, has offered a more comprehensive coverage on the failure to uphold divine ethical and moral obligation in his exploration of priestly failure. He raised some timely and serious implications about the consequences of moral and spiritual slackness, drawing from Malachi (2:1-9), the oracles concerning priests offering inferior sacrifice to God and thus, not revering God's law (Piper, 1987:1). According to Malachi (2:7) it is the object of the law that they transgressed, demonstrating their indifference toward Jehovah: "For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the LORD of hosts" (Piper, 1987:9). This is relevant for pastors and the community, for they are not sacrifices in the same sense that Jesus Christ is the One for humanity. Piper's theory is in concurrence with the scholars mentioned: pastors are to carry their individual crosses, to keep in step with our obligations to Jesus Christ's Sacrifice on the Cross for themselves

It has never been more important for pastors "to listen to God and to have a heart burden for the glory of God" (Malachi 2:1 and 2) (Piper, 1987:9). It is this holistic vision that gives evidence of and enhances effective pastoral ministry excellence because moral example is the pastor's character as his pastoral duty and that is what Malachi is insistent on (Piper, 1987:4). Moreover, Jesus Christ says, "Without holiness no man shall see God"; and this falls within the collection of hard sayings of Jesus (Anyabwile, 2007:3). Thus, as Anyabwile (2007:3) puts it: "If some one tells you, 'I don't know God's will for my life,' you know at least one answer for sure... be sanctified, press on in holiness".

In the light of Sweet's (2004:57) definition of pastoral calling, they need to be very spiritually inclined, for according to him the pastoral calling comes to him in his "hearing heart". This is how a vision given by God is communicated to His leaders. For example, in Exodus 20:18 (the Septuagint version) people "saw the voice of the Lord" and in Habakkuk 2:1 we find, "Look to see what he will say". This is echoed in Revelation 1:12: "See the voice" (Sweet, 2004:56). Thus, for pastoral ministry to be effective their bearing must be right.

Unquestionably, as discussed in the above section, authenticity in Christ proposes that pastors are able to be more effective in ministry, provided they are Christ-centred and that they intentionally envision the *Imago Dei*, for mankind is made in the likeness of His image (Genesis 1:26,27). This cannot be said too often. The key theological model is the principle of the human condition. Pastor- leaders can effectively model and instil into others what Ekstrom (2003:295) stated at the outset of this chapter in the claims and teaching of Jesus Christ: “The kingdom of God has principles and values that must be followed and lived out by the disciples of Christ. The ethical and moral standards are high and nothing less than the search for holiness, perfection and justice is accepted...” They are agents of the kingdom so they need to live to tell His redemptive and restorative works in their lives.

6.6 PASTORS ARE PARABLES OF JESUS CHRIST

Pattison’s study confirms that pastoral ministry or care, due to its relational nature, demands spiritual vitality that comes from Christ. Hansen’s (1994: 23, 34) study supports this assumption. His view suggests that just as Jesus Christ is the “Parable of God,” so “pastors are parables of Jesus” because they are those who will “suffer self-denial” and are not hirelings. Jesus Christ did not preach about Himself, nor was He trend-driven and/or consumer-driven, but He preached God’s intent for humanity and lived out God’s Image to bring humanity back to a relationship with their Creator. It is in knowing Jesus Christ that those who believe know God. The vital part of the pastor’s character must be to follow Jesus Christ’s love and when his love comes to the point of closest to likeness in Jesus Christ “then only is he a parable of Jesus” (Hansen 1994:40).

6.6.1 Pastors as Parables of Jesus Christ Must Not Distort His Image

As such, pastoral ministry is neither trend-driven nor task-driven, although at best task-driven drives the church towards doing things and benefits the church economically, argues Hansen (1994:19). To receive the ultimate reward to see God (Job 19:25, 26) (Hansen 1994: 178), the significant focus of the pastor is to be a living parable of and for Jesus Christ. Critics have pointed out that compulsion to task-driven ministry has to do with vanity and poor self-esteem. This is not desirable, so much so because such pastors will have no time to be still before God. A worse case scenario assumes such pastors to have ‘fear of death; fear of failure’, so quantity is the chosen measure of

success; “fear of intimacy in tension with fear of being alone by yourself” (Beasley-Murray, 1995:65). This implies that to cope with the pressure that comes from expectations and manipulations in churches, ‘doing’ seems to equate with self-enhancement.

Hansen (1994:74) also sees another negative approach to pastor’s ministry. Employing entertainment today, which constitutes worship; counselling and management models that churches use tend to lack understanding of the heart of pastoral-leadership ministry. The ethos of the management model is that “churches don’t have sins, the church is the victim of the chaotic world” and, as such, needs programmes to overcome the situation. Reflecting his concern, he asserts that pastoral ministry is effective only when pastors follow Christ closely through a process of learning and growing in the love of God (Hansen, 1994: 75). Sharing in common with this formulation the image of a pastor is never one who is ‘fully trained’ because he is a professional who is continuously learning, reflecting and undergoing theological education at various stages of his ministry, in order to grow to the way of Christ (Beasley-Murray, 1995:39).

Most importantly in the context of this thesis is engaging in reflection of their self-insufficiency to the will of God, to work diligently towards being in the Image of the Son (Hansen, 1994:45). It is only possible, as confessed by Paul, because ‘the motive to please God is derived from God’ (His grace); and because love for mankind is essential in pastoral ministry and can only come from the love of Christ (Tidball, 2003:103). Paul often speaks of the sacrificial death of Christ as “for me”; for example, in Galatians 2:20: “The life I now live in the flesh I live by faith in the son of God who loved me and gave himself for me”, at times including his readers as ‘us’ (Romans 5:8; 8:32,35; 2 Corinthians 5:14, NIV) (Hubbard,2002:128).

6.6.2 Pastors’ Parables Point to the Love of the Lord – Kingdom Values

Vine (1991:395) posits that what the character God demands of believers is that they grow in holiness. Vine makes it clear that the capacity to love is incarnated in believers through Jesus Christ’s incarnation on earth, as Saviour, and is “the means God uses to develop the likeness of Christ in His children” ...”that you may be vindicated from every charge that might be possibly brought against you at the Judgment-seat of Christ” (John 4:16,17).

The love motif is considered in a study of the Pauline letter to the Romans by Cantalamessa (1992): Love is sincere. We desire to have thriving and realised lives by living in accordance with the Spirit. This is instructive through Apostle Paul, "You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its Creator" (Colossians 3:9-10) (Cantalamessa, 1992:176). Cantalamessa makes further reference to Ephesians (4:22-24) in the Bible and expands this to Galatians (5:22) as love demonstrated by fruits of the Spirit. Love must not be pretentious because it is seated in the heart (Ezekiel 36:26) (Cantalamessa, 1992:181). The study also shows the relationship between love and humility: if we are to imitate Christ, we must learn them from Him and hear His word (Matthew 11:29) (Cantalamessa, 1992:212).

The quality of love is a selfless love. The servant of God is one who "exists to make someone better" (Borthwick, 2000:83). Says Borthwick (2000:82, 84) of today's culture, "How can I have it all?" We are asking, "Where can I best serve?" This is an example of selfless love. It points to the other quality of love, which is the willingness to "attack our pride", painful as it may be, so that we can sacrifice for and give ourselves to God without reservation, as Jesus Christ obediently did (John 3:16). This exemplary love is love that gives, serves, forgives, empathises, endures and is associated with the whole societal social structure (Borthwick, 2000: 84, 85).

The realm of love is primarily of and for God and flows to family and the world of relevant others. (Borthwick, 2000:88-94).

Genuine love is to be lived out in the walk with the Spirit. This is indicative of mediation in and of the Holy Spirit, especially within Paul's perspective on our transformation from old to new life and continuous walk in/by the Spirit (Hubbard, 2002:224). His arguments embrace both Christocentric and pneumatic, based on 'circumcision' and 'uncircumcision' (Galatians 2:20), and assume a pneumatic orientation in the church's "new beginning with the Spirit" (Galatians 3:3). The Spirit enables.

An important input comes from Bruce (2004). Instincts of love or intuitive love act at 'the right time' by doing the 'right things' and it is the story of spontaneous and concrete love that knows no bounds that is espoused by Bruce (2004:209). This theological model is a classical 'feature of the freedom of spirit', depicting wholesome love, like that of Mary for example, in surrendering her all in all by pouring the perfume to anoint Jesus (Mark 14: 3-9) (Bruce, 2004:310). Mary is the Christian whose pure love is of timeless relevance, suggests Bruce (2004:313). Over and above that, it assumes a greater vision and cultivates a vision of higher beauty, as described in Ephesians (4:8b). In addition, he says, "Jesus in His magnanimous defense of Mary's generous large-hearted deed, rises to the full height of prophetic prescience, and anticipates for His gospel a world-wide diffusion: 'Wherever this gospel shall be preached in the whole world'" (Bruce, 2004:316).

Bruce helpfully comments that the love command in all its dignity and supremacy is "the distinctive mark of Christian discipleship" (Bruce, 204:381). It is not just felt love but the doing of love. Lewis (1991:7-9) articulates prominently this area of Christian character when he posits that "God is love" and believers' "nearness – by – likeness" to God is God's gift to mankind with regards to the incarnation of Christ. This is mankind's spiritual health, which defines our need for God, who is love, because of our apparent lack of it. Lewis calls this "need-love", which is clearly addressed by Christ to raise mankind's awareness of their great need; for instance, in Matthew 11:28, "Come to Me, all you who labour and are heavily laden ..." Thus mankind approaches God "when he is in a sense least like God" because he is awakened to the need for help. This implies "need-love" as being especially important in a Christian and by Lewis's definition it is "man's highest, healthiest and most realistic spiritual condition" because he knows he needs it (Lewis, 1991:9).

All these represent a challenge to pastors for a paradigm shift from focusing on the trendiness of the world to the features of the distinguishing character of God's people. It is a profoundly deeper theology than the idea of being a pastor-entrepreneur. Pastors need to be reminded that they are agents/ministers to bear witness to the kingdom and as such the glory of God. The disciples are to form the initial nucleus of a transformed people of God to model Christ.

6.6.3 How Must Men Visualise Pastors as Ministers of Christ?

Stott's (2002b:114f) answer espouses four authentic pastoral ministry models from the passage of I Corinthians, Chapter 4, which can help in cutting through the complexities of confusion of relationships that date back to Paul's time. The important conceptual aspect that the church is not the kingdom but is agent of the kingdom to the world is expressed here. It is factual that the kingdom is God's absolute reign and is Christ-centred and pastors are like other Christians "*simul justis et peccator*" both justified and sinners.

- We are *hyperetes*, meaning 'underlings' (Stott, 2002b: 115). This is Paul's mind – map of himself and he sees himself accountable to Christ: and it is necessary for us as ministers in whatever capacity of ministry to identify with this relationship under the Lordship of Christ. Stott (2002b:118) identifies two dimensions of being God's servant: the challenging and the comforting. 'Challenging' for the fact that He is holy and exalted high above us, which makes us aware that there is an Unseen Being watching us; 'comforting' because he is merciful and just in His ways.
- We are entrusted to be stewards of "the secret things of God" (NIV: 1 Corinthians 4: 1b-2). From here, Stott draws out three perspectives. First, we are teachers; second, we are to teach what is entrusted to us, which is what is specifically enshrined in the Scripture. Third, to all that we are called we have to be faithful.
- We are the scum of the earth (1 Corinthians 4:8-13). In the world, as a theatre, according to Paul we are, "apostles (Stott says it is relevant to pastors of today) on display at the end of the procession"... "made a spectacle to the whole universe, to angels as well as to men" (NIV). Stott identifies two areas that conflict once again: prosperity and comfort form the 'stumbling block' of the Cross, which calls upon Christians to suffer for Jesus Christ's sake.
- Pastors are fathers of the church (1Corinthians 4:14-21). Paul used a corrective stance to establish humility in the church, which is immersed in the culture of boasting and self-glorification. However, his purpose was to minister to the congregation in fatherly love. The motive was one of discipline, but with a soft approach which he preferred, unless they chose otherwise (1 Corinthians 4:21).

Therefore, there are causal questions that remain to be answered: Does the pastor allow God's absolute reign in his heart (Matthew 18:1-4)? Do task orientated pastors and ministry development devised to suit the expectations of Christian consumers, produce greater fruits of the Spirit for the glory of God? Are the effects of mentoring in Christ-centred and *Imago Dei* orientation significant to pastoral effectiveness? In the development of this thesis, discussions have asserted largely and strongly that it is the nature of the fruit of the Spirit that is primary to bearing more fruits by abiding in the Vine, Christ.

Since leadership is hand in glove with pastoral ministry, insight can be drawn from the exemplary Pastor-Leader Jesus Christ - His method and style of mentoring, as seen through the theological lens of the highly esteemed scholar Bruce (2004). During His earthly presence what else of the *Imago*, other than that explored in Chapter Four of this thesis, did Christ reveal while mentoring His disciples?

6.7 SEEING AND LISTENING TO JESUS CHRIST

Because all ministries, pastoral especially, are derived from the ministry of God and He is the One from which vision is birthed, relevant passages from the studies provided by Bruce will be instructive (Bruce, 2004). "The training of The Twelve on Timeless Principles of Leadership" illustrates how effective pastor-ship would change profoundly the whole attitude to life and indeed, to the disciples themselves. The struggles and growth of the learner - disciples speaks volumes to our contemporary times. They followed their Master/Mentor closely, living through concrete experiences. They were to learn from seeing His gentle and humble servant-leadership style, seeing the demonstration of the power and grace of God and hearing Him attentively (Bruce, 2004:5).

6.7.1 Mentoring Leaders in the Manner of Christ: Training the Trainers

Mentoring takes time and patience. Compassion is employed in order to leave a deep imprint on the hearts of the disciples (Bruce, 2004:13). The Lord Jesus Christ commenced discipleship of the initial band from a point of "acquaintance to constant attendance in His person to the ultimate qualification of apostles" of Christ and for Christ, even capable of glorying in the cross of Christ (Bruce, 2004:1, 14).

Following the first phase of repentance, forsaking all - though not necessarily their families - and fostering a close attachment to the Master in whom they had hope, and who they believed to be the Messianic King, their training incorporated taught and principled prayer models (Bruce, 2004:60). Prayer was one of patience and perseverance in waiting for fulfilment. This was rational, in that God would not let them wait in vain because of His attributes as a “supremely good Being – the Father in heaven” who is above all goodness (Bruce, 2004:67, 68).

6.7.2 Change Dynamics: (Matthew 9:14-17; 15:1-20; Mark 2:16-22; 7:1-13; Luke 5:33-39; 11:37-41).

Jesus Christ, the Master, demands of His disciples radical changes to their thinking and feeling. It is not only willingness on their part as followers but also a Divine requirement to obey His Authority in order to graduate as His apostles to the world or, for that matter, as pastors (Tidball, 2003:58). Although at times the learners seem confused, as portrayed in Mark, nevertheless concrete theological learning experience produced positive signs of growth and maturation (Tidball, 2003:58). In anticipation of greater things to come when the Master leaves and they become parables of Him, they needed to unlearn and relearn the right nature of holy, abundant living and be effective followers of Jesus Christ. This is indeed a lesson for pastors today (Bruce, 2004:544).

6.7.3 Spiritual Well-being

Jesus Christ “taught them to live” and the principles of freedom (Bruce, 2004:69). Tidball and Bruce note that teaching is communicated best through imagery, use of anecdotes (simple direct answers enforcing Christian living under Christ’s Lordship), parables (‘bridegroom’, ‘wine’), and dialogue to enhance understanding. These approaches are effective in learning because they trigger active attention and motivate cognition to essentials in effective pastoral ministry (Tidball, 2003:86; Bruce, 2004:69-98).

Jesus Christ called the attention of the disciples to the distinction in their human construct of worship and reverence for God. He showed them that it is understandable, even right in terms of standing in opposition to the world around them. However, the form practised as ritual purity neither fits nor supports the principle of spiritual well-being involving true holiness in the freshness and newness of Jesus Christ’s tradition.

Their old-tradition - a catalogue of Jewish practices in fasting, Sabbath observance of the Law - must take a radical turn to experience the workings of the Spirit.

6.7.4 Concrete Experience: Sent Out in the Name of Jesus Christ

In their first assignment to evangelism (first the twelve and next the seventy-two) they had much encouragement as team members to engage in reflection. To illustrate to them the principle of trust in God's provision and coverage (for perils and the reception treatment others would offer His disciples) the twelve were to go as they were for the urgent mission. As they prepared for the occasion, He taught them to prioritise their needs according to the purpose of their mission. 'Caution and fidelity' were to be the virtues in every situation they encounter (Bruce, 2004:116).

6.7.5 Teaching through Reflection and Theologising

The principles of trust and doctrine of grace stand clear: God is the provider and the labourers deserve their food, as explained in verse 11 of Matthew Chapter 10. This principle is carried forth to later Christian thought (1 Corinthians 9:14; 1 Timothy 5:17-18) in line with Matthew (10:8b), where the Christian worker deserves his keep and hospitality is contrary to "payment for services rendered" (France, 1992:180). Say Pfeiffer and Harrison (1990:946): "God's providence, which extends to the smallest of details of this world, provides an additional antidote for fear" (all hairs of your head are numbered: Matthew 10:30-33) and "without His knowledge" not even such seemingly "insignificant events" can occur. Here pastors can distil the principle of Divine spiritual coverage with the goal of their commitment inter-related to and with emphasis on that of the Doctrine of sacrificial suffering. Matthew 10:32-34 and 39 contains the demand of discipleship based on "Kingdom citizenship" and the absolute lordship of Jesus Christ in their dying to the self (Hobbs, 1993:58).

Success was not to be evaluated by mankind's equations, else disciples become vain. Thus Jesus Christ preferred that His disciples be watchful. He reprimanded the seventy's report of success, as they saw it, and he said to them, "... nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven" (Luke 10:20; NIV) (Bruce, 2004:107). Jesus Christ turned their focus from temporal things that will soon pass away to realities that will last (Morris, 1990:203). The truth is this: Jesus Christ is the Evangelist and believers are the conduit through which His global ministry is fulfilled.

The relationship between the process of evangelism and the workings of the kingdom is portrayed in Jesus Christ's parables of the mystery of the kingdom. The action growth and permeation of the mystery of the kingdom, the secret workings of God which are incomprehensible, is allegorised in 'sower and seed/soil'; 'weeds and wheat'; 'mustard seed and seed growing by itself' (Mark 4:26-29). Of indescribable value is that which is suggested in 'Hidden Treasure' and 'the Pearl' (Matthew 13). God, who significantly influences the outcomes and advancement of His kingdom, is also God who seeks out a lost coin, the lost son and lost sheep (Luke 15) (Ladd, 1993:89-102). To this extent He is the inviting God, but is also the judging God.

From the outset of Creation as recorded in the Scripture, God's heart for the lost is expressed as He searched and called out for Adam, "Where are you?" (Genesis 3:8-9). God's demonstration of His deep compassion for the lost is significantly attributable. Yet it also unfolds God's sternness when sin enters mankind's hearts, His grief and pain (Genesis 6:6) and at the same time His utter reluctance to wipe mankind off, but to save (Genesis 3:11-13).

Consequently, it would mean that what is spoken in the parables proposes two components: it is assumed there are those who enter the kingdom; and those who do not. Coming to Jesus Christ means progressive maturing to wholesomeness and becoming stewards of good reputation.

6.7.6 Crisis Management – Further Experiences and the Exercise of Faith: John 6:15; 16-21; Matthew 14:13-21; 14:24-33; Mark 6:33-34; 45-52; Luke 9:11-17

The events of the 'Feeding of the Five Thousand' and the two storms that the disciples experienced provided a test of faith as to how they would react in times of crisis. The crises were a check on the depth of their faith: was it full trust in the Lord or was mere human wisdom what it meant to follow Christ? (Bruce, 2004:132,133.) It had to be faith (Bruce, 2004:142). This was apparent when He was pressed to give a sign by the zealous Jews, who were threatened by His Messianic claim (Bromiley, 1992:563), and He declared in His discourse on the manna motif (John 6:31, 49) that He is the Bread of life (John 6:35, 48). As such, Bruce (2004:139) suggests that it implies that Jesus Christ is to be received as "the ground of their (believers') being" and, in contrast to manna from heaven this indicates that Jesus Christ is precisely the power that gives life (John 6:39, 40, 44, 54). This view of 'ground of being', though usually associated with

Tillich's ontological argument and its complexities for God's aseity, is not of special significance here (Tillich Vol.1, Vol. 2, 1951:173, 9 etc; Olson, 2004:1-4). Bruce's approach is his development on a definition of the doctrine of Christ's incarnation in believers.

At this stage of growth, from the perspective of the sermon on the bread of life, the Society of Jesus was affirmed in visionary Peter's answer, "Lord whom shall I go? . . . Thou art the Christ, the Son of the living God" (John 6:68, 69) (Bruce, 2004:148,149). The NIV reads "...you are the holy one of God." The fundamental theme of the vision is clear: it assumes God's revelation that the ultimate end, which is the hope of eternal salvation, is from and of Christ.

All these highlight the eschatological significance of the '*Imago Dei*' and provide concrete evidence of the incarnation, death and resurrection of Christ, pointing mankind back to our root problem of sin, which has marred our image in the likeness of God. The life of the pastor must correspond to the holiness of God. The doctrine of the Cross and grace reflect on and point to the perfection of the kingdom of God and on the life to come. It is on such faith and hope that they must be rooted in times of crisis (Bruce, 2004:188).

Stott (2002b:53) reminds us that while we wait for the coming reign of God, the consummation, that will be forever and ever, "from this glorious vision we need to turn back to the concrete realities of the present". What does Jesus expect from His disciples so that the world might know they are His?

In response to this, some important information can be distilled from Bruce's work in his chapter on the "dying charge" of Jesus Christ to the apostles' work that is set before them. This information could help pastors to dedicate their lives to the service of Christ and of mankind in willing submission to Him "over the whole of our lives", as Stott suggests (Matthew 28:18) (Stott, 1996:53).

6.8 KINGDOM VISION- TRANSCENDENCE AND IMMANENCE OF THE *IMAGO DEI*

In Jesus Christ's farewell discourse with His disciples He spoke to them in dual roles that were intertwined: as a departing parent and as their Lord (Bruce, 2004:379). There are two key features in this process. According to Bruce, Jesus gave comprehensive coverage to the New Commandment: "I give you: Love one another. As I have loved you ..." (John13:34) was one part. The other part, as a parent would comfort children, He promised that He would return to take them to Himself (John14:1-4). "Trust in God, also trust in Me" (NIV) in John 14:1; or "Believe in God also believe in Me" (NKJV), which is better read as 'go on believing in God and go on believing in Me', as rendered in the Latin and Old Syriac versions, since the disciples have believed, suggests Tasker (1992:170).

The duality in feature is seen using a unique, straightforward construct upon the interplay between the Object and subject: The Vine and branches (John15). What can pastors learn from this pictorial representation? It is choosing life that is wholly dependent on the true Vine. Jesus Christ refers to Himself: "I am the vine, you (the disciples) are the branches (John 15:3)" and thus indicates that they need to appreciate His strategy as to how and why it must be so: it is to realise His kingdom vision that they bear fruits in the ingathering of souls as they actively globalise the gospel (Bruce 2004:413). Abiding in the True Vine humbles them to confess that all their work is God's work and as such all men's strategies are in vain. When pastors faithfully abide in Him then He will see to it that they will by Him bear abundant fruits to testify His glory (John15:7, 8).

Throughout the discourse, the illustration is intended to show disciples what happens in practice. God has high expectations of them and indeed, it is an exceedingly awesome command for both quantity and quality of the many fruits pastors need to bear. Bruce states (2004:417), "It is very hard indeed to produce fruit at once abundant and enduring". However, Bruce interprets Jesus Christ's desire for pastors: to be of use, pastoral ministry enrichment is more valued than ministry enlargement. In his words, "The man who would be and do more than he is fit for, is worse than useless" (Bruce 2004:419). It alludes to the former assumption that it is doubtful that task driven ministry (workaholics could be an apt term) will produce quality and effective ministry.

In addition, pastors learn that the transcendence and immanence feature is given full prominence in the very call of Jesus Christ that to abide is to pray to receive the power. It is the fundamental strategy for greater exploits and greater things to happen (Bruce 2004: 441; see also Chapter Five). Jesus testifies that this strategic fulfilment is “to my Father’s glory”, certainly not the pastor’s (John 15:8). Though briefly indicated here, prayer is essential, and is very prominently placed in the setting and dialogue and style of language used, including its content. Therefore, it is assumed to be a pastoral requirement, as shown in the setting of Jesus Christ’s departure rhetoric.

The writer of this thesis could examine further volumes of suggestions for pastoral effectiveness, but let the theological wisdom of all these scholars and their pastoral, practical, and theological suggestions suffice for the present. What now of reflection and analysis of all that is said?

6.9 A REFLECTION AND ANALYSIS DRAWN FROM THE FORMULATION

This thesis concerns the current state of pastoral ministry. It attempts to address the concerns by acknowledging that pastoral ministry is most effective when rooted in the *Imago Dei*. As its hypothesis, it has given thought to coherence in God’s economy, in the actions and commitment of His congregations. As commanded by Jesus Christ, do His people, especially His pastors, love their God and neighbours as themselves?

One can only look at the way in which success is profiled and conclude that pastors feel the pressure to succeed: and the need for numbers heightens this. This is illustrated in the critiques of those who responded to the pastors who see themselves as extraordinarily effective in their ministry by numeric definitions. There are indications of injustice done to the Gospel of Christ and a clear pattern of ‘denial syndrome’. They are daunting and several aspects have been discussed.

Profiling a pastor’s success by linking it to mega-churches and promoting secular methods as the right adaptive response to contemporary consumerism culture is not convincing. What is convincing is that churches, which follow the fads and forms used by mega-churches or popular speakers (pastors) without biblical discernment, may find their theology proper being eroded. Such pastors serve their congregations not with the

service that Jesus Christ taught, but offer instead what the crowd wants, thereby shifting them away from the Truth of God. All this seems to suggest that pastoral ministry meaning can be achieved through human actions. One other danger is that pastors themselves could be living in dual citizenship: that of the world and of the Kingdom of God, especially so when they face in these times a borderless world and borderless churches.

Citizenship is qualitative in nature. When Paul speaks of citizenship (Philippians 3:20) he refers to the kingdom of heaven as his (our) *politeuma*. To the Apostolic Fathers the term is clear and is used concerning conduct that is antithetical to that of the temporal world (Bromiley, 1992: 910).

Sustaining pastoral success, and for that matter ministry effectiveness, is deeply grounded and rooted in the character of the *Imago Dei*. To be rooted is to be embedded firmly and conveys the idea of drawing nourishment from a source of growth (The Little Oxford Dictionary, 1990). Implicitly, it can be understood to mean that it is in worship that we achieve the inter-relational spiritual dimension of God, who is Spirit, and mutuality (Fowler, 2002:11). This meaning integrates well with Jesus Christ's theology of the branches (believers) abiding by the True Vine (Jesus Christ, who is the source). Because the violation of this holy covenant can result in a profound sense of betrayal, it calls for a re-evaluation of a pastor's whole lived out life as called of God and set apart for His purpose: the spiritual journey is in question. Pastors need sound theological grounding and understanding of leadership for long-term sustenance.

The demands on pastors to comply and create ministries that suit the culture, such as the gravitation towards consumerism models, have grave consequences for the identity of the pastor. Enticing as it may seem in multiple ministries and programmes, pastoral identity is open to a variety of interpretations, as is indicated, and emotional coping processes have an effect on pastoral effectiveness. Many pastors who suffer from these symptoms have difficulty coping with these problems. Perhaps their marriages and other societal relationships could also be affected. This disorder significantly affects pastoral priesthood. It is an area that calls out for continuing investigation.

Technique has made a tremendous impact on the lives of the priesthood, so much so that their vocation has shifted to the electronic screen (cyber space) to feed their deeper needs. Their spiritual focus has been lost in the spirit of the world. The capacity for Cybog and consumerism to be destructive cannot be underestimated. It would translate to pastors needing care and emotional support. The pastor who turns towards worldly support is hurt, either by others' enthusiasm in marketing the gospel - thus robbing him of his most basic need to be loved - or by finding himself alone and increasingly isolated from pastorate support. If this affects pastors who are single, the pitfalls and challenges they face need to be creatively addressed.

Do the pastor and his congregation value the ministry and life of other pastors enough to pause and think about what true ministry is in its inter-relationship with being made in the Image of God? If they do, why are Christians so divided, so insensitive toward those who have smaller congregations, in particular church planting churches, that their pews are raided? Consideration of short-term gains, that is economic expediency, versus long-term effects, the eternal goal, is particularly important in terms of spiritual growth towards spiritual well-being.

There is a need to begin revitalising or restoring the definitive part of the life of a pastor to be a

- **Model character** (imaging Christ) in leadership
- **An Ambassador for Christ** seeking out the lost for the love of God's ministry (Matthew 6:33)
- **A Pastor who is mature** and fit to mentor, whose emotional coping process is high
- **A Servant** who serves in gladness
- A person who has **integrity** and **accountability**

There is need to act on up building and to enable opportunities for development that include:

- **learning in seminaries** for a better grounding of theology;
- **training the trainers** through mentoring, like Jesus Christ did with His disciples;
- **teaching/preaching** and gaining personal field experience. Jesus Christ orchestrated field ministry in tandem with teaching and His mentoring of the

twelve. Jesus Christ's model could be used beneficially if pastors design it in a cascading fashion: mentoring in a ratio of one to twelve. Heart ministry can only be cultivated when pastors feel for the other and are involved in real life situations; for example, the way of the good Samaritan (Luke 10:25ff) in an encounter with Jesus Christ. Pastors learn to mourn with, to feel for the hurts and cry for the other. This is what makes them human, more like Christ. Biblical education alone cannot be the touchstone for a pastor's heart, but a deep felt sorrow in him can move him to go beyond limits for God.

- **Discerning** who would be the teachers/mentors: teachers who are Spirit filled and model obedience to the will of Christ. Biblical guidance such as in 2 Timothy 2:2 and 2:15 and Titus 2:7, for example.
- **Models of leadership** should be Bible based. Profiles of successful leaders could be critiqued and analysed within the context of the Bible; and personal appraisals made by comparison.

In summary, Motyer's (1996) proposition for pastoral theology deepens the knowing of God's desire for pastors. It states that:

- it deals with those consequences of God's self disclosure to His disciples pertaining to their shepherding duties, character (radical transformation in their encounter with Jesus Christ).
- It shows persistence in declaration of the Gospel in ministry, their obligation to God's covenant that they are partakers only because of Christ in them.
- It is sufficiently consistent to be considered as a theory of ministry concerned with good theological practice.

Examples are evident in the characters of Jesus Christ's disciples: Matthew, Mark and Peter.

▪ **Radical Transformation in encounter with Jesus Christ**

In Matthew the tax collector gave up his profession, completely abandoning his former life-style. He is set free from serving Mammon (Matthew 6:24). He learned about mercy and forgiveness (Matthew 6:12). Insight is provided in Matthew 18:23-35 on the 'forgiving servant'. He recorded that his Master was concerned about sheep without shepherds (9:36). In contrast, he gave prominence to Jesus Christ the true King and Shepherd, who is merciful and

compassionate. Jesus Christ as a teacher is important to Matthew and supports his notion of pastors as teachers, but not **the** Teacher (23:20).

In Mark there is seen a radical change in him when he encountered Jesus Christ and then followed him to become “a fisher of man” (Mark 1:17).

In Peter, his failure was manifested in his denial of his Lord (Mark 14:54) even as he tried to defend Jesus Christ (Matthew 16:21, 22); he boasted that he would die with his Messiah (Mark 14:31). But in Acts the record shows Peter’s radical transformation: he is a disciple reborn. Later to be flogged and imprisoned (Acts 12:6) tradition has it that finally he died his Master’s death at the hands of Emperor Nero (John 21:18f).

- **The obligation to declare Christ, for the disciples’ motive was simply to declare the Gospel and not elevate self above the Messiah.**

For Matthew, Jesus Christ is always “the son of God” (Matthew 4:3, 6; 8:29; Recorded in 3:17; 17:5; 21-37), the voice of God and by God Himself.

Likewise Mark declares and persuades all listeners to repent, preaching the “kingdom of God is at hand” and believes in Jesus Christ, who is the Son of God (Mark 1:1) and God incarnate (Mark 1:15; 15:43; 8:31).

Peter was serious enough to instruct his readers (2 Peter 2:1) to continue with the Truth without wavering even after he is dead.

- **It is sufficiently consistent to be considered pastoral theory for effective ministry.**

For Matthew, this is service to the one and only King: Christ is Lord and Saviour (Matthew 1:21).

Mark too emphasises the “Gospel about Jesus Christ, Son of God” (Mark 1:1).

Peter’s vital emphasis is on pastors/believers living hope as they commit themselves to their faithful Creator (1 Peter 4:19), which must be the purist motive, so that they may be ready for the final judgment (1 Peter 4:16, 17).

- **It concerns good theology in practice.**

The consistency in attitude: a right heart and right spirit is crystal. There is deep commitment to doctrinal and biblical truth. A sweeping theme is to be rooted in the *Imago Dei*, in deep contrast to contemporary pastors who compromise God's Word and word (discussed in Chapter 3) and cause many to stumble (Malachi 2:1-9).

- **The life and ministry of notable missionaries** are good examples. They are willing to pay the price for Christ's sake in preference to contemporary pastors who use secular methods to advance their ministry and economy.
- **Better inter-church mentoring and sharing** of resources (the strong helping the weak).
- **Prayer and counselling** support groups that reach out to those in trauma.
- **Sabbaticals, enabling pastors** to meditate on the word of God, to commune with God and to reflect on their personal lives and ministries.

The demand to pastors to preach the Gospel and word of God, to be on the offensive, has never been more urgent. Perhaps the churches are reaching a stage where they have to shout "reformation!" Is it that serious? If this humble thesis has persuaded its readers to acknowledge that pastoral ministry is most effective when rooted in the *Imago Dei* the answer is clear. Believers are redeemed His.

The different facets of pastoral role (analytical model) need to be further developed for a better understanding of the complexity of the role of the pastor with the relevant others. The following section makes some practical suggestions.

Communication and Action (Developing character through Group dynamics)

Communication and action is effective when it:

- is intentional;
- is in genuine dialogue that stirs the heart and awakens the spirit;
- embodies theological knowledge, interpretation and application;
- is done in love among pastors;

- demonstrates accountability: individual, congregational (in and between) and between denominations.

This chapter study adds to the knowledge that a leader is a model and a major part of learning is gained through pastoral modelling, as he follows the very footsteps of the Lord Jesus Christ, which is presented in Chapter 4.3. By reflecting on Jesus Christ's modelling, the people of God will know whether the pastor leading them is relevant for them. The study also reveals that the mentors themselves are not taking on the extremely important role expected of them.

Relational leadership, first with God, and relationship with the congregation is fitting. In addition, the two key roles: model (modelling and globalising in His Image) and ambassador to the world (globalising) are vital for the effectiveness of pastoral ministry. Pastors are called to minister in order that the other will be more like Christ. It is not so much the tasks and programmes that are important, but Jesus Christ's eternal kingdom vision. It will be He who appraises His called out leaders and evaluates the degree to which they are regarded worthy disciples.

The spiritual dimensions of the pastoral role refine the value and meaning of ministry and explore more thoroughly the concept of *Imago Dei* likeness. This study also indicates that a relational process is valuable to pastoral effectiveness and, when integrated into the other existing models, enables pastors to broaden their understanding of those factors that contribute to their being more or less effective in their ministry roles. This model can be employed to address the theoretical and practical implications of pastoral leadership for association between *Imago Dei* and pastoral effectiveness.

- Pastoral ministry effectiveness could be assessed as such with measures (models) developed specifically to assess this construct.
- Pastoral ministry effectiveness follows a challenge to and re-examination of core beliefs, doctrines and experience of the heart (positive or negative).
- Pastoral ministry can co-exist with (as the study has shown) a negative impact on the Image-glory of God, even without indicating that numeric growth is unimportant;

- Pastoral ministry effectiveness can follow various trajectories, including those where it may first serve one function (for example healing of hurt), but continue involvement later with individually (personally) transformational changes.
- Love is most critical in pastoral effectiveness, for God is love and mankind is created with the capacity to love. Love must arise from the right motive; the term 'sanctified love' is most appropriate and the proof of that will only be testified in pastors' actions. Perhaps an action and growth chart of the phases of walking with the Lord, in step with the Spirit, may better interpret pastors being in the 'image and likeness' of their Lord and Saviour Jesus Christ (Genesis 1:26, 27).

With the world limiting the sharing of the Gospel outside the confines of the church and in private, better inter-church support and church polity - including exchange programmes - need consideration. Such a strategy will: incarnate the 'love one another' principle, show appreciation of the doctrine of the incarnation, death and resurrection of Christ in His restorative purpose. As such, it glorifies the Maker. Pastors have to share ideas to make inroads into a sinful world that promotes abortion, cloning, same-sex marriage, Cyber sex, hatred, terrorism and wars.

Pastoral hope:

Being made in His image and likeness cannot be accomplished overnight as they would all agree in the reality of continuous sanctification, but pastors must acknowledge that it is significant in pastoral ministry for:

- It is the work of God in Christ to redeem and transform His people to a new nature (the "bride of Christ"); to love Him and the deeper the love the less pastors will be concerned with their own agenda.
- It is God's aim to globalise His kingdom ministry by sharing with His disciples His ministry, on account of His intention that pastors globalise His image.
- Pastors are by birthright (gift of our Maker) to become citizens of His kingdom (the present and future in continuity of the works of the Spirit) and at the event of consummation they become anew the glorious beauty He made them and His church (discontinuity – Jesus the King and commonwealth already fulfilled).

- Prayer, meditation, reflection on His Word (Gospel) and word (teachings) are ever important components of the pastor's life, to keep in step with the Spirit. And He touched him that he may touch others: "Seek first His kingdom' (Matthew 6:33).

6.10 CHAPTER CONCLUSION

This thesis argues that in the present and future context, the writer believes in the hypothesis that pastoral ministry is most effective when it is rooted in the *Imago Dei*, and so must the readers agree. For it is 'in sync' with God's Script and intent, to the world not only a doctrine to be taught, but also a given from a good and loving God to be cherished. The pastor's theology used here is in proper perspective; enhances spiritual vitality, deepens love for others. The historical events of Creation, the Fall of mankind, and redemption, is upheld and Christ's incarnation, death and resurrection are exalted. Pastors remain unshaken in face of the challenges, as they focus on the hope of the new world order of transformation and reformation in the plan of God – His ultimate 'gift'.

This Chapter has brought to the fore that pastoral aim is finally to present the church of Christ as the bride ready for the Bridegroom and to be accepted as citizens of the Lord's kingdom – the ultimate vision.

The chapter also points out that it is theologically imperative to acknowledge the work of the Holy Spirit *in continua*, Who promises transformation of pastoral character and influences pastoral leadership aptitude. Therefore, pastors must trust God, who has given them their birthright topped with privileges to serve in His ministry. Therefore, the thrust in this thesis – being made in His image is relational in essence - is apt, for it is everything to do with God's sharing with His true disciples. All personal actions are secondary to this relationship.

One other important aspect that is dealt with is the impediments to pastoral character building. Throughout the chapter, the assertion is that Christian character in relation to *Imago Christi* is significant for pastoral effectiveness. Submission to kingdom rule designates pastoral spiritual potential to inhibit the slide into unfaith and 'leader's

disease', such as pride, careerism, shameless use of power and self-sufficiency. Finally, the formulation for pastoral ministry effectiveness in the context of this thesis means that pastors would need theological schooling, experiential curricula including field work; prayer, meditation and reflection on His Word and word; interpersonal and inter-group dynamics (pastoral) to promote and examine their character. For pastors to 'mentor the mentors' means thoughts, character and emotions must be challenged. Love Him and His kingdom values and mission, and all will fall into place. To love Him is to hurt and weep with Him whether it is sin, sorrow or lost humanity. And the question may be asked: are the pastors there yet?

To God be the glory for it is He who makes things perfect.

Despite the writer's attempted research on the unique hypothesis of this paper it is never complete. Other views on "made in the image of God" (Genesis 1:26, 27) - for instance, dominion, rational, creative dimension - are not dealt with. The writer asserts and believes that the relational theory embraces all the rest when it is acknowledged that humanity is created in the Image of God. Perhaps it is appropriate to say that she has grown from this experience, as human nature is transformed to the Image - glory that God once shared with believers and from which they have fallen short - and all things will be reformed anew along with it. The proof of it will only be testified as believers continue to abide by His grace, work out their salvation, for belief (faith) alone has no intrinsic value, nor, as Apostle James reminds Christians in the Bible (James 2:17-18), have works without faith.

In the final chapter the hallmarks of effective pastor-ship based on the findings of this thesis will be considered.

7.0 CHAPTER SEVEN: A PROPOSED MODEL FOR PASTORAL EFFECTIVENESS

7.1 INTRODUCTION

The Central Theoretical Argument (CTA) of this thesis posits, “That pastoral ministry is most effective in a global society when it is rooted in the *Imago Dei*.”

7.2 THIS CONCLUSIVE CHAPTER’S PURPOSE

First a summary of the development of this thesis, on what has been discussed, explored, explained and argued so far so that together (the researcher and the readers) have a common understanding of why this study is important, and what it takes to be a successful and effective pastor in the present time. Second, the researcher will suggest a concise model, useful in this context (CTA) for pastoral ministry to be most effective in a global society when it is rooted in the *Imago Dei*.

7.3 SUMMARY OF LITERATURE AND FINDINGS

The following discussions, arguments and assertions have been addressed:

The Doctrine of the *Imago Dei*

Redeemed pastors of Christian faith believe in Creator and Creation mystery. Fallen mankind in their choice to disobey God deserve to die (Romans 6:23), but God opened a way to let them live (Romans 3:23, 24): a precious gift extended to mankind, to those who would believe (Romans 6:23; John 3:16). Through the Crucified Christ, believers are redeemed and are going through restoration and renewal by God’s act of intention to love mankind. “O give thanks unto the God : for he is good, and his mercy endureth forever” (Psalm 136:1, 86:5, 59:16; Luke 1:78; 1 Peter 1:3 and 1 Kings 3:6 are some examples) (Pink, 2007:91). As such, God’s people are in the process of learning and knowing to rely on His grace, to be transformed by His grace and to live out their lives in His grace. Enriching this reality is the Heidelberg Catechism (HC), written in adoration of the attributes of Almighty God in God’s revelation to His people. This is how they (HC) explain, by answering the question:

What do you understand by the providence of God?

Providence is the almighty and ever present power (Jeremiah 23:23, 24; Acts 17:24-28) of God by which he upholds, as with his hand, heaven and earth and all creatures (Hebrews 1:3), and so rules them that leaf and blade, rain and drought, fruitful and lean years, food and

drink, health and sickness, prosperity and poverty (Jeremiah 5:24, Acts 14:15-17; John 9:3; Proverbs 22:2) all things, in fact, come to us not by chance (Proverbs 16:33) but from His fatherly hand (Matthew 10:29).

(Holznagel, 2008:4)

Pastors as leaders must faithfully and diligently seek the true good in mankind (God's Creative acts). Good pastoral ministry (1 Timothy 4:4-6) and the Creative true good of mankind, together form the whole of their Christian duty. Both are necessarily expressions of Christian Doctrine of *Imago Dei* (GOD) and mankind. Particular and important reference from the outset of this thesis is made to the great Biblical affirmation and our faith - Christians believe: Mankind is made in the image of God (NIV, Genesis 1:26, 27). "Then God said, 'Let us make man in our image, in our likeness,' (Genesis 1:26); "So God created man in His own image, in the image of God he created him..." (Genesis 1:27). We must recognise that "God said" and not "man said". Thus any idea that desires to see God our way is an insult to the Creator. God is the Owner of His creation and this itself must humble mankind. For this very reason we also believe, "Knowledge of Christ and dwelling in Him as the authentic of His Image, in which our value and dignity lies is significantly important" (Chapter 1:1).

Arguments have been put forth in the study and the findings show that without dealing with the fractured nature of our Fall – sin, we cannot be following Jesus Christ, as sin introduces a whole new/corrupt dimension to the Created order. The emphasis is on the need to repent, embrace the goodness of divine law (Ephesians 5:3-7) and *agape* of God. Pastors cannot underemphasise this, for if they do Christians and other hearers of the Word (especially of the consumer culture) will not see the seriousness of sin. Pastors need also to pay attention that the Holy Spirit is the Person who convicts and not them (John 16:7, 8).

Christians and especially pastors would all agree that in beginning the new life (God's redemptive, restorative purpose) it is their dwelling in Christ that enables His glory to permeate in and through them and that brings fruition of the Spirit (Colossians 1:10-12). By His very design and purpose they experience true humanity. They have the privilege of being blessed in His love and grace as Christ is at work "since the beginning" (Genesis 1:1) *in continua* in the pastor's life and ministry.

Once pastors understand the significance of the Doctrine of *Imago Dei* they will treat humans with respect and dignity. Rooted in the *Imago Dei*, pastors are enabled to resist the corrupt dimension of the world.

Globalisation

Once pastors grasp the foundational Doctrine of the *Imago Dei* and that true good of man is derived from it they will see the relevance of it to pastoral ministry effectiveness. They will be able to identify the offence meted out to man's value and dignity by the insensitive exploitation of human resources, the dehumanisation of man, corruption of priestly minds and the slave-driving effect of cyber technology. Though not an exhaustive list, all these deface the glory of *Imago Christi* in pastors, church and mankind. There is a tendency by pastors and Christians alike to blatantly disregard the Authority of the Scripture, turning it to utility mode by modifying the Gospel into a commodity destined merely to satisfy human wants and, more so, for the pastor's celebrity status and material prosperity: this portrays the pastor as 'a wolf in sheep's clothing'.

The pitfalls and dangers of the wrong idea of success, of consumerism/commodification are crisis issues that need to be addressed. Corruption of God's Image by mankind is real.

The under-commitment and conviction of pastors in the practice of authenticity through the Word (Gospel message) by which Jesus is preached is highlighted. Thus, to belong to a church does not mean that believers are authentic Christians. They need to differentiate between:

- pastor's preaching/teaching proper theology, "Like [men] of sincerity and purest motive, as [commissioned and sent] by God, we speak [His message] in Christ [the Messiah], in the [very] sight and presence of God", by comparison with
- those who, "Like so many, (are) peddling God's Word [short-changing and adulterating the divine message]" (AMP, 2 Corinthians 2:17).

However, Christians are confident that God's creative acts will not be de-railed by evil humankind, ever. Through those obedient and faithful people to His call, God in Christ is at work in the world.

Pastoral ministry according to the New Testament

This chapter is significant for it relates entirely to pastoral theology. It is good theology that guides the pastor's conduct and spiritual oversight of God's people. The importance in acknowledging the ethos in the Creation of man is that the pastor understands that he has an identity, a lineage. In God's design, he (pastor) is related to Him structurally and relationally in communion. He (pastor) is effective only as long as in the Christ event and Christ has claims on him. By this it means God is the Giver and in response to Him the pastor's faith, his (pastor's) priestly, pastoral nature, authority and empowerment in ministry is a gracious gift from God and the pastor should be thankful (Matthew 10:24,25) For if not the pastor is nothing of value or profitable to his Lord. His key essential is to be the Shepherd's under-shepherd. It is in fact God's imperative that they (pastors) feed the sheep with care and watchfulness (Ezekiel 34). Pastors are reminded that the Master looks into their hearts to ascertain their authenticity in their faith and deep love of Him even to the extent of suffering for the sake of the Gospel – holiness in acts and motive, servant leadership and humility are those who He seeks out for pastoral ministry.

The significance of *Imago Dei* in pastoral excellence patterned in Jesus Christ [not enmeshed] is demonstrated in the incarnational phrases – “made himself nothing”; “taking the very nature of a servant” (Philippians 2:6- 9) therefore Himself giving up all that He enjoyed as the Son of God (God's intervention).

- His rights
- His independence
- His power and authority
- His immunity from evils and the principalities

To the extent pastors capture the theology of leadership (in the likeness of *Imago Christi* assumed above) as well as the theological of incarnational change (passion for Christ [pathos] – Mark 8:34-35) in the context of this thesis the possibility of pastors becoming most effective in ministry is implicit. The Colossian Hymn declares Christ is the image of the invisible God (Colossian 1:15). He is the real Man pastors imitate. It is not a matter of choice but an imperative for pastors who must lead the church in spiritual formation and to Christian maturity to the glory of their Maker.

Paul stands as an exemplary disciple who knows God is. His pastoral theology is most distinct in his epistles to Timothy and Titus. Pastors ought to be inspired to abound in love to the Other and others in the ministry of the Lord for their labour is not in vain (1 Corinthians 15:58). Pastors labour for God's church in gladness.

Imago Dei reminds the pastor of God's holiness and His expectation of him – that the pastor seeks righteousness although once he profess faith he is justified right before God it is not his possession. Its emphasis requires them to reflect again on the Image-glory. God's acts of transformation (*metamorphao*) - Matthew 17:2; Mark 9: 2, 9) is a life-long sanctification process (Romans 3:24-26). The renunciation of self-independence, pride, rights is necessary. Pastors are to be convinced that the radical transformation in conversion and continued sanctification to Jesus Christ needs to be reaffirmed in the church in contemporary times. The strength of and most comprehensive research support on the characteristics of effective pastoral leadership is evidenced in the New Testament; for this relates to the work of the Holy Spirit on incarnational transformation of pastoral heart, of love which nurtures and cares for the other. Incarnation in *Imago Christi* teaches identification without loss of identity (Ford, 1991:15).

The challenges that confront the pastor in being made in His image and likeness in a globalised society are enormous, but Christ has been and is their example. When He faced temptations and when His sonship was challenged "if you are the Son of God" (Matthew 4:1-11; Luke 4:1-13) by the prince of the world (Satan) He (the Man) knew who and whose He is. It was certainly a challenge to status, power and worldly wealth. There is never ever a temptation to global context greater than this. Jesus Christ was theologically grounded and God purposed. He held on to the reason for being the Sent.

Therefore, the choice of the pastor is whole-hearted discipleship. He is expected by His Lord to be the salt and light to the world (Matthew 28:18-20; Mark 16:15).

Biblical Pentecost and Pastoral Effectiveness

The power of the Spirit and the Spirit's breaking in on the Day of Pentecost in the New Testament spoke and still speaks of God's witnessing to the world (Acts 1:5,8). Christians are reminded of the great event, awesome story in which God has chosen imperfect earthen vessels to reveal His glorious Image – convicting the sinner(s) to see Jesus Christ as their Saviour and Lord. The vital aspect is God's magnanimity of I AM

WHO IS. By spiritual association to the *Imago Dei* believers experience the reality of full participation and interaction with the Spirit. The power of the Spirit in evangelism is evidenced in multitudes receiving salvific experiences.

Significance is in the wholeness of the work of the Holy Spirit in every place of pastoral ministry in character transformation, empowerment and globalisation of the Gospel, which is indispensable in God's plan.

The Holy Spirit acclaims His Sovereignty is free to move with such awesome velocity, unleashing His power in observable phenomena - vision and sound that His glory be made known (see for instance Psalm 67). His voice must be heard and praises lifted to Him.

Thus, the wholesome works of the Holy Spirit in every phase of pastoral/Christian ministry is necessary and prayer is essential for the continuing move and power of the Spirit in Christian lives. The work of the Spirit is for joy and can be said to appropriate the joy in "togetherness" in Acts 2:44 and 4:32 in the bond of unity "to each is given the manifestation of the Spirit for the common good". Pentecostal spirituality is not a contradiction to pastoral ministry excellence but is quite consistent with the Christ event – Creation – redemption – sanctification – renewal/restoration to the true good man - empowerment.

The Omnipotent, Omnipresent God must be understood for WHO HE IS.

Recent Scholarship in Pastoral Ministry

God seeks out humble and willing messengers of the Gospel. In the New Testament, the theology of pastoral calling is expressed succinctly. More importantly, the concern is with pastors' commitment to come under the reign of God. Will they be ready to be once again united with Christ as the New Testament vision of being His bride implies? Jesus Christ must be God and Lord to His church.

In the New Testament, Christian forebears have testified to a personal radical change in encounter with Christ at conversion and the growing transformation power of the Spirit in them. They reflected *Imago Christi* distinctively in their on-going ministry, their character and attitude. They preached one and only ONE key message consistently:

Jesus Christ Lord and Saviour. Theirs' was not a *potpourri* of messages to soothe the hearers' ears. Their lives testified the Message and are relevant today.

Celebrity status, power, money, and plenty of it may have meaning for some pastors/evangelists today in their pedalling of the Gospel, the authenticity of Christ's disciples of the early church provides a great contrast. Jesus Christ taught them, they followed and became fishers of man (Matthew 4:19).

Christ Kingdom Vision

This research suggests a formulation of sustaining pastoral effectiveness in ministry and seeks to confirm that effective pastoral ministry requires radical change in order to be like *Imago Christi*. Pastors are to mentor the church in such a way as to love the Lord God and others (1 John 3:16; 4:7; 4:10; 4:16). Pastoral theology is to diligently seek and recover and re-establish God's true good of man – made in his image and likeness (Genesis 1:26, 27). They are not only to have Christ (1 Timothy 6:13-16), but Christ is to have them (Philippians 1:21, John 14:1-4). Their pastoral aim must be to live a godly life (1 Peter 1:15-16), to testify Christ's Gospel in order to present the church of Christ ready for the coming King and to be accepted as worshippers of the Lord in His kingdom (see Matthew 5:8; 1 Thessalonians 3:13).

The conclusion of this study insists and persuades pastors to re-evaluate their theological grounding and understanding of Creator-Creation, the Christ event, their theological practice and to give to God His rightful place in order to sustain good practical, pastoral ministry. The ethos: the quality of pastoral leadership is to give all glory to God. To side-line the Christ message is antithetical to Christ's kingdom reign and a defamation of God is.

These are what the researcher has added to the literature. These are the gaps where pastoral ministry could be made most effective. We see clearly that *Imago Dei* offers authenticity to pastoral theology and good practical expression in ministry.

7.4 A MODEL FOR PASTORAL (LEADERSHIP) MINISTRY EFFECTIVENESS IN A GLOBAL SOCIETY

The Hallmark of pastoral ministry effectiveness in a global society is two pronged.

The Pastor's Disposition Before His Creator

Pasturing (shepherding) is in its nature to image Christ; the Shepherd Leader. It correlates with *presbuteros*, which is to be a spiritual mentor to the congregation, both by example and actions. Therefore, 'globalised image of *Imago Christi*' is an apt expression. This is one of the key indicators that make the pastor worthy to be hired by the Master to advance the kingdom of God, which is to 'go global'. The allusion to the significance of the *Imago Dei* in the ministry of pastors emphasises the critical, decisive role of pastors in small and mega-churches to the context they are in. Their lives are to testify to the world the values of the kingdom; this is analogous to a new social movement that involves transforming people by the Spirit and it acts with the intention of shaking up the social practices and the culture of those outside. They are essentials for a world at economic, political and religious war. Because God is engaged in His creation, pastors need to check out their intrinsic disposition and be warned against 'leader's disease': pride, greed and the seduction of success, particularly in the secular sense. Under such expectations the following suggestions are offered.

- The pastor should not only desire to have a deep, authentic relationship with God, but also an authentic theological dialogue with God. This should be maintained through His living word daily in devotion and prayer; and by reflection evaluate his (pastor's own) character and his ministry strengths and weaknesses. This deep relationship cultivated in the pastor's life displaces arrogance on the pastor's part, as he is being led by the Spirit and this allows him to humbly participate in the ministry of God. (Galatians 5:16). This is the capacity of his love response to God's 'gift-love'.
- The pastor is motivated by the passion for Christ in his life, pathos. He lives for Christ, as modelled by Christ Himself, sinless, and by Paul, the redeemed sinner; singleness of purpose motivates the pastor to "gain Christ and be found in him" (NIV, Philippians 1:27). The pastor's aim is to "win the price for which God has called (him) heavenward in Christ Jesus" (Philippians 3:14).

- The pastor visualises the consummation of God and the global aspect of God's ministry, recognising and acknowledging that as it is Christ who is establishing His kingdom, all glory is to and for Him alone. Christ is the 'I AM'.
- In his understanding of this theology the pastor humbles himself to declare in his outward disposition that without Christ *in continua* he is incapable of bearing fruit of the Spirit or globalising the Gospel. The pastor, as such, will be a willing servant-leader, giving praises to God for the work He has done.
- The pastor, in acknowledging the power and mercy of God, has a healthy self-image in identification with his Creator that he is, after all, made in His image, a participant in the history of humanity. He has a clear sense of allegiance to the Lord.

The Pastor's Social Disposition

- The pastor appreciates that as a leader he influences the strategic direction and behaviour of the church: the moral, ethical, and spiritual character of each believer. Though not accountable directly for their chosen paths and decisions, indirectly he is accountable to the Master and responsible for their souls and their spiritual growth. He will take seriously his preaching, mentoring and continuous learning and will have in place a system of checks and balances for the correctness of his biblical hermeneutics open to the conviction of the Holy Spirit.
- He keeps his own house in order as a living testimony unto God. He can only mentor and lead others if he manages himself first in submission to the reign of God and by the power of the Spirit.
- A pastor identifies with God in inclusiveness of the congregation he leads so that he is conscious of the pronoun 'we'.
- A pastor leads and feeds God's sheep with patience, chiding in love.
- He recognises the importance of delegation in ministry, since Christ shares with him - and so too with others in the congregation - spiritual gifts for the building up of the church. Christian community is encouraged to wait upon the Lord, praying in Spirit and in truth to receive with joy. The special and dynamic works of the Spirit provide an indicator that God intervenes and is involved in human history and the pastor must not abuse his legitimacy (called out and set apart by God) to usurp God's glory as if he is the doer.

- The church is led to activities that enlarge the economy of God, which is the transformation of humanity by preaching reconciliation between God and mankind and human and human. Thus, he believes in intercession for believers and unbelievers alike.
- The pastor lives for the other and therefore is aware of the price to be paid for being one. Thus, he is mature in spirit and emotionally sound. He is a profitable servant to the Master, Jesus Christ the Lord and Saviour (Philemon 1:11).

These are the hallmarks of a pastor who lives in the fullness of life and for life as God's gift-love. His life is the parable of Jesus. A pastor regularly assesses the station in his spiritual journey and pursues this path instead of the secular, utilitarian forms. God must finally say to the pastor that he himself is definitive of his effective role: "Well done faithful servant!" (NIV Matthew 25: 21). The writer believes this is the holistic, spiritual context of effective pastoral ministry, assessed according to how the pastor images the *Imago*-glory, which is the One and Only Christ (1 Corinthians 3:1-3). Thus the vitality of life, *Zoe*, is characterised, which stands in origin from God for reason of the pastor being made in His image and likeness.

7.5 PROPOSAL FOR A CONCISE MODEL FOR PASTORAL EFFECTIVENESS

The writer believes that the **hallmarks of effective ministry** have the following characteristics:

- *Imago Dei* is a pastor's foundation to authenticating that he belongs to Christ (Romans 6:3; 1 Corinthians 12:13 etc); he is, in Christ, a new creation (2 Corinthians 5:17) and knows who and whose he is (Philippians 3).
- The power of his ministry is through the study of the Word, meditation, prayers and authentic worship, in order that the Holy Spirit shares the *Imago Christi* ministry in and through him.
- Being made in His Image humbles the pastor into obedience and submission to God's will.
- Made in His Image gives the pastor a true and real sense of self, of corporate identity; it provides the right motive for testifying to a right

philosophy of and for life, declaring to the church he leads, “ PATTERN YOURSELF after me, follow my example, as I imitate and follow Christ, the Messiah” (AMP, 1 Corinthians 11:1).

- Made in His Image is the fundamental basis of the stewardship of the pastor’s character, which is holiness and love.
- Made in the Image of God determines that pastor’s motive and his chief end is to glorify God.
- Made in the Image of God determines that a pastor’s message, through which the Christ-event is preached, holds implicit authenticity so that the hearers hear about and see the seriousness of sin.
- Being made in the Image of God, a pastor knows his God is and he has only a message declared in his Lord’s presence – Christ. Thus, he is aware of the dangers regarding how he makes the Gospel relevant to consumers (Romans 1:16; Mark 8:38).
- Made in His Image determines that a pastor will desire to be a learner committed to life-long learning (Word and word) and to developing personal cognitive-spiritual-affective maturity.
- A pastor made in the Image of God is clear that he is to globalise and be a globalised Image of God with an attitude that reflects the *Imago Christi*: “Your attitude should be the same as that of Jesus Christ” (Philippians 2:5f).
- Made in His image, the pastor lives out the vitality of the *zoe* God has gifted him (‘gift-love’ package). His ministry priority comes under what Jesus Christ preached often – the activity and economy of the kingdom of God (Luke 4:14-21; Mark 4:30-32) - and his attitude (habit) is in harmony with Matthew 5:3-12.

To God be the glory for what He has done (in us)!

The researcher suggests the model is useful in this context: pastoral ministry is most effective in a global society when rooted in the *Imago Dei*.

8.0 THESIS CONCLUSION

The research findings affirm that the CTA is not a hypothesis, but is a proven reality to be lived out and worked out by pastors in the power of the Holy Spirit. Pastors who are called and separated for His purpose will desire to meditate on His Word and word (obey in joy - His Great Commandment – Deuteronomy 6:5; Matthew 5:44; and Great Commission - Matthew 18:18-20; Mark 16:15), to pray earnestly that they minister with responsibility and accountability as stewards of His Creation mystery. In sum, created in the “image and likeness of God” (Genesis 1:26, 27) and led by the Spirit displace pastoral ‘leader’s disease’ (Chapter 6.4.5, 6) and allow pastors in His grace and by His grace to encourage the church in ministry, to be humble before God and before the rest of mankind. The pastoral aim is to present the church as a bride fit for Christ, the Bridegroom. Above all, Christ is the pastor’s all in all and more than that, the Christian hope. He is the soon and coming King! (Revelation 19:16.)

Some suggestions for further related research:

- *Imago Dei* as the paradigm for pastoral ministry in a postmodern context.
- Effective pastoral leadership in the Chinese context.
- The “secularisation” of pastoral leadership and the Scriptural answer to it.
- Mentoring in pastoral leadership as an effective global strategy.

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