

## **KM-01: Learner Guide**

# **Essentials and Characteristics of Intergenerationally Skilled Religious Practitioners**

**NQF Level 4, Credits 6**

## **1. COURSE DESCRIPTION**

The focus of the learning in this module is to build an understanding of the key concepts, theories, principles, and approaches that underpin the work of the skilled intergenerational religious practitioner.

## **2. COURSE OBJECTIVES**

- 2.1. Describe the purpose of ministry and relate it to the tasks and responsibilities of the intergenerational religious practitioner.
- 2.2. Distinguish the characteristics of spiritual, emotional, and social maturity, and indicate the role of spiritual disciplines in the development of spiritual maturity.
- 2.3. Given a range of typical ethical and accountability dilemmas encountered in ministry, identify the ethical principles to consider and discuss related harmful and unethical practices.
- 2.4. Define Christ-like leadership for a multi-generational community and world.
- 2.5. Define principles of inculturation, distinguishing between biblical and nonbiblical cultural practices.

## **3. COURSE OUTCOMES**

- 3.1. Formulate a conviction on the purpose of ministry and the tasks and responsibilities of the intergenerational religious practitioner.
- 3.2. Conceptualize spiritual growth as a holistic endeavor and the link between spirit, emotion and social maturity. Create a personal roadmap for spiritual growth, including various spiritual disciplines.
- 3.3. Determine an ethical code to guide decision-making in ministry.
- 3.4. Adopt the servant leadership model Christ demonstrated to serve and lead in a multi-generational community and world.
- 3.5. Distinguish between biblical and nonbiblical cultural practices as spiritual guide to an intergenerational faith community.

#### **4. Definitions**

*Intergenerational:* Emphasises relationships between age groups and encourages mixed-age activities. In our context, “intergenerational” is a biblical philosophy, respecting and taking into consideration that all age groups (including babies and children) are important to God and the Church.

*Holistic:* Taking into account the whole person; social, physical, mental, and spiritual.

*Ethics:* The moral principles governing a person or society’s behavior.

*Community:* Wikipedia defines a community as a social unit (a group of living things) with commonality such as norms, religion, values, customs, or identity. Communities may share a sense of place situated in a given geographical area (e.g., a country, village, town, or neighborhood) or virtual space through communication platforms.

*Edify:* To build up spiritually, to encourage in the faith.

*Disciple:* To mentor a believer from the time of conversion – to be water baptized and taught the foundations of the doctrines to become a dedicated follower of Christ.

#### **5. COURSE REQUIREMENTS (6 credits/60 hours)**

##### 5.1. Required Reading (1.5 credit/15 hours):

*Africa Study Bible* 2016. Oasis International Limited. Tyndale. ● *African Traditional Beliefs and the Bible* (p.331)

King, Terry 1997. *Ministry Functions*. Leadership Development Resources

King, Terry 1997. *The Transforming Power of Servant Leadership*, Leadership Development Resources.

Trull, Joe. E, and R. Robert Creech 2017. *Ethics for Christian Ministry, Moral Formation for Twenty First Century Leaders*. Grand Rapids, MI: Baker.

van der Merwe, Dirk 2016. *From Christianising Africa to Africanising Christianity: Some Hermeneutical Principles*. Stellenbosch Theological Journal 2016, Vol 2, No 2, 559–587  
<https://www.semanticscholar.org/paper/From-Christianising-Africa-to-AfricanisingSomeMerwe/ccafce09ace32c3104b7e1f60845545f315db701>

5.2. Assignments (4 credits/40 hours): 5 assignments are to be submitted online as per the student schedule for this module. 2 Discussion boards are included for online reflection and conversation. Together with the assignments, this makes up 80% of the total.

5.3. Final Summative Assessment (1 credit/10 hours): A 2-hour test, based on your textbook and Terry King guides concludes this module. The online exam will test the course outcomes specified. Preparation time is included in the credit weighting. The exam makes up 20 % of the total.

## 6. COURSE OUTLINE

The purpose of ministry will be explored in this module. Content will be related to the tasks and responsibilities of an intergenerational religious practitioner. Biblical teaching, showing the purpose of ministry will be discussed, focusing on the five-fold roles of Eph. 4:11-16.

Jesus' instructions to his disciples in Mark 16:11-18 and David's shepherding model in Psalm 23 will be emphasized. These ministry roles and responsibilities will be applied to the needs of an intergenerational faith-based community.

◆ Read from your textbook: *Ethics for Christian Ministry, Moral Formation for Twenty-First Century Leaders*, Chapter 1: "Walking with Integrity: A Profession or a Calling" (p.4-24).

### **6.1. Describe the purpose of ministry and relate it to the tasks and responsibilities of the intergenerational religious practitioner.**

In this section, we will investigate the biblical directives on the purpose of ministry, focusing on the five-fold roles of Eph. 4:11-16, Jesus' instructions to his disciples in Mark 16:11-18 and

David's shepherding model in Psalm 23. We will then apply these ministry roles and responsibilities to the needs of an intergenerational faith-based community.

### **6.1.1. The Calling of the Minister**

- ◆ Read from your textbook: *Ethics for Christian Ministry, Moral Formation for Twenty First Century Leaders*, Chapter 4: "Looking at the Church: Integrity in Your Ministry" (p.70-91).

The authors tell a story of a minister who failed to connect with their church - to enter authentically into the lives of the people and to get to know them. After reading that story, how do you react to this situation? Can we truly disciple people whom we are not doing life with? Have you experienced something like this in a church before?

The authors go into the topic of competence in ministry. The ministry is not a place for lazy people to hide. The work of ministry "comprises multiple tasks, roles, and expectations (p.72).

What are some of the tasks and roles you have taken on? Do you do this work with integrity? In other words, are you walking your talk with your people? Are you doing what you tell others to do?

- [Go to this website and listen to this short devotional by John Piper about the Purpose of Ministry.](#)

A prerequisite to ministry tasks and responsibilities is the minister's true sense to a calling of God upon their life. As the question of the purpose of ministry is tackled, let's begin with a look at the calling of the minister.

### **6.1.2. Jesus Tells of Ministry Purpose Mark 16:15-18**

“And then he told them, “Go into all the world and preach the Good News to everyone. Anyone who believes and is baptized will be saved. But anyone who refuses to believe will be condemned. These miraculous signs will accompany those who believe: They will cast out demons in my name, and they will speak in new languages. They will be

able to handle snakes with safety, and if they drink anything poisonous, it won't hurt them. They will be able to place their hands on the sick, and they will be healed.”

In Mark 16:15-18, Jesus instructs His disciples to do the following activities:

- Preach
- Baptize
- Cast out demons
- Speak in new tongues
- Heal the sick

### **Self-Reflection on Mark 6:15-18:**

1. Should all disciples today be equipped for these tasks of ministry? Young and old, mature believers and new converts? What do you think - explain why or why not.

2. Does your spiritual leader mentor his/her congregants to participate in any of the above tasks?

3. Have you had the opportunity to be involved in any or all of the above tasks?

4. Can young people be used by God to engage in the ministry Jesus commissioned his disciples too?

Link: Look at the article on this website for more insight: [The Purpose of Ministry](#)

### **Discussion 1: The minister's authentic calling (2%)**

How does the minister's authentic calling enable an authentic flow of ministry? Share your personal story of your calling into ministry. You may write this down or attach a voice recording.

### **6.1.2.1. The Shepherding Task of the Minister**

Peter, the Apostle, gave instruction to spiritual leaders, as under-shepherds of Christ. Thus, the shepherding model reveals how we can pastor after God's own heart. 1 Peter 5:1-4

“And now, a word to you who are elders in the churches. I, too, am an elder and a witness to the sufferings of Christ. And I, too, will share in his glory when he is revealed to the whole world. As a fellow elder, I appeal to you: Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God. Don't lord it over the people assigned to your care but lead them by your own good example. And when the Great Shepherd appears, you will receive a crown of never-ending glory and honour.”

The word "pastor" has a Latin word origin which meant shepherd. It is a term that is fully biblical and helps us to understand the role of the Pastor in leading their "flock" or congregation, or any other group they may lead, home church, small group, children's ministry, youth ministry, or anything else.

The tasks and responsibilities of ministry can be equated to shepherding as understood by Scripture. We understand shepherding tasks from the picture painted by David in Psalm 23, of God, the Good Shepherd. Psalm 23 states that the shepherd:

- Makes the sheep to lie down
- Leads the sheep to green pastures
- Leads the sheep to still waters
- Restores souls
- Leads to paths of righteousness
- Comforts the sheep
- Provides a feast
- Anoints

These same descriptions can be considered and used for the roles of a pastor. From the list above, we see provision, protection and guidance. Read Psalm 23, what other words are used that lead to imagery of the job of the shepherd? In some images of Jesus, we see him with a staff, or a crook and a rod. What is the purpose of those items for the sheep and the shepherd?

A staff would be used to nudge or push sheep who are wandering from the flock. The staff would be used to push them back in line. It could pull branches away, help grab a trapped animal or be used for other protective measures. The rod would be used in a defensive fashion to beat away a predator. These two implements, the rod, and staff, can be viewed as needed for another role of the shepherd, protector, and peacekeeper. A good shepherd provides care and discipline. They know their sheep and can call them by name. Imagine, all pastor's showing these characteristics as they lead their congregation. **Enjoy these songs:**

**“The Shepherd Song”** and **“Shepherd of My Soul”**: based on Psalm 23.

**Compare** the true **shepherding model** of ministry described **to improper practices** you have observed in leadership or those who call themselves pastors. See the example below, **and reflect on the pastoral leadership practices you have been exposed to.** Can you add to this list? Think of examples of harmful leadership, that do not demonstrate the servant-leadership we read of in the Bible. Then list the practices of the good shepherd, who is an under-shepherd of Christ.

<i>Shepherding as Christ</i>	<i>Improper Leadership Practices</i>
<ul style="list-style-type: none"> <li>• Leads the sheep to green pasture</li> </ul>	<ul style="list-style-type: none"> <li>• Exploits sheep for self-gain</li> </ul>

### 6.1.3. The Five-Fold Ministry

Read the Scripture below and think about what ministry is.

Ephesians 4:11-16

“Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God’s people



to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ. Then we will no longer be immature like children. We won't be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth. Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church. He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love."

The verses above give a summary of the purposes of ministry that characterize Religious Practitioners (pastors). These are:

- Perfecting of the Saints
- Edifying the body of Christ
- Maturing the saints to the unity of faith
- Imparting the knowledge of the Son of God
- Attaining the stature of the fullness of Christ
- Producing stable, unmovable believers
- Producing ministers who will speak the truth in love

**Dr. Ralph F Wilson summarises it as follows:**

- The purpose of pastors and leaders: to develop ministry
- The purpose of ministry: to develop maturity
- The purpose of maturity: to develop unity with Christ and His church

The scripture is clear about the Five-Fold Ministry and the purpose of the church. Ministers have different gifts and callings, none more important than the other, but each serving a specific purpose. It is not that unusual for some individuals in the church, even those who feel called to ministry, to now know about this.

- This [link](#) gives a good background on the Five-Fold ministry and offers a free ministry test that can help with understanding your gifting.
- Watch this teaching by Theo Heartsill
- [Watch this video teaching on "What is the Five-Fold Ministry" by Theo Heartsill.](#)
- **[Here is another called "5 fold Live: with Bill Johnson of Bethel Church "5-Fold live" with Bill Johnson of Bethel Church.](#)**

### **Intergenerational Equipping and Edifying and Discipling**

- To "**equip**" means to give the tools or things needed.
- To "**edify**" means to build up, instruct, or improve.
- To "**disciple**" means to strive to become like the person. For Christians, it means to become Christ-like.

When we follow the Ephesians 4 model, we realise that **every born-again believer is called to be equipped, edified, and disciplined** to grow spiritually (to reach maturity and unity). In Africa, children are often left out when “real church” is being done. Children are sent outside, or isolated to a place where they are out of sight and not disruptive to the adult service. Are these practices conducive to the discipling of **young people**?

Let’s sample some **child-inclusive passages** and observe **what the Bible says** about the spiritual capacity of a child:

- a. 2 Timothy 3:15-16**
- b. Matthew 18**
- c. 2 Kings 5:1-13**

Do you see any of these things happening in your church, especially considering the operation of the Five-Fold ministry?

Dr Wilson points out that one of the challenges leaders have in developing others for ministry is that modern churches possess “a strong clergy-laity distinction.” This means that

professionals are given the task of all the work of the ministry, while the congregations pay their salaries. Dr Wilson says that tells us that the five-fold ministry exists so that ministers can be “equippers and trainers, rather than the bottom-line ministers.” [Link to Dr Wilson's article.](#)

◆ **Listen to this podcast about equipping and edifying. It will give further explanation of this role for ministers.**

Apostle	Prophet	Evangelist	Shepherd	Teacher
Extends churches into neglected regions and communities	Strengthens new believers in their faith and obedience	Expands churches in a region and community by winning others	Leads churches in developing their ministries and in training workers	Matures churches in their faith, hope, love, obedience and outreach.
Requires vision, mission, courage and endurance	Requires insight, revelation and compassion	Requires passion, power and confidence	Requires purpose, goals, skills and knowledge	Requires clarity, knowledge, and conviction
Skills include team formation, evangelism, church planting and leader formation	Skills include prayer, hearing from God, Bible knowledge and persuasion	Skills include tactics, miracles, story-telling, persuasion and baptism	Skills include group dynamics, organization, exhortation and counselling	Skills include analysis, teaching, problem solving, and biblical application
Initiates outreach, spiritual warfare, mobilizes and empowers workers, plans all phases	Speaks to strength, comfort and edify new believers to remain faithful to Christ and one to another	Initiates continual effort to penetrate homes, baptize the repentant and launch new churches	Identifies members’ gifts and plans ministry around them, in generational chains	Steps in wherever invited to discern needs, propose solutions, teach doctrine and defend the faith
Goal = new disciples, churches, leaders and apostles	Goal = hear from God, make faithful disciples, warn of coming dangers	Goal = believers continually making new believers and disciples	Goal = raising up new leaders for new ministries and new churches	Goal = sound faith, consistent obedience to Christ
Sins by showing favouritism, exploiting for gain, disallowing new workers	Sins by condemning the immature or by repeating old ideas	Sins by reporting false gains, fake miracles, or seeking financial advantage	Sins by stealing sheep, disallowing new leaders or seeking undue authority	Sins by pedantry, neglect of Scripture, or criticizing the other four gifts

**Assignment 1: Purpose of Ministry (10%)**

Review we have covered regarding the minister's calling, the shepherding tasks of ministry, and the five-fold ministry.

Describe the purpose of ministry and relate it to the tasks and responsibilities of ministry. Write a 300-word essay. Use the text box.

Remember to reference any sources you have used.

### 6.1.3.1. Intergenerational Equipping and Edifying and Discipling

#### Intergenerational Model

Intergenerational ministry is a model of Christian ministry, which emphasizes relationships between age groups and encourages mixed-age activities.

This model contrasts with traditional models where the church is grouped according to age, gender or circumstances, such as broken marriages, youth activities, interest groups, etc. The intergenerational model is one we encourage, but we do not say that is the only model that works well in a church. Church members across ages should be encouraged to spend time together, learn from each other and minister to each other.

Here are some examples of intergenerational activities within the church:



- A worship extravaganza, prayer sessions, Bible studies, family fun days, family services and other family-orientated activities can bring together different age groups, if well planned.
- Young people can be involved in home-based care visits to support the elderly, praying with the sick and ministering to the needs of their community.
- Organised games between the young and the old can also help to bridge the gap between generations.
- Family service projects can facilitate the ministry of families to their local communities (i.e. soup kitchen, life skills training workshops, Christmas box drives, assisting at an orphanage).

As you learn about intergenerational ministry in this course, think about these things.

- Have spiritual leaders in your church or Christian community designed programmes to strengthen the family unit and have an impact on church families?
- Are there intentional training programmes to equip all church members with an intergenerational focus for participation in the ministry of the church?

As you learn about intergenerational ministry, we hope you will gain knowledge, skills and intention to build these kinds of ministries in your church.

**Assignment 2: The Tasks of Equipping, Edifying, and Discipling Children, Youth, and Adults (15% total)**

This will be a 4-page assignment; with 3 pages of lists and the 4<sup>th</sup> page as an essay demonstrating your best ideas from pages 1 to 3.

- *Equipping means to give tools or items needed to do a job.*
- *Edifying means to build up, make stronger, and able to succeed.*
- *Discipling means to make into a follower or disciple of Christ.*

**Page 1:** Make a list of 3 columns, with the following headers: Equipping Children, Equipping Youth, Equipping Adults. In each column, state activities you could use to this end.

**Page 2:** Do the same for edifying: Edifying Children, Edifying Youth, Edifying Adults.

**Page 3:** Do the same for discipling: Discipling children, Discipling Youth, Discipling Adults. Conclude with a fourth page, in which you can integrate activities for a multi-generational approach to equipping, edifying, and discipling. Show where activities can be inclusive of the entire faith community.

**Page 4:** Intergenerational equipping, edifying, and discipling strategies (activities that would work with a multigenerational group - all ages together at the same time.) Present this page in essay, not list form.

Write a paragraph conclusion under your last page to defend the activities you have chosen as appropriate or relevant for a multi-generational and intergenerational group.

## **6.2. Spiritual Maturity**

### **6.2.1 The Profile of a Healthy Minister**

Read: *Ethics for Christian Ministry, Moral Formation for the Twenty First Century Leaders*, under "The Means to Integrity in Ministry" (p. 55-69).

Read about what leads to integrity as the authors discuss these topics:

- The pastor's life with God
- The pastor's physical health
- The pastor's emotional health
- The pastor's family
- The pastor's finances
- The pastor's support system
- The pastor's accountability
- The pastor's personal renewal

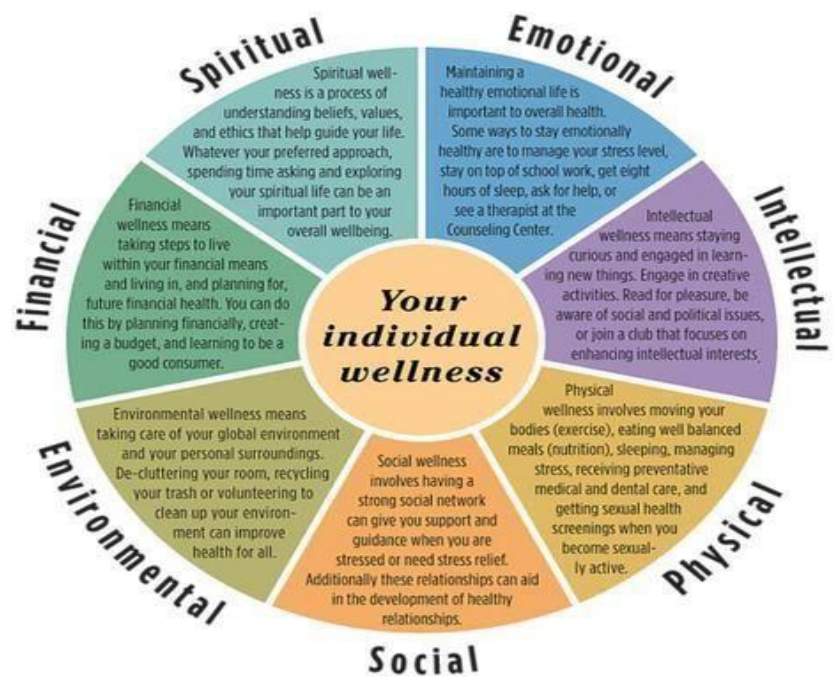
The spiritual leader must take care of his or her inner and outer being, in order to ensure longevity and health. Several leaders, who have fallen from the faith or fallen into sin, have testified that they were so busy taking care of others, that they neglected self-care.

Here are some observations of the decline that can occur in the holistic health of those in ministry: Often, when it comes to nurturing their own spiritual growth, ministers do not lead consistent devotional lives, opening their Bibles only for message preparation. Physically, exercise and proper diet are neglected, when ministers believe they are too busy to eat correctly or develop good exercise habits. Quality and quantity time with their own families is neglected,



leaving spouses and children wounded. A build-up of disappointment occurs when leaders are let down by the people whom they serve, as people make mistakes, move on, or experience misunderstandings. These cause emotional and social hang-ups.

It is therefore critical that the spiritual leader take care of their spiritual nurture, families, social life, and emotional well-being. It is also important that they develop careful, mentor relationships that nurture and uphold accountability for right behaviour.



### 6.2.2. Spiritual Disciplines and Obeying God’s Commands

The purpose of spiritual discipline is the development of our inner being into that which has been transformed by Christ at salvation. This means that anyone who belongs to Christ has become a new person. The old life is gone, a new life has begun. (2 Corinthians 5:17) It is a way to develop your living before God; it is Jesus in your everyday life.

Through spiritual disciplines, we are enabled to obey God’s command to “Work hard to show the results of your salvation, obeying God with deep reverence and fear” (Philippians 2:12-13 NLT). There are a number of popular programs and books out today on spiritual disciplines, but the best method remains hearing the Word of God and breathing prayer.

Spiritual disciplines are to be developed by all, in both adults and children.

[Watch: “Conformed to His image. What are Spiritual Disciplines?”](#)

Assignment 3: Spiritual disciplines that develop spiritual maturity -1 Timothy 3:2-13 (10%)

**Study the following passage (1 Tim.3:2-13)** and note how each of the 24 directives shapes the profile of a healthy religious practitioner.

A. Write a 300-word essay to distinguish the characteristics of spiritual, emotional and social maturity and indicate the role of spiritual disciplines in the development of spiritual maturity.

B. **Copy and paste the Scripture into the text box.** Next to each line/directive, state whether the directive shows **spiritual health, emotional health, family health, or social health, or a combination or any of these. This is an exercise to help you deeply reflect on the disciplines that help develop spiritual maturity.** EXAMPLE: Must be willing to wash dishes. **(Family health)**

### 6.3 Leadership and Enculturation

**“In Christianity, inculturation is the adaptation of the way Church teachings are presented to other, mostly non-Christian, cultures and, in turn, the influence of those cultures on the evolution of these teachings.”**

This term, “inculturation”, is generally used by Catholics, the World Council of Churches and some Protestants. Other Protestants prefer to use the term "contextual theology". [Link to more information on inculturation.](#)

On the one hand, culture is to be **valued and respected**, recognising that the universality of Christianity does not necessitate conversion to Western or colonial ways in order to be saved.



## Distribution of Christian Population by Region



Pew Research Center's Forum on Religion & Public Life • *Global Christianity*, December 2011

This view erases the cultural identity of the person coming into the faith. On the other hand, cultures emerge from fallen man and must be screened for ungodly practices, that are harmful both to constituents and the Gospel. Contextual theology will impact how you interpret and apply the Bible (your hermeneutics).

[Read this blog: "Christ and Culture" – An Overview of a Christian Classic](#)

- ◆ **Discussion 2: Discipling a new convert from a rich religious or cultural heritage (10%)** New converts are **discipled** to follow biblical ways of living. When a new convert has a cultural, religious or lifestyle past that is steeped in practices contrary to the Bible, the new convert needs teaching to follow Christ. How would you respect the person's cultural background while you lead a person who was previously a follower of say, Islam or African traditional religions, to the Lord? Or imagine a person who is converted out of a life of sexual promiscuity or who is homosexual? These alternative lifestyles have become more acceptable to modern cultures due to exposure from the entertainment industry. Respond here with examples you have heard or seen or ideas that you have to help new converts follow Christ. Which

spiritual disciplines would benefit the new convert? For more insight, watch some of these video interviews of converts from other religions/alternative lifestyles:

Muslim convert

Why I left African spirituality

Fulani Christian: Preaching Christ in

Africa A gay man's powerful redemptive story

ex Jehovah's Witness testimony

### **6.3.1 Principles for Identifying and Eliminating Harmful Teaching, Rituals, and Other Practices Contrary to the Bible**

The Bible is the final authority when decisions around culture are addressed. Where cultural practices or norms oppose Christian values, or cause harm to persons, these cannot be accepted, for persons are to be valued as image bearers of God. Equally, where cultural expressions are not opposed to Scriptural norms, those expressions should be honoured, even celebrated, as God himself is the Creator of all people groups.

#### **Revelation 7:9-11**

“After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb. They were clothed in white robes and held palm branches in their hands. And they were shouting with a great roar, “Salvation comes from our God who sits on the throne and from the Lamb!” And all the angels were standing around the throne and around the elders and the four living beings. And they fell before the throne with their faces to the ground and worshiped God.”



Does Christianity influence your culture, eliminating harmful practices, or does your culture have a stronger influence on your faith community, causing either syncretism (combining of Christianity with other religions) or secularism (bringing worldly values into the church)?

**Have you thought about this before? It is important to do so in light of the Scripture.**

**We must also be mindful of the Scripture that calls for the protection of the vulnerable.**

Cultural practices harmful to children, orphans, women and foreigners, and people do not like us are NOT to be tolerated. Rather, the faith community must speak out against human atrocities. As Christians, we MUST be change agents, a people who call for social justice and transformation to what is truly scriptural.

Here are some examples of **harmful** cultural practices:

1. Female genital mutilation
2. Child marriage
3. Child labour
4. Child trafficking
5. Breast ironing in Chad, Benin and Guinea Bissau.
6. Debt-bondage of Zimbabwe
7. Wife Inheritance and many others that happen across our continent and the globe

Read the article, “*African Traditional Beliefs and the Bible*” from the **African Study Bible p.331**. Can you list harmful and helpful cultural practices and defend your beliefs from Scripture? Here is an example:

<b>Harmful Cultural Teaching or Practices</b>	<b>Healthy Cultural Teaching or Practices</b>	Scriptural Teaching Needed to <b>Counter</b> Unhealthy Practices	Scriptural Teaching Needed to <b>Support</b> Healthy Practice
Prayers to ancestors	Respecting elders	1 Tim 2:5 “For there is one God and one mediator between God and mankind, the man Christ Jesus.”	Lev 19:26-32 " Rise in the presence of the aged, show respect for the elderly and revere your God. I am the LORD".

#### 6.4. Ethical Principles

In this section, you will consider a range of typical ethical and accountability dilemmas encountered in ministry identify the ethical principles to apply and discuss related harmful and

unethical practices. The authors title this Chapter looking in the Mirror - Integrity in Your Personal Life.

### 6.4.1 Ethical Conduct in Ministry

We look into the challenges of integrity in ministry. The authors state, "Although this calling is shared by all believers, another kind of calling belongs to those who serve the church as its pastors..." Don't be put off by the title of pastor. Anyone who serves as a Christian leader, whether as the pastor or in another role, is leading the church. We lead best by example.

An important aspect covered in this Chapter is that pastors (leaders) are human too. Do you ever feel under additional pressure to perform as a leader? We lead best when we allow others to see our human side. Self-awareness is part of the journey as we learn to build our moral immune systems as leaders and as helpers.

Refer to the textbook, *Ethics for Christian Ministry, Moral Formation for Twenty First Century Leaders*: "The question of ethics in ministry" (p.48-55) and: "The pastor's accountability" (p.60-65).



Realise that there are charlatans (imposters/fakes) who enter into ministry as a means to abuse people, or acquire money or power for themselves (p.52). The authors encourage, "The existence of counterfeit bills does not mean we stop accepting all currency."

Most people don't enter into ministry expecting to fail morally or damage their reputations, their families, their ministries, etc., yet failure happens. Therefore, we need to practice watching ourselves. On p.52, the authors explain Paul's heeding to keep watch over our lives (Gal. 6:1).

We pray that you will enjoy a Christian walk that is ever-growing and maturing in the Lord.

## 6.4.2. Ethical Conduct and Manners in Ministry

Men and women in ministry are expected to hold to the highest standards of this high and noble calling. Unfortunately, we do hear of the failings of leaders in small and large ministries. An important focus of this program is ethics and guiding you to a deeper understanding of that in your life as a person.

- ◆ Terry King in his study-guide, *Ministry Functions* (1988: 42-44) discusses ministerial ethics with special attention to: *a. The Sheep; b. Travelling Ministries; c. New Pastors and d. Former Pastors.*: [ministry-functions.pdf](#)

Proper ministerial manners are related to ethics and an important reflection on our work and on the Lord Jesus whom we serve.

### a. Concerning the sheep

#### **Commitment to your flock:**

- Sunday belongs to your church. Always be hesitant to take ministry in another church on Sunday.

When believers wish to transfer to your church:

- Always ask why? Is there a problem? What is the problem? (the real problem!)
- Ask permission from the person to speak with the pastor from the former church unless there is a letter of referral.
- Always respect the discipline of another church or group. If you do not respect theirs, they will not respect yours.
- Beware of goats and wolves in sheep's clothing.

Matthew 25:32 “All the nations will be gathered in his presence, and he will separate the people as a shepherd separates the sheep from the goats.”

Matthew 7:15 “Beware of false prophets who come disguised as harmless sheep but are really vicious wolves.”

### **When preaching:**

- Never use preaching to make a point in an argument you are having with a member or leaders of the church.
- Never use preaching to make a point to a single person or group in the church.
- Always ask permission before using an illustration from someone else's life, even if you do not use their name.

### **b. For travelling ministries**

- The pastor is the leader of the church where you are ministering. Always remember to give him proper respect and allow him to make final decisions.
- When you honour the pastor's ministry, you will eventually bring respect to your own.
- The guest preacher should be careful about entering into counselling or visiting with church members.
- The pastor of a host church should feel responsible for the needs of a visiting minister whom he has invited. The workman is worthy of his hire.
- The travelling minister should not look upon support staff as personal servants but give equal opportunity for advancement in ministry.
- Beware of pride! A travelling ministry often is reaping the seed that has been sown carefully by others. Do not take credit for results, give the glory to God!

### **c. When you are a new pastor**

- Be patient with existing leadership. If you move too fast to make changes, you can lose the entire congregation. Beware of giving quick criticism.
- Be patient with criticisms and challenges to your ministry. If you sow, you will reap.

- It takes time to earn respect.
- Avoid comparisons with the former pastor.
- Usually it takes at least two years to begin to see lasting fruit from your ministry in a new place.

#### d. When you are the former pastor

- When is it time to leave a church, to resign?
- When you leave a pastorate, leave! Beware of attempting to maintain some kind of control from a distance. This is particularly difficult when you are the founder of the assembly or you have been the pastor for a long time.
- Beware of being caught up in disputes that occur after you leave. It is not your business to take sides.
- Do not feel it is your right to remove property from the church building, or parts of the church building when you leave. The house of God belongs to God and his people.

#### 6.4.3. Lead with Accountability in Ministry

God has intended for each member of the body of Christ to have mutual accountability, to protect each from pride, falling into sin, or deception. A leader without accountability is a god unto himself.



In the age of the Apostles, **Paul confronted Peter for showing bias** to the Gentile believers. This example showcases the principle of accountability even at the highest levels of leadership in the church. Check the account in Galatians 2:11-21:



“But when Peter came to Antioch, I had to oppose him to his face, for what he did was very wrong. When he first arrived, he ate with the Gentile believers, who were not circumcised. But afterward, when some friends of James came, Peter wouldn’t eat with the Gentiles anymore. He was afraid of criticism from these people who insisted on the necessity of circumcision. As a result, other Jewish believers followed Peter’s hypocrisy, and even Barnabas was led astray by their hypocrisy. When I saw that they were not following the truth of the gospel message, I said to Peter in front of all the others, “Since you, a Jew by birth, have discarded the Jewish laws and are living like a Gentile, why are you now trying to make these Gentiles follow the Jewish traditions? You and I are Jews by birth, not ‘sinners’ like the Gentiles. Yet we know that a person is made right with God by faith in Jesus Christ, not by obeying the law. And we have believed in Christ Jesus so that we might be made right with God because of our faith in Christ, not because we have obeyed the law. For no one will ever be made right with God by obeying the law. But suppose we seek to be made right with God through faith in, Christ and then we are found guilty because we have abandoned the law. Would that mean Christ has led us into sin? Absolutely not! Rather, I am a sinner if I rebuild the old system of law I already tore down. For when I tried to keep the law, it condemned me. So I died to the law—I stopped trying to meet all its requirements—so that I might live for God. My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave himself for me. I do not treat the grace of God as meaningless. For if keeping the law could make us right with God, then there was no need for Christ to die.” *We must correct each other in love.*

Reflect: Can your brother or sister in Christ correct you in love? Are you deeply committed to walking in truth and in humility? Christ will shape you into the kind of servant leader that will transform communities.

#### **6.4.4. Importance of a Code of Ethics**

“Few things harm a congregation or ministry more than the profound moral failure of a trusted leader.” (Trull and Creech, 2017) Here are some examples of moral failure:

- Using your position of power to sexually harass children and members of your congregation.

- Lying and cheating.
- Borrowing money from congregants.
- Failing to keep time and promises.
- Hot temper and so many others.

As a ministry professional, we want you to be aware of the importance of ethical behaviour and understand why ministers must be held accountable to a written code, or standard for living.



Find samples of ministerial codes of ethics in your textbook, *Ethics for Christian Ministry, Moral Formation for Twenty First Century Leaders*, p.199-222.

Each minister should develop their own code of ethics, covering the following:

- Personal standards
- Responsibility to my family
- Congregational code
- Relations with the profession
- Relationship with fellow ministers
- Relationship and responsibility to the community
- Relationship and responsibility to your denomination

- Relationship and responsibility to the church universal, all Christians.

In Knowledge Module 4, you will explore these ideas further and develop a code of ethics for your behaviour as you complete your work and practical modules.

\* **Refer to this [LINK](#) to view a website on the pastoral code of conduct that you will use in Assignment 4.** Peruse it and discuss the **code of conduct** with another ministry leader before you complete Assignment 4. Discuss some of the examples of good, versus harmful behaviours in ministry, that would either build or harm the church and the community.

Assignment 4 will take 5 of these codes for you to give either a helpful or harmful example.



## 6.5. Christ-like Leadership

### 6.5.1 Servant Leadership

In this section, we will describe the characteristics of servant leadership ([link to info](#)), as modelled by Christ. This leadership model is biblical. The modern term was coined by Robert Greenleaf. The ability to provide vision and enhance hope are key elements of Christ-like leadership. Jesus engaged with the world, bringing about a new perspective – a God’s perspective. Let’s explore how Jesus brought hope and changed perspectives.



“The servant-leader is servant first. It begins with a natural feeling that one wants to serve ... as opposed to wanting power, influence, fame or wealth.”  
— Robert K. Greenleaf

Please read up some more on servant leadership. This article by INDEED covers **10 principles of servant leadership and HOW TO become a servant leader: [LINK](#)**

Consider Christ’s statements that equate greatness and servanthood. He taught that leaders were to serve others, not to be served by them.

*Matthew 20: 26-28*

“But among you, it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first among you must become your slave. For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.”

The world’s concept is that those who lead are in some way greater than the people whom they lead. They gain status because they exercise power over others to achieve their goals. This mindset leads to rewards, benefits, and preferential treatment. This is not Christ-like leadership. Christ related to young and old, poor and rich, popular and unpopular.

Jesus’ leadership style is diametrically opposed to that of the world. He declared that in His Kingdom, greatness belongs to the servant and that distinction grows from child-like humility.

*Matthew 18:1-5*

“About that time the disciples came to Jesus and asked, “Who is greatest in the Kingdom of Heaven?” Jesus called a little child to him and put the child among them.

Then he said, “I tell you the truth, unless you turn from your sins and become like little children, you will never get into the Kingdom of Heaven. So anyone who becomes as humble as this little child is the greatest in the Kingdom of Heaven. And anyone who welcomes a little child like this on my behalf is welcoming me.”

### **6.5.2. Lives Christ Changed with His Visionary Declarations**

The following Scriptures take us into stories of lives Christ changed with His visionary declarations:

- Matthew 16:18: “Now I say to you that you are Peter (which means ‘rock’), and upon this rock I will build my church, and all the powers of hell will not conquer it.”
- Luke 4:43: “But he replied, “I must preach the Good News of the Kingdom of God in other towns, too, because that is why I was sent.””
- John 10:10-12: “The thief’s purpose is to steal and kill and destroy. My purpose is to give them a rich and satisfying life. “I am the good shepherd. The good shepherd sacrifices his life for the sheep. A hired hand will run when he sees a wolf coming. He will abandon the sheep because they don’t belong to him and he isn’t their shepherd. And so the wolf attacks them and scatters the flock.”

The scriptures above are a demonstration of how Christ was casting vision to the disciples, enhancing their hope and building a legacy. The young and old are well integrated in Christ’s ministry. Jesus himself is an example of a youth who had ministry capacity. We can follow this example to provide vision and hope to the younger generation. Jesus was twelve years old in this account (Luke 2:40-49):

“There the child grew up healthy and strong. He was filled with wisdom, and God’s favour was on him. Every year Jesus’ parents went to Jerusalem for the Passover festival. When Jesus was twelve years old, they attended the festival as usual. After the celebration was over, they started home to Nazareth, but Jesus stayed behind in Jerusalem. His parents didn’t miss him at first, because they assumed he was among the other travellers. But when he didn’t show up that evening, they started looking for him among their relatives and friends. When they couldn’t find him, they went back to Jerusalem to search for him there. Three days later, they finally discovered him in the

Temple, sitting among the religious teachers, listening to them and asking questions. All who heard him were amazed at his understanding and his answers. His parents didn't know what to think. "Son," his mother said to him, "Why have you done this to us? Your father and I have been frantic, searching for you everywhere."

"But why did you need to search?" he asked. "Didn't you know that I must be in my Father's house?"

Are the leadership models around you reflecting the Christ-like model of servant leadership?

What are some of the things you see that reflect a true model of leadership?

How will you model the leadership style of Jesus to relate to and reach an inter-generational audience?

### **Ten Commandments of Christ-Like Leadership (Characteristics of Servant Leadership)**

Here is a clever take on Christ-like leadership: Keith Kents, "Paradoxical Commandments"

[LINK](#) Read the following and think about this analysis.

#### **Assignment 5: Servant Leadership Self-Inventory Test (10%)**

Take the "Servant Leadership Self-Inventory Test" (Found in King, *The Transforming Power of Servant Leadership*, p.21-22) and read King's study-guide p.22-39.

[See the link to King's book](#)

After taking the inventory, write about your results and what you learned about yourself. Include information from your readings on servant leadership, such as the principles of servant leadership, and how to become a servant leader.

**Your submission can be 500-800 words in length, 1.5 spacing. Include a reference list for the information you use in your essay. Attach via a Word doc. Remember the correct format. Go to your Orientation Module Demo Assignment 2 for an example of how to format your essay.**

### 6.5.3 Problem Solving Principles in Leadership

Leaders of faith-based communities are looked to for guidance and solutions. Problem solving becomes a role the leader takes on. The mature leader will bathe their ministry in prayer, to operate from a foundation of godly wisdom and Holy Spirit empowerment.

Several scriptures talk about the importance of operating in God's wisdom. We shall take a closer look at the leadership lessons to be learned from James:

- “If you need wisdom, ask our generous God, and he will give it to you. He will not rebuke you for asking.” (James 1:5)
- “But the wisdom from above is first pure. It is also peace-loving, gentle at all times, and willing to yield to others. It is full of mercy and the fruit of good deeds. It shows no favouritism and is always sincere”. (James 3:17)

Problem-solving that is based on the outflow of wisdom is peace-loving, considerate, submissive, merciful, impartial, and sincere. The leader who is faced with mediation between 2 or more parties can be an instrument of reconciliation, acting in fairness to each side of the story. We will consider two problematic ministry scenarios Jesus faced, and how He brought about the solution. Let's look at the logical steps he applied to each situation, how he analysed the need, how he depended on the Father's wisdom, and how leadership was displayed in the problem solved.

#### **Case Study A:**

After having spent much time with the multitudes, there arose a hunger challenge, which Jesus addressed in his unique way through the multiplication miracle. (Matthew 14:13- 21).

**Analysis:** The crowd needed to be organised for a mass miracle and feeding!

**Wisdom:** Jesus committed the situation to the Father in prayer and used his disciples to sit and cater to the multitudes.

**Outcome:** There were leftovers and the crowd needed to experience the magnitude of the miracle. After serving everyone, Jesus instructed for the mess to be cleared and leftovers to be gathered. John 6:1-14.

**Problem solved:** Jesus took the lead in addressing hunger. He did not close a blind eye. As a spiritual leader, he looked to the Father for a miracle. He modelled faith and inspired faith in others.

**Leadership displayed:** Jesus was able to delegate clear responsibilities, set up organised systems and execute these. Hungry people would have caused a stampede to get out to what they may have perceived as limited amounts of food. Jesus had the foresight to make the serving of the food safe and ensured no one was left out.

### **Case Study B:**

Jesus' solution to the problem of the woman caught in the act of adultery was a great lesson on how to solve complex matters. (John 8:3-11)

**Analysis:** An angry crowd of self-righteous persecutors were about to stone a woman.

**Wisdom:** God knew the hearts of the crowd, and that none were righteous or justified in their judgement of the woman. Jesus knew that God's love covers over a multitude of sin, showing mercy and impartiality (refer back to James 3:7).

**Problem solved:** Jesus addressed the root issue of the opposition, by applying the same standards to the accusers, which they were applying to the woman.

**Leadership displayed:** Jesus stood up for the weak and vulnerable, showing conviction, courage, and mercy. This act brought conviction upon the persecutors. Jesus was a champion for the vulnerable, and a voice of reason, bringing peace to the violent situation.



## **6.6 Revision of KM-01**

Module Outcomes- Look through these to see what this Module was designed to help you do. Next, go through the sample questions to prepare for the test.

### **You should be able to:**

1. Formulate a stance on the purpose of ministry and the tasks and responsibilities of an intergenerational religious practitioner.
2. Understand spiritual growth as a holistic endeavour and the link between spirit, emotion, and social maturity, enabling you to create a personal plan for spiritual growth, including various spiritual disciplines.
3. Determine an ethical code to guide decision-making in ministry.
4. Adopt the servant leadership model Christ demonstrated to serve and lead in a multigenerational community and world.
5. Distinguish between biblical and non-biblical cultural practices as you lead an intergenerational faith community.

### **SAMPLE QUESTIONS: Respond with short answers.**

- a) What is the purpose of ministry (2 or 3 sentences) and why is the calling important (2 or 3 sentences)
- b) Use scriptures to describe the tasks of ministry, i.e., equipping, shepherding (You may use your Bible)
- c) Describe how spiritual maturity relates to a ministers
  - life with God
  - physical health - finances
  - support system

(TIP: Refer back to your Trull and Creech reading, p.56-69.)

- d) Examples of holistic health indicators:

- i.e. Can you give 2 examples of social health; can you give 2 examples of physical health?

e) Give an example of inculturation (*Tip: Look up the definition and go back to your exercise on harmful and helpful cultural practices*)

f) Give a list of biblical attributes that an effective ministry leader should be developing in his/her life. (*By biblical, the test is asking that you validate the characteristics that you point out, with Scripture. You may use your Bible*)

## **7. BIBLIOGRAPHY**

King, Terry 1997. *Ministry Functions: Leadership Development Resources*.

King, Terry 1997. *The Transforming Power of Servant Leadership: Leadership Development Resources*

Trull, Joe. E, and R. Robert Creech 2017. *Ethics for Christian Ministry, Moral Formation for Twenty-First Century Leaders*. Grand Rapids, MI: Baker.

van der Merwe, Dirk (2016) *From Christianising Africa to Africanising Christianity: Some Hermeneutical Principles*. Stellenbosch Theological Journal 2016, Vol 2, No 2, 559–587 (PDF is in your student resource file)