

Leadership Principles Applied To Pastoral Ministry and Church Extension

New Creation Leadership Applied To Biblical Funding Structures in Ministry

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Introduction

This paper will focus on the application of biblical and especially New Testament leadership principles to pastoral ministry and church extension. It will help me to develop a paradigm I have been working on called the New Creation Paradigm of ministry which was recently published in the August 2006 edition of Lausanne World Pulse (Edmiston:2006). Since then I have further taken this paradigm and applied it to Christian leadership and particularly to the problem of ministry funding which has become a critical issue for pastoral ministry and church extension particularly among churches in the non-Western context. The seven biblical ministry funding structures are examined and recommendations made for their application to Christian ministry today. Then some further comments are made about how this all integrates into the New Creation paradigm. I believe that pastoral ministry and church extension will be greatly served once we get the funding issues right and move away from some of the current methods (which are sometimes based on a commercial mentality) and into a more biblical and community based approach. This is particularly urgent in churches established in the developing world that simply cannot function on Western models of funding.

The New Creation Paradigm

Christian work frequently involves the determined pursuit of a godly vision or some compelling understanding of “what God wants us to do” for His name. This guiding vision or theological understanding then governs the rest of the activities of the church. So it is of paramount importance that we get the vision right. Unfortunately this is not always the case and sometimes some very theologically inadequate metaphors (e.g. metaphors dependent on over-realized eschatology, or the prosperity gospel, or soulless corporate success metaphors) take center stage. Therefore I would like to suggest the metaphor of the New Creation as a guiding vision for Christian work.

In the New Creation metaphor the Christian worker is taking the old creation, the old fallen order of things and transforming it into the new creation and into the heavenly order of things. By the power of the message of the gospel God creates persons who are new creations in Christ, and forms them into a unified cross-cultural community that Paul calls a “new humanity” (Ephesians 2:12-22), who then live

under a New Covenant, and eventually inherit a new heavens and a new earth. The Christian worker is simply a co-worker with God in His New Creation.

The glorious New Covenant is different from the Old Covenant that is “passing away” with its priestly hierarchy, temple-building programs, and ecclesiastical grandeur. The New Covenant is a community-building, mustard-seed covenant of forgiveness, love and hope in which the temples are people and where God dwells in the midst of them during their gatherings for prayer and worship and mutual edification. In the New Covenant people are taught by God and have the law written on their hearts as new beings and transformed creations who are connected to God in the depths of their spirituality (Hebrews 8:8-13). Thus New Covenant ministry seeks to do an interior work rather than an exterior work. It produces spiritual fruit such as reconciliation, community, love and joy rather than the mere completion of institutional programs and agendas.

This metaphor is about a major transformation in personhood and in community under a new set of values and ethics. Central to this is the cross and the notion of dying to self. The personal ego must die. In this new creation, people are humble, meek, and lowly servants of those who they minister to. There is no domination, no “lording it over” and no ecclesiastical imperialism. The Christian worker, like Paul, is someone who is crucified to the world (Galatians 5:24, 6:14), who leaves its values behind, and who does not exalt themselves over others or seek personal glory.

The Christian worker thus becomes a humble, redemptive servant of those made new in Christ. He or she becomes someone who offers both death and life. Death to the ego, death to the world and to self, death to the “kosmos” and its powers. But to those who are seeking salvation, the Christian worker is the fragrance of new life (2 Corinthians 2:14-16).

The New Creation metaphor also applies to the spiritual depth and quality of those that we send to the field. In Matthew Jesus speaks of those who tried to make converts without being new creations themselves: *Matthew 23:15 HCSB "Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one proselyte, and when he becomes one, you make him twice as fit for hell as you are!"* Thus evangelistic efforts can have negative spiritual consequences if the church planter

(who travels over land and sea) is not redeemed and simply inculcates the convert into an inadequate and grace-less spiritual paradigm.

One of the key tests for authentic Christian worker work lies in the concept of the cross, of “death to self” and in the renunciation of the sense of personal significance. For the pursuit of personal significance through religious activity is what causes the ruin of much Christian work. Jesus was meek, humble and lowly of heart (Matthew 11:29) and Paul was content to be as “the scum of the earth, and the offscouring of all things” (1 Corinthians 4:13). This is a huge challenge to the “old nature” - and it must die in the process. Christian workers need to ask themselves - is humility a possibility - or is Christian work about changing the world and achieving some glorious personal destiny? Is their personal ego still in the driving seat?

If the ego has been crucified then boastful measures of pastoral worth (such as size of ministry, glamor, status, budget, “being cool”, expensive facilities etc) will have no attraction and will not be employed. The pastor will instead focus on truly spiritual measures such as those mentioned by Paul in Ephesians 4 – maturity, stability, Christ-likeness, wisdom, knowledge, abiding in the truth and so on.

New life where it exists, will be manifest in sincerity and truth, and in love - shown in meekness, humility, lowliness and graciousness in a life full of faith and hope. As we adopt the New Creation metaphor we will become sensitized to the need to die to self - and to give birth to communities full of new life, godly hope and love. The New Creation metaphor focuses us on issues of spirituality, on the inner dynamics of the Christian life and on the quality of discipleship and church life. This will bring great health to the Church and save us from destructive, egotistic patterns of behavior and organization.

In 1 Corinthians 3 Paul exhorts Christian workers to “be careful how you build” on the foundation that is Christ. He goes on to talk about ministries that were mere “wood, hay and stubble” versus those that were “gold, silver and precious stones”. Paul implies that large, shallow ministries of low quality were like giant “haystacks” , easily built in a day - but of no worth. One thinks of the once immense PTL ministries of Jim and Tammy Bakker (and of other fallen televangelists) as being in the “haystack”

category. On the other hand ministries that are built with “precious stones” do a finer and more intricate and often smaller work of much higher quality. A Fabergé egg or a diamond ring is much smaller than a haystack – but much more precious! One thinks of Mother Teresa’s work in Calcutta as being in this category. Work that is deep, lasting, loving and humble. This kind of high quality ministry is what God calls us to!

The New Creation metaphor puts more emphasis on the organism, than on the organization, and more emphasis on spiritual life than on structures and results. It reminds us that we are separate from the world and though we live in it, we are there to redeem it and to save it from itself. We are new persons in a new community that exemplifies a new humanity that is dwelling under a glorious new covenant with God (2 Corinthians 3:6-18). We become part of God’s plan to renew all of Creation and bring it into the glorious liberty of the sons of God (Romans 8:16-22).

Thus the pastor becomes part of God’s creative agenda, a new being, forming new communities that are different to the surrounding cultures of the world. New Creation Christian work thus never just replaces one culture with a better human culture, as in “civilizing” people. New Creation ministry declares that the Kingdom of God is at hand - and prevails upon people to enter into it and to experience directly and personally its healing, restoring and redeeming powers. Such Christian work will take seriously the task of confronting the principalities and powers of this world.



Therefore our ministry vision needs to be much more than a secular business-like success and effectiveness paradigm or a mere imitation of other successful ministries. The ministry vision has to be theological, teleological, ethical and practical – that is it has to proceed from our understanding of God, salvation history and purpose, Christian values and lifestyle. The New Creation metaphor places us as new Christ-like beings who are working out a new creation as part of redemptive history. It thus informs our faith, our purposes, our ethics and our day to day living as saints of God.

Apostolic ministry involves, by definition, being people on a journey, ones "sent out" by God with His gospel, to bring the nations to faith. Is this journey a triumphal imperialistic crusade – or a humble mustard-seed like beginning of a new creation? I submit that the apostolic journey is best thought of as a humble and selfless one. A journey of faith, a spiritual pilgrimage.

We also need to ask "where are we going?" in this journey. Is the destination "a grand ministry", "a large church", "a church-planting movement", "a million decisions for Christ" or is it the formation of a new creation in partnership with God? These other goals have their place but they are not fully adequate, they are in fact just sub-goals of the main goal of a world renewed and covered with the glory of God.

I think we need to serve a brighter vision – one that makes deep spiritual demands on us and which puts a full-orbed spirituality right back in the heart of Christian worker work. We still need church-growth and communication theory but they are empty if we are empty of the fullness of Christ. We need an ultimate guiding vision that calls us to not just be "more effective" - but also to be more holy and saintly and gracious and humble. A vision that reminds us that we are not of this world, but are in fact citizens of a heavenly realm, new creations in Christ, doing good works that God has foreordained for us to do (Ephesians 2:10).

New Creation Leadership

The paradigm of being on a humble journey toward God's New Creation means that Christian leadership becomes the art of leading God's people toward their heavenly destiny in Christ. The existence of the New Creation colors the whole task of leadership: Thus leadership is among other things *ontological* – helping people become born again as new creations in Christ, *eschatological* – leading God's people to live as new beings who will inherit a new world, and *pneumatological* – informed by the Holy Spirit, who is the dynamic of the new being and the power of the renewed life.

1. Thus the effective leader is the leader whose works remain on the Day of Judgment and whose works continue on in the New Creation. **1 Corinthians 3:12-13 HCSB** (12) *If anyone builds on the foundation with gold, silver, costly stones, wood, hay, or straw, (13) each one's work will become obvious, for the day will disclose it, because it will be revealed by fire; the fire will test the quality of each one's work.* It is what remains of the work, after it has been tested by fire, that is the true outcome of a ministry.
2. And by corollary the ineffective leader is one whose works are burned up on the Day of Judgment, whose works come to nothing.
3. Thus effective leadership is of such a high quality of holiness - (gold, silver, precious stones..) that it survives God's evaluation. Thus quality and effectiveness are parallel concepts.
4. The Christian leader leads in such a way that eternal reward results both for leaders and followers and he ensures the salvation of both himself and of those who follow him.

2 Timothy 2:10 HCSB *This is why I endure all things for the elect: so that they also may obtain salvation, which is in Christ Jesus, with eternal glory.*

1 Timothy 4:16 HCSB *Be conscientious about yourself and your teaching; persevere in these things, for by doing this you will save both yourself and your hearers.*

5. Thus New Creation leadership is about creating a community of grace and of salvation that in turn does good works of such high quality that the works pass Gods' judgment and endure into the New Creation.

This New Creation changes cultural concepts of leadership based on achieving success, fame, power, approval and wealth in this life. The goals of “having a large church” can seem like mere haystack building – unless it is also accompanied by a strong desire for holiness and for the salvation of the lost. The New Testament often uses the term “saved” or “salvation” to define the outcome of spiritual leadership:

2 Timothy 2:10 HCSB *This is why I endure all things for the elect: so that they also may obtain salvation, which is in Christ Jesus, with eternal glory.*

1 Peter 1:8-9 HCSB *You love Him, though you have not seen Him. And though not seeing Him now, you believe in Him and rejoice with inexpressible and glorious joy, (9) because you are receiving the goal of your faith, the salvation of your souls.*

Romans 11:13-14 HCSB *Now I am speaking to you Gentiles. In view of the fact that I am an apostle to the Gentiles, I magnify my ministry, (14) if I can somehow make my own people jealous and save some of them.*

1 Corinthians 9:22 HCSB *(22) To the weak I became weak, in order to win the weak. I have become all things to all people, so that I may by all means save some.*

1 Corinthians 10:32-33 HCSB *(32) Give no offense to the Jews or the Greeks or the church of God, (33) just as I also try to please all people in all things, not seeking my own profit, but the profit of many, that they may be saved.*

1 Timothy 1:15 HCSB *This saying is trustworthy and deserving of full acceptance: "Christ Jesus came into the world to save sinners"--and I am the worst of them.*

Thus the goals of apostolic level New Creation leadership tend to be defined almost exclusively in spiritual terms such as the salvation of the elect, and the sanctification of believers. A bible search of the HCSB for the word *goal* or *outcome* yields the following verses:

Philippians 3:10-11 HCSB *(10) My goal is to know Him and the power of His resurrection and the*

fellowship of His sufferings, being conformed to His death, (11) assuming that I will somehow reach the resurrection from among the dead.

Philippians 3:14 HCSB *I pursue as my goal the prize promised by God's heavenly call in Christ Jesus.*

1 Timothy 1:5 HCSB *Now the goal of our instruction is love from a pure heart, a good conscience, and a sincere faith.*

1 Peter 1:8-9 HCSB *You love Him, though you have not seen Him. And though not seeing Him now, you believe in Him and rejoice with inexpressible and glorious joy, (9) because you are receiving the goal of your faith, the salvation of your souls.*

Hebrews 13:7 HCSB *Remember your leaders who have spoken God's word to you. As you carefully observe the outcome of their lives, imitate their faith.*

James 5:11 HCSB *See, we count as blessed those who have endured. You have heard of Job's endurance and have seen the outcome from the Lord: the Lord is very compassionate and merciful.*

1 Peter 4:17 HCSB *For the time has come for judgment to begin with God's household; and if it begins with us, what will the outcome be for those who disobey the gospel of God?*

This does not make goals such as “*to have 200 in the youth group by May 2007*” wrong, but it does indicate that the goal is not a fully apostolic New Creation goal. The goal needs to be framed in ontological, eschatological and pneumatological terms.

A better goal might be: “*For 100% of the non-Christians in the youth group to be born-again (ontological goal), and for all the Christians to become Spirit-filled and full of love, faith and holiness, (pneumatological goal) boldly testifying to Christ and doing good works out of the fear of the Lord and anticipating His return (eschatological goal) with 200 students in the youth group by May 2007*”.

Such an apostolic New Creation goal would require the youth leader or pastor to take stock of certain

things such as:

- Who still needed to make a commitment to Christ
- Who had received (or not received) the baptism in the Holy Spirit
- The quality of love in the youth group
- The moral quality of the youth group
- The faith level of the youth group
- The percentage who were actively witnessing to Christ
- The good works being done by youth group members
- The number attending meetings

This is obviously a far healthier approach than a “numbers only” approach which can degenerate into mere youth entertainment. Numbers are mentioned, particularly in Acts, but they are generally reported afterwards as the outcomes of revivals, rather than set beforehand as goals. The goal that seems to have driven Paul was the goal of seeing his reward on the day of judgment.

The White Man's Burden

Former World Bank economist Paul Easterly has written an excellent book called *The White Man's Burden* which strongly argues that the Big Plan model of development is flawed and has largely wasted 2.3 trillion dollars of funds since WW2 (Easterly: 2006 pp. 1-112). The book's sub-title is “Why the West's efforts to aid the rest have done so much ill and so little good.” According to Easterly the unregenerate, prideful colonial attitude to development has been a complete failure – though he does not phrase it in those exact terms. Nevertheless the book points out that a totally new paradigm is needed for development – one that in many ways comes very close to our New Creation paradigm. Easterly advocates a much more “bottom up” approach consistent with “mustard-seed” opportunities found in the New Creation paradigm. Big plans, and the big “corporate” approach to missions has failed and we need a new direction – especially in the area of funding new initiatives in the developing world – which leads to the next section of this essay.

New Creation Principles Applied To Ministry Funding Structures

If anything is to be renewed by New Creation ethics, humility and God-centeredness then how ministries handle money must be a prime candidate. This section looks first of all at the larger picture of the seven main ways money was used by God's people in the Bible and then goes on to examine how money should be used in the context of the global Christian movement.

Some themes that emerge include the following:

- a) Funding is part of the process of forming Kingdom community through mutual giving and receiving and is meant to reflect Christian interdependence.
- b) Funding is never an end in itself but always supports a greater work of God.
- c) Funding is never a reason for doing something. God's will is prior. We must first find out what God wants then seek the funding for it, not just do it because the funds are available.
- d) Each type of Kingdom work has an appropriate way that it should be supported. No one method of funding works in all situations.
- e) Unethical methods of funding can have a serious negative impact upon the ministry.

Part 1 – Biblical Foundations, The Seven Funding Structures For Kingdom Work

1. Grants to support large capital projects e.g. building the tabernacle. (Exodus 25:1-8)

Project funding is found through Scripture (Exodus 25:1-8, 1 Chronicles 22:14-19, 2 Kings 12:2-16, Haggai 1:3-8) and even includes government grants such as the support of Ataxerxes for rebuilding the walls of Jerusalem (Nehemiah 2:8) and Cyrus (Ezra 1:1-11) and later Darius (Ezra 6:1-12) for the rebuilding of the Temple in Jerusalem.

Project funding is always used to fund large capital works with a definite starting point and ending point. In many cases there are multiple donors such as the people bringing their silver and gold. In some cases there is a large single donor such as King David or Cyrus.

2. Regular proportional or grace giving to support those who faithfully teach the Word of God

The principle is that the laborer is worthy of his hire (Matthew 10:10, Luke 10:7, 1 Timothy 5:18), and of reaping reward (1 Corinthians 9:11, 2 Timothy 2:6) those who receive spiritual things should return the favor with material things (Romans 15:27, 1 Corinthians 9:11) and that those who preach the gospel should earn their living from the gospel (1 Corinthians 9:3-14).

The Levites were supported by the tithe (Numbers 18:21-32, Hebrews 7:5) and the elders and teachers of the early church were to be supported by their congregations. (Galatians 6:6, 1 Corinthians 9:3-14, 1 Timothy 5:17,18)

3. Church and individual based team support (“missionary support”) for missionary work "to the Gentiles"

Paul did not burden his new Gentile congregations with the requirement of paying him a salary in order that the gospel not be hindered (1 Thessalonians 2:9, 2 Corinthians 11:7-9, 12:13-16) and apparently this became the practice for those going into new Gentile areas so local churches were required to support such men (3 John 1:5-8, 2 Corinthians 11:7-9, Philippians 4:15-19). Even Jesus was supported by some wealthy believers in His itinerant ministry (Luke 8:1-3).

Team support is appropriate when the ministry is itinerant in nature such as Jesus and His disciples or Paul's ministry amidst the Gentiles. Or if it is in a new “unreached” area that does not have a tradition of giving and where asking for funds would be a stumbling block or a burden, and the gospel must be offered without charge. 3 John makes it clear that such workers were worthy of hospitality and of being sent on their way in a fitting manner *“whom you will do well to send forward worthily of God;”*.

4. Tentmaking and Kingdom business to support missionaries and church-planting pastors where team-support is unavailable

When team-support is unavailable then the missionaries and bi-vocational church-planting pastors “work with their own hands”. This is often called tent-making after the trade of Paul and Apollos (Acts 18:1-3). While working with one's hands to supply one's daily bread is commended (1 Thessalonians

4:11, 2 Thessalonians 3:7-12, Ephesians 4:28) it is not God's normal way for His workers to be supported (1 Corinthians 9:14), nor was Jesus supported this way (Luke 8:1-3), it is an emergency measure that may distract the worker from the ministry of the Word and prayer (Acts 6:1-4) and it is preferred that Christian workers be focused on their work: **Acts 6:4 MKJV** *But we will give ourselves continually to prayer and to the ministry of the Word.* As the Gentile church matured Paul seems to have moved away from tent-making and gone over entirely to team support, this may also have to do with his aging process.

Many missionaries who wish to avoid fundraising, think of tent-making as a better solution. But team support has the advantages of having friends and prayer partners behind one in the work and frees the worker to concentrate on their spiritual tasks for which God has called them (2 Timothy 2:4). Paul boasts of his tent-making (2 Thessalonians 3:7-9) and his not burdening the new churches (1 Thessalonians 2:9, 2 Corinthians 11:7-9, 12:13-16) but Paul never imposes that lifestyle on Timothy or any of his disciples. Instead Paul strongly teaches that Christian workers should “not be muzzled” in collecting a salary from those they help (1 Corinthians 9:9, 1 Timothy 5:18).

5. Sharing within the local church to meet the needs of the poor in the congregation

There is a clear N.T. imperative to meet the needs of the poor especially widows and those Christian poor who were in the same fellowship (Acts 2:44,45; 4:34-37, 6:1-5, 1 Timothy 5:3-16, James 1:27, 1 John 3:16,17) so that there might be equality in the body of Christ (2 Corinthians 8:14) and so that there be no one needy among them (Acts 4:34). Indeed refusing to help someone close to you who was in clear economic need was seen as a severe violation of the faith (James 2:14-16, 1 John 3:16,17, 1 Timothy 5:8).

These injunctions take on special meaning in developing nations where economic needs are acute and where Christians there may need to depend on one another just to survive. Even in Western nations with good social security there may be people we need to help out of Christian love. Even so we can set reasonable conditions such as Paul does in his instructions to Timothy concerning giving to

widows in 1 Timothy chapter 5. Where possible individual Christians should work and be self-sustaining and not depend on others (1 Thessalonians 4:11, 2 Thessalonians 3:7-12, Ephesians 4:28). However the truly needy among them such as widows and orphans in their distress were to be cared for by other believers (James 1:27).

6. Sharing with other churches in need both locally and overseas as a form of aid and relief work in times of famine or natural disaster.

A special case of being needy is a natural disaster such as a dire famine and then churches should send aid to the Christians who are in such need (Acts 11:28-30, 2 Corinthians 8:1-16, Romans 15: 25-27) and such funds should be carefully managed and delivered by trustworthy people such as Barnabas Paul and Titus (see above verses). Paul sees this kind of charity as being especially glorifying to God, and the sort that He will reward:

2 Corinthians 9:10-15 MKJV (10) *Now He who supplies seed to the sower, and bread for eating, may He supply and multiply your seed, and increase the fruits of your righteousness* (11) *you being enriched in everything to all generosity, which works out thanksgiving to God through us.* (12) *For the ministry of this service not only supplies the things lacking of the saints, but also multiplying through many thanksgivings to God,* (13) *through the proof of this ministry they glorify God for your freely expressed submission to the gospel of Christ, and the generosity of the fellowship toward them and toward all,* (14) *and in their prayer for you, who long after you, because of the exceeding grace of God on you.* (15) *Thanks be to God for His unspeakable free gift.*

7. Almsgiving to meet the needs of the poor as found in society in general.

Almsgiving was a part of Jewish life and was part of the teaching and lifestyle of Jesus (Matthew 5:42, 6:1-4, 10:8, Luke 11:41, 12:33) and Dorcas (Acts 9:36) and Cornelius (Acts 10:2-4) were recognized as outstanding in this regard. This led to a miracle for Dorcas (Acts 9:36-42) and to Cornelius' prayers being heard by God (Acts 10:31). Peter and John transcended almsgiving with physical healing in Acts 3:1-6 with the lame man at the Gate Beautiful. Part of the lesson of that particular miracle is that

almsgiving is good, but making people whole and capable of earning their own living is even better.

Paul saw his great famine relief gift as “offering alms to my nation” (Acts 24:17).

The ethos here is “freely you have received, freely give” (Matthew 10:7) and “God loves a cheerful giver” (2 Corinthians 9:7). Almsgiving is to be done spontaneously, generously, quietly and unconsciously (Matthew 6:1-4) and freely and without compulsion (2 Corinthians 9:7).

Application Of The Seven Funding Structures To Christian Ministry

Christian ministry consists of a complex interweaving of local churches, missions agencies, overseas fellowships, acts of compassion, major projects, itinerant and established works and so on and so forth. Thus we need to understand and utilize the appropriate funding strategy for each part of God's work.

1. **Grants / Project Funding:** Is best utilized for capital works such as building churches, schools and hospitals and for projects that have a definite start and finish date such as a large local evangelistic outreach. Project funding should not be used for ongoing support of Christian workers and they should not have to be writing grants in order to fund their wages. If this happens the workers lose their ability to respond to the Holy Spirit and instead just do those things that can get grant funding.

Project funding should follow God's prior leading and design, not the other way around. For instance God first gave the design of the tabernacle to Moses while he was on the mountain (Exodus 25:40), then after his return to the camp the people gave the funding required to build it (Exodus 25:1-8) , thus the project did not follow the funders control but was led by God Himself. Government grants were accepted if they facilitated something that God had in mind already such as rebuilding Jerusalem or the Temple. Grants should only be applied for after God has given the clear leading and vision for a particular project.

2. **Regular proportional or grace giving** should be the normal means of support of pastors and

Christian workers. Churches should support those who minister the word of God to them and should not withhold the wages due to the worker. Churches planted by missionaries should be self-supporting right from the start and not dependent on injections of funds from overseas. Giving should be taught in all churches, not as a legalism or as a bondage, but as a proper gracious Christian response to being taught spiritual things.

The Christian worker should not have to beg for money but should be given “double honor” in the eyes of the congregation. Small congregations may have worker pastors but this should not be seen as having a “free” pastor and the church should not take this for granted. They should aim to grow and to be able to fully support their pastor through their own generous giving for the Lord has commanded that those who preach the gospel should get their living from the gospel (1 Corinthians 9:3-14).

There is a bad habit on many mission fields of “free” service by missionaries who pastor churches or lecture in seminaries. This entrenches the “something for nothing” mentality, creates dependency and prevents the recruiting of national pastors and theologians who would require a salary and thus “strain the budget”. If a missionary pastors a church he or she should be given a proper local salary by the church and similarly if they serve in a bible college. This teaches proper principles of giving and also makes it possible for the missionary to go home or move on as a national can then be paid to take her place.

- 3. Team Support** is appropriate when there is no local fellowship of believers that can support the Christian worker, for instance when a missionary is sent to an unreached people group and does not want to “charge for the gospel”. Team support is also very useful when missionaries need to go into areas where the gospel has not penetrated at any depth or where the church is very immature. Paul, Jesus and the traveling missionaries “strangers” of 3 John were supported in this way. It is also useful for supporting an itinerant ministry that is not attached to

or supported by any particular local fellowship. In fact this seems to be its main application in the New Testament.

However team support should not relieve the local church of the responsibility of supporting their pastor or the seminary of the responsibility of supporting its bible teachers. Paul criticized the Corinthian church saying that he “robbed other churches” in order to be able to minister to them (2 Corinthians 11:8), when in fact they should have been supporting him themselves (1 Corinthians 9:11)!

If a Christian worker on team support ministers to a church for free, this should not be seen as “normal” (1 Corinthians 9 – whole chapter) or as giving the church a free pass on supporting those who minister to it (1 Corinthians 9:14).

Team support creates intense personal bonds between missionaries and supporters. The missionary can call out to them for prayer and for the material needs of the work (Philippians 4:10-19).

However over time, the missionary should mainly relate to the community on the mission field rather than the community “back home”. I have been quite disturbed by a popular book on fundraising that starts with an example of a missionary spending eighteen hours a week writing letters to supporters back home! This places the mind of the missionary in entirely the wrong place! It should be focused on incarnating into the local community instead!

Christianity is very much about becoming part of a community of love and if there is a local church, then the missionary should live at the level of the local believers and “eat whatever is set before him” (Luke 10:1-9) and be supported by them in Christian giving and receiving. If the desired lifestyle of the missionary is much higher than can be supported by the local believers then this should be reviewed and every effort should be made to find a national worker who can live at the local salary level and who can be quickly trained to replace the missionary in that context.

4. **Tent-making and Kingdom Business** – is useful when there is a) no established local fellowship of believers or b) when team support has failed to materialize for some reason or c) when a secular profession is needed to enter a creative access nation (visas did not exist in NT times!). I have been a tent-maker now and then and can say that it is a useful but very stressful strategy as one has to combine both ministry tasks with making a living. Unnecessary distraction in the ministry is to be avoided (Acts 6:4, 2 Timothy 2:4) and so tent-making is generally a strategy of last resort. In my experience only Christian workers with extraordinarily high levels of natural energy can make a success of it.

However there is one application of tent-making that is quite useful - and that is in equipping an indigenous Christian ministry with a small business that involved people-contact, as a platform for entering the target community. Indigenous missionaries are frequently chronically under-supported by their local church and really need additional income. Also a small business can help them to become known and validates them in the area they are trying to reach. This may be a health clinic, Internet cafe, water purification and bottling, or even a center that teaches English as a second language.

C.K. Prahalad in his ground-breaking book *The Fortune At The Bottom Of The Pyramid* has identified business strategies that work among the world's poor communities and may be of great help in developing micro-franchises and other ways of supporting indigenous Christian missionaries. (Prahalad:2005 pp.113-286)

5. **Sharing within the local church** is the appropriate way for poverty to be relieved within the Christian community. Christians should be taught to share with one another from the outset and local churches should have programs to help the indigent poor among them and not rely on external funding, or on the government or NGOs though these means may be helpful at certain times (e.g. during famine). Missionaries should help each other out, and local

Christians should help each other out, and folks “back home” should help each other out – so that there may be equality in the body of Christ (2 Corinthians 8:14).

Christians should be strongly taught that selfish materialism is a fundamental sin against the love of God (1 John 3:16,17) and the rich among them should be taught to do good and to share.

1 Timothy 6:17-19 MKJV *Charge the rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, He offering to us richly all things to enjoy, (18) that they do good, that they be rich in good works, ready to share, to be generous, (19) laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

This jars with many who value Western individualism and personal prosperity ahead of the prosperity of the Christian community as a whole. We need to rethink our values in this area and realise that the New Creation involves a new community! But this is not the same as advocating Communism! Private enterprise is still commended in Scripture (especially in Proverbs & Ecclesiastes) and there is no suggestion that the poor are “entitled” to handouts. Rather, they should work with their hands to support themselves where possible (1 Thessalonians 4:11, 2 Thessalonians 3:7-12, Ephesians 4:28).

6. **Sharing with other churches** can be a wonderful expression of Christ's love and is especially appropriate for those afflicted by circumstances over which they have little or no control such as persecution, war, famine, and natural disasters. Paul's collection from the Gentiles, for the poverty stricken saints in Jerusalem, is the major NT example of this. The whole idea of this gift was to build unity and equality right across the entire body of Christ (2 Corinthians 9:14).

Some examples of this are when rich suburban churches share the costs of building an inner city church, or when churches help a drought-stricken parish, or when a pastor in a very small rural parish is subsidized by the denomination as a whole. This knits the body of Christ together in a community of giving and receiving.

This can also be extended to overseas aid for the persecuted church or for churches that are in regions affected by natural disasters. For instance our small mission recently helped a seminary overseas that was affected by a major earthquake which demolished some of their facilities. This is an entirely appropriate form of giving. Paul was very careful about his administration of the gift. We should be especially wise in how we go about such donations because they may involve very large sums of money, which can be a real temptation. However this should not deter our generosity.

7. **Almsgiving** – is one of the thorniest issues both at home and on the mission field and the question of “how do we handle beggars and those who ask us for money” is one of the most immediate issues Christian workers face in many developing nations. The NT seems to indicate on one hand that almsgiving is a sign of a soft and godly heart. On the other hand, it does not set rules and regulations about it but seems to leave it up to the leading of the Holy Spirit. The example of Peter and John healing the lame man who was begging for money points to the idea that missionaries should aim to bring gospel wholeness, dignity and independence rather than just handing out cash. Many missionaries feel they are simply viewed as “walking ATM machines” by the poor and that this hinders their ministry. Generally my personal rule is not to give money - except when the Holy Spirit clearly indicates that I should do so - and to do so privately, immediately, and without further thought. I prefer to give people the skills to make a living or as Moses put it “the power to make wealth” (Deuteronomy 8:18).

Unethical Approaches To Funding

The New Creation approach to funding means that fund-raising has to be renewed and that certain “old Creation” methods are no longer appropriate, even if they may seem like “good shrewd business practice”. For some people the raising of funds “for God's work” has become an end in itself that justifies unethical approaches. Some practices that New Creation Christians should have no part of are listed below:

1. *Salesmanship / Long offering speeches etc* – emotional manipulation is never a part of biblical fund-raising, though genuine appeal to conscience is.
2. *Donor cultivation* – We do not see people being flattered in order to give or “friendships” being developed simply for the purpose of fund-raising. Friendship and fellowship was a sacred participation in the body of Christ.
3. *Selling the gospel or charging for the power of God* – This is the sin that Simon Magus was so roundly rebuked for. (Acts 8:9-24)
4. *Charging for masses said for the dead or for indulgences or for the forgiveness of sins.* Salvation is FREE (Romans 5:15-18, 6:23, 11:29, Ephesians 2:8) and raising funds by promising eternal life in return for cash is a complete misrepresentation of the gospel. This sin led directly to the Reformation and Martin Luther's protest against indulgences.
5. *The selling of religious trinkets* – For instance we never see Paul selling “handkerchiefs that can heal the sick” to support his ministry (Acts 19:11,12)
6. *Misrepresentation* – Saying that the funds are being gathered for one purpose (often with high emotional appeal) e.g child support or famine relief when in fact the funds are being used for administration or for another more mundane project.
7. *Preaching that giving / not giving are linked with blessing and cursing so that people are afraid not to give.* Certain ministries teach that God blesses and protects those who tithe and curses those who do not tithe and that the only way to keep your family safe is to give to the church. Whereas the cross has put an end to all curses (Galatians 3:10-14) and we have all the spiritual blessings in the heavenly realms through faith in Christ Jesus (Ephesians 1:3,

Galatians 3:29). While God loves a cheerful giver this does not mean that His blessings are for sale. God looks on the heart not into the wallet.

The effect of such unethical approaches to fund-raising can go right to the core of the gospel. They can give the impression that salvation or blessing is a matter of giving the right donation to the right ministry (perhaps one that has a “100-fold anointing”). In some nations this can give rise to a “cargo cult” mentality as these approaches are easily blended with local animistic practices. In others it gives rise to a selfish “bless me” culture where spirituality is measured by material blessings.

God's Faithful Provision

Hudson Taylor used to say that “*God's work, done in God's way, will never lack God's supply*” and Scriptures such as Matthew 6:33 promise that if we seek God's Kingdom and His righteousness “all these things will be added unto us”. This is further reinforced by New Testament teaching in the epistles of 1 and 2 Corinthians and Philippians. God watches over His work to perform it (2 Chronicles 16:9, Philippians 1:6). Thus we do not need to resort to unethical practices and poor theology in order to get the funds that we need.

God funds His divine work, not our human ambitions. There are many unmet needs and the “poor will always be with you” (Matthew 26:11). Sometimes God's work is highly selective, and this can be puzzling. As Jesus said about Elisha's healing of Naaman – there was only one leper healed in all Israel and that was a Syrian!

Luke 4:25-27 MKJV *But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land. (26) But Elijah was not sent to any of them, except to Zarephath, a city of Sidon, to a woman, a widow. (27) And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.*

So we see that God seems only to work on a small subset of the totality of human misery at any one time. The miracles, and the funding are never as large as the humanly perceived need. The job seems to be never done. Yet much can be done when the power of loving Christian community is unleashed by a move of the Holy Spirit:

Acts 2:42-47 MKJV *And they were continuing steadfastly in the apostles' doctrine, and in fellowship and in the breaking of the loaves, and in prayers. (43) And fear came on every soul. And many wonders and miracles took place through the apostles. (44) And all who believed were together and had all things common. (45) And they sold their possessions and goods and distributed them to all, according as anyone had need. (46) And continuing with one accord in the temple, and breaking bread from house to house, they shared food with gladness and simplicity of heart, (47) praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.*

All the financial needs of the Jerusalem church were met when Spirit-filled love flowed freely through the fellowship. Worship, faith and reverent obedience unlocked hearts and needs were met by generous giving and the Holy Spirit put an end to all selfish materialism. By implication, it is as we repent of our materialism and return to Christian community, love and grace that God's provision will be unleashed in our midst through the funding structures that we discussed earlier.

Finally we need to follow the leading of the Holy Spirit - we have to ask questions such as: "what is the Lord doing in my day, and in my time, and through my hands" and seek God's guidance - especially before starting out upon projects that may require large amounts of funding. Large building projects, commenced in a moment of folly, have caused untold pain later on. If God leads - then God will provide.

Each form of ministry has its own funding structure that is appropriate to it and which works best to the

glory of God. We cannot just go with one structure only and say that is the way for all people at all time. Instead we need to select our funding approach to match the needs and circumstances of the ministry. As prominent Christian businessman Dennis Bakke often says: "Fairness is treating everyone differently".

Further our funding model should tie us into the body of Christ and involve us in ever deeper relationships of love and reciprocity. We are called to love one another, not to be independent of one another. Independence breeds dependence in the other and creates patronage and pride. By contrast, interdependence, inner spiritual neediness and desire for relationship breeds humility, graciousness and community.

New Creation Leadership and Finances

These seven funding structures feed into the New Creation paradigm of a renewed person who is part of a renewed community, which in turn acts to renew the society, and even all of Creation after Christ's return. Some of the direct implications are:

1. New Creation leadership operates in a gracious atmosphere of giving and receiving. Spiritual things are given by the leadership and material things are returned by the congregation, so that those who preach the gospel may get their living by the gospel.
2. New Creation leadership does not accumulate personal wealth that vastly outstrips that of the community members, the apostles were "exhibited last of all" (1 Corinthians 4:9) and the chief apostles Peter and John said "silver and gold have I none.." (Acts 3:6)
3. New Creation leadership serves the gospel, not a financial "bottom line" - and leaders will be prepared even to "work with their own hands" should the needs of the gospel demand it.
4. The goal of funding is to build the Kingdom and to establish the New Creation order rather than the mere advancement of a personal or organizational "empire".
5. Funding flows out of relationships of integrity in the New Creation community and not out of

salesmanship or manipulation.

6. Equality in the New Creation community is established through sharing and doing good and through financial structures that care for the helpless and afflicted.
7. Grant funding is used for programs, all other forms of funding are used to support people – such as pastors, teachers, missionaries, widows and orphans. The renewed and transformed person is one of the goals of Christian funding.
8. New Creation funding is never bottled up in one place, serving a single person or institution but instead flows around the entire body of Christ, both at home and overseas and serves both established and itinerant ministries. Funding is one of the major means that connections are built between Christian fellowships.
9. New Creation funding is held lightly in an attitude of humility. Rich ministries will serve poorer ministries without lording it over them.
10. Stewardship of finances is done in the light of eternity and of the “judgment seat of Christ” and eternal spiritual results are invested in rather than the things of this world.
11. New Creation leadership allocates funds in ways that gracious, kind and just in order to create a better and more Christ-like economic reality within the Christian community.
12. In the New Creation finances are never the ultimate reality. It is sometimes Ok to “waste” money on worship, adoration and the beauty of holiness by “pouring out the expensive ointment” on Christ (John 12:3-8).

Application To Pastoral Ministry and Church Extension

Pastoral ministry and church extension in developing nations is currently in a financial crisis because of a range of reasons ranging from poor teaching to the financial dishonesty of church leaders and government officials. In such situations where funds are in short supply, and are often misused there is a critical need for acceptance of a humble New Creation paradigm of ministry and leadership and for correct, loving and wise use of the seven ministry funding structures discussed earlier. As the processes of ministry, leadership and funding are aligned within the New Creation paradigm the result will be the creation of renewed people in renewed communities that in turn renew society. When this occurs churches will function properly and church-planting will get the funds, prayers and personnel it needs. A biblically healthy funding structure will ensure that new churches do not develop a “cargo cult” or handout mentality and will also help the process of Christian discipleship by showing people how their money can be used in love to build up other people and the church.

On the other hand if the ego is not crucified, and the leadership is shallow or unregenerate, then the use of funds will stray far from Christ's commandments and tend to empire building rather than to service of those who most consider least. Fixing funding alone won't work. Supplying large amounts of money to people who are inwardly unrenewed will just create corruption (and does so). However when church leadership fully owns and “gets” the New Creation paradigm then funds are more likely to be used as Christ commanded. Once leadership is moving in humility and grace as crucified saints focused on God's work in Christ - then the information about how to apply the seven ministry funding structures will fit into a church atmosphere that is seeking true community and love. The members of the church will minister to the Lord and to one another's needs and support the pastor and send out missionaries who will plant other churches and disciple other communities (Acts 13:1-4).

Of course the New Creation paradigm that I am seeking to develop is much broader than just funding. It applies to all aspects of pastoral leadership and to issues such as servanthood, releasing people into ministry, body ministry, the selection of candidates for the pastorate, the qualities required for the

promotion of people into higher levels of church administration, appropriate church structures, and the godly and right use of church discipline and ecclesiastical authority. Unless we select people who are new persons and who are seeking to create “one new humanity” out of the old then we will largely miss the point of ministry. The likelihood is that we will just invent some sort of religious country club instead. Religion is not an opportunity to gain self-importance but rather is an opportunity to take up one's cross and follow Christ.

Many good leadership books have been written applying good “secular” leadership principles to church organization. John Maxwell's works are notable in this regard. However few of these books insist on a radically renewed life, on humility, grace and servanthood, and on the objective of perfecting saints in the fear of God as part of a new and eternal humanity. I fear they do not go half-way far enough. They do not say that the leader must die to self and be rid of the sin nature. They do not preach the cross – perhaps because it is a stumbling block to Jews and foolishness to Gentiles (1 Corinthians 1;23). Such superficial leadership principles may help a person to climb upwards within an organization however they leave leaders ill-equipped to battle the world, the flesh and the devil as the recent fall of the head of the NAE so poignantly demonstrated. We must dig deeper, much deeper if we are to have good leadership. These secular leadership principles may still apply but they must be undergirded by a new and Christ-like nature, by purity, holiness and grace and by the determined pursuit of righteousness and truth (2 Thessalonians 2:10,13,14).

Many Christians feel vaguely uneasy about this march of secular principles into church life but they cannot protest effectively because they do not have a simple clear paradigm which can help them to evaluate whether or not they are experiencing biblical leadership. The New Creation paradigm can be easily explained in one good sermon and is relatively easy to carry around in one's head. The emphasis on quality before quantity (though both are important) will bring a much needed corrective to the mass production corporate culture that has overtaken much of Western Christendom and which has also begun to catch on to some extent in the global South. I am increasingly seeing Christian

young people who think the mere ability to build a website or use a video camera is sufficient qualification alone for Christian ministry. I have been shocked by the promiscuous behavior of some short-term missionaries, by the survey results that indicate large numbers of pastors are addicted to Internet pornography (www.safefamilies.org) , and by the theological flippancy and ill-mannered loudness that increasingly seems to abound in some circles. Character is now seen as uncool. The time has come to protest against this debasement of the ministry and to assert that godliness, personal sanctification, love, purity and good character are the very bedrock foundation for all forms of Christian leadership!

If we are to correct these excesses we need a paradigm shift that sees spiritual leadership as much, much more than the mere religious application of even the best worldly leadership principles such as those espoused by Peter Senge, Stephen Covey, Ken Blanchard et. al. One can talk about integrity and values and servanthood all you like but unless there is a new creation then it is simply rearranging the deck chairs on the Titanic for the old nature is corrupted and will perish (Ephesians 4:22).

There is no ducking out from this with questions such as: "But how can you tell if someone has a new nature?" "Are not heavenly-minded people of no earthly use?" and "But surely all truth is God's truth?". Yes all truth is God's truth but God's truth is also wider, deeper and higher than any truth that man has so far discovered and we must give it first priority. Christ has something more to offer! Christ offers us not just a transformed life but a new and eternal life, and Christ calls us into a new humanity, and to a new heaven and a new earth.

A successful ministry is fundamentally different from a successful franchise operation. Church extension and church growth is not precisely analogous to opening a new hamburger store! The Church is there as a new reality within the created order, we are a spectacle to the world, to angels and to men (1 Corinthians 4:9), and there is a supernatural dimension to all that is done in Christ's name (Hebrews 12:1). It has been years since I have seen a major article on the role of fervent,

prevailing prayer in effective Christian leadership, and perhaps ten years since I have heard a clarion call for deep sanctification among those who lead God's people. Partly this is so because no clear simple leadership paradigm has been advanced that can compete with the flood of leadership literature from secular sources. As a result the Church at large has become totally confused about what constitutes good spiritual leadership. The New Creation paradigm that is developed in this paper may assist in resolving this situation.

What would it look like in practice – as Pastor Bob goes about the task of ministry? Pastor Bob would be a humble, godly, prayerful saint who preaches the Word in-season and out of season and who ensures that all the members of his congregation are new creations in Christ, and are filled with the Holy Spirit. Pastor Bob would be fully supported by those he preaches the gospel to. The congregation would meet one another's needs through generous giving to one another and to the poor so there “was none poor among them”. They would send out their best members as missionaries and church-planters and send them on their way in a God honoring manner, gladly contributing to their team support. The Church would be a community of love and set apart from the attitudes of the world, encompassing each other with Christ-like acceptance, godly obedience and joy. Each member would realise they were not just there to “get saved” but were also to live out a new life in a new community, under a new covenant. They would joyously do the good works that God has prepared beforehand for each of us to do (Ephesians 2:10) and would be able to give an answer for the hope that was within them (1 Peter 3:15). Some of these good works would be large projects and they would gladly give to them as the Spirit moved each to contribute. At other times they would give to the poor, the widows, the orphans and the disabled in their city and to churches in distress overseas. The community around the church would realise that a new creation from God was in their midst. Once we see leadership in the new Creation paradigm we arrive at a set of values that is truly transformational for pastoral ministry and church extension.

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