

# **Biblical Church Governance and the CityHill Church Network A Comparative Study**

by

**Douglas Mellish**

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**Supervisor:** Dr. C.W.T. Joubert

## **ACKNOWLEDGEMENTS**

My Lord, I pray and thank you! I thank you that all I needed to achieve this goal I received as a gift from you. I thank you that all the good that exists in me is the glory of Christ that was redeemed in my life, that all I have to give to the world (those you have called me to shepherd) is the overflow of your revelation in my life. I humbly submit this work and my service for the sake of your kingdom. Amen.

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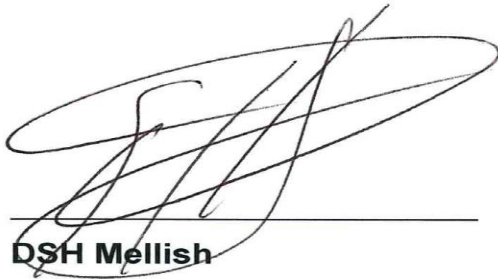
To the church of CityHill Pinetown, thank you. It takes a 'community to raise a child' and this family has absolutely had a hand in shaping my life in the image of Christ. Many times love is communicated in the small things and in the small things you have faithfully looked after, and spoken into my calling.

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## DECLARATION

**Student Number: 3855**

I, Douglas Mellish, hereby declare that the research on *Biblical Church Governance and the CityHill Church Network: A Comparative Study* is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

A handwritten signature in dark ink, appearing to be 'DSH Mellish', is written over a horizontal line. The signature is stylized with large loops and a prominent 'S' shape.

**DSH Mellish**

**30th April 2015**

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## **Chapter 1**

### **Leadership in and Governance of the Church**

#### **1. Introduction**

The purpose of this chapter is to orientate the reader to the research topic, namely, leadership in and governance of the church and, in particular, the CityHill Church Network. Once the background has been outlined and details of the problem been stated, the approach and methodology will be followed by the structure chosen for the thesis and an overview of its content.

#### **1.1 Background**

To understand the phenomenon of leadership in the local church, the foremost question is whether models and approaches to leadership and church governance honour the teaching of the Word of God. This question is applied to the network of CityHill churches. CityHill church is a geographical network of churches that submits to NCMI (New Covenant Ministries International), which falls under the leadership and presidency of Dudley Daniel. Recently, CityHill church has partnered with Doxa Deo AFM (Apostolic Faith Mission). One consequence of the partnership is the assimilation of leaders from both affiliations under one form of church governance, and because there exists more than one such partnership between Doxa Deo AFM and NCMI in South Africa, these partnerships have ignited questions about the biblical principles that underlie the current models and approaches to leadership and governance of the local churches.

'Principles' are compared by Covey (2012:78) to light houses that govern human effectiveness just as beacons serve to warn boats (people/leaders) of dangerous territory. When these warnings (principles) are ignored, shipwreck is often inevitable. The aim is, therefore, to discover and clarify the biblical principles that should form the basis for sound leadership and governance of the CityHill network of churches.

To discover the principles that underlie the current models and approaches to leadership and governance of the local churches, and to establish whether such models and approaches to leadership and governance honour the teachings of the Word of God, part of the project would be to understand if and to what extent secular models of leadership influences the governance of the church and, specifically, CityHill Churches. That this kind of project is not strange is seen in what Clark (2000) has written on leadership in the church within the context of the first-century. He writes that

The Graeco-Roman world of the mid-first century A.D was the multi-cultural context which surrounded the first Christians and within which they endeavoured to express their faith. Both Jewish and Gentile Christians, living in the urban centres of the Roman Empire, were deeply integrated into the social, cultural and economic fabric of that society before they had encountered the Christian gospel. Theirs was not a Christian world, but they lived within a wider society as a distinct minority...

How were these Christians to engage with their surrounding cultural context? What model of organization were these Christian communities to adopt? And what would have been their perception of the nature and practice of leadership? (Clark 2000:3).

His observation indicates that, from the very beginning of the church, there were tension between divinely inspired leadership paradigms of church governance and its surrounding culture. However, in our modern age, the challenges of church leadership have multiplied as a result of a much wider availability of knowledge and the influence of scholarly and academic minds.

Several scholars have indicated that there exists a close relationship between church leadership and the teaching of Scripture in the local assembly. Thomas (2011) argues that adequate understanding of leadership in the church depends on adequate understanding of the pastoral letters. For instance, it provides leaders with knowledge of how to resist and correct false doctrine. Stricker (2011) asks whether the pattern or

structure which a church adopts affects the message it seeks to convey. The last question may be an indicator of leadership problems in the church and, at the same time, justify or disqualify the use of certain models and approaches to church governance.

Research in the field of leadership studies indicates that some of the current models and approaches adopted by the church are generally based on leadership theories that have been developed in or are strongly influenced by the social sciences and secular theory. It certainly seems to have been the case with the early church in light of the following remarks of Clark (2000:177):

One of the first problems which Paul raises in 2 Corinthians is the matter of internal division and distinct parties, as reflected in the slogans, 'I am of Paul', 'I am of Apollos', 'I am of Cephas' and 'I am of Christ'. Some in the Christian community were siding loyalties with leading Christian figures in much the same way that allegiance was offered by clients in secular society to their patrons or to other political figures. Patronage, we have seen, was a key characteristic of leadership at various levels in the Graeco-Roman world.

There was the potential of significant benefits to be gained in siding loyalties with a particular patron, and it can be argued that the factions which characterized the Corinthian community were based on this sort of dynamic. Paul, indeed, points out that some in the community may have interpreted actions such as the baptizing of members of a household by a figure-head as an act of patronage or preferment, although Paul himself expressly states that he did not.

These words makes it reasonable to claim that models and approaches to church leadership and governance are more influenced by secular thought patterns than what is generally realised and/or accepted. As Clark pointed out, the importance of the doctrine of baptism in the Corinthian church depended on a link with leaders held in

high esteem by the church, which ought not to be. In the words of Scripture, 'Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect (Rom 12:2; ESV )'.

Development of leadership theory is, therefore, often in opposition to a biblical model of leadership and approach to church governance. The impact of secular leadership theory is especially evident when Christians blindly accept models and approaches that are based on research for effective methods of leadership practice, which poses a fundamental challenge to a biblical understanding of leadership and governance structures in the church (Crowther 2012). The claim that church leadership and governance models and approaches is often strongly influenced by secular thought patterns (i.e., by sociology, psychology, humanistic philosophy, historically developed traditions and/or management science), is continually confirmed by research in leadership studies of the church. Two examples suffice to support this claim.

Miles (2007:20), an assistant professor of theology who writes on the kingdom ethics of the so-called 'emerging church', found that

As the church, in general, pushes forward to do their missional work, such a push is usually just a means of justifying a shift in priorities. What is missing is a faithful witness to the biblical thought patterns on church leadership. Invariably, the result is theologically empty social action.

The description of the emerging church provided by Miles portrays an emerging generation who are averse to a lack of social concern in the modern church. This has the likely effect of over-compensation in its social focus and an increasing awareness of the role of the social sciences. Instead, the focus should be social transformation arising from an awareness of the presence and permeation of the reign of Christ (Miles 2007). Miles warns, therefore, against a tendency to preach a social gospel rather than biblical

revelation. Thus, a narrow or one-sided focus on the social sciences also affects the leadership and governance structures of the church and not just the message.

The second support for the claim that leadership and governance in the church is often influenced by secular theories is an article of Scarborough (2009). He captures the thoughts of Barna (1997) in a redefined perspective of transformational leadership. It is redefined precisely because the application of transformational leadership to the church had to be adjusted to include a Christian approach to leadership which it did not naturally fit. The reason for this adjustment and redefinition, as clarified by Scarborough, is that the secular definition and the Christian definition of transformational leadership differ from one another. As Scarborough (2009:60) puts it, 'For the archetypal model has its origin in secular thought'. Therefore, archetypal models of leadership, as seen in this example, are not necessarily based on the Word of God. To put it slightly differently, biblical thought are often adjusted to fit secular models of leadership.

Stanley (2012) is of the opinion that the models leaders of the church work with define the church more than anything else and, over time, becomes the status quo; churches often 'fall in love' with their models and are treated as an end instead of as a means to an end. Consequently, the mission of the church has become the sustaining of the model that defines it. Depending on the model in use, budgets are often established and staff trained to implement the model and the church is consequently expecting a program of action that would reflect the model.

By way of summary, the conclusion that a big portion of leadership studies of church governance have assimilated secular architectural leadership models and approaches is difficult to avoid. That it is not an unreasonable conclusion is clearly evident in the work of Miles (2007), Scarborough (2009) Stanley (2012), Clark (2000) and his work on the Corinthian church, Striker's (2011) conclusion that a church's message is affected by its leadership approach and Crowther's (2012) work on the search for effective methods to apply to leadership and governance of the church. It is in light of the partnership between Doxa Deo AFM and NCMI in South Africa that the question of

whether leaders of local churches follow biblical principles of leadership and church governance has become a burning issue.

## **1.2 Research definition**

### **1.2.1 Purpose and goal**

The purpose of this research is to establish the biblical principles of church governance based on the teachings of the Apostle Paul in the Pastoral Epistles and to compare those principles with that of CityHill Church Network. Put slightly differently, the goal is to ascertain the extent to which the leadership approach to church governance of CityHill network deviates from the principles of church governance as stipulated in the Pastoral Epistles.

### **1.2.2 Problem domain and scope**

This research falls primarily within the scope of biblical and ecclesiological studies, using both a literature study and a comparative analysis.

### **1.2.3 Hypothesis**

The leadership approach to church governance of CityHill Church Network does not deviate from the leadership and church governance principles of the Pastoral Epistles.

### **1.2.4 Research problems**

- (1) In light of the leadership approach to church governance in CityHill Church Network, what would a literature study of 1 and 2 Timothy and Titus reveal about general principles of leadership and church governance?
- (2) Compared with the leadership principles of CityHill Church Network and those of other models and approaches to leadership, what strengths and weaknesses can be delineated?
- (3) Does the leadership approach to church governance in CityHill Church Network

deviate from the biblical framework of leadership and church governance when distinct features of each are compared?

#### **1.2.5 Purpose, value and contribution of the research**

The research is directed to address the problems identified above, thus offering insights into and/or benefits for ecclesiological studies. As such, it comprises a three-step process. Of first importance is to ascertain which principles of leadership and church governance form the basis of a biblical understanding of the governance of local churches. The first step comprises the task of identifying and formulating the principles that form the framework and basis of a biblical governance model. The second step would be to study the literature on leadership and church governance in light of the teachings of the Pastoral Epistles. Part of step two will be to compare the results of step one with the principles of leadership in other models and approaches and to summarise the results into a framework that delineates the distinct features of each. The task in step three will be to establish whether CityHill Church Network deviates from the main principles of biblical leadership and church governance. The aim is to compare the distinctive features of the CityHill approach or model of church governance with those of other models and approaches and simultaneously comparing it with a biblical framework.

The value and contribution of the research is revealed by Davies and Dodds (2011). They provide three main factors to explain the situation of the church at the present moment in history: modernity, postmodernity, secularism and the ecumenical movement. The main effect of modernity and postmodernity on the church is that it challenges the church's position on authority and clerical control from the perspective of alternative sources of knowledge, social changes – from the industrial revolution to the shift from villages to towns – alternative accounts of what it is to be human and the rise of democratic institutions. As Davies and Dodds have rightly pointed out, the influence of secularism has created a vacuum in various segments of society, including the church, which is now filled by ideologies that is irreconcilable with Scripture. In essence, it is the emptying of the authority of God from public spaces, the result of which is that the Christian faith is now considered to be one among many religions.

Davies and Dodds (2011) are also of the opinion that the ecumenical movement of the last century has been seen by some as a symptom of the decline of religion and the loss of identities that were dearly argued and fought for in previous times. The ecumenical movement in the ecclesiastical literature is described by Karkkainen (2002) as having a simple purpose and agenda, namely, to build a community of believers and churches that believe in Christ. The underlying idea is that, if Christ is the Head of the Church, then local churches should be in unity with one another because there is only one Christ served equally by all. However, unity in Christ is assumed to be the product of human effort rather than from God (cf. Eph 4:3). What complicates the challenges of the ecumenical movement is the fact that Christians who have been exposed to the influences of the ecumenical movement had, and have, their own specific understanding of the church, unity and the leadership they find theologically and ecclesiastically correct and/or favorable to their theology. This state of affairs leads to very important questions posed by Davies and Dodds, which are most relevant to the leadership problems in the CityHill network of churches and, therefore, this thesis. As stated by Davies and Dodds (2011:11):

The achievements of the twentieth-century ecumenical movement have been very considerable but how are its benefits of tolerance, greater mutual understanding, sharing and liturgical convergence to be set over against the claims of a loss of confidence in knowing what your religious identity is or means? How is leadership to be exercised when different theologies, including ecclesiologies, have to be reconciled? What is legitimate diversity as against total loss of coherence due to irreconcilable opposites? Too often the history of the church since the earliest times has been one of successive splits and schisms often done in the name of the recovery of true Christian identity and despair of the existing forms. If that path is to be abandoned, then what leadership skills will be required to hold together and embody forms of unity which can encompass difference?



The hypothesis of the thesis regarding the leadership approach and governance of CityHill Church Networks is formed on the basis of the preceding viewpoints. If the hypothesis can be confirmed, then something of the ecumenical movement, namely, the hope of ecclesiological unity, can partly be achieved through the application of biblical principles of leadership and church governance and the elimination of false doctrine from local churches. The hypothesis could also be a possible step in the right direction to address the issues raised by the ecumenical movement: tolerance based on the principles found in the Pastoral Epistles, liturgical convergence to be set on the principles found in the Pastoral Epistles and helping to reclaim some form of a biblical identity. The hypothesis, if confirmed, could generate possible solutions to nullify the effects of modernity and postmodernity by creating a framework of leadership through which to sift alternative sources of knowledge, like those posed by social science and social changes. It could also help leaders to address the ideologies that secularism brought about and to root out those that are irreconcilable with Scripture.

### **1.3 Research approach**

#### **1.3.1 Methodology**

The type of research involved in this study is both a literature and comparative study. As such, it is predominantly conceptual with no empirical component at all. The resulting conceptual development is not, however, aimed at a doctrine for the church since it does not systematically analyse all the biblical data on the topic and synthesise the results into a formal position in relation to other doctrines. Rather, the aim is to determine general biblical norms or principles and teaching from the Pastoral Epistles in order to establish an expression of church governance against which CityHill Church Network can be measured.

The literature study comprises the identification of various viewpoints and analysis of the key elements or features of leadership and church governance in the Pastoral Epistles. The aim is to establish a general framework consisting of principles of a biblical leadership approach to church governance and the method is, therefore, both

descriptive and normative. Critical discussion is woven into the analysis, rather than forming a separate discussion section or chapter.

The aim with the second approach is to compare the biblical framework with other models of leadership and church governance. Positively, the comparative approach helps the researcher to gain knowledge of and insight into various viewpoints on leadership and church governance. It is helpful if and when a researcher is to take a stand for and against a particular point of view. In this thesis it is for or against the leadership approach to church governance of CityHill Church Network.

It is not enough for the student of church governance to become schooled in a generally accepted viewpoint just because it has become ‘the spirit of the times’. If he or she is to consider openly the problems related to church governance and their attempted or suggested solutions, then it is in the interest of the church at large to know why the dominant models fail to provide adequate solutions related to church governance. A responsible judgement or decision for or against a viewpoint on church governance can, therefore, only be one that is based on the teaching of Scripture. In short, what is sought by means of the comparative approach is insight into various viewpoints on church governance in both their relation to the Pastoral Epistles and CityHill Church Network.

### **1.3.2 Selection of the Pastoral Epistles**

During the literary study and development of the research topic, it became evident that, although a complete work on Paul’s letters in the New Testament can help to shed light on the research problem, it was the Pastoral Epistles that informed and shaped leadership paradigms and studies. Although not exclusively so, the Epistles do dominate the literature on leadership and church governance. Three examples will suffice to illustrate the point. First, Brand and Norman (2004), who wrote *Perspectives on Church Government*, attempt to refute the arguments of Daniel Akin who is in favour of congregationalism. They then advanced the following point as one of their counter arguments:

...while I concur with Akin that the apostolic office died with the death of the last apostle and that the notion of apostolic succession must therefore be rejected, these facts say nothing explicit about the form of church government that ensued after their passing. Because of the teaching of the Pastoral Epistles regarding the office of the elder, I would submit that the most likely form that ensued after the passing of the apostles was representative Presbyterianism (Brand and Norman 2004:84).

What is clearly evident in the passage is Brand and Norman's critique of another scholar's view of church governance that is based on their assumption that the Pastoral Epistles are authoritative for shaping a biblical framework of leadership. In this case, the Presbyterian structure of church governance. Also, the application is taken from the time of the apostles to current Presbyterian structures, showing application validity over many decades, which indicate a form of principled truths that are able to cross cultural and historical time lines.

The second example is found in the writings of Guthrie (1990), especially his commentary on the Pastoral Epistles. The following two passages indicate the continuing validity of using the Pastoral Epistles as a source to guide thinking about the church and, at the same time, to address the problems posed in this thesis:

'The Epistles certainly do not contain a manual of pastoral theology, but their usefulness in the ordering of ecclesiastical discipline was recognized at an early date.'

'The Muratorian Canon mentions that one epistle to Titus and two to Timothy are still hallowed in the respect of the Catholic Church, in the arrangement of ecclesiastical discipline. Tertullian and Augustine bear witness to the same fact (Guthrie 1990:17).'

Guthrie asserts the value of the Pastoral Epistles in the ordering of ecclesiastical disciplines and roots it in the works of well-known scholars as well as the Catholic Church.

Finally, in *A Pauline Theology of Church Leadership*, Clarke (2008:4) makes the following statement:

‘Those who have concerned themselves with aspects of Pauline ecclesiology usually, and usefully, do this in relation to what is considered the later, non-Pauline, trajectory represented by the Pastoral Epistles and the household codes.’

Two points deserve mention. Firstly, although more will be said about the Pastoral Epistles and its authorship in the analysis of the literature, for now it is important to note that this thesis works from the assumption that Paul is the author of the Pastoral Epistles. And secondly, although the Pastoral Epistles will be employed to shed light on a biblical understanding of leadership and church governance, references will sometimes incorporate information from the other letters of the Apostle Paul.

### **1.3.3 Presuppositions**

I assume the validity of elders and deacons as office bearers in the governance of the church and I believe that all Scripture is inspired by God and is, therefore, infallible (2 Tim 3:16).

### **1.3.4 Delimitations**

This study will be limited by the research problem and key questions above, with related topics explained only to the extent required and warranted by the investigation.

The research does not investigate other churches. Only CityHill Church Network will be tested against general theories of leadership and a biblical leadership approach to church government.

#### **1.4 Structure and overview**

The thesis comprises five chapters. Each of the following four chapters is presented in succession and concludes with a brief overview, synthesising the conclusion with each preceding chapter.

Briefly, chapter two comprises an introduction to Paul's perspective on church leadership and governance, and the main purpose is to identify the main tenets of his perspective and to provide a rough sketch of a paradigm of Pauline leadership and governance. Such a paradigm would help inform the different themes and theological patterns that are examined in the literature study of the Pastoral Epistles. In addition, it would provide a benchmark of leadership and church governance against which CityHill churches can be judged.

The aim in chapter three is to address the basic building blocks that form the foundation on which different leadership approaches should be based. This will be achieved by developing the preferred scenario through the lens of the scriptural understanding of leadership and church governance. As such, it comprises a literature study of the Pastoral Epistles, and by so doing, delineating principles by which leadership in and governance of the church could be judged. A brief introduction to, and background description of the Pastoral Epistles, will be followed by a study of the major theological themes and leadership patterns that occur in the Pastoral Epistles and the underlying principles summarised. A comparison will then be made between the degree of overlap in the themes and theological patterns as found in the previous chapter (i.e, Paul's perspective on church leadership and governance) Part of the comparison will be clarification of the derived principles as useful tools and/or means of establishing a standard by which the following chapters and their leadership approaches and models,

could be measured. Each of the derived principles will be formulated into a question and addressed in light of the preceding examination of several leadership theories and models. The aim is to establish, more or less, their strengths and weaknesses when applied to church governance.

Chapter four comprises a study of the literature on leadership models and approaches. The aim is to develop the preferred scenario (i.e., the scriptural understanding of leadership established in the previous chapter) and comparing it with the scenario found in the literature on the most prominent and widely used models of leadership and approaches to church governance. Topics, consisting of both questions and principles will be addressed in order to develop and establish strengths and weaknesses in comparison to the biblical leadership principles delineated in the previous chapter.

The aim in chapter five is to compare the findings of chapters two through four with the current understanding of the leadership approaches and models of CityHill church network. The overall purpose is to produce practical suggestions that would help with the shift in focus from the current scenario to the preferred scenario. The first step of the project comprises a summary and clarification of the principles underlying the leadership approaches and models of CityHill churches to church governance.

To help with the survey of and the highlighting of the core principles, attention will focus on the writings of Dudley Daniel. His leadership model and approach to church governance has been adopted by the CityHill network of churches, and he wrote two works that embody his teachings. As previously indicated, Daniel is the founding President of the NCMI network and it is to his leadership and governance that CityHill churches submit. In other words, the affiliation of CityHill Network with NCMI explains why CityHill churches reflect the NCMI model of leadership and approach to church governance.

Finally, the study will conclude with a summary of practical lessons drawn from the study for leaders in the CityHill Church Network.

## **Chapter 2**

### **Paul's Perspective on Church Leadership and Governance**

#### **1. Introduction**

This chapter comprises an introduction to Paul's perspective on church leadership and governance, and the aim is to identify the main characteristics thereof in order to provide a rough sketch of a model that would serve two purposes. First, to serve as a guide when the different theological themes related to leadership and church governance are examined in the literature study on the Pastoral Epistles, and second, to serve as a benchmark against which the literature on the Pastoral Epistles can be compared and evaluated.

#### **2. Interpretation and validity of using the epistles of Paul**

To help clarify how leadership models of church governance are shaped by the Pauline perspective, Schreiner (2011:12) points out that any interpreter of Paul's writings must bear in mind that his writings are, and have been, designated as letters in distinction from normal epistles. This important aspect, its designation as letters in distinction from normal epistles, has an enormous influence on literature about leadership approaches and models of church governance and determines how the literature should be interpreted. Schreiner (2011), however, does not specifically offer an argument that disqualifies the use of the Pastoral Epistles in developing leadership approaches and models. Instead, he highlights several reasons of others who do present such an argument. The main argument why the Pastoral Epistles should not be used as literature to formulate leadership approaches and models, according to Schreiner (2011:12), is because Paul's letters are occasional documents that are addressed to specific situations and written in the language of the common people.

Although Schreiner draws attention to issues raised by some commentators who may have reservations about the use of the Pastoral Epistles to formulate a framework of biblical thought, in this instance, of principles of church leadership, Schreiner's

argument is that the Pastoral Letters are temporal and space-time bound teachings, hence unsuitable as instructional material on church order and governance. Clarke concurs in part with Schreiner (2011), but Clarke (2008:12) is also of the opinion that

the correspondence of Paul is framed in most part as standalone, occasional documents as opposed to an integrated and developed series of related letters or a systematic account of a single, recommended church order, it is not immediately clear how principles of leadership might be derived from such varied and situation specific source material.

In contrast to Clarke, Schreiner (2011) believes that principles of leadership can be derived from such varied and situation specific source material and he continues his exploration and use of the literature in the development of theology. He writes:

But the letters were not merely individual letters. Paul wrote them as an apostle of Jesus Christ, and he expected them to be read and obeyed by the Christian community (1 Cor 14:37; 1 Thess 5:27; 2 Thess 3:14)' (Schreiner 2011:12).

The following passages from Scripture are just a few examples in support of Schreiner's statement:

- 'If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord' (1 Cor 14:37; ESV).
- 'I put you under oath before the Lord to have this letter read to all the brothers'. (1 Thess 5:27; ESV)
- 'If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed' (2 Thess 3:14; ESV).



Here Scripture approves the use of the Epistles as Spirit-inspired teachings (cf. 2 Tim 3:16-17), and even if the Epistles are categorised in the literature as occasional documents that are addressed to specific situations, we should not forget that Paul wrote his letters as an Apostle of Jesus Christ. Therefore, 'Even though Paul addressed a specific situation in the Colossians church he also thought that the message would be helpful to the Laodiceans (Col 4:16)' (Schreiner 2011:12).

It is in light of the wider reading of the pastoral letters that the idea of biblical principles for leadership and church governance makes sense. Paul's letters, in other words, contain universal principles of church leadership despite being addressed to specific situations at different times. These principles could be harvested and applied to our own situation with much benefit. However, Clarke (2008:6) cautions scholars not to mistakenly accept the prescriptive and descriptive writings of Paul as necessarily the same, an error, according to him, that is commonly made in the reconstruction of Pauline theology. Although Clarke (2008) finds both aspects of the Pauline theology useful for the formation of principles, the fact that each has to be dealt with differently is very important to him. What are the prescriptive teachings of Paul? These are identified by Clarke (2008:6) as instructions to overseers (1 Tim 3:1-13), for example.

The premise that Pauline writings are helpful in the formation of the Christian community, which includes governance and leadership models and approaches, gains further support from Brand and Norman's (2004) *Five views of church polity*. Brand and Norman quote George Knight who said,

Despite the occasional or ad hoc character of its many literary parts, the scripture's own doctrine of scripture binds us to its teachings as truths intended today for our instruction, reproof, correction and training in righteousness. Not only is this a fair inference from such great passages as 2 Timothy 3:16-17, but Paul also states this truth quite plainly in several places like Rom 4:23-24 and Rom 15:4 (Brand and Norman 2004:88).

Two observations follow. Firstly, the importance of Scripture for shaping the lives of believers in the Christian community and the reading, studying and obedience of Scripture, as 2 Timothy 3:16 indicates, is intended for all Christians. Secondly, it is reasonable to infer that Paul and his writings are intended to have a continuous influence on how the church is to be shaped through instruction, reproof, correction and training. This is especially important in the formulation of leadership approaches and governance models. It is, therefore, significant that Timothy, who is addressed in the Pastoral Epistles and who is a main focus-point in this study, is used by a well-known scholar, George Knight, to help establish a principle truth: Timothy serves as an exemplar for church leaders and against whom they can measure themselves and judge their leadership practices.

As a form of opposition to the normal trend in leadership theology, Clarke questions scholars who formulate a theology of Paul's teachings (i.e., leadership principles and governance principles that inform leadership models and approaches), especially teachings based on the Pastoral Epistles. Clarke's (2008) opposition is based on major assumptions made by several scholars, to which Clarke (2008:12) has this to say:

This approach has two significant, but questionable, assumptions. Firstly, a consistent or at least a dominant, blueprint of church order exists within the pages of the New Testament. In other words, the structures of church leadership that existed in Corinth in the mid-first century are assumed to have been largely identical to or in continuity with those that were being implemented in Ephesus, or even Jerusalem, twenty years later or ten years earlier. Secondly, the New Testament churches were themselves both 'orthodox' in their understanding of the nature of the church, and were also faithful in their implementation of these principles.

These assumptions lead Clarke to the conclusion that scholars have made an error of assuming a consistent historical reality. That said, Clark concedes that many throughout the history of interpretation of these letters of Paul have considered that an accurate

reconstruction of Paul's theology of leadership within the early Christian communities is not only possible, but that it provides a valid basis for the constitution of churches in later generations and centuries in quite different contexts. One of the effects of this, according to Clarke, is that a number of blatantly incorrect reconstructions of Paul's leadership principles have been advocated, each of which is defended as reflecting a remarkable continuity between the perceived first century situation and the pattern adopted by a particular thread of subsequent and even contemporary church traditions (Clarke 20087:12).

Longenecker (1980) writes that, of the letters that claim Pauline authorship, the most problematic are the Pastoral Epistles. Still, Longenecker (1980) concludes that in his opinion all thirteen epistles are authentic writings of the Apostle Paul. Guthrie (1990:62) describes the relevance of the Pastoral Epistles as follows:

These epistles are still relevant to our modern age. The need for wise dealing with questions of church arrangements and Christian discipline is ever present, and these epistles have constantly supplied Christian leaders with sober practical advice in these matters. They may lack the profound theological grasps of some of the other New Testament Epistles, but they are not without their theological gems, the diligent student will not only find himself grappling with the practical problems of a developing church, but will find his soul enriched by many flashes of doctrinal insight.

Guthrie reaffirms the continuous use of the Pastoral Epistles by the church for governance models and leadership approaches. It also encourages the unceasing use of them for sober and practical advice. It deserves mention that his precise comments apply specifically to the Pastoral Epistles and not to all of the Epistles of Paul. But Guthrie also picks up another thread in the study of the Pastoral Epistles as a legitimate source for the formulation of models of church governance, namely, the question of whether Paul had an interest in Church governance:

It is maintained that Paul had no interest in Church government. This idea, current in New Testament criticism since the time of Baur, is based on the assumption that the great evangelical Epistles are the primary criteria for Paul's approach. Since in none of these does he signify any concern about the organization within the church it must follow that he gave it no thought. Indeed on the contrary he envisages a charismatic ministry to be operational in the Corinthian community. There is, however, strong evidence that Paul was not unmindful of church organization where circumstance demanded it. Unless Acts 14:23, where Paul and Barnabas are said to have appointed elders in all the south Galatian churches which had been established on the first missionary journey is an anachronism, the apostles must have recognised the need for the elders system at the very beginning of the Gentile mission, at least in some communities (Guthrie 1990:33).

As it stands, the entirety of this section confounds the majority of claims that it is illegitimate to use the Pastoral Epistles as a source of knowledge for the formation of church governance models and approaches to leadership. Although not all arguments and counterarguments have been resolved by scholars, the current available literature tips in favour of the legitimate use of the Pastoral Epistles as a biblical source of teaching. It explains why Guthrie (1990) could challenge anti-biblical thought.

### **3. Formulation of theological themes and leadership structures**

Bassler's (1996) discussion of the themes and theology of the Pastoral Epistles led him to conclude that they have not been sufficiently acknowledged for their profound insight. . He found it strange, given that the theological insight which it reflects are intended to serve as normative instruction to church leaders (i.e., Timothy and Titus) and how they are to govern the churches of God. This strongly contrasts with Clark's (2008) position noted above; but Clarke provides a reason that could explain the problem: a systematic treatment of a Pauline understanding of leadership and church governance is considered as just one path amongst others but nevertheless a path, and although not

well explored, is surely needed within contemporary ecclesiastical circles (Clark 2008:1). It is for this reason that the identification of themes reflecting underlining principles for leadership and church governance in the letters that are generally attributed to Paul will be important. These are Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 and 2 Thessalonians and Philemon (Collins 2002:2).

It deserves mention that Clarke (2008) also considers the possibility that the Pastoral Epistles are a product of second-generation thought, which Clark describes as a process of institutionalisation initiated by Paul. However, Clark is not certain whether institutionalisation of the church was deliberately initiated by Paul and/or if it was a something adopted by Christian communities. Nevertheless, the theme of institutionalisation and formulation of a theology of leadership remains one of the main elements of a rough sketch of Paul's thought on leadership and church governance.

Guthrie's (1990) exploration of the theme of church order led him to conclude that the Pastoral Epistles suggest, that great care should be exercised in the ordering of the church, and that it is mainly done through the appointment of suitable overseers. Regarding the theme of overseers, Thomas finds that the occasion and purpose for the writing of the Pastoral Epistles is threefold:

- 1) to provide a handbook for church leaders and strengthening the authority of ordained ministers; 2) to alert church leaders to the need to oppose increasing heresy; and 3) to establish a Pauline tradition among the churches of the Aegean area (Thomas 1992:42).

This also points to two other themes that can be incorporated into the formulation of a biblical framework of leadership and church governance: opposition to and the avoidance of increasing doctrinal heresy and the establishment of the apostolic tradition among the churches of the Aegean.

Guthrie (1990) introduces the theme of thanks-giving, which he explains as follows:

The insistence on the reception of God's gift with thanks-giving is a typically Pauline theme. Such a note must never be absent from the believer's attitude either to material or to spiritual realities. What is at stake is our whole conception of God (Guthrie 1990:104).

With these words Guthrie places emphasis on the gift of leadership and recognition of God's anointing, influence, authority, vision and governance of the church. By implication, whatever victories leaders as servants of God may experience, they are only victories insofar as leaders use their gifts in light of His teachings to leaders through the Scriptures.

Brand and Norman (2004:47) point to the flipside of God's gifts, namely, sin:

The sin of "pride", the root sin which captured the heart of the devil and brought him down, is an ever-present danger. Christian maturity requires time and experience. The process cannot be rushed. New believers simply are not spiritually qualified to be pastors. The overseer also aspires to have good testimony, being respected even by the lost (1Tim 3:7). In all of the things Paul lists, it is the character, quality and maturity of a man's life that is essential. This theme resonates throughout the Holy Scriptures.

The theme of sin is one of the most repeated themes in the writings of Paul; for example, Paul's admonitions to overcome sin and his emphasis on the character of a leader as an example for others to imitate (cf. Phil 4:8-9).

Clarke (2008:146) introduces the theme of 'house codes' (1 Tim 3:4-5, 12), on which he has the following to say:

Further treatment of the nature of the relationship between a father and the members of his household may be seen in the so-called household codes....A much disputed question in regard to these codes, however, is

their purpose. Harold Hoehner has argued that the overall theme of the Ephesians is the unity of the church, and the outworking of that unity, accordingly, the codes reflect a challenge towards peaceable, communal living within the church, and are likely to have been applied not simply in Christian households, but also in the household that was the church.

The household code, then, is the understanding of the Christian family as the house of God with God as the Head of the house, and the role of metaphor to explain the nature of church governance is, therefore, crucial. Other theological themes, such as Christ being the Head of the body, His church, have their root in and connection with the household codes. It is also a theme that reflects an important aspect of the lives of the Jews and their family units, and hence, the theme of shepherding. It is, therefore, a theme of great importance insofar as it provides insight into the nature of communal living and leadership in the church. By implication, the church is not another or just an organisation of and for leaders. It is a house, the house of God, and not a business entity in need of policies and procedures that require enforcement by someone in authority. Leadership models and approaches are formulated and implemented on the basis of the principles embedded in the notion of household codes.

DaSilva (2004) also adds some insight into the notion of household codes. For him, it relates to the most prominent theme of the letters to Timothy and Titus, namely, God's household and the management of that household. The idea already surfaces in 1 Timothy 1:4. For in this text we find the word '*oikonimia*', which Thayer's (1977) dictionary describes as an action of management of a household or of household affairs. Words like 'management', 'oversight', 'administration', 'overseer', and 'stewardship' are all used as synonyms to describe the same action. Related themes include how one ought to conduct oneself in the household of God, the role and responsibilities of Christian leaders, how one ought to behave in the face of suffering, and deal with shame in light of the gospel of God's new creation in Christ (DaSilva (2004:748-757)).

Liberty from sin and the expectation of salvation forms one of the greatest themes in the lives of Christians as they share the good news of Christ. Longenecker (1980:159) puts it as follows:

The Jewish community earnestly looked for the Messiah, while the Gentile world “stretched” out its hands in longing for the other shore. Just as Epictetus’ theme of liberty is “not there as an effect of Christian teaching, but as a true reflection of the tone and temper of those social circles to which the Gospel made its powerful appeal”, so Paul’s insistence upon the same theme is not derived either directly or indirectly from the teachings of such men as Musonius Rufus, but is the expression of realized Messianic hopes.

Liberty and the expectation of salvation is also one of the main themes to be incorporated into a framework of biblical leadership and church governance. What it means for the leader is obedience to Christ’s commandment in Matthew 28:18-20. And that mission includes the message of liberation to people in bondage to sin, customs, beliefs, and so forth.

Another theme of Paul that informs a biblical framework of leadership and that affects governance models, is the theme of ‘being in Christ’. Longenecker (1980:166) writes, ‘In its insistence that the metaphor stands for the believer’s “supremely intimate relation of union with Christ” it has certainly caught the main theme of the Apostle’s teaching.’ Being in Christ is, therefore, not an accidental feature of Paul’s teachings, but one of the main themes. It stands to reason, if a governance model and approach to leadership is amiss to reflect such an important theme, that it cannot truly be helpful in formulating a biblical framework of church leadership and governance of the church.

It also lays the groundwork for another important theme and aspect of church governance: resistance to and the overcoming of false doctrine. Longenecker (1980:148) writes that



The thought of the obedience of Christ, while included in that of the sacrifice of Christ, is not exhausted in the consideration of that act. The declared purpose of Jesus included a fulfilling of the Law, and Paul picks up that theme in Romans 5:18-19, contrasting the disobedience of Adam with the obedience of Christ.

Longenecker's point is that it is not just the act of the cross that fully summarises the obedience of Christ; it is also seen in Christ's recognition of God's law and bringing it into fulfilment. Therefore, the law cannot be seen apart from Christ as some false teachers seek to apply it. It helps explain Paul's words to Timothy: 'Now we know that the law is good, if one uses it lawfully' (1 Tim 1:8; see also vv. 6-7, 9-11 ESV). Therefore, the theme of false teaching and false teacher is an important feature of a biblical framework of leadership and church governance, namely, how to apply the law of Moses in light of the fulfilling work of Christ.

It follows from the preceding discussion that obedience to God and, by implication, to the Son of God, is one of the key factors in a leader's understanding of how false doctrine and false teachers can be resisted. Further exploration of what is entailed by obedience and the overcoming of false teachers will be pursued in the chapters to follow.

Gloer (2010) also comment on the theological themes of the pastoral letters and concurs that some of the key Pauline themes are salvation that comes by grace and not works, the suffering of God's people in this present life, a suffering that leads to future glory, the importance of gentile mission as well as Paul's presentation of himself as an example for the church to follow. 'Be imitators of me, as I am of Christ', is Paul's message to all the churches (1 Cor 11:1; ESV).

#### **4. Concluding remarks**

The aim of this chapter has been to identify the main themes of a biblical framework of leadership and church governance based on the pastoral letters. As stated before, it is a rough sketch of an assumed paradigm of Pauline leadership and governance principles that will be given greater attention in the study of the Pastoral Epistles. These themes can be formulated as follows:

- The institution and formulation of leadership and church governance.
- Church order.
- The authority of church leaders.
- Establishment of the apostolic tradition among churches.
- Salvation through grace and not works.
- Overcoming sin and the character of a leader.
- The example of Paul to the church.
- Household codes, God's household, management of this household, and conduct in the household of God.
- Conduct in the face of suffering and shame because of the gospel of Jesus, and future glory.
- Liberty from bondage and the expectation of salvation.
- Being 'in Christ.'
- Dealing with heresy.

The first step in the resolution of the hypothesis comprises the task of identifying and formulating the principles that form the framework and basis of a biblical governance model. This chapter delineated the general (wide view) of Paul's perspective on church leadership and governance. The chapter to follow will define such principles within the scope of the Pastoral Epistles.

## **Chapter 3**

### **Literature Study of Pastoral Epistles**

#### **1. Introduction**

The aim of this chapter is to identify the basic building blocks that form the biblical foundation upon which a leadership approach to church governance ought to be established. A literature study will be conducted to produce data that reflects the various issues and themes found in the Pastoral Epistles against the background of the research problem and the key questions referred to in the first chapter. Of these key questions one is applicable: In light of the leadership approach to church governance in CityHill Church Network, what would a literature study of 1 and 2 Timothy and Titus reveal about general principles of leadership and church governance? Incorporated into the data of this chapter will be the principles that have been identified in the previous chapter.

#### **2. Literature review**

This section comprises a brief review of the literature on the Pastoral Epistles.

##### **2.1 Introduction to the pastoral epistles**

According to DaSilva (2004), the Pastoral Epistles are distinctive among New Testament epistles because of the amount of attention its author devotes to the roles and responsibilities of Christian leaders in the church. Whereas most of New Testament teaching is directly addressed to all believers, the pastoral letters are especially concerned with leaders and how they shape the life of the church community. Utley (2013) concurs with this to some degree. Although the Old Testament gives specific guidelines for the organisation of the community of faith, the same is not true of the New Testament. Therefore, the pastoral letters are as close as it comes to New Testament guidelines for leadership and church government. Collins (2002) remarks that the pastoral letters differ from letters such as those addressed to Philemon. Philemon clearly is a personal letter with a single major purpose. In contrast, the Pastoral Epistles

are much longer than Philemon - in vocabulary, style and subject-matter. The same set of features distinguishes them from the collection of letters generally attributed to Paul: Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 and 2 Thessalonians and Philemon.

Looking at the directions given to Titus and Timothy, DaSilva (2004:753) concludes that these directions establish the importance of leadership as a living example of the fruit of the Christian faith. However, it raises questions about which principles are to form the basis of a biblical governance model and what its fruits in the life of a leader should be. These questions address specific issues and Carter (2013) feels that the issues faced by the modern church are similar to those experienced by the church in Ephesus. But for Carter, unlike the Ephesian church, the modern church has a reliable source in the New Testament and sound biblical scholarship to draw on.

New Testament scriptures lead the reader to conclude that leaders are often subjected to certain critical challenges which is evident in the challenges surfacing at the time the letters were written. 2 Timothy 3:2-7 is an example of the challenges facing leadership and the difficulty in applying the principles that inform a biblical governance model of the church. Carter (2013) noticed that Paul lists no less than 18 sins common to those who populate the church and, with the church in such a state, it seems no surprise that the body of Christ is not as effective in the world as it could or ought to be. Carter (2013) also argues that Paul does not seem to think that things will get any better with the church without adequate leadership; degradation of the church will continue by evil men until the end of the age. The question is, therefore, what would have happened if an obedient remnant was not preserved, if sound doctrine and a biblical approach to leadership and church governance were not provided? Carter concludes that it would have been the ultimate destruction of the church and the ultimate victory of sin in the world.

Thus, if 2 Timothy 3:15-17 explains the importance of leadership and church governance then it is part of the breathed-out Word of God that makes leaders

competent for every good work. Carter (2013) also shows that Scripture serves many purposes in the life of a Christian as well as providing the basis for full, complete and correct doctrine. It serves as the model of truth; it exposes what is false and teaches how to correct falsehood by teaching the full measure of righteousness. Carter is deemed correct to have concluded that the purpose of 2 Timothy 3:15-17 is to enable the one who loves the Lord to be complete, to have an appropriated measure of what God intended for leaders and the church, including the ability to fulfil God's will through obedience to the Word of God. Hence, when Paul gives advice on the nature of ministry and what the success of ministry depends on, he states that leaders should teach and preach the Word (2 Timothy 4:2). The importance of this advice cannot be over-emphasised (Carter 2013:115).

## **2.2 Background to the Pastoral Epistles**

The following brief background of the Pastoral Epistles comprises information on authorship, genre, historical setting and themes.

Thomas' (2011) commentary on the Pastoral Epistles provides a broad view of some of the questions that surround the authorship of the Pastoral Epistles. They include the different types of vocabulary found in the letters, problems with heresy, ecclesiastical structure, conflicting circumstances and questions about theology. It seems, according to Bassler (1996:17) and Thomas (2011:21), that the authorship of Paul was widely accepted by the early church. It was only in the nineteenth century and even more in the twentieth century that scholars have raised serious questions about the accuracy of the ascription of authorship. Both Bassler and Thomas agree that questions about the language style, theology and the historical circumstances are issues related to authorship.

Building on the view that the early church seems to have widely accepted the Pauline authorship of the Pastoral Epistles, Thomas (2011) refers to the early Christian historian Eusebius (265-339) who attributed the pastoral letters to Paul. Others include Irenaeus who spoke of the widespread circulation of Paul's letters and Pauline authorship, Justin

Martyr, Polycarp and Ignatius. Thomas also documents that the Muratorian Canon, a document presenting a list of New Testament books dating from A.D. 180-200, also refers to the Pastoral Epistles as of Pauline origin.

The debate about the authenticity of the authorship of the Pastoral Epistles really began in all earnest with Friederich Schleiermacher in 1807. He debated the Pauline authorship of 1 Timothy on grounds of style and language which sparked off a critical philological approach to evidence in order to determine authorship. It, in turn, led to J. G. Eichhorn's rejection of Pauline authorship of all the Pastoral Epistles on the basis of their difference in religious language. In 1835, F. C. Baur rejected the Pauline authorship of the Pastoral Epistles due to its ostensible similarity with the heresy known as Gnosticism in the second century. H. J. Holtzmann built on the work of his predecessors and in 1889 marshalled the most complete argument against Pauline authorship of the Pastoral Epistles. He raised five objections to Pauline authorship. Firstly, he was unable to relate the historical reference in the Pastorals with the narrative of Acts. Secondly, he noted the style and vocabulary were not from Paul. Thirdly, he found connections between the portrayed heresy in Pastorals Epistles and second century Gnosticism, leading him to date the letters as a second century production. Fourthly, he found that the theology of the Pastoral letters differ from those of the accepted Pauline letters. Finally, he was convinced that the church organisation that is presented in the letters came from beyond the first century and, therefore, that it could not have existed during the life time of Paul (Thomas 2011:21).

Thomas shows that, in the twentieth century, scholars did not just accept any claims that purport to refute Pauline authorship. Two basic positions have been defended by scholars with an astounding display of arguments. Thomas (2011:22) describes them as follows: 'The pastorals were written by Paul himself or under his direction by a secretary, and the Pastoral Epistles are pseudonymous and may or may not contain some genuine Pauline fragments.' Collins (2002) also reiterated many of the same comments on authorship as advanced by Thomas and Bassler. DaSilva (2004) concludes that questions about the use of theology, language, argumentative strategies

and even date and location leave us with enough certainty not to doubt Paul as being its author. Yet, the case is not air tight; it does not rule out Paul's authorship of the Pastoral Epistles, even if they are addressed to individuals. They seem to be addressed during the last days of Paul, as from a mentor to those he mentored. Together, these facts could explain the differences that exist between the Pastoral Epistles and Paul's other letters, and external evidence and church traditions lean more strongly in the direction of Pauline authorship. For these reasons, the remainder of the study will assume the authorship of the Pastoral Epistles as Pauline.

When considering the genre, Collins (2002:3) writes that the style of the Pastoral Epistles is more ponderous and pedantic than the free flowing epistolary style of Paul. The style, according to Collins, is sometimes periodic with a good use of subordinate clauses and a wide variety of tenses. At other times, the heavy style of the Pastoral Epistles is exceedingly complex with the result that several of the long sentences are veritable syntactic mazes. Collins also thinks that the text were meant to be read out loud, for several of their stylistic features were intended to increase the rhetorical impact of an oral text that sounded well.

Bassler (1996), on the other hand, finds that the letters to Timothy and Titus are united by a distinctive vocabulary and style. Both letters seem to show concern for pastoral oversight of the church and, in the case of 1Timothy and Titus, for specific church leadership. Because of the many similarities, the three letters have been referred to collectively as the pastoral letters or epistles since the eighteenth century. Utley (2013) agrees; there exists similarities between the pastoral letters when looking at the vocabulary but thinks it is due to the fact that Paul used Luke as a scribe and, therefore, that there are also similarities between the Pastoral Epistles and the book of Luke.

However, Utley disagrees with Bassler about the reason why the books are lumped together. For Utley, only 1Timothy and Titus have anything to do with church organisation, even if they share the same language and the only thing binding them together is their wrestle with false teachers (Utley 2013:12). As for the use of the phrase

'Pastoral Epistles', Utey explains why Berdot's commentary of 1703 named them as such, namely, due to their character and content. But, Timothy and Titus were not pastors; they were apostolic delegates and the letters were written to churches with the literary form of letters addressed to Paul's co-workers.

The literary form of the letters is also confirmed by Collins (2002). He finds that the letters were sent to communities that Paul had evangelised. The characteristic epistolary salutations at the beginning and end of each text clearly typified each of them as a letter, but Collins emphasises that none of the Pastoral Epistles clearly correspond to any of the epistolary genres identified by the later Hellenistic literary theorists, such as Pseudo-Demetrius and Pseudo-Libanius. 1 Timothy and Titus have a similar literary form and both give instructions on church order and are characterised by personal exhortation to their respective recipients. Collins (2002:6) observed that the form of instruction is similar to that of a Hellenistic papyrus from Egypt, for example, the Tebtunis Papyrus 703. A few lines of the Papyrus speak about the personal qualities of the manager and his exemplary behaviour. Many of the qualities cited in the Papyrus also appear in the hortatory material of 1 Timothy and Titus. Both Collins (2002) and Gloer (2010) raise the possibility that 2 Timothy was written in the form of a testamentary letter reflecting the style of the testamentary during the Hellenistic period.

Gloer (2010) writes about the date of the letters in order to help establish the historical setting. He finds that the decision about authenticity will determine one's decision regarding the dating of the letters. So if one assumes the authenticity of the letters then 2 Timothy is the last of the letters written by Paul from imprisonment by the Romans in the mid-60s. Titus and 1 Timothy could be dated in the mid-50s that would place them in the framework of the book of Acts; but if one dates them after the first imprisonment of Paul by the Romans then one might date them in the mid-60s. Gloer (2010) agrees with the identity of the province from where the letters were written, meaning that it all depends on one's decision regarding the assumption of the authenticity of 2 Timothy. Gloer is of the opinion that this letter was probably written from prison in Rome near the end of Paul's life; and 1 Timothy seems to have been written from Macedonia, and Titus



written as Paul left Crete and appears to be heading for Nicopolis where he planned to spend the winter.

Also important in the formation of the historical setting are some of the other facts that scholars question. Gloer (2010) mentions some of these and starts with the main challenges, including the authenticity of the letters. Scholars question whether the people and places mentioned are truly historical or merely a fictitious literary setting given to texts written in Paul's name; it appears that the Pastoral Epistles presupposes events not known to us from other New Testament sources. For example, there is no mention either of a mission of Paul to Crete or of a deputation of Titus there; there is no mention of Paul entrusting the Ephesian church to Timothy and there is no indication of the Jewish-Gentile controversy that plagued Paul's mission. Furthermore, the false teaching is most easily identified with second-century Gnosticism because the Gnostics thought of their teaching as knowledge, were infatuated with myths and endless genealogies (1 Tim 1:4; Tit 3:9) and thought that the resurrection has already occurred (2 Tim 2:17-18). It seems obvious that if these identifications are correct then the letters must post-date Paul (Gloer 2010:9).

Helping to establish the historical setting of the main characters in the pastoral letters, DaSilva (2004) begins with the placement of Timothy. Timothy stands out as perhaps the most prominent, trusted and longstanding of Paul's fellow workers. For example, Acts 16:1-2 speaks of the relationship between Paul and Timothy where Paul meets Timothy after he has come to faith in Christ as well as taking Timothy along as Paul's helper in the ministry (Acts 16:3). According to DaSilva, in the undisputed letters of Paul we are provided with a portrait that is consistent with the portrait in Acts, for Paul frequently sent Timothy on missions as his delegate to strengthen the congregations which Paul has established and is absent from in person (1 Thess 3:1-6), by reminding them of Paul's teachings (1 Cor 4:17; 16:10-11) or to bear news about Paul (Phil 2:19-24). Timothy is even named as the co-author or co-sender of several letters (2 Cor 1:1; Phil 1:1; Col 1:1).

In 1 Timothy it is presupposed that Timothy had been left in Ephesus by Paul, that Timothy had been entrusted with the teachings of Paul in Ephesus and to address several problems of the church. 2 Timothy appears to come from a later period in Paul's ministry, a Roman prison after the apostle has given up hope that his trial would result in acquittal (2 Tim 4:6-8) and as Paul expected to be delivered to his heavenly kingdom (2 Tim 4:18). DaSilva (2004) continues to show that the letter is encouraging and instructing Paul's junior colleague on how to carry on the work of building the churches now that the senior partner is about to pass from the temporal order of existence and no longer be available in person.

Regarding the letter to Titus, DaSilva (2004) observes that the letter is presented as a letter written by Paul to Titus who is seen as another co-worker of Paul, a co-worker whose activity is well attested to in other letters by Paul (2 Cor 2:13; 7:6-7, 13-14; Gal 2:1-3). Titus originally accompanied Paul and Barnabas to Jerusalem as a kind of test case to see whether or not the Jerusalem apostles would accept him as a convert without circumcision (Gal 2:1-3). Thereafter, he appears only in connection with Paul's dealings with the Corinthian congregations, where Titus carries Paul's letter to Corinth and brought back news of their repentance (2 Cor 2:12-13; 7:5-7). In the end, Paul left Titus in Crete to encourage and help organise the congregations there (Tit 1:5; DaSilva 2004:734-744).

Finally, the last aspect that forms part of this group of questions concerning the background to the Pastoral Epistles has to do with the different themes found in the Pastoral Epistles. This was already developed in the previous chapter under the headings of 'Paul's perspective on church leadership and governance' and 'Formulation of theological themes and leadership structures'. Not only were the themes in the Pastoral Epistles identified but also other themes in the broader writings of the Apostle Paul. The next section will deal with these themes in more detail, as it is a crucial point directly related to the research topic.

### **3. Foundational principles in a biblical governance model**

The aim of this section is to make use of themes found in the literature on church governance as well as to identify some for more detailed examination. This will be achieved by means of comparison and examination of overlapping themes from the previous chapter and those specifically mentioned in the Pastoral Epistles. Three main groupings of themes were identified and their logical connection will be explained in the conclusion and summary. The pressing issue is to understand the themes identified in the Pastoral Epistles and those that overlap in the broader work of Paul's perspective on church leadership and governance.

### **3.1 The church grounded in the apostolic faith**

The grounding of the church in the apostolic faith and combating false doctrine are two central aspects of leadership and church governance from the perspective of the Pastoral Epistles. Included in these themes is an understanding of the leadership calling, the motives underlying the desire to assume leadership responsibility and the effect of unsound doctrine on the governance of the church. The overlapping themes within the broader work of Paul's perspective on church leadership and governance are the themes of opposing increasing heresy and the theme of obedience and overcoming false doctrine. These will be the paradigms and principles the study will explore under the theme of the church being grounded in the apostolic faith and dealing with false doctrine.

DaSilva (2004) refers to the grounding in the apostolic faith in his discussion of 1 Timothy 1:3-6, and reminds his readers that Christian leaders are chosen and called to become imitators of the apostles and the Lord (cf. Eph 5:1). Shin (2011) concurs and adds that leaders are called to combat false doctrine within the church (1 Tim 1:3-6). In the context of 2 Timothy 2:13-16, DaSilva refers to Christian leaders as the first fruits of those saved through faith in Christ; they are to stand firm in the faith, hold on to the traditions delivered to them through the teachings of the apostles, and they are to practice them through every good work and word. Shin (2011) agrees that 2 Timothy 1:13-14 teaches that leaders are called to guard biblical truth and standards through the power of the Holy Spirit and that 1 Timothy 4:6 teaches that leaders should be able to

discern and point out theological and doctrinal errors. Essentially, it means that leaders should develop competencies in exhorting and teaching the Word of God (1 Tim 4:13) and not to 'muzzle' elders who labour in good teaching and preaching (1 Tim 5:17-18). It is evident that more than five different passages confirm a leaders' call to imitate God and the apostles. Also noteworthy is the understanding of the word 'imitate'. It suggests a picture of a leader walking out in front of people and with the aim of having them following him or her into battle. If this happens, then it can only be the result of leaders standing firm in the faith and holding on to the traditions delivered to them through the teachings of the apostles. However, leaders are unable to guard biblical truth and standards on their own; they can only achieve this through the power of the Holy Spirit and discerning between true and false theologies and doctrines. It is, therefore, a very specific and focal leadership expectation that have no little influence on the way governance of the church is practiced.

Just as Paul taught and exhort Christian leaders in 1Timothy 4, so leaders, in turn, are to become teachers and exhorters (DaSilva 2004:754). Shin (2011) underlines the importance of the authority of leaders to rebuke those that are in error, albeit doing so in a proper manner (1 Tim 5:1-2, 19-20). He means that the authority of the leader depends on the inspired Word of God that teaches, reproves, corrects and trains others in righteousness (2 Tim 3:16-17) and that it should be done in season and out of season with great skill and patience (2 Tim 4:2). For example, as Timothy and Titus was admonished to teach sound doctrine (Tit 2:1), leaders are to follow their example, for they have the standard of sound teaching to guide them after Paul's departure from Earth (DaSilva 2004:753). Therefore, they should be diligent to accurately handling the word of truth (2 Tim 2:5) and being able to exhort in sound doctrine, including refuting those who contradict the apostolic standard of sound teaching (Tit 1:9; Shin 2011). It explains why DaSilva (2004) calls them ambassadors of the teachings of the apostles, sharing in the task through teaching truth and refuting falsehood.

If it is true that church governmental leadership is a position with authority imputed by God, then it is also true that men do not delegate authority. Rather, their role is more

one of recognition of authority given by God and to allow and create a platform for the expression of such authority in the church. This does not mean that leaders become the gatekeepers for those who exercise authority; it is a decision on their part to work with God through those whom God has anointed and ordained. In brief, God gives authority in church governance and not men; men only acknowledge God's sovereign selection of leaders. The passages referred to above make it clear that authority is bound to certain constraints set beforehand by God, namely, the inspired teachings of the Word of God. Hence, leaders lose their authority when they ignore God's Word. For this reason it serves as a reminder to church leaders to be diligent in accurately handling the word of truth.

As part of the grounding of the church in the apostolic faith, but leaning more toward the motive of leadership in the apostolic grounding, Gloer (2010:29) writes that 'faith' and 'the knowledge of the truth' entails 'acceptance of the truths of the Christian faith and active obedience to the life the truths demands'. False teachers are those who challenge and taught truths contrary to the faith delivered to the apostles, and by so doing, lead people to a life where they no longer live in active obedience to the will of God. It implies that a loss of faith would be evident in the manner of a leader's way of life and in what leaders taught to the church. False teachers are identified by a set of certain characteristics, such as selfish desires and personal pride rather than by the desire to edify the body of Christ; they seek to be teachers of the law but are void of a deep knowledge of the Word of God (cf. 1 Tim 1:ff.; see also Carter 2013:10).

A critical observation of what is mentioned in the previous paragraph is that the false teachers are not the ones without any traditions. Rather, they are described as those who teach different traditions to those of the apostles. In other words, their traditions do not entail all the traditions laid down and developed by the apostles in the local churches referred to in the New Testament. Martin Luther, for instance, was branded as a false teacher, because his teaching differed from the doctrine and traditions of the officially recognised church of his time, but his teachings were not very different from the apostolic traditions. A window to understanding false teachers is opened as soon as

the motivation behind their teachings are examined; their motive sprung from self-glorification, born from self-love, love of money, pleasure, and so forth (cf. 2 Tim 3:2-5). In a word, they have serious character flaws. It is thus that Thomas (1992) observes that Paul, in 1Timothy, is providing us with information on the identity of the false teachers and the features of their error:

They are people who rise from within the church, just as Paul had warned the Ephesian elders in Acts 20:30. They were Jewish in background and claimed to have an interest in the law (1Tim 1:7-8); they observed dietary restrictions (1 Tim 4:3); they claimed to have access to superior knowledge (1 Tim 6:20-21) and expended their energies in “word games” (1 Tim 6:4), fables and genealogies (1 Tim 1:4). Paul, in short, found their character to be utterly corrupted and deceitful (1 Tim 4:2; 6:5) (Thomas 1992:42, 43).

It is, therefore, reasonable to conclude that a corrupted character has as consequence a corrupted motive for governing the church of God, and the task of biblical leaders is to counteract teachings inspired by such motives. Thomas (1992) also states that Paul had two purposes in mind when he wrote his first letter to Timothy: the first, to provide support for the grounding of the Christian faith in apostolic teaching, and the second, to direct Timothy on how to resist the opposition inspired by the false doctrine that developed in Ephesus (1 Tim 1:3).

Carter (2013:97) also writes about the false teachers referred to in 2 Timothy 2:14. For him it is a strong guiding light in the judgment of the motives of leaders and their desire to govern the church. As an example, he refers to Paul condemning their teachings with words such as ‘no profit’, meaning that their words only serve to manipulate and control those who hear them. By profiting nothing, this kind of leadership, according to Carter, is not leading people to faith but rather to religion in the sense of a false sense of spirituality (cf. 2 Tim 3:5). In the same way, models of leadership and approaches to church governance that are not built on biblical principles and that are not grounded in

apostolic doctrine, will also not lead people into faith but into empty religion and religious rituals. It is in this context that Carter (2013:98) finds in 2 Timothy 2:16 the methodology that makes the words of a leader profitable. He states that the word 'study' used by Paul does not just call leaders to read and ponder the Word of God; translated correctly, it means 'do your best'. In other words, leaders should do their best to understand what they read and meditate on in the Scriptures. For Carter it is a call to fully participate in it, something that requires a full commitment of Christians in both word and action. Shin (2011) concurs; leaders should have a strong sense of their calling from God to serve His purposes (2 Tim 1:9). Again, it is a reminder that the motive of a leaders and the motive of church governance are just two sides of the same coin.

What the motive behind leadership and the hearing of the call of God to ministry refer to are far too often doctrinal confessions based on particular approaches to and models of leadership that form the yardstick for judging and considering any models of or approaches to leadership and church governance. Responding to that mind-set, Carter (2003) challenges leaders to ask themselves whether their desire for leadership is a carnal desire to lead or a true love for the lost – meaning, to win the lost and disciple them in godly work. Carter (2003) makes it clear that the world's view of leadership and the church's view of leadership are completely at odds with each other. In his educated opinion, the church becomes more and more like a worldly business and pastors become more and more like chief executive officers. Reaching this point is a short step for pastors to become self-promoting masters rather than servants, and dictators rather than listeners. It is also a short step before deacons become executive board members rather than bondservants of Jesus Christ.

When the descriptions of Paul about how deacons and elders ought to conduct themselves in the church are considered, then they ought to be mirror reflections of a man who has a godly motive as opposed to those inspired by a confused leadership and governance paradigm. Shin (2011) reminds leaders that leaders inspired by a godly motive are characterised by a lifestyle of pursuing God and the things of God (1 Tim

6:11-12), including knowledge of the price they have to pay for being true to their calling (for example, suffering, hardship, persecution, betrayals and so on - 2 Tim 2:9-10; 3:10-12; 4:10), doing evangelism and fulfilling their ministry responsibilities (2 Tim 4:5). Upon reflection of these passages, one may wonder whether the reasons of leaders to withdraw from governance and leadership responsibility halfway through certain commitments and projects has not something to do with their motive of being a leader, for instance, a wrong motive, hidden motive, misdirected motive, and/or a motive prompted by selfish gain. Paul indicates that many withdraw from their responsibility under hardship (suffering) and persecution, even betrayal (cf. 2 Tim 2:1-13; 3:7-8; 4:10). Another aspect here might be the extent to which governance structures challenge the motive and the appointment of leaders. To what degree do church structures unintentionally result in and develop cultures that counteract true biblical leadership and governance in the church?

In his summary of the effects of unsound doctrine on the church, Carter (2013:70) identifies a practical expression of these principles, and that is that churches commonly make use of unsound doctrine. For example, 'worldliness' characterised the church in Ephesus because it has been infiltrated by a mixture of Greek pagan philosophy and Jewish tradition. Since it is a biblical example, it serves as warning to all churches what the dangers of worldliness could be in reality: doctrinal chaos. In other words, a church might be treading on dangerous ground when moving away from a biblical model of leadership and an approach to church governance and/or when an attempt is made to assimilate divine revelation to worldly inventions. It is often the result of Christians feeling inferior because of what their faith demand and little trust in the Word of God. By implication, the world wants Christians to submit to its system, and failure to do so often leads to accusations of them being weak, something they are unwilling to admit. But Carter (2013:84) shows that just as the fear that quenches faith stems from a lie of satan so does the shame of faith.

When sound doctrine is not adhered to, leaders are faced with warfare. It is seen in the parallel Paul draws between the eradication of sin in the church that is much like God's



eradication of sin in the life of the unbeliever. It explains why Paul encourages Timothy to hold on to the faith he is intimately acquainted with (i.e., knows from personal experience) and to not be swayed by arguments from those whose faith has become shipwrecked (Carter 2013:16). As Paul states in 2 Timothy 1:7- 8, leaders have not been given a spirit of fear and they are not ashamed of the gospel of God for it is the power of God in their lives.

### 3.2 Character of a leader

That character is a distinctive principle of leadership is beyond dispute from the perspective of the Pastoral Epistles. Of importance is to explore the specific features of character. This is found in the paradigms of character, the mastery over passions, the danger of uncontrolled sinful desires and the willingness to suffer for the sake of the gospel. The overlapping themes within the broader work of Paul's perspective on church leadership and governance are the themes of strengthening the authority of ordained ministers, thanksgiving, salvation which comes by grace and not works, overcoming sin and the character of a leader, Paul presenting himself as an example for others to imitate, how one ought to act in the face of suffering and shame, looking at suffering as something that leads to future glory, liberty from sin and the expectation of salvation and being 'in Christ'. These will be the examples that will now be explored under the theme of the character of a leader.

According to Shinn (2011), the Pastoral Epistles are aimed at Christians who are to embody certain ethical ideals that are consistent with the responsibility of a Christian leader who proclaims the transformative power of the gospel. A leader, for him, is one strong in power and characterised by love and discipline, as expressed in 2 Tim 1:7: 'For God gave us a spirit not of fear but of power and love and self-control'. Shinn's assumption finds support in the works of DaSilva (2004). Both understood that to imply, for Christians to embody ethical ideals, Christians are to take care how they interact with non-Christians. As Titus 3:1-2 states: 'Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to

avoid quarrelling, to be gentle, and to show perfect courtesy toward all people.’ It is, therefore, reasonable to infer that through their behaviour – their virtuous life and character disposition - Christians would win others for the kingdom of Christ. Likewise, the character of a leader either serves or hinders acceptance of the gospel of life in Christ.

For DaSilva (2004), the calling of a leader to church governance is not only the core theme in the letters to Timothy, but also the core concept for understanding the development of a biblical-based leadership character. Leaders, in other words, are to live a life that most enhances the positive reputation of the Christian message of salvation while not compromising on essential points of doctrine. Such a call is promoted and supported by, for instance, 1 Timothy 5:14 (‘... and give the adversary no occasion for slander’) and 1 Timothy 6:1 (‘Let all who are under a yoke as slaves regard their own masters as worthy of all honour, so that the name of God and the teaching may not be reviled’) (ESV).

The tension between the conduct of those who govern and their relationship with the world and society around them is one of the foundational principles for a church governance model. As DaSilva (2004) points out, the aim is to promote behaviours and attitudes that will reinforce an image of Christians as people who support and respect the social order while steering away from behaviours that might appear subversive where subversion is not necessary. This principle informs texts like those that refer to the place of woman in the church and how young widows should conduct themselves. What it means is that their way of living should testify of the transforming power of the gospel. The same is true of leaders; they proclaim the transformative power of the gospel not only with their lips but also through their lives (DaSilva 2004). Carter (2013) agrees: ‘the church is to be a testimony of God to the community and for this reason anyone who is a mature member of the Christian fellowship will share in that testimony’.

Carter’s observation is consistent with the fact that the community of believers share in the testimony of Christ, as is evident in the importance of the character of a leader

However, his distinction between mature members of the church being witnesses and others who might be witnesses of Christ is questionable. It is both odd and counter-intuitive to assume that the secular world would only judge the testimony of the Christian community based on the actions of the mature believers. The Pastoral Epistles teaches that Christians should seriously consider the damage sinful motives and self-serving attitudes of leaders could cause to a proper understanding of the house of God. For instance, leaders are not to entangle themselves in unprofitable discussions and controversies which only causes trouble and ungodliness; and they are to remind others to do the same (Tit 3:9; 2 Tim 2:4, 16, 23). It draws admiration and gratitude from non-Christian neighbours (1 Tim 4:12) and focuses attention on the godly character of the leader in both speech and conduct (Tit 1:6-9).

Another aspect of the development of the character of a leader is found in an understanding of sin and character from the perspective of the Pastoral Epistles. For DaSilva (2004), Titus more than Timothy, presents Christianity as a philosophy that trains people in the renunciation of impiety and worldly passions. This challenges the reader of the Epistles to desire to live lives that are self-controlled, upright and godly (Tit 2:12; 1Tim 3:1-7. Cf. Shin 2011). Paul wrote to Titus (1:6-8 and 2:1, 3, 6, 12) to teach Christians to model self-control and temperance, which is to say that mastery over sinful passions is a crucial element in a Christian ethical philosophy of virtue and rational judgment (1 Tim 2:9, 15; 3:2; 2 Tim 1:7; Tit 1:8; 2:2, 4, 5, 6, 12. Cf. DaSilva 2004). Shin's (2011) understanding of this virtue is that it is developed when leaders endeavour to grow spiritually and serve the body of Christ (1Tim 4:15), when practicing spiritual disciplines in order to grow in godliness (1Tim 4:7-8) and by focusing on the development of their spiritual gift (1 Tim 4:14; 2 Tim 1:6). It would finally lead to a place where leaders exhibit characteristics of spiritual maturity (1 Tim 4:12).

It is for these reasons that Shin (2011) places emphasises on the ultimate focus of leaders, namely, to find contentment in their relationship with the Lord and in their pursuit of godliness. In the words of 1 Tim 6:6-8: 'Now there is great gain in godliness with contentment, for we brought nothing into the world, and we cannot take anything

out of the world. But if we have food and clothing, with these we will be content.’ Adding to our understanding of contentment is what it means for a leader grasping to serve God and people with a clear conscience (2 Tim 1:3). It is evident in exhortations, the importance of paying close attention to oneself and one’s teachings (1 Tim 4:16) and to conduct oneself in an honourable manner, including showing respect to others (1 Tim 6:1-2). Titus (2:11-12) lays emphasis on the leader’s mannerism as a reminder that the grace of God instructs believers to deny ungodliness and worldly desires, to live sensibly, righteously and godly in the present age. 1 Timothy 6:11-12 states that a leader’s call includes a life that is focused on the things of God.

An important weakness and danger is highlighted in 1 Timothy: ‘the desire for riches’. It is a crucial point in the development of character and a life that is focused on the things of God. Shin (2011) emphasises Paul’s solution to the problem: ‘To substitute love for money or riches with generosity and good works’ (1 Tim 6:10, 17-19). DaSilva (2004) notices that Timothy is charged to avoid falling prey to these sinful desires by setting his ambition instead on progress in discipleship that will lead to eternal life (1 Tim 6:11-12). It is an exhortation to act according to the convictions leaders have learned (2 Tim 3:14) as well as maintaining their bodies in an honourable manner (2 Tim 2:20-21), fleeing youthful lusts and pursuing righteousness (2 Tim 2:20-21) and prayer (1Tim 2:1-2). It is a mind-set that would help preserve Timothy and help him to lead those who are rich in material goods to an investment strategy focused on doing good and meeting the needs of others (1 Tim 6:17-19). In Titus 3:5-8, the calling of leaders is clearly demonstrated through an integration of faith and works as a result of God’s kindness and the washing and renewing of the Holy Spirit (Shin 2011).

Regarding a leader’s character insofar as it relates to suffering for the sake of the gospel, DaSilva (2004) remarks in his study of 2 Timothy that Paul addresses the need of leaders to overcome shame in the eyes of secular and dominant culture. It is important if leaders seek to be reliable partakers in the Christian mission to evangelise the world. They have to bear in mind that there will always be tension between the values and norms of secular society and those of Christian leaders, specifically, and

Christians, in general. For example, during the time the pastoral letters were written there was a tension between Christian leaders and society solely because they believed in one true God while the rest of society held polytheistic beliefs (DaSilva 2004:754).

Paul calls Christian leaders to not be ashamed of the testimony of the Lord, to share in suffering for the gospel of Christ for it is the power of God working in them (2 Tim 1:8; cf. Rom 1:16). The message is conveyed by Paul through imagery of a good soldier of Christ that endures hardships of various kinds (2 Tim 2:3-4), as an athlete competing according to the rules (2 Tim 2:5), as patient and hardworking farmers waiting for their crops (2 Tim 2:6), all the while remembering Jesus (2 Tim 2:8).

By way of summary, leaders suffer and endure hardship as part of their calling (2 Tim 2:9-10); they take up the posture of bond servants of the Lord by demonstrating kindness, patience and gentleness when facing opposition (2 Tim 3:1-9); they recognise the warning signs of the last days (2 Tim 3:1-9) while keeping in mind that they will be persecuted for their godliness (2 Tim 3:10-12); they are active in evangelism and perform their ministry responsibilities (2 Tim 4:5); they are to prepare themselves for possible betrayals (2 Tim 4:10); and to finish the race before them, they are to fix their eyes on Jesus and look forward to their future reward from Him (2 Tim 4:7-8).

### **3.3 Governance and the household of God**

Biblical principles of leadership and models of church governance do not imply that the Pastoral Epistles provide freedom to leaders to neglect how members are to conduct themselves in the household of God (DaSilva 2004). It is evident in themes such as the family of God, the house belonging to God, headship of the house as well as governance of the household of God. These themes develop the basic building blocks that form the foundation on which a biblical governance approach should be established. The overlapping themes within the broader work of Paul's perspective on church leadership and governance are the themes of institutionalisation and the formulation of a theological leadership structure, the ordering of the church, establishing tradition among the churches of the Aegean, house hold codes, God's household and

the management thereof, and how members ought to act in the household. These will be the examples that will next be explored under the heading indicated above.

The concept of the family of God serves to remind us that much of the behaviour in the household of God plays itself out in the interaction of Christians with one another. The model of the household also invites Christians to regard and treat one another as family members. This notion is strongly expressed in 1Timothy 5:1-2; it calls Timothy as a leader to approach senior Christians as fathers and mothers and peers as brothers and sisters. For DaSilva (2004) it settles the question of pastoral authority as a phenomenon anchored in family relations. In other words, a Christian leader is taught to act with respect toward those who are older, with camaraderie and cooperation toward same sex peers, and with purity toward peers of the opposite sex. This, in Carter's (2013:5) opinion, is part of the reason Christians refer of Paul's letters to Timothy and Titus as the Pastoral Epistles; they address issues that arise in the church and are to be applied by leaders who govern and pastor those entrusted to their care.

The theme of household codes and management of the household of God are prominent features of both the Pastoral Epistles and the other writings of Paul. But, unlike the Pastoral Epistles, it is in letters like Ephesians that the unity of the church is based on an understanding of the nature of the household codes, understood as a form of tradition and culture (Thomas 1992:42) Paul sought to establish in the churches in the Aegean area.

Thomas (1992) notices that the mind-set is evident in 1Timothy, which focuses on the growing need for a committed Christian life style that sharply contrasts with the corrupted self-seeking practices of false teachers. Shin (2011) agrees; the understanding and value of the family as the household of God also remind leaders that they are responsible for taking care of their own families or else they disqualify themselves in their teaching, ministry and witness (1Tim 5:8). Another important factor in governance and the household of God is pointed out by Carter (2013) in his commentary on 1 Timothy 3:14-16. Paul reminded Timothy that the church belongs to

the living God and that the very foundation of the church is grounded in the truth of the gospel, not the constitution of man. Carter (2013:42) quotes an old saying: 'it is difficult to remember when you are up to your neck in alligators that your purpose is to drain the swamp'. By this he means that a person can become so busy dealing with 'issues' that he or she often forgets what the original purpose was for doing what he or she is doing. In the same way, a Christian can become so busy with the things of God that God is left out of the Christian's reasoning and plans. It is for this reason that 1 Timothy 1:3-4 helps us to understand why Paul left Timothy in charge of the Ephesian church: the church was being led away from the simple and central doctrines of the faith by leaders whose opinions were at variance with the Gospel of Christ. It is, therefore, a mark of weakness in governance structures.

In brief, any approach to leadership or structure of church governance at odds with the teachings of the pastoral letters would be potentially disastrous. This is not only true of biblical teaching, but also for what the teaching aim to establish, such as the traditions, culture, and codes of the household. It connects with Clark's (2008) idea that Paul could have initiated processes for institutionalisation to benefit and grow the church, as pointed out in chapter 2. Still, what they (i.e., the traditions, culture, and codes of the household) are, need to be clarified, but the opposite effect is also true of the church. When the church adopts a culture and household codes that are not shaped by the revelation of the teachings of the apostles, those very teachings, codes and cultures become seeds of evil destruction.

The last important aspect of governance and the household of God is the measure by which Paul chooses to address the threat of false teachers. In the previous paragraph it was noted why Paul left Timothy behind in the church (1 Timothy 1:3-4). Almost the exact-same words are addressed to Titus: 'This is why I left you in Crete so that you might put what remained into order and appoint elders in every town as I directed you' (Tit 1:5). For Gloer (2010) it suggests that the concept of elders and deacons was not something that Paul had to invent, for both Jewish synagogues and Greco Roman clubs made use of these concepts in their understanding of organisational structure. So when

exploring the legitimacy of an organisational structure, there is already an answer available to secular and religious views throughout the centuries. It comprises the dimension Clark (2008) suggests concerning Paul initiating processes for institutionalisation to benefit and grow the church.

The question is why has Paul devoted so much attention to such structures and the appointment of leaders in his letters to Timothy and Titus? By now the answer is obvious: the church is to be protected from the threat of false teachers through godly elders who are able to teach sound doctrine. Carter (2013) provides another answer. He feels that the aim of governance is to bring godly order to the body of Christ, for disorder was something the early church was very familiar with, in part because it was geographically fragmented and had little or no written doctrine to follow. As a result, controversy arose because various leaders competed for platforms from which to spread their heretical views. Carter also feels that the ultimate aim of all governance should be to strengthen God's elect in faith and truth, in just the same way as Paul sought to present all Christians mature in Christ (Col 1:28).

In turn, those who are mature would be able to teach and strengthen others in doctrine and answer false teachers. It is against the background of Christian maturity that Shin (2011) understands a leader's calling to a governance responsibility in the church. Maturity entails the responsibility not to place leaders in positions of governance too hastily (1 Tim 5:21-22); leaders should have a long-term plan of training in place through which future leaders could be raised up (2 Tim 2:2; 4:11); and younger leaders should be mentored in character and virtue (Tit 2:2-8).

#### **4. Summary and concluding remarks**

The aim of this chapter was to identify the basic building blocks that form the foundation on which a biblical approach to church governance should build. The approach was a literature study and comprised a comparison of the views of various key commentators on the Pastoral Epistles. Part of the project was to identify and extrapolate biblical principles of leadership and church governance constitutive of a preferred scenario.



Various factors have been considered: the background that informs the Pastoral Epistles, authorship, genre and historical setting. The principles of a biblical governance approach are especially evident in the themes found in the Pastoral Epistles and their explanation provided by DaSilva (2004), Bassler (1996), Gloer (2010), Shin (2011) and Thomas (1992).

The three main contributors on which this chapter focused are DaSilva (2004), Gloer (2010) and Thomas (1992). To summarise, DaSilva (2004) provides a description of five paradigms from which principles for leadership and church governance can be drawn: 1) God's household and the management of this household, 2) how members ought to act in the household of God, 3) roles and responsibilities in the household of God, 4) how leaders ought to act in the face of suffering and shame, and 5) the gospel of God's new creation in Christ. Gloer (2010:8) summarises his interpretation of the themes of the pastoral letters as follows: a) salvation that comes by grace and not works, b) suffering that leads to future glory, c) the importance of the gentile mission, and d) Paul presenting himself as an example for others to imitate. In his study of the Pastoral Epistles, Thomas (1992:42) identifies three main themes: i) the aim of Paul was to provide a handbook for church leaders and strengthening the authority of ordained ministers, ii) to alert church leaders to the need to opposing heresy, and iii) to establish a Pauline tradition among the churches of the Aegean area.

A comparison of the data allow for the formulation of three core themes these commentators have in common: (1) the grounding in apostolic faith and dealing with false doctrine; (2) the character of a leader; and (3) the governance of the household of God. Each of the themes provides a description of three to four principles that, taken together, form a plausible and suggested biblical framework for the understanding of principle based leadership and governance of the church. The principles that can be extrapolated are as follows: (a) the understanding of calling, (b) the motives and responsibility of leadership, (c) the effect of unsound doctrine on the governance of the church, (d) the importance of character, (e) the mastery of sinful passions, (f) caution against sinful desires, (g) willingness to suffer for the sake of the gospel of Christ, (h)

the family of God, (i) the household belonging and pointing to God, and (j) biblical patterns of governance structure in the church.

In order to clarify these principles as tools or standards of measurement in the following chapter, each principle is formulated into a question and answered in the light of different models and approaches to leadership and church governance. The questions are:

- (1) Does the approach reflect a proper understanding of the nature of leadership?
- (2) What is the motive and responsibility emphasised by the leadership model and approach?
- (3) Does the model and approach guard against the effect of unsound doctrine on church governance?
- (4) Is the character of a leader as defined by the model and approach sufficient to win others for the sake of salvation?
- (5) Is the approach producing leaders that have mastery over their sinful passions?
- (6) Is the model and approach warning against and providing leaders with guidance how to avoid falling prey to the temptation of sinful desires?
- (7) Is the model and approach endorsing a paradigm of leadership which is compelling enough for a leader to be willing to suffer for the sake of the gospel?
- (8) Does the model and approach recognise the value of the family of God as a biblical paradigm of the church?
- (9) Is the model and approach aimed at service to the household of God and a desire to honour God as the Head of the household?
- (10) Does the model and approach foster biblical thought patterns of leadership and church governance?

The extrapolated principles of leadership and church governance that informs the preferred scenario are the ten principles identified above (see also point 2.2 on page 8 above). These principles will be used in the next chapter as the framework against which the current leadership models and governance approaches of CitiHill churches

will be measured. The main objective will be to identify strengths and weaknesses through a literature study of leadership

## **Chapter 4**

### **Literature Study of the Current Leadership Models and Approaches**

#### **1. Introduction**

The aim of this chapter is to do a literature study of the most prominent and widely used models of leadership and approaches to church government. To achieve this goal, it will

do three things. First, it will carefully survey and highlight the core principles embedded in each of the models and their leadership approaches. It will extrapolate the strengths and weaknesses of each approach in order to develop an understanding of the research literature on leadership that represent the current understanding of church government. Part of the exercise will be to compare the strengths and weaknesses with the principles of the biblically-based leadership approach to church governance as found in the Pastoral Epistles. Finally, principles for practical leadership development will be stipulated.

## **2. Leadership models and leadership approaches**

Ayers (2006:12) develop an understanding of the different theories that emerged through the historical development of the leadership phenomena and he gives a description of these more prominent theories. These theories include the trait approach, the great man theory, the theory of a leader's style, social theory of leadership, the Fielders contingency theory and the Bass model of transformational leadership, as well as some other theories that inform the models that are generally and currently used in the church. It is noticeable that the theory and focus on which the models and approaches seem to build determine the type of models and approaches that are used. For this reason, models and approaches will be examined in light of their core theory and focus. After defining the theory and focus of the different approaches and models, the study will compare the strengths and weakness of all the approaches and models with the biblical principles identified in the previous chapter. The first approach to church governance to be considered is that of Grudem.

### **2.1 Grudem's ministry application approach to church governance**

Grudem (2004), who did a systematic study of Scripture to help develop doctrine and an understanding of a paradigm of church governance, defines the theory and focus of his approach in light of his understanding of the purpose and nature of the church as described in Scripture. His understanding can be elucidated in terms of the following core elements.

### **2.1.1 Theory of church governance**

Grudem's (2004) theory of the nature of the church is based on the different metaphors appearing in Scripture, which he divides into two groups. One group uses metaphors that describe the church as the family of God and the other group uses abstract metaphors consisting mostly of inanimate objects. Together, these groups of metaphors develop his theory and understanding of the governance paradigm. Starting with his understanding of the nature of the church as reflected by the concept of the family of God, Grudem (2004:856) provides several passages from Scripture in support of his understanding:

- Paul writes in 1 Timothy 5:1-2 that members of the church are to be thought of as members of a larger family.
- God is described as our heavenly Father (Eph 3:14).
- Believers are called His sons and daughters (2 Cor 6:18).
- Believers are brothers and sisters in Christ (Matt 12:49-50; 1 John 3:14-18).
- The church is described as the bride of (Eph 5:32) and as betrothed to Christ (2 Cor 11:2).
- The church is described as the body of Christ (1 Cor 12:12-27) and believers as members of one another and, together, making up the church (Eph 1:22-23, 4:15-16; Col 2:19).

The second group of metaphors that helped him to develop his theory and approach to church governance consists mostly of inanimate objects (Grudem 2004:856). They are:

- The church is as a branch of a vine (John 15:5).
- An olive tree (Rom 11:17-24).
- A field of crops (1 Cor 3:6-9).
- A building (1 Cor 3:9).
- A harvest (Matt 13:1-30).
- A temple build with stones of living people (1 Pet 2:5) whose cornerstone is Christ Jesus (1Pet 2:4-8).

- A holy priesthood offering spiritual sacrifices acceptable to God (1 Pet 2:5).
- The church is the house of God (Heb 3:6) with Jesus being the builder (Heb 3:3).
- The church is the pillar and foundation of truth (1 Tim 3:15).

Grudem (2004) then summarises three shared features of these metaphors. Firstly, the metaphors of the church as the family of God helps develop our appreciation of the richness and privilege that God has given to the church and thereby laying emphasis on love of and fellowship with one another, especially when considering that the church as the body of Christ creates an awareness of the diversity of gifts in the family of God. Secondly, the church as the bride of Christ suggests a striving for greater purity, holiness and love for Christ. And thirdly, the image of the branch and the agricultural crop are connected to what Scripture teaches about our implanting in Christ, our receiving spiritual nutrition from Him and offering spiritual sacrifices of praise and good deeds as spiritual priests of the spiritual temple of God. In short, Grudem's understanding of the nature of the church and how he develops his theory of church governance determine the purpose of the church that ultimately becomes his paradigm for leadership and governance.

### **2.1.2 The focus of Grudem's governance theory**

The focus of his approach is also found in his description and formulation of the purpose of church governance. Grudem begins by dividing the purpose into three sections that serves as a framework through which the purpose is to be understood. They are ministry to God, ministry to believers and ministry to the world. Together, they form the basis of his description and definition of his approach as a ministry application governance approach (Grudem 2004:866). Further definition of the three aspects are provided and Grudem stipulates that ministry to God is defined by the worship the church directs to God (Col 3:16) and living for the praise of God's glory (Eph 1:12). Therefore, ministry to believers exists to nurture those who are believers and to build them up in the maturity of their faith (Col 1:28; Eph 4:12-13). By contrast, ministry to the world is defined as the discipleship of all nations (Matt 28:19) accompanied by works of

mercy through the church and its care for the poor and needy in the name of the Lord (Act 11:29; 2 Cor 8:4; 1 John 3:17).

By way of summary, Grudem's theory, leadership approach and governance methodology are based on the expression of three ministry forms and the successful implementation of them in the church.

## **2.2 Maxwell's influence-based approach to church governance**

John Maxwell (1993), in his book *Becoming the Leader You Want to Be*, defines 'leadership' as the ability to obtain followers and then works backwards from that point of reference to figure out how to lead. It is for this reason that he describes Hitler, Jim Jones, Jesus, Martin Luther King, Winston Churchill and John F. Kennedy as leaders. He refers, for example, Maxwell (1993:2) refers to James George who taught that the removal of moral issues related to leadership would lead to only one definition of leadership, namely, the ability of someone to obtain followers.

### **2.2.1 Maxwell's leadership theory**

The theory underlying Maxwell's approach is based on the ability of the leader to gain influence over others and for such people to follow the leader. The theoretical approach, as defined by Maxwell (1993), deserves special mention since it is reflected in many of the other models and approaches examined in this study. The main difference is that Maxwell's approach is solely based on the impact and understanding of the influence factor or aspect of leaders on their followers. So in further exploration of the understanding of leader influence, which forms the basis of his theory, the focus of the approach and the way in which a leader can develop his or her ability to influence others, provides a teaching tool to help assist others in understanding their levels of leadership with the aim of increasing their levels of influence (Maxwell 1993:5). The model developed by Maxwell over several years of empirical research and the study of the literature on leadership led him to identify and conceptualise five levels of leadership.

The first of these levels, which Maxwell calls 'positional leadership', is the lowest level in the hierarchy of leadership influence. He writes that the only influence a leader may have at this level is that which comes from a title and positional appointment (Maxwell 1993:5). People who get stuck on this level of development invariably get entangled in territorial rights, protocol, tradition and organisational charts, which typify the managerial approach to leadership. A person may be in control, given the position of the leader, because he has been appointed in a position, hence the notion of positional power. But real leadership is more than having positional authority; real leadership is being the person others will gladly and confidently follow, according to Maxwell. He provides a succinct example of these two mentalities: the manager that is totally dependent on positional leadership and that of a mature leader or a 'true leader'. The word 'boss' appropriately describes such a mentality. Some of the characteristics of the 'boss' (manager) and leader contrasted are:

- The boss drives his workers; the leader coaches them.
- The boss depends on authority; the leader on goodwill.
- The boss inspires fear; the leader inspires enthusiasm.
- The boss says 'I'; the leader 'we'.
- The boss fixes the blame for the breakdown; the leader fixes the breakdown.
- The boss knows how it is done; the leader demonstrates how.
- The boss says 'GO'; the leader says 'let's go' (Maxwell 1993:5).

In Maxwell's (1993:7) opinion, such a person's security is based on title and not talent. A person with a 'boss mentality' or 'character' also gets to this level often by appointment which does not necessarily apply to other levels in a leadership hierarchy. People also will not follow such a leader beyond his stated authority. Thus, all the other levels of influence as defined by Maxwell describe what someone must do to gain influence, therefore, reiterating the same fundamental feature of the theory.

Level two is described as the 'permission' level, the aim of which is to get people cooperating with the leader when they are not obligated to do so. Level three, the



'production' level, is the level where momentum is gained and leading people becomes fun and problem solving becomes something of minimum effort. The major difference between level two and three is that the relationship between leader and follower has grown to such a degree that people get together just for the sake of getting together. Level four is described as the 'people development' level. It is at this level that the leader is viewed as abnormally successful because of his or her ability to empower others. Finally, the last and final level is described as the leader's achievement of 'personhood'. Maxwell, however, shares little about his understanding of what this level of leadership implies or entails. In his opinion, very few people get to this level.

The diagram below is a summary of these levels of leadership (Maxwell 1993:12).

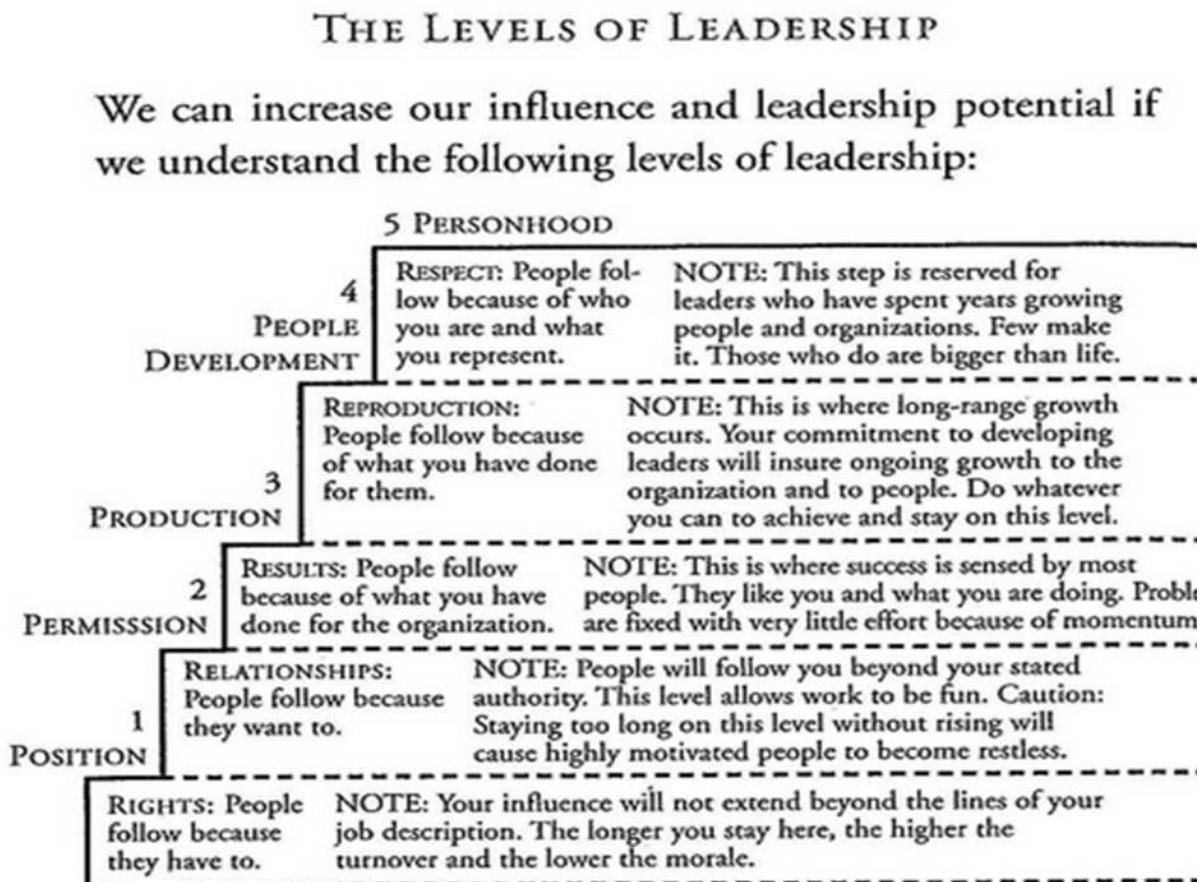


Figure 1

## 2.2.2 The focus of Maxwell's leadership approach

Maxwell's (1993:2) definition of leadership, described as 'the leader's ability to get followers', is summarised and explained in the theory of this type of approach. It is the focus a leader would adopt when using this approach. All the models in this type of approach seem to be aimed at and focused on building the leader's ability to influence others. Ayer (2006:5) calls this a social influence exerted on individuals and/or groups to achieve certain goals.

## **2.3 The Bass model of transformational leadership as an approach to church governance**

### **2.3.1 The Bass model of leadership theory**

Bass' (2006) theory of leadership reflects two ways in which leaders can be recognised. One is called the 'transactional leadership approach' and the other the 'transformational leadership approach'. The transactional leadership approach holds that someone leads through social exchange. Politicians, for instance, gave jobs for votes or subsidies for campaign contributions. In the same way, business leaders offer financial rewards for productivity or deny rewards for lack of productivity. On the other hand, the transformational leadership approach stimulates and inspires followers to achieve extraordinary outcomes and, in the process, develop their own leadership capacity. The focus of the transformational leader is to help followers to grow and develop into leaders by responding to their needs and by empowering them and aligning their objectives and goals with that of the larger organisation (Bass 2006:3). Bass (2006:4) refers to Levinson (1980) who found that if a leader equates leadership rewards for compliance with carrots and punishment for failure with a stick, the result would leave followers with feelings of failure. It is because their sense of self-worth has not been acknowledged. Instead, followers require genuine commitment and involvement from their leaders in order to help them engage in their activities. It is, accordingly, assumed that the transformational theory provides insight into the transactional exchange between leader and followers.

A closer look, however, reveals that the transformational leadership approach often applies the transactional paradigm and methodology while the motivation of transformational leaders is to set more challenging expectations for followers and typically achieve higher performances. Transformational leaders also tend to have more committed and satisfied followers because they empower followers and pay attentions to their individual needs, personal development and helping followers to develop their own leadership potential.

The main difference between transactional and transformational leadership is that the latter focuses attention on the exchange that takes place among leaders and followers. Transformational leadership challenges and allows inspiring followers to share vision and goals and be innovative problem solvers. At the same time, they develop the abilities of followers through coaching, mentoring and the provision of both challenges and support. Bass (2006:5) refers here to early social science perspectives on leadership that focused on the dichotomy of directive (task-orientated) versus participative (people-orientated) leadership. This is a key part of the theory of transformational leadership, namely, being able to be both directive and participative and not having to be either/or.

### **2.3.2 The focus of the Bass model of leadership**

Transformational leadership is aimed at the establishment of four core components that embody the transformational leadership approach. Bass (2006:5) describes these as 'idealised influence', 'inspirational motivation', 'intellectual stimulation', and 'individualised' consideration. 'Idealised influence', according to Bass, captures the idea of a transformational leader behaving in ways that mark that leader as a role model for their followers. As such, they are admired, respected and trusted; followers identify with their leaders, want to emulate them, and are described by their followers as having extraordinary capabilities, persistence and determination. It is, therefore, evident that there are two aspects in the idealised influence component and that both are embodied in leader behaviour and follower attributions. In addition to these factors, leaders with a great deal of idealised influence are willing to take risks and are consistent in character

and values, rather than being arbitrary. It follows that leaders with these qualities are trustworthy; they are doing what is right, and hence, demonstrating high standards of ethical and moral conduct.

The second core component of transformational leadership is 'inspirational motivation'. It points to the ability of the transformational leader to behave in ways that motivate and inspire those around them by providing meaning and challenges to the tasks of their followers (Bass 2006:6). Through inspiration, or motivation, team spirit is aroused and enthusiasm and optimism are displayed. In addition, inspirational leaders aims to get followers involved in envisioning attractive future states; they create clearly communicated expectations that followers are willing to meet and also demonstrate commitment to goals and a shared vision. In short, 'idealised influence', as a core component of transformational leadership, together with inspirational motivation, usually form a combined single factor known as 'charismatic-inspirational leadership'.

The third core component, 'intellectual stimulation', is described by Bass (2006:7) as a feature of charismatic leaders who are able to create stimulating challenges and opportunities for their followers to be innovative and creative in various ways through, for example, the questioning of assumptions, reframing of problems and approaching 'old' situations in new ways. In other words, by helping people to think and generating new ideas, creativity is encouraged; there is little or no public criticism of individual mistakes, new ideas and creative problem solutions are solicited from followers; followers are included in the process of addressing problems and finding solutions to them; and followers are not discouraged or criticised when they try new approaches and/or when their ideas are different from those of their leader.

The fourth and last core component of transformational leadership is described by Bass (2006:7) as 'individualised consideration'. The concept refers to leaders who are paying special attention to the needs of each individual and acting as a coach or mentor during their efforts to achieve their goals. It follows that the leader-follower relationship is very personal and followers and their colleagues are developed to successively higher levels

of potential. Individualised consideration is also valuable when new learning opportunities are created along with the supportive role of the leader, and when required. Individual differences in terms of needs and desires are recognised.

## **2.4 The Fielders contingency theory of leadership as an approach to church governance**

### **2.4.1 The theory**

Forsyth (2010) describes the Fielders contingency model of leadership as a study of groups that work to achieve collective goals under the direction of an appointed, elected or emergent leader. The theory is based on the understanding that groups generate products understood as similar to those a company produces and sells, or in the case of the church, it could be described as ministry expressions such as youth ministry and so forth, including certain performances that can be evaluated and measured. Analysis of such productions and the different aspects implied by the measurable output of the group and their leadership helps understand how the contingency leadership approach combine teams (controlled groups) to consistently achieve good results. The basic premises of the theory are based on the fact that a leader's effectiveness cannot be predicted just by considering a leader's qualities. Nor can it be predicted on the basis of the situation, as situational leadership theorists have theorised. Rather, the underlying assumption of the Fielders contingency theory is that leadership effectiveness is contingent on both the leader's motivational style and the leader's capacity to control the group situation (Forsyth 2010:267).

The theory is based on empirical research undertaken to determine what a model of effective leadership would look like. In the pursuit of such a model, two basic questions served as bases for research in the past. The first question was about which personality factors determine whether a particular individual will become a leader; and the second was about which personality traits or attributes would determine whether someone will become an effective leader. The greatest challenge in the research was to agree upon factors of a theory that do not define leadership. The conclusion, as also found in the

work of Forsyth (2010), was that effectiveness depends on an appropriate match between a leader's style and the demands of the situation. Hence, it is a model where the personal characteristics and motivation of the leader creates a current situation that the group would or will be confronted with (Fielders 1964:149).

An important factor to keep in mind while evaluating this leadership approach and the foundation on which the theory is based is this: the contingency model was one of the first theories of leadership effectiveness that fully considered both personal factors and situational factors. At that point the main message was that the effectiveness of a leader cannot be predicted without taking into account both the leader's perception of his or her followers and the leader's degree of control over whatever situation they found themselves (Forsyth 2010:269).

#### **2.4.2 The focus of the theory and approach**

The Fielders contingency leadership approach and theory is described by Forsyth (2010:267) as a focus on 'group dynamics'. The idea behind 'group dynamics' is to pair up the two best suited factors of a leader or group and to produce the most effective and desired leadership results. These two factors are described as a leader's 'motivational style' and 'situational factor', respectively. Motivational style is subdivided into two categories in order to identify and help develop the leader's style of motivating his followers, which is either relationship-orientated or task-orientated. It is also something that Bass (2006:5) refers to in his model of transformational leadership to describe the dichotomy of directive (task-orientated) versus participative (people-orientated) leadership. This understanding, then, serves as the key personal variable on the one side of the contingency theory. On the other side are the key situational factors of the contingency theory, namely, the ability of the leader to control the situation and so determine the task structure in the group. Also, as part of the situational factors, is the leader's ability to manage from his position of power the rewards and punishments that contribute to the motivation of followers.

### **2.5 Jago's trait leadership approach to church governance**

### 2.5.1 Jago's trait theory of leadership

Jago (1982) writes about trait theory as a perspective on leadership and primarily in terms of relatively stable and enduring characteristics of people. These characteristics describe a leadership paradigm called 'trait theory' (i.e., the profile of the leader consists of a set of traits). In this sense, leadership is a measurable and quantifiable property possessed to various degrees of strength by different people. Jago's research indicates that it was from the turn of the 19<sup>th</sup> century through to the 1940's that leadership research was dominated by attempts to show that leaders possess some intrinsic quality or characteristic that differentiated them from followers. The search was directed at people such as Napoleon, Hitler, Lincoln, Gandhi, Kennedy and their lesser known counterparts in educational, military and industrial settings. In identifying some unique property each possesses, someone would ultimately prove what the essence of successful and effective leadership was. So research concentrated on the measurement and quantification of leadership traits and the relationship between such traits and criteria of leader effectiveness.

Leadership was consequently thought of and treated as a second level trait construct composed of related and more fundamental first level trait constructs that included physical and constitutional factors, skills and abilities, personality and social characteristics. Thus, empirical research was directed at identification of the first level traits, the collective outcome of which was a large number of personal characteristics apparently associated with and contributing to leadership. It led to the presumption that the more qualities or attributes a person possesses, as described in a list, the more he or she is likely to be an effective leader.

The following table represents what Jago (1982:316) considers to comprise the traits of a leader.

<u>Leadership Traits</u>		
<u>Physical and</u>	<u>Personality</u>	<u>Social Characteristics</u>

<b><u>Constitutional</u></b>	<b><u>Characteristics</u></b>	
Activity, energy	Achievement drive, ambition	Cooperativeness
Appearance, grooming	Adaptability	Interpersonal skills, sensitivity
Height	Adjustment, normality	Popularity, prestige
Weight	Aggressiveness	Sociability
	Alertness	Socioeconomic position
	Antiauthoritarianism	Talkativeness
	Dominance	Tact
	Emotional balance, control	
	Enthusiasm	
	Extraversion	
	Independence, nonconformity	
	Initiative	
	Insightfulness	
	Integrity	
	Objectivity	
	Originality	
	Persistence	
	Responsibility	
	Self-confidence	
	Sense of humour	
	Tolerance of stress	
<b><u>Skill and Ability</u></b>		
Administrative ability		
Intelligence		
Judgement		
Knowledge		
Technical competence		
Verbal Fluency		

Table 1

Kirkpatrick and Locke (1991:48) also point out how the ‘great man theory’ of leadership ties in with the ‘trait theory’ of leadership. In looking back at the 19<sup>th</sup> and early 20<sup>th</sup> centuries, ‘great man’ leadership theories were highly popular. These theories asserted that leadership qualities were inherited, especially by people from the upper class. Great men were born and not made. Today ‘great man’ theories are a popular foil for



so-called superior models. To make the new models plausible, the 'great man' is endowed with negative as well as positive traits. The point is captured by Kirkpatrick and Slater (1991:48) who wrote about an article which appeared in the Harvard Business Review by Slater and Bennis, it said the following: 'The passing years have.... Given the final blow of death to another force that has retarded democratization - the 'great man' who with brilliance and farsightedness could preside with dictatorial powers as the head of a growing organization'.

These 'great men' are referred to by Kirkpatrick and Locke (1991:48) as 'outmoded' and 'dead hands' on the flexibility and growth of an organisation. Under a new democratic model, they argue, the individual is of relatively little significance. This caused the theory, according to Kirkpatrick and Locke, to develop from 'great man' theory to 'trait theory' in the 20<sup>th</sup> century. For trait theories did not make assumptions about whether leadership traits were inherited or acquired. Trait theory simply asserted that leader's characteristics are different from non-leaders. Traits such as height, weight and physique are heavily dependent on heredity, whereas others such as knowledge of the industry are dependent on experience and learning.

### **2.5.2 The focus of Jago's theory**

The focus of Jago's trait theory is simple in application. As has already been noted, the empirical research was directed toward identifying the first level traits that distinguish a successful leader from a less successful one. After the identification of such traits the goal of a potential leader was to comply with as many of these traits as possible. The more a person possessed certain traits, the more he or she was likely to be an effective leader. Therefore, the aspiration of a leader would be to develop more traits as described in the table of leadership traits provided by Jago (1982:316). Adding to this understanding, Kirkpatrick and Locke (1991:48) found that the study of leader traits have a long and controversial history. For while research shows that the possession of certain traits alone does not guarantee leadership success, there is evidence that effective leaders are different from other people in certain key aspects. Key leadership traits include drive (a broad term which includes achievement, motivation, ambition,

energy, tenacity and initiative), leadership motivation (the desire to lead but not to seek power as an end in itself), honesty and integrity, self-confidence (which is associated with emotional stability), cognitive ability and knowledge of a business organisation.

According to Kirkpatrick and Locke (1991), there is less clear evidence for traits such as charisma, creativity and flexibility. They believe that the key leader traits help the leader to acquire the necessary skills to formulate an organisational vision to establish an effective plan for pursuing it and also taking the necessary steps to implement the vision. Allport (1937) found that in many places of leadership application one can see the rising tide of interest in problems of personality (traits). But Epstein (1994:122) asks whether one could provide a model that should be considered in a complete theory of leadership or should one consider the model as the foundation for the complete theory. This is why McCrae and Costa's (2008:161) findings are so important. For they stipulate that the trait perspective, like every personality theory, is based on a set of assumptions about what people are like and what a theory of personality ought to do. Kirkpatrick and Locke (1991:48) also point out that the trait view was brought into question during the mid-18<sup>th</sup> century when a prominent theorist, Ralph Stogdill, concluded that no traits were universally associated with effective leadership and that situational factors (partly, as described in the Bass (1990) model of transformational leadership) were also influential. Giving an example of a military leader, Ralph Stogdill (Kirkpatrick and Locke 1991:48) referred to military leaders who do not have traits identical to those of business leaders.

By way of summary, it is clear that there exists no uniform theory of leadership; models depicting leadership approaches and characteristics overlap in various degrees, and all are characterised by certain strengths and weaknesses. It is to the latter that we turn to next.

### **3. Examination of the strengths and weaknesses of the different leadership models and approaches**

The strengths and weaknesses of the different leadership models and approaches are formulated and based on a comparison of the models and the principles underlying each of them as indicated at the end of Chapter 2. In that chapter, the principles had been rephrased into questions to help clarify the point which the examination sought to achieve. These principles are now and hereafter referred to as 'principle-based questions', which are as follows:

- (1) Does the approach reflect a proper understanding of the nature of leadership?
- (2) What is the motive and responsibility emphasised by the leadership model and approach?
- (3) Do the different leadership approaches provide protection mechanisms or criteria for leaders to avoid unsound doctrine regarding church governance?
- (4) Does the character of a leader as defined in each of the leadership approaches win others for the sake of the gospel?
- (5) Does the approach produce leaders that have mastery over their sinful passions?
- (6) Is the model and approach warning against and providing leaders with guidance how to avoid falling prey to the temptation of sinful desires?
- (7) Is the model and approach endorsing a paradigm of leadership which is compelling enough for a leader to be willing to suffer for the sake of the gospel?
- (8) Does the model and approach recognise the value of the family of God as a biblical paradigm of the church?
- (9) Is the model and approach aimed at service to the household of God and a desire to honour God as the Head of the household?
- (10) Does the model and approach foster biblical thought patterns of leadership and church governance?

By applying these principle-based questions, the aim is to examine the strengths and weaknesses of the models and approaches, discussed in the previous sections. It is also important to mention that some points of discussion will include more than one of the principle-based questions as they are closely linked with or touch on in the areas relevant to the purposes of this study.

### **3.1 First principle: calling and motivation of a leader**

In order to establish and assess the various strengths and weaknesses of each leadership approach, the aim in this sub-section is to answer the following two questions: Does the approach reflect a proper understanding of the nature of leadership? And what is the motive and responsibility emphasised by the leadership models and approaches to governance of the church?

Firstly, by having examined the understanding of the nature of calling, the following observation becomes relevant to the purposes of the present study. The different models and approaches used by scholars who theorises on the nature of the leader's calling as a paradigm, summarise and describe it as a theory of leadership which, if applied in practise, enables the leader to take up a position of leadership in the church. In terms of that understanding, Grudem's (2004:856) leadership approach describes the nature of calling as an approach based on ministry application. Grudem takes it for granted that God calls all Christians to partake in the great commission (Matt 28:18-20). His emphasis on the calling to partake in that commission reflects something of the underlying motive of his leadership approach which he grounds in the apostolic faith and the eradication of false doctrine in the church. It is also a key feature of DaSilva's (2004:753) understanding of 1Timothy 1:3-6. His point is that Christian leaders are chosen and called to become imitators of the apostles and the Lord (e.g. Eph 5:1; Phil 4:7-8). Taken together, these insights help the leader to position him or herself within a leadership paradigm that does not have to think of leadership and governance responsibility as a responsibility of man alone. In other words, such principles are strongly grounded in an awareness of God who appoints leaders as well as the awareness that such a calling may be rescinded when the leadership motive is not in service of God.

Understanding the calling and motive of leadership is reminiscent of the narrative of Saul and David; God takes away Saul's anointing (i.e., God's power) and recognition of governance and gave it to David. This is in sharp contrast to the paradigm and teaching

described as 'hearing from God' in some churches. For example, hearing from God as an approach to leadership and church governance in charismatic churches has become very popular today. However, to say that one has heard from God does not carry authority; it is in the testing of such utterances as 'I heard from God' against the truth of Scripture that will reveal whether it complies with and reflects the principles of a leader's motives and calling. Leadership should be in service of God and leaders should shun all selfish gain that militates against the call to imitate the apostles and the Lord (DaSilva 2004:753). When considering, for example, selfish gain, 2 Corinthians 3:13-14 suggest that leaders will be tested in Christ and only work built on the foundation of the revelation of Christ will carry any reward. It is clear that teachings such as these highlight the importance of a leader's motives for governing the church of God. The implication is that leaders need to test and evaluate themselves whether they are holding on to faith and showing fruit that reflects their faith in Christ. It is against this background that counterfeit motives of leaders can be adequately assessed (2 Cor 13:5).

Understanding the calling and motive of a leader becomes even more important when reflected upon or in light of the other approaches and models described in this chapter. It is particularly problematic when the principles taught in the Pastoral Epistles are compared with those of Maxwell's (1993). His view of leadership, as was noted, is based on the position of a person in a hierarchy of authority rather than the calling of God. Moreover, it is a view that is based more on the ability of the leader to gain influence among different groups of people. Most of the other models of leadership or approaches to leadership share the same influence-based approach, but the methodology of influence differs considerably from one model to the next. It is important to state that, in a neutral application of an understanding of influence, it could also be argued that the type of influence Maxwell recognises may well be an expression of the influence a leader has after his anointing by God as a result of a response to the calling from God. The challenge and the weakness of the authority and influence models, however, are that it distorts an understanding of the motive and calling of a leader in view of a biblical perspective. In other words, influence puts too much emphasis on

human understanding instead of on God as the foundation and the point of origin of church government.

It is in order here to recall what has been documented previously about how DaSilva (2004) interprets 2 Timothy 2:13-16. The text clearly speaks of Christian leaders that were chosen as the first fruits to be saved; that their salvation was to aid them in their calling and responsibility of standing and holding firm to the traditions taught by the apostles and for them to establish such things in every good work and word. The aim of standing firm and holding to the traditions of the apostles is, therefore, under threat from leadership approaches and models rooted in leadership models such as that of Maxwell's. In a word, it explains why influenced-based approaches and models are so unhelpful to leaders of the church.

For instance, Bass' model of transformational leadership holds to a leadership paradigm that is based on the influence a leader gains by means of social exchange; Fielders contingency leadership theory holds that a leadership appointment and position is found in an elective or emergent leader pursuing the collective goals of a group; and Jago's trait theory of leadership is an approach that views leadership as an expression based on primarily the characteristics or traits a leader possesses. These traits are either something that leaders are born with or acquire as they exercise them to become a recognised leader. It is against this background that we can understand the nature of God's calling and appointment of people into positions of leadership and church governance and it is in light of the teachings of Scripture that we are able to make sense of leadership failures in the church today. Models and approaches that conflicts with Scripture's teachings must therefore be seriously reconsidered.

Further examination of the different models and approaches and how they reflect or contradict the principles found in the Pastoral Epistles sheds light on one of the defining aspects of Grudem's (2004) approach to church governance. As been noted, two of the images of the church are that of a branch and an agricultural crop. These metaphors teaches about our implanting in Christ and receiving spiritual nutrition from Him, and

sacrificing praise and good deeds as priest of the temple. By analogy, the image of the agricultural crop suggest that the leader and follower gain their strength through their implanting in God, not just for nutritional purposes, but is also the position of their authority and understanding of the nature of calling.

DaSilva understands the metaphor of the agricultural crop as a paradigm pointing to a theme that has its grounding in the apostolic faith. He labels this as a recognition that the authority leaders depend on is found in their implanting in Christ and this gives the basis of their influence (DaSilva 2004:754). The authority is found in the inspired Word of God which is profitable for the teaching, reproving, correcting and training of others in righteousness (2 Tim 3:6-17). Nonetheless, there exists a great challenge and obstacle to applying the leadership principles found in the Pastoral Epistles to church governance, namely, the recognition of the tension that exists between a secular and biblical motivation for leadership. All descriptions of leadership in conflict with the teachings of Scripture are, therefore, considered as irrelevant for the purposes of the present study. Examples include, but are not limited to, those of Bass (2008) who writes about the concepts and principles of leadership emerging in Egyptian hieroglyphs, despite the fact that these hieroglyphs for both leaders and followers were written more than 5000 years ago. Others include those who refer to Chinese classics written as early as the sixth century B.C. while they are filled with hortatory advice to leaders about their responsibilities to the people.

Bass (2008) is also an example of those who discusses Confucius as a moral example to leaders and how to manipulate rewards and punishments for teaching others about what is right and good. However, even the Greek concept of leadership was exemplified by the heroes in Homer's *Iliad*. Later Greek philosophers such as Plato in the *Republic* looked at the requirements for the ideal leader of the ideal state. In his *Politics*, Aristotle was disturbed by a lack of virtue among those who wanted to be leaders. He, therefore, emphasised the need to educate youths with the virtue of leadership in the city/state.

What a study of leadership shows is that it is a phenomenon people throughout history continually endeavour to understand. Still, a weakness remains. It is with the choice between approaches to leadership that challenges arise, especially when they are not reconcilable with the principles found in the Pastoral Epistles. For the nature of these principles is consistent with the nature and character of God, the focus and purpose of His will and, specifically, the understanding of the nature of calling. In other words, the principles of leadership and church government found in Scripture are moving the student of the Bible to seek obedience to the will of God, including an understanding and acknowledgement that it is God who calls and appoints leaders. It is for these reasons that the motivation of leaders as well as their response to the leadership calling is God-centred or theocentric; and they are God-centred precisely because they are based on the principles of the Pastoral Epistles.

It has been noted before that DaSilva (2004:753) clarifies God's calling and appointing of leaders in light of the apostolic faith. He does that by reminding the leader that Christians are chosen and called to become imitators of the apostles and the Lord (e.g., Eph 5:1). Shin (2011) understands it as a call to combat false doctrine within the church (1 Tim 1:3-6). DaSilva's interpretation of 2 Timothy 2:13-16 has also been noted: Paul speaks of Christian leaders that were chosen as the first fruits to be saved and for them to stand firm and hold on to the traditions they were taught by the apostles, including the implementation of these things in every good work and word.

Again and again, an examination of the nature of calling and its effects on what motivates a leader, shows how little and to what slight degree secular models of leadership and approaches to church government conform to the basic principles found in the Pastoral Epistles. Also, it shows the extent to which these models and approaches are infected by a lack of understanding and application of the truth revealed in the principle of the nature of a leader's calling and how church governance is affected when that truth is insufficiently appreciated by the church.



Bass' search for the role or place of a leader's motives in his transformational leadership model turns out to be a preoccupation with methodology involving either leader-influence or leader-transaction. It has nothing to do with any of the truths which Paul or the other apostles teach about leadership. Carter's (2013) discussion of 2 Timothy 2:14 points leaders back to Scripture in order to remind them that no one can discern the motive of a leadership approach and model by looking at the material benefits or gains a leader can accumulate to him or herself. What a leader seeks to profit from serve as a guiding light by which the leader's motivation is to be judged. In his further analysis of the motives of leaders as represented in the different models and approaches, Carter challenges leaders to ask themselves whether their desire for leadership is a carnal desire to lead or a true love for the lost and to win the lost and disciple the saved in godly work. Such an understanding is an expression of the nature of the leadership calling as defined by a biblical approach to church government.

Therefore, most of the approaches seem not to be pointing in any way to the defined understanding of the nature of the leadership calling. Rather, it is clear that secular approaches are more preoccupied with increasing the leader's influence among followers. Still, such approaches and models could be used as guides to achieve the goal of the leadership calling as specified in the Pastoral Epistles. The reason is that the methodology can be used in the opposite direction than the goal of the secularist. It is a neutral methodology, but the methodology of most of the examined approaches naturally leads the leader more easily into the temptation of not using influence for the sake of the gospel but for establishing and growing the leader's own authority. Someone could, therefore, argue that if the understanding of the nature of the leadership calling is not rooted in a theocentric paradigm then neither will the motive of the model.

Ayers (2006:3), in a study entitled, 'The prolife rational of ideas and methodologies that explore organisations and leadership over the past fifty years', found that there is a wide variety of theoretical approaches that explain the leadership phenomenon. Collectively, the research findings provide a picture of a process that is sophisticated and complex

as well as theories that inform the practice of leadership. As the empirical bases, the theoretical development and methodological foundation of the field of leadership continue to evolve. It is evident by omission and oversight of theological considerations that leadership are neither not penetrating enough nor keeping pace with new leadership approaches to help develop governance practices. According to Ayers more tension and animosity between leadership and theology builds up because of the lingering development of research in the area of leadership within schools of theology. But the main reason for the tension between the influenced-based approach of many models and managerial tendencies is the fact that theology attempts to explain leadership in light of God's revelation. Generally, leadership is essentially man-centred; it is anthropological and sociological in nature and does not try to explain who God is from a theological perspective. So if ever a leader wants to apply the leadership principles in question, the one applying the principles is required to recognise that the leadership approach through which the leaders seeks to apply the principles should be aimed at explaining God. This is, logically speaking, not to start with a man-centred anthropological and sociological paradigm. This seems, therefore, to be one of the greatest challenges the church is facing when exploring the field of leadership and drawing on and incorporating the different strengths from sociological, psychological and anthropological studies. It would not and does not work to use these studies to establish God's biblical paradigm of leadership and church governance as found in the Pastoral Epistles.

Fairholm (2011) describes leadership as a seminal idea in organisational life, that leadership shapes our present, determines our future, and delimits our actions and marks out our place among peers. It also fixes our definition of success. The influenced-based approach of Maxwell, according to Fairholm, does not reflect or incorporate the principles as found in the Pastoral Epistles. Rather, the influenced-based approach of Maxwell is more self-seeking, self-serving and dangerously distracting the focus of leaders away from God and His revelation in Jesus Christ. As has been noted, the major weakness in Maxwell's influence-based approach is that influence takes centre-stage in thinking about the application of sound leadership principles in the church.

Although Maxwell's approach produces a measure of influence as a form of fruit or by-product, the principal focus of the Pastoral Epistles is not on the gaining of influence, but rather the reliance on the Spirit of God for authority and influence. Even using influence as a measuring tool to gage whether a person is successful as a leader could be dangerous and misleading. It is misleading for the very reason that influence perceived as a goal or a virtue to be acquired as opposed to internalising the leadership principles embodies in the Pastoral Epistles.

The desire to develop one's ability to influence others is a cause of tension and more than often leads to a clash between leadership and theology – both within and outside the church. To explore that tension, the present study also took a look at the development of leadership views in history and the leadership phenomena. Bass (2008), for example, formulates an understanding of the tension between leadership and theology by looking at the development of man and leadership as a natural expression of man. Based on his evolutionary model of human origins, he speculates that leadership has been built into the human psyche due to the long period that humans had to be nurtured by parents for survival and, therefore, that people learned to follow the leadership of parents and their proxies for the fulfilment of their needs such as food and comfort. In this view, mothers or their surrogates were the primary leaders in early childhood; fathers come next and only if and when they were recognised as leaders. Thus, socialisation during childhood development is seen as a major reason for people's understanding of leadership today. Consequently, a view of leadership is adopted based on perceptions of power allotted to one by one's peers and significant others. In short, this understanding of leadership is informed by notions of social development and is, therefore, a sociological paradigm of leadership based on interpersonal relationship. The downside is that this view is based in principles contrary to those of the Pastoral Epistles.

'Theology', as the word suggests, could be translated as a word from God or speaking about God (Smith 2011:6). The core idea is, when one studies theology, one is learning about or of God. Even though God cannot be made the object of the study directly

through observation, theology is the systematic study of God's self-revelation in Scripture and the Person of Jesus Christ in order to restate its meaning and implications for our lives (Smith 2011). It is this explanation of theology that forms one of the first contributions to the tension existing between theology and leadership. The heart of the tension revolves around both the mandate and the origin of leadership as expressed in the following two questions: What is the nature of God's calling to leadership in the church? And what ought to be the motive of a person who aspires to be a leader in the church?

In an influence-based approach to leadership the mandate of leaders is somehow understood as an ability that people can wheeled and manipulate through following a particular approach dictated by a particular discipline and/or model. Leaders are expected to mould people to follow their agenda or vision. In a theocentric approach to leadership and church government, it is reasonable to refer to Matthew 28:18-20 and to take that passage of Scripture as the starting point to think about the mandate of leaders to govern the church of God entrusted to them.

Van Zyl Slabbert (2012) writes that God's methods are consistent with His nature, which means that God empowers leaders in particular spheres of service and orbits of influence to accomplish His purposes. Grudem (2004) adds to this insight by stating that, even though we cannot know God exhaustively, we can know things about God truly. For example, it is true to say that God is love (1 John 4:8); it is true to say that God is light (1 John 1:5), that God is Spirit (John 4:24) and that God is just or righteous (Rom 3:26). It thus explains why Van Zyl Slabbert is pointing to God's appointment of leaders in the church as just one of many ways by which Christians may come to understand God's nature. In short, it is through their character and in their particular sphere of service and orbit of influence that they manifest the nature of God and His purpose in relation to church government.

### **3.2 Second principle: doctrine**

Of particular importance are answers to the following question: Do the different leadership approaches provide protection mechanisms or criteria for leaders to avoid unsound doctrine regarding church governance?

A useful point to begin with is to consider the principle of guarding against unsound doctrine as it is reflected in Grudem's (2004) leadership approach. As been noted, the strength of his approach is that it comprises a systematic study of Scripture in order to develop a doctrine of church governance. That is the first step any leader should take to guard the church against unsound doctrine (Grudem 2004:856). He divides his topic into various sections; one being a theory based on the nature of the church and two on the purpose of the church, the clarification of which informs and clarifies both his approach to the development of a leadership model and the application thereof. An additional strength of Grudem's approach to leadership and guarding against unsound doctrine is that it is mindful of the principles found in the Pastoral Epistles. Therefore, since Grudem's approach is also strongly theocentric, it honours the teachings of the apostles about the dangers of false doctrine as part of a leader's responsibility of governing the church.

Grudem's approach receives support from how Carter (2013) describes the apostolic traditions, which has already been noted in Chapter 2 of the present study. Grudem states that the word 'study' used by Paul in 2 Timothy 2:16 does not just mean to read and ponder the word of God. If the word is translated correctly from the Greek, then it means that leaders should 'do their best'. This is a call to ponder and study the Word and to be fully committed to it, not just in word but also in action and application of pure and sound doctrine. Shin (2011) also confirms Carter's interpretation of 2 Timothy 1:19. The understanding is that the passage challenges leaders to see and use their sense of calling from God to serve the purposes of God.

If a leadership approach is theocentric because it is based on the principles found in the Pastoral Epistles, then it is another way of saying that the will of God is a guiding principle enabling leaders to perceive, discern, judge and eradicate unsound doctrine in

the church. As noted above, one of the principles found in the Pastoral Epistles draws attention to the aim of leadership, namely, to give guidance and governance to the body of Christ which belongs to God. It is through God the Holy Spirit that people are transformed and called to follow God's ultimate purpose as expressed in Matthew 28:18-20. In other words, Matthew 28:18-20 serves as a summary for obedience to the revealed will of God in Scripture.

The previous paragraph reveals that God, by His anointing of leaders, provide leaders with power and authority through the Holy Spirit to influence the church. It follows that leader-influence increases not through the application of natural strategies invented by man, however helpful, but by the application of biblical principles that shape our understanding and transform our character to align with, for example, Philippians 3:10: '[For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope]' (AMP BIBLE 1987). The type of leadership required for church governance should, therefore, be uncompromising in the application of the Pastoral Epistles. It is, after all, the foundation for protection of the church against the effects of unsound doctrine. It implies that many models of leadership approaches and church government fall short of biblical standards and are unhelpful to guard leaders against unsound doctrine.

Maxwell's (1993) approach and model of leadership is a case in point: it does not directly address the protection of the church against the effects of unsound doctrine on the governance of the church, which leaves his approach unsuitable for application to church governance. It explains why Ayer (2006) describes the approach of Maxwell as a social influence model designed for individuals and/or groups to achieve certain goals. In other words, the model which Maxwell advocates is not so much that it contradicts the principle of guarding against the effects of unsound doctrine; it is rather that Maxwell

has no such principle in his leadership approach as a specific goal. However, it might be possible to incorporate the goal into his overall approach. Carter (2013:70) sums up a practical expression of one of the principles by pointing specifically to the principle of 'guarding against the effects of unsound doctrine and the effects of such on the governance of the church'. In this context, Carter notes that it is characteristic of many churches that they make use of unsound doctrine. 'Worldliness' is the term that he uses to describe how the church in Ephesus was characterised by the infiltration of a mixture of Greek pagan philosophy and Jewish tradition.

The reference to 'worldliness also serves as a warning to all churches that they tread on dangerous ground when moving away from a Bible-based governance approach. In different words, those who teach contrary to the teachings of the apostles, threaten the mission and call of the church in the world. The fact of the matter is that philosophies of the world and the worldview of secular society are aimed at Christians, the corruption of their minds and to get them to doubt the Word of God (cf. Gen 3:1-5; 2 Cor 10:3-5; 11:3; Col 2:8). Carter (2013) is, therefore, at pains to show that just as fear that quenches faith stems from the work of satan, so does the notion that it is a shame to have faith in Christ. When sound doctrine is not adhered to then Christians are faced with warfare; Paul, for instance, sees the eradication of sin in the church much like God sees the eradication of sin in the life of the unbeliever. It is in this light that we can understand why Paul encourages Timothy to hold on to the faith that he is intimately acquainted with and not to be swayed by arguments of those whose faith has become shipwrecked. As 2 Timothy 1:7- 8 states, we have not been given a spirit of fear and we are not ashamed of the gospel of God for it is the power of God in our lives.

It has been noted that Bass' (1990) aim with his model of transformational leadership is to establish four core components that embody his leadership approach. One of these components is idealised influence. It requires of the transformational leader to behave in such a way so that the leader serves as a role model for his or her followers. The leaders are admired, respected and trusted; and followers identify with the leaders and want to emulate them. When the idealised component is integrated with the principles of

the Pastoral Epistles, then it would mean that a leader sought opportunity to guard against the effect of unsound doctrine on the governance of the church. So, when an opportunity to guard against false doctrine arises, a transformational leader has the opportunity to manifest his strength through personal influence. The problem, however, is this: it is just one factor among others and is subject to whether the leader wants to or not to choose the principle. But that is contrary to Scripture: leaders are not free to select which biblical principles of church governance to adhere to or apply and which not.

It is the same with Fielders' theory of contingency leadership. It allows for the application of the principle to protect against the effects of unsound doctrine on the governance of the church by virtue of the elected or emergent leader's motivational style. This is so because the motivational style of the leader is subdivided into two categories through which a leader's motivational style can be identified and developed. It is either relationship-orientated or task-orientated, and both of these styles could include the application of the principle of guarding against the effect of unsound doctrine in church governance (Forsyth 2010:267).

Finally, much of the same is expressed in the leadership approach of Jago. It was noted that he describes his leadership approach as a second level trait construct composed of or highly related to more fundamental first level trait constructs, such as physical and constitutional factors, skills and abilities, personal characteristics and social characteristics. It is at the second level that the principles would find expression and so help leaders to guard against the effects of unsound doctrine in church governance. However, just as the other leadership approaches suffer from a number of weaknesses, Jago's leadership approach leaves room for the leader to decide whether to apply or not to adhere to guarding the church against unsound doctrine.

By way of summary, the conclusion is that these leadership models and approaches to church governance fail because they fail to incorporate the principles of leadership as taught in the Pastoral Epistles. It not only explains the tension in leadership based on



sociological, psychological and anthropological models and theology on the one hand, but also, on the other hand, why leaders have failed to protect the church against unsound doctrine. They failed because their models of leadership and church governance are not based on the principles taught by the Apostle Paul in the Pastoral Epistles.

### **3.3 Third principle: character**

To assess the importance of the character of a leader, the following questions are considered relevant to the purposes of this study: Does the character of a leader as defined in each of the leadership approaches win others for the sake of the gospel? Does the approach produce leaders that have mastery over their sinful passions? Is the model and approach warning against and providing leaders with guidance how to avoid falling prey to the temptation of sinful desires? And is the model and approach endorsing a paradigm of leadership which is compelling enough for a leader to be willing to suffer for the sake of the gospel? It will be seen that these questions pertain to the character of the leader and the type of character that the leadership approaches and models promote and help to shape.

When the type of character the leadership approaches and models promote and help shape is compared with that of Scripture, it then becomes clearly evident that the teachings of the Pastoral Epistles are aimed at Christians who are to embody ethical ideals, including the responsibility of the Christian leader to proclaim the transformative power of the gospel of Jesus Christ. The character of a leader is far from being passive; the leader develops character through being strong in power, love and the discipline of God (2 Tim 1:7; Shin 2011).

As pointed out before, crucially important for Grudem (2004) is a description of the church as the bride of Christ (2 Cor 11:2). His understanding of the image of Christ as Bridegroom of the Bride leads him to conclude that the Bride should increase in greater purity and holiness as well as greater love for Christ. And it was also noted that the image of the branch and the agricultural crop helps establish the idea of the church

being implanted in Christ and receiving spiritual nutrition from Christ. By implication, the church is called to offer praise and good deeds as priests of the temple that is the spiritual body of Christ. Such a striving for holiness is a strength that a leader can use to lead others to salvation in Christ. It follows that the in-planting of the Christian in Christ and the striving for holiness and purity would also produce mastery over sinful passions and help leaders to guard against the temptations of wrongful desires. More importantly, the in-planting in Christ entails greater love for the lost and a willingness to suffer and lay down one's life for the sake of the gospel. This appears to be the message of John 15:13.

When leadership is looked at from the vantage point of Maxwell, something about the understanding of character appears in the five leadership levels of the approach that he endorses. The first level of his leadership model points to what a character of a leader should be if a leader wants to increase his or her influence on others. He describes character as being branded by qualities that will inspire confidence in a leader that will inspire others to become willing followers. It resembles the biblical understanding of a leader that wins others for the sake of salvation and it has a conceptual connection to a leader's ability to master his or her sinful passions and not falling prey to wrongful desires. The fact that this type of leader - a leader who increases in influence and a leader people are willing to follow - is a leader that does not just rely on his or her positional authority, neither that of man nor that from God. It is, therefore, expected that such a leader will develop or undergo a change in character when moving from a managerial positional-paradigm of control to a leadership paradigm based on influence, good repute and virtuous living.

However, the weakness of Maxwell's leadership approach is that it lacks specific teaching on the leadership principles indicated in the Pastoral Epistles. In broad terms, he over-emphasises character as a means of gaining influence in order to overcome the tension many leaders struggle with in their management of the conflict between positional authority and influence-based authority. It means that the true essence of character as described in the Pastoral Epistles are not a necessary component of the

five levels of his leadership approach. In other words, he seems more focused on addressing the mannerisms of leaders in order to combat the tension between positional and influenced-based authority than truly addressing the essence of leader character as described in the Pastoral Epistles.

A person who is overly dependent on the authority they gain from a positional appointment is described by Maxwell as someone whose security is based on title, not talent, and that people would also not follow such a leader beyond the context of their position. Although the values on which the principles of Maxwell's model are based are open for interpretation, and may fit many different value models, the application of the principles as specified in the Pastoral Epistles are at risk of being watered down, over simplified, open to contradictory interpretations and the application of the principles in the Pastoral Epistles hardly specified or discussed. It is, therefore, a major weakness in the theory and application of Maxwell's leadership approach to church governance. Most importantly, principles such as the willingness to suffer for the sake of the gospel would rarely or hardly be pursued in his kind of leadership approach and model.

The upside of Bass' model of transformational leadership is three-fold: it gives expression to the principles addressed in this sub-section; it is an attractive model in so far as it pertains to leader-follower relationships; and it has a number of strengths as far as its practical application is concerned. However, what is questionable is whether this model can succeed in shaping a leader's character in accordance with the principles found in the Pastoral Epistles. The theory of the approach starts with the recognition of two ways through which a leader can increase influence and how a person can pursue a leadership role. As already indicated, they are, respectively, the transactional leadership approach and the transformational leadership approach. Although both approaches make use of a form of social exchange, the understanding of the transformational approach is the focus point of leadership and church governance. It means that transformational leaders will seek to transform the person with whom they interact, and by so doing, empower them to meet the objectives of the organisation,

including helping them to meet their own individual goals and personal objectives at the same time.

It is reasonable to conclude that people might be drawn to a transformation leader because they are left with a high level of satisfaction. However, there is a danger lurking in the neighbourhood. Within the exchange process the self-gain the leader gets from the transformation or exchange could directly effect and derail the objective of salvation in Christ. It is also a direct impingement on the understanding of the type of character the teachings of the Pastoral Epistles are aimed at. It neither inspires mastery over sinful passions nor cautions against falling prey to the temptations of wrongful desires.

Even further removed from character traits is the willingness to suffer for the sake of the gospel. Within the core components of Bass' leadership focus and approach is found the principle of idealised influence. It was noted that for Bass idealised influence is based on the behaviour of a leader and becoming a role model for followers. But the focus of the leader inspired by Bass' approach reveals little of the character of a leader manifested in the teachings of the Pastoral Epistles. It is completely dominated by one overarching goal and this goal is to gain more influence over others. It is, therefore, to be expected that the exchange that is to occur between leader and follower will be directed at and managed with such an end in mind. Thus, the likelihood of falling prey to diverse temptations, even to unlawful or immoral exchanges for the sake of gaining influence, is not something against which Bass' model can safe-guard or protects a leader, and hence is one of its major weaknesses. In brief, Bass' leadership approach is inspired by a secular outlook and is, therefore, neither focused on the church's mission nor the kingdom of God on Earth. The point takes on added importance once it is realised that the driving motive is to gain influence over followers which leads to priorities that are radically at odds with those found in the Pastoral Epistles.

There is another salient core component of inspirational motivation in Bass' leadership model. He describes this component as the leader's ability to behave in ways that motivate and inspire those around them by providing meaning and challenges to their

work, as noted before. It is here where team-spirit is aroused and enthusiasm and optimism are displayed. However, the envisioning of an attractive future and shared vision may and often do lure the leader and followers even further away from the principles of leadership in the Pastoral Epistles. The reason is straightforward: It is because leader motivation is not grounded in salvation or gaining mastery over sinful passions or preventing one from falling prey to the temptations of wrongful desires. In a word, it is not a paradigm in terms of which leaders would be willing to stake their lives for the sake of the gospel and/or guard against unsound doctrine in the church.

Positively, the first two components of Bass' (2006) leadership model could be combined into what is generally known as 'charismatic-inspirational leadership'. It could be seen as a strength if the force and energy of the momentum generated by the charismatic leader is based on the principles found in the Pastoral Epistles and help to instil the character they embody. In principle, then, the problem could be bridged if the leadership principles of the Pastoral Epistles could form part of Bass' model. However, the lingering tension that the loss in influence would result in when pursuing principles that do not place influence at the top of a leader's priorities could topple the forward momentum fostered by this model.

According to Fielders' contingency theory of leadership, the leader's effectiveness is contingent on both the leader's motivational style and the leader's capacity to control the group situation. If considered in light of the principle of winning others for the sake of the gospel, the strength of the theory is that it helps inspire the formation of character and a focus on winning the lost for Christ. In other words, Fielders acknowledges in his theory not only how the motivational style of a leader affects the achievement of group goals but also that a leader is supposed to lead. It has, in turn the potential to affect the goals of a leader and those goals a leader and group pursue together. This entails that if the end aimed at by the group is serving the kingdom purposes of God then the following principle will aid them in achieving that: their character would draw others to Christ. It would be something that could be evaluated and measured and, as aspects of the group's situation and their leadership, could help them to see what combinations

consistently lead to good results. A reasonable conclusion is that the different principles of each leadership model and/or approach can be divided into short as well as long term goals, and the latter being the primary focus of the leader.

However, there is one possible weakness, and it is that the division into short and long term goals might not be realised by those who use the model to get results. As a consequence, true transformation of the character of both the leader and his or her followers become a secondary issue. If so, then further problems might develop. For instance, because of the model in practice, character development could fail when the principles in the Pastoral Epistles become short term goals. In effect, what would happen is that the short term goals become enforced goals rather than a true reflection of the character of the leader and followers. The reality is that, over time, people develop depth of character and integrity through observation and the application of character principles. Thus, although an important and very applicable strength of the theory is the fact that the leader's effectiveness cannot be predicted without taking into account both the leader's perception of his or her followers and the leader's degree of influence on people in any given situation, it is in many ways problematic. Most pertinently, the combined effect of all these factors is that it would negatively impact or hinder the implementation of the principles pertaining to character development which the Pastoral Epistles seek to instil in church leaders. It is, therefore, difficult to comprehend how biblical church governance can be effective and/or be pursued without leaders having Spirit-inspired characters and if character principles are not practically applied in the leader's life.

Jago's trait leadership approach seems to resolve the problem with the leader's character, which could be described as the most enduring and character-focused understanding of leadership. His whole approach is based on the fact that leadership is primarily seen in terms of relatively stable and enduring characteristics of people, hence explain why it is called the 'trait theory of leadership'. The upside of the trait theory is that traits or characteristics are measurable and quantifiable as properties possessed to various degrees of strength by all people. Research into this leadership

approach discovered that, from the turn of the nineteenth century through to the 1940's, leadership research was dominated by attempts to show that leaders possessed some intrinsic quality or characteristic that differentiated them from followers. The effect was that this secular understanding of traits became the focused understanding and definition of who were and now still seen as successful leaders. It led to the following general conclusion: observers only have to recognise certain character traits and compare them with those specified by the principles of leaders in the Pastoral Epistles. In other words, the trait theory led to two unquestioned assumptions. The first is that part of leadership success means little more than to possess certain traits which, in turn, determines success. The second is that the secular criteria of success could very well be harmonised with and is fully expressed in the principles for leadership and church governance found in the Pastoral Epistles.

The weakness of Jago's theory, however, lies in what and where the model takes as examples for defining who the people are that are deemed to be examples of successful leaders and worthy of being studied to help shape the catalogue of leadership traits sought after. Put differently, the weakness is that it defines leader success in terms that are radically opposed to a biblical understanding of leadership. Most importantly, what is totally left out of the model is an understanding of a leader's godly nature and God Himself. It is clearly apparent in the different models of church governance and leadership styles that are discussed and described in liturgical approaches and definitions of what success are supposed to be. It is, therefore, not strange that the norm of the trait theory approach (Jago 1982:316) include people such as Hitler, Gandhi and Napoleon – in the same breath, next to Jesus - in an attempt to ascertain the traits that make a successful and capable leader. The result is a list of character traits that are not necessarily harmonious with the traits that Jesus Christ would promote, let alone traits that a biblical approach would condone or approve of.

A possible solution for the challenge posed by the traits listed by Jago is to replace the pool of people whose traits substantiate the list with those that represent Christ's character. For that reason all traits would be Christ's and biblically-centred traits. Such

an approach would then aid in producing Christian character in leaders and fully develop the principles of winning others for the sake of the gospel, allowing leaders to have mastery over their sinful passions, and so preventing them from falling prey to the temptation of wrongful desires and help them to be willing to suffer for the sake of the gospel.

### **3.4 Fourth principle: the family of God**

To assess the principle of the family of God, the following two questions are deemed appropriate to ask: Does the model and approach recognise the value of the family of God as a biblical paradigm of the church? Is the model and approach aimed at service to the household of God and a desire to honour God as the Head of the household?

If biblical principles of church governance are explored, then, as DaSilva (2004:750) points out, we should bear in mind that the Pastoral Epistles do not neglect to stipulate principles of behaviour for those within the household of God. The concept of 'the household of God' has, therefore, immediate implications.

Firstly, when God is the Head of the house there must first, and necessarily, be a family. Secondly, as a type of culture in a family, how the household is governed is defined and determined by certain principles. Grudem (2004), as already noted, base his understanding of the application of these principles on the use of biblical metaphors that reveal the nature of the church. It has also been noted that one of the main groups of metaphors is that of the church as the family of God. In this regard, it is noteworthy that, of the 15 metaphors that Grudem referred to, six of them deal exclusively with the church as the family of God: 1) Paul writes in 1Timothy 5:1-2 that the members of the church should be thought of as members of a larger family; 2) God is described as our heavenly Father (Eph 3:14); 3) we are called His sons and daughters (2 Cor 6:18); 4) which is consistent with being brothers and sisters of the same family of God (Matt 12:49-50, 1John 3:14-18); 5) we are described as the bride of (Eph 5:32) and betrothed to Christ (2 Cor 11:2); and 6) the church is described as the body of Christ (1 Cor 12:12-



27) and the different members being the people of the church (Eph 1:22-23; 4:15-16; Col 2:19).

Compared with other metaphors that describe the church in the Bible, this is quite significant. The 'family of God' metaphor is not only used more than those that do not deal with the family paradigm, but the others also are not united in one consolidating theme. Therefore, it emphasises the great value a biblically-based leadership approach should have in church governance.

The strengths of Grudem's interpretation and application of the principles which he derives from biblical metaphors of the church are various (Grudem 2004:866). For instance, the metaphors of the church as the family of God helps develop our appreciation of the richness and privileges that God has given us; it lays emphasis on our love for and our fellowship with one another and, when we consider the church as the body of Christ, then the metaphor of the 'body' focuses attention on the diversity of gifts we have in the family of God. A leadership approach focused and based on the nature of the church as the household of God makes a Christian realise the importance of what it means to be a part of the family of God. The application of this leadership model and approach is, therefore, strongly reflecting the foundational understanding and reflection of the leadership principles found in the Pastoral Epistles. In short, it helps Christians to realise the value of the family of God as the biblical paradigm of the nature of the church; it emphasises and aims at service to the household of God; and it emphasises the desire to honour God as the Head of the household.

These strengths are further re-enforced in the application and focus of the model. Grudem's (2004:866) model and approach is subdivided into three sections that create the frame in which the whole purpose of the model is captured. It also comprises the framework on which he builds his understanding of the nature of the church. These sections are described by Grudem as ministry to God, ministry to believers and ministry to the world. Together, all three reflect the principles specified in the Pastoral Epistles as well as the recognition of the value of the family of God as a biblical paradigm of the

church. The paradigm serves as a signpost, in other words, for those who wish to serve as leaders in the household of God and serve and minister to people in the world, including service and ministry to backslidden brothers and sisters that need to be restored to the family of God. In a word, Grudem's model of leadership captures the meaning of service and ministry to the household of God, recognition of God as Head of the household and the desire to honour Him accordingly.

The foregoing analysis explains why Paul reminded Timothy (1 Tim 3:14-16) that the church belongs to the living God and that the very foundation of the church is grounded in the truth of the gospel and not the constitution of man. Therefore, as Carter (2013:42) says, 'it is difficult to remember when you are up to your neck in alligators that your purpose is to drain the swamp'. In other words, recognition of the church as the family of God and the leadership and governance it requires is important, because it serves to prevent a leader from becoming caught up in issues the original purpose and application of the leadership principles in the Pastoral Epistles try to prevent from becoming vague or forgotten.

Blurring the true focus and losing track of the main goal leaders should aspire to as defined in the Pastoral Epistles becomes a real challenge when making use of models that serve the purpose of building a leader's influence on others. This is, as already noted, particularly evident in Maxwell's leadership model and approach. The only logical connection between the questions that are based on the principles of the Pastoral Epistles and that of Maxwell's approach is found in the levels of leadership and their focus on relationships, even though the focus is little else than a watered down version of what is stipulated in the Pastoral Epistles. Maxwell (1993:5) describes level two of his leadership model as the permission level, the level at which people are working with the leader when they are not obligated to do so; and at level three, the productive level, leading people becomes fun and problem solving becomes something of minimum effort. As Maxwell (1993:5) himself admits, when people move from Level 2 to Level 3, the relationship between them has grown in strength to such a degree that people now get together just for the sake of getting together, and little else. This relationship

between level 2 and 3 might in some abstract way reflect some understanding of the family of God; but the model as a whole reflects a very limited amount of recognition of the application of the principles which apply to an understanding of the family of God. It is only at Level 4, which Maxwell refers to as the 'people development level', that understanding and recognition of the family of God, including that of the relationships between brothers and sisters in Christ, might be gained. The reason is because of the commitment between leader and followers on that level. However, from an overall perspective, the model still fails in the application of the leadership principles for good church governance.

Much the same could be said of Bass' model of transformational leadership. Firstly, he recognises the value of people in his model which reflects something of the value placed on people as being part of the family of God. Secondly, the leadership model places emphasis on helping followers to develop into leaders by responding to the needs of their followers. And thirdly, it aims at empowering followers and aligning their objectives and goals with the larger organisation. Bass (2006:4) sees in the writings of Levinson (1980) that, if a leader restricts his or her influence to rewards (with carrots for compliance) or punishment (with a stick for failure), then followers will continue to feel inadequate in themselves, which points to the need for leaders to attend to a follower's sense of self-worth, and by so doing, to engage the follower in true commitment and involvement in any possible task, project, or challenge. Yet, while it potentially could reflect the value of the individual in the family of God, it is not clear that it could serve as a motive for practical application. In short, the leadership model of Bass fails as a model for good church governance, for two most important reasons. On the one hand, because God is in no way recognised as the Head of the household of God. On the other hand, the leadership approach makes little room for the honour of God.

The fourth and last core component of Bass' (2006:7) transformational leadership approach is referred to by him as 'individualised consideration'. It is meant to describe how a leader is supposed to become a coach or mentor by paying close attention to the needs of each individual follower in order to help them to achieve their goals through

personal growth. The advantage of individualised consideration for both the followers and their colleagues is that they are developed through successively higher levels of potential. The challenge for the leader is to provide new learning opportunities and to create a supportive climate. However, just because individualised consideration places emphasis on individual differences, individual needs, goals and a recognition and demonstration of acceptance of individual differences, that does not imply that all is well with individualised consideration. The reality is, it reflects a very superficial or, at most, only a partial understanding of the leadership principles found in the Pastoral Epistles and how they are to be applied in practice. As already indicated in Chapter 2, the Christian leader is trained to act with respect to those who are older, with compassion and in cooperation with peers and with purity of thought and intentions toward the opposite sex.

It is in Carter's (2013) opinion one of the reasons why the letters addressed to Timothy and Titus is collectively referred to as the *Pastoral Epistles*. They offer divine teaching to leaders who govern the household of God and are, therefore, profitable to address issues related to godly living (2 Tim 3:16-17). It explains why it is no surprise when scholars conclude that the Pastoral Epistles fosters a committed Christian leader life-style that contrasts with the corrupted self-seeking practices of false teachers (Thomas 1992:42). The same corrupt self-seeking motives and practices are observed in leaders who seek to gain influence over their followers rather than truly developing them spiritually. This conflicts with both the recognition and value of the family of God and the application of the leadership principles of the Pastoral Epistles to governance of the church. Shin (2011) strongly confirms this point when he emphasises the concept and value of a family. If leaders do not take care of the household of God, then they disqualify themselves from teaching, ministry and witnessing that is according to Scripture (1Tim 5:8).

What the review so far reveals is that most leadership approaches to church governance point to a weak and shallow comprehension of what the value and principles are when considering the principles surrounding the family of God. A common

weakness of secular and most leadership models is that they promote self-importance and self-gain. Even Fielders' contingency theory concludes and puts forward the theory that a leader's effectiveness cannot be predicted just by considering the qualities of the leader. Nor can it be predicted on the basis of the situation as is the underlying premise of situational leadership approaches (Forsyth 2010:267). Rather, Fielders' contingency theory is based on the assumption that leadership effectiveness is contingent on both the leader's motivational style and the leader's capacity to control any given situation a group may find itself in.

Although Fielders' contingency theory of leadership has only been sketched in broad strokes, a summary of his theory reflects an understanding and value of the leadership principles for church governance as found in the Pastoral Epistles. It reflects the crucial concept of the family of God as the paradigm for understanding that different parts exist to form a whole, without losing sight of the importance of leadership principles. Yet, knowing this does not mean that these principles will be applied to the family of God and not be manipulated for the sake of self-gain, even if self-gain is not at the expense of the corporate goals of an organisation. In other words, people are still used as means ('instruments' or 'tools') to achieve the private ends of their leaders. Moreover, as alluded to repeatedly now, the principles of understanding the nature of the family of God serve as one of the core motivations of leaders to govern the church of God. A true, biblical church governance model does not have room for self-importance and self-gain; it does not allow leaders to see followers as cogs in a machine that are available or standing ready for use when seen fit by the leader and then discarded or replaced when no longer considered of any value. In brief, at the heart of the concept of the family of God is leadership – understood in terms of direction, love, care and support.

The Fielders' contingency leadership approach and model is also unique among the leadership approaches and models; it is the first of its kind to have considered both personal factors and situational factors in the effectiveness of leadership principles (Forsyth 2010:269). Its strength is that it has room for the application of the leadership principles as found in the Pastoral Epistles and the view of the church as the family of

God. Leader-follower success, as defined by the Fielders' leadership approach, will not come through the pairing of, for example, the two best suited factors of leadership - motivational style and situational factors - to achieve good church governance. Rather, to achieve a biblical governance approach, what is required is application of the principles as found in the Pastoral Epistles. Not even by adopting a relationship-orientated leadership style would the leadership principles of Scripture be realised in the context of the family of God. For it is inherent in a relationship-oriented approach that God as the Head of the house is not recognised as such. It remains important because many leadership models are either relationship-orientated or task-orientated that are too often read into the Bible and consequently either sanctioned or rejected as being biblical or not biblical. The truth of the matter is, however, that the contingency leadership model fosters an imbalance between the value of an individual, which it recognises, but not reflecting the value of the family as an interconnected whole. In different words, the model either under-emphasises certain values and, when valued, it is at the expense of those who seek to honour God as the Head of the house or family of God. It leads to the next point.

As already indicated, Jago's trait theory of leadership is a complete mismatch when compared with the leadership principles of the Pastoral Epistles and their application to church governance (i.e., of the family of God). The theory, the perspective and leadership approach to governance is incorrectly theorised as a stable and enduring characteristic of people. Thus, although the approach recognises the value of individuals and the different traits they have, like most of the other approaches and models, it does not move beyond that point. In particular, it does not roll out into a deeper application of the principles of the family. As a result, it does not help to establish a biblical picture of the value of the family of God and is consequently oblivious to God being the Head of the household, which is just another way of saying it fails to honour God. Such flaws only create further misunderstanding of the nature of the family of God; the behaviour of the leader is reflected in the way individuals are treated and in the interaction of Christians with one another. By contrast, the model of

the household of God invites Christians to regard and treat one another as members of a family and as parts of one another (cf. 1 Cor 12 and 14; Eph 4).

### **3.5 Fifth principle: biblical thought patterns on church governance**

In this sub-section the aim is to answer the following question: Does the model and approach foster biblical thought patterns of leadership and church governance? If it is an unalterable truth that the church belongs to the living God, and if the very foundation of the church is grounded in the truth of the Gospel of Jesus Christ, then the church as the body of Christ is neither an invention of man nor would it rest on any constitution of man (1Tim 3:14-16). It explains two things. Firstly, it explains why Paul left Timothy in charge of leading the church in Ephesus (1Tim 1:3-4), which was in danger of being led away from the simple and central doctrines of the Christian faith by leaders who had views at variance with the doctrines Paul delivered to the church. In other words, Paul's aim was to put someone in charge of the church that was able to monitor, correct, and protect his Spirit-inspired teachings about church governance against the views of false teachers who were about to infiltrate the church with subsequent damaging effects. It is against this background that none of the most prominent leadership approaches and models surveyed truly reflects much on church governance. In fact, they are quite removed from an understanding of church governance in light of the teachings of the Pastoral Epistles. What the various approaches and models show, at best, is that they are man-made inventions or means to help leaders achieve what could only be achieved by following a biblical approach to church governance.

The second thing Timothy's assignment to the church in Ephesus explains, is this: the thought patterns found in the Pastoral Epistles can be understood as the result of major struggles about church governance brought about by false teachers, and hence to be implemented in order to safeguard the church against unsound doctrine. The appointment of leaders characterised by moral rectitude and who adhere to Spirit-inspired doctrine were, therefore, the antidotes to false teachings. And it is most evident in the following words addressed to Titus: 'This is why I left you in Crete so that you might put what remained into order and appoint elders in every town as I directed you'

(Tit 1:5, ESV). As noted before, Gloer (2010) suggests that this is one of the reasons the concept of elders and deacons was not something that Paul had to define for anyone; both the Jews in their synagogues and the Greco Romans in their clubs were familiar with it in their daily organisations. A lesson can, therefore, be drawn, which is most relevant to this study: the greatest challenge of and for the church was and is how to prevent harmful church governance practices, and where and whenever the church flourishes, it is not because there is a lack of understanding of leadership and/or leadership approaches and models, but rather that it is the power of Spirit-inspired thought patterns that is able to ward off the threats of false teachers and false prophets.

The reality is, however, whenever the church was searching for the legitimacy of organisational structures, as reflected in the present study, proven answers in secular and religious circles were readily available throughout the centuries. But it is also evident why Paul provided biblical legitimacy to organisational structures and appointments through what he taught to Timothy and Titus. The expectation was that these teachings were to be implemented in every church, and not some of them, as commonly assumed. Elders who are committed to Spirit-inspired teachings and are appointed to be responsible for church governance is by no means a trivial issue; it is the antidote to false doctrines and wrongful leader practices.

A further important reason why Paul paid so much attention to church structures and the appointment of leaders is found in Carter (2013:8). He feels that the aim of church governance is to establish divine order in the body of God because disorder was something the early church was very familiar with. However, that is not all. Through his teachings, Paul also brought order to the church because it was geographically fragmented and had little or no written doctrine to follow. In this sense, the strengths of the models and approaches surveyed in this chapter could be helpful to protect leaders against false teachers and help them to stand strong against their onslaughts. These models and approaches can also help to bring order to the body of Christ and provide insights that could be used to achieve the goals of a biblical church governance approach.



is directed at. In short, the models and approaches offer useful insights that could be combined into strengths to be utilised to the advantage of both leaders and followers.

It remains to be said that much unnecessary controversy has been introduced to the church as proponents of disparate leadership models competed with one another in order to establish for themselves platforms that, in reality, amounts to no more than their own inventions (Carter 2013). It is, therefore, a flaw of the current models and approaches to church governance. Another flaw has already been highlighted in this chapter, namely, the self-seeking of leaders motivated by a desire for influence over others. Carter (2013:9) is considered to have been reasonable when he expressed his opinion that the ultimate aim of all governance approaches should be to strengthen God's elect in faith and truth, in precisely the way Paul did. In this way leaders can present all Christians mature in Christ (Col 1:28). The reason should also be obvious: mature Christians understand the doctrines of the faith and have an answer to false teachers (cf. 2 Cor 10:4-5; Eph 4:11). We can, therefore, understand why Christian maturity forms the framework in which Shin (2011) understands a leader's calling to responsible church governance. His observation about leader maturity and responsibility is very much in line with what Paul taught in the Pastoral Epistles: Christians are not to be promoted too hastily into positions of governance in the church (1 Tim 5:21-22); leaders should go through a period of training (2 Tim 2:2); they should search for fellow believers able to help others (2 Tim 4:11); and they should be able to mentor younger leaders in character and virtue (Tit 2:2-8)

#### **4. Summary and concluding remarks**

The chapter set out to do a literature study of the most prominent and widely used church models of leadership approaches to church government. To achieve that goal it proceeded along the following three signposts. First, to carefully survey and highlight the core principles embedded in each of the most prominent models and their leadership approaches. Secondly, to extrapolate the strengths and weaknesses of each model and approach in order to develop an understanding of the research literature on leadership that represents the dominant understanding of leadership and church

governance. Part of the project was to compare the strengths and weaknesses of each leadership approach with the principles of a biblical leadership approach to church governance in light of the teachings of Paul in the Pastoral Epistles. Finally, the objective was to identify a number of principles that can be applied to practical leadership development and it is to each of these points we turn to next.

#### **4.1 The core principles embedded in each of the prominent leadership models and approaches**

Only one core principle seems to summarise the most prominent models and their leadership approaches. This principle could be described as ‘influence based leadership’ and it is most evident in the leadership theory of Maxwell. Leadership is described as the leader’s ability to gain influence among different groups of people (Maxwell 1993:2). This definition seems to be reflected in most of the leadership approaches and models surveyed. In different words, all the models and approaches apply, in some measure, the paradigm of ‘influence-based leadership’ by means of a model or strategy. The aim of influence-based leadership is simply focused on improving a leader’s ability to influence others. It is described variously: by Ayer (2006), as already noted, as a social influence model of individuals and/or groups to achieve certain goals; Bass (1990) consider his model of transformational leadership to be based on the influence one gains over others by means of social exchange; and Fielders’ (1964) contingency leadership theory holds that influence and authority are acquired through appointment and position. It means, in essence, a person is appointed by the group because they believe such a person have the most influence on the group’s success and achievement of goals.

There are two other principles that can be understood as secondary principles, but in the end their very existence hinge on the first principle that defines leadership in terms of the most prominent models and their leadership approaches. The first of these secondary principles describes a situation that helps produce a leader’s growing influence over others. This principle could be called ‘situational growth factors’ and these factors are not focused on the natural influence of a leader that is based on

respect and spiritual maturity. Rather, the focus is on factors that the influence-based leadership model depends on. The point is that the application of the first secondary principle is an implicit truth acknowledged by the proponents of that approach and model, namely, the truth that a leader needs influence to be a leader. But instead of making the influence the focus, the models and approaches present strategies to gain and build leadership authority or power. Examples include the principle of exchange in the transformational approach of Bass and the understanding of leader influence based on motivation style and grasp of the group's situational dynamics in the contingency theory of Fielder. Although not all explicitly name the principle of 'influence-based leadership', it is clearly evident in the emphasis placed on certain strategies and models and the pursuit of principles to achieve outcomes that would help develop a leader's influence over followers.

The second secondary principle is found in the trait theory of Jago. As was noted, it comprises the notion that leadership traits are relatively stable and enduring characteristics of people. It explains why leaders should develop as many defined leadership traits as possible. Furthermore, in this view, the more traits a leader can master the better such a person could serve as a leader. Therefore, it could be called the secondary principle of 'trait growth factors' rather than an 'influence-based leadership' approach.

#### **4.2 Strengths and weaknesses embedded in each of the most prominent leadership models and approaches**

The three core principles defined and developed in the literature that are extrapolated from the most prominent models and their leadership approaches pose the following obstacle to a correct understanding of leadership and church governance: proponents of influence-based leadership theories exhibit an inability to recognise leadership as a call from God. It is because they are preoccupied with influence over followers as opposed to being motivated to be in the service of God to His people. It is reasonable to infer that it is one of the root causes for the lack of resistance to false teachings in the church with respect to church governance. In essence, the approach is self-centred and

has no room for an understanding of the value of the spiritual body of Christ as the family of God. However, the one possible strength of the emphasis placed on influence is that it is linked to character formation and management of a person's household as taught in the Pastoral Epistles.

The two secondary core principles are factors which the influence-based leadership model depends on for its legitimacy. The first strength is that the 'situational growth factors' in the transformation approach of Bass that reflects the principle of the family of God. And the exchange between leader and follower could lead to many different possible outcomes or goals. One goal could be the desire to obey the will of God and acknowledge that God calls and appoints leaders. The second of the secondary core principles, namely, the 'trait factors' theory of Jago, contributes generously to the development of leader character that help to win others for the sake of salvation. Character qualities may also serve as evidence that a leader has mastery over his or her sinful passions. Also, character benefits its possessor in the sense of avoiding falling prey to the temptation of wrongful desires. The greatest weakness, however, is found in the pool of people from whom traits are taken since it is not clearly defined and does not reflect a biblical framework of a leader's character and integrity. In sum, the essence of the flaw of the trait-factor theory is that it is based on a secular view of character informed by anthropology, psychology and sociology.

#### **4.3 Applied principles to practical leadership development**

It is reasonable to conclude that the main principles that apply to practical leadership development entail all the principles found and defined in the Pastoral Epistles. This includes the explanation of the principles as identified and discussed in Chapter 3 of this study. Specific attention should therefore be paid to principles that define the nature of the leadership calling, the motivation behind acceptance of leadership responsibility, competence to identify and protect followers against the effects of unsound doctrine about church governance as well as understanding the practical implications of the value of the body of Christ as the family of God.

In the next and final chapter, the extrapolated principles of leadership and church governance that informs the preferred scenario are the ten principles identified in chapter 3, point 2.2. These principles will be used in the next chapter as the framework against which the leadership models and governance approaches of CitiHill churches will be measured. The main objective will be to identify strengths and weaknesses.

## **Chapter 5**

### **CityHill Churches: Leadership Models and Approaches Compared and Evaluated**

#### **1. Introduction**

The research problem as identified in Chapter 1 pertains to the question of how current models and approaches to leadership and church governance differ from the Apostle Paul's teachings in the Pastoral Epistles and the extent to which the leadership approach of CityHill churches deviates from these teachings. Therefore, the objective of this chapter is to shift from the current leadership and governance scenario to the preferred leadership and governance scenario in light of Scripture.

The current models and approaches to leadership and church governance has been identified and analysed in the literature study conducted in the previous chapter. The same three goals that have been used to guide the project in Chapter 3 will be used in

this chapter to identify and analyse the models and approaches to leadership used in the CityHill churches. Firstly, it offers a survey of and highlights the core principles embedded in its model and leadership approach. Secondly, it will extrapolate the strengths and weaknesses of leadership and church governance identified in the research literature and applies them to CityHill churches. Finally, it will compare the strengths and weaknesses of CityHill churches with the principles of the biblical leadership approach to church governance as found in the Pastoral Epistles and identified and analysed in Chapter 3.

## **2. CityHill churches: leadership model and approach to church governance**

To help with the survey of and highlighting the core principles embedded in the model and leadership approach of CityHill churches, attention will focus on the writings of Dudley Daniel. The reason is because his leadership model and approach to church governance has been adopted by the CityHill network of churches, and he wrote two books that embody his teachings. Daniel is the founding President of the NCMI (New Covenant Ministries International) network or group of churches, and it is to his leadership and governance that CityHill churches submit. In other words, its affiliation with NCMI explains why CityHill churches reflect the NCMI model of leadership and approach to church governance. The leadership approach and the model on which it is based, are known as a new covenant leadership style, and the writings of Daniel stipulate the core principles to be adopted and implemented by all churches affiliated with the NCMI group of churches. Therefore, the literature to be investigated is Daniel's (2003) *Leading the Church: Biblical Leadership Part 1*, and Daniel's (1993) *Leading the Church: New Breed Leadership*.

## **3. Daniel's theory of leadership and church governance**

The first task in identifying the core principles embedded in the CityHill's leadership approach and model is to formulate the theory on which it is based. There are five aspects of his theory on which the leadership principles are based: 1) the general understanding of the approach to leadership; 2) the principles of the approach to leadership; 3) the definition or description of the approach to leadership; 4) the definition

or description of that which qualifies a leader; and 5) what leadership and church governance is. It is to each of these principles that we now turn in that order.

### **3.1 The general understanding of the approach to leadership**

For Daniel (2003), leadership is one of the most misunderstood offices and ministries in the Word of God and the church, for instance, that some people think it means dictatorship or lording over others (1 Pet 5:1-6). Some people appear to be fixated with the idea of promotion (James 3:1) and service to people instead of service to God (Rom 1:1; 1 Cor 3:5). Daniel finds the foundation of his theory in Numbers 11:1-30 and extracts four points relevant to his approach to leadership. Firstly, it is God's desire to spread the burden and responsibility of leadership (Num 11:17). Secondly, leaders should desire and be willing to accept that the workload of leaders should be shared (Num 11:11, 29, 30). Thirdly, God may anoint persons that people tend to exclude from consideration as leaders (Num 11:26-28). Finally, faithfulness is not enough; leaders must be anointed (Num 11:24-25). Based on these points, Daniel (2003:5) concludes that God always uses people to maintain what He does. Daniel provides two passages of Scripture in support of his conclusion:

‘And as for me, this is my covenant with them’, says the LORD: "My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says the LORD, "from this time forth and forevermore" (Isaiah 59:21).

‘Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit" (John 20:21-22 - ESV 2007).

Daniel then emphasises the fact that the human element of God's plan is often underplayed despite the fact that humans are those who represent God's work and God's kingdom here on earth (2 Cor 5:19-20). Daniel is of the opinion that ancient

models are very often no longer valid or useful to the church. These models may have worked in the past, but God is now revealing His purposes and ways through the church. Furthermore, leaders are generally too busy with issues that result from wrong models of ministry, including the tendency to see other capable people as a threat to their models of church government (Daniel (2003:6). They then attempt to carry the full burden of ministry instead of sharing the burden and doing the work of equipping others for service (Eph 4:11-12).

Daniel (1993) thinks there is a 'new breed' of leaders, and find justification in Matthew 9:16-17, a passage that refers to old and new wineskins and the new wineskins. The old wineskins are symbolic of an inflexible church structure that is found in so many churches today and the new wineskins are symbolic of a flexible, adaptable structure. Leaders representing the new wineskins are those who are willing to let go of traditions that are not biblical, and strategies, structures and methods that are no longer valid. In Daniel's (1993:2) view, the new wineskin is the Holy Spirit (Acts 2:1-4, 13, 15; Eph 5:18-19) and the teachings of the Holy Spirit is the new wine (John 16:12-26) for the church, for the Holy Spirit is providing a more complete expression of truth as the church moves towards maturity. Although the new wineskins of today may old tomorrow, it does not have to mean the end of growth as long as the church in its governance remains flexible. It does not mean a rejection of what the church do not understand, but rather a testing of what they believe against the Word of God. After all, leaders depend on the Holy Spirit for their correct governance of the church (Daniel 1993:2).

### **3.2 The principles of the leadership approach**

Daniel (2003:17) provides four leadership principles that define the foundation on which the theory of his leadership approach is based: ruling, prioritising, the training of people and continued repentance. These principles do not just describe the qualities leaders should have; true leadership is also a 'tool' provided to the church. As such, true leadership begins with the recognition that a human being is a spiritual being and that all things a human being does should be defined from that perspective. The result is,



then, that the principles of leadership reflect not only the nature of leadership; it also forms part of a whole that makes up the spiritual person.

### **3.2.1 Ruling**

The first of his leadership principles, Daniel (2003:17) refers to as ruling. Here he points out that leaders must be anointed to rule (2 Sam 23:1). It means that leaders must not be self-exalting but exalted by God, and they must allow the Spirit of God to speak through them (2 Sam 23:2). It means that they should have, what Daniel refers to as the 'logos' Word and the 'rhema' Word of God. This, in turn, implies that they should know God's principles as they are reflected in the teachings of Scripture as well as being open to receive a 'rhema' word from God for the church. .

Daniel (2003) also calls for the leader to rule in righteousness (2 Sam 23:3), by which he means a rule that flows from a righteous life style with no compromise or secret sins. It is a way of leading and ruling that does not express the leader's private opinions or self-seeking personal gain and, therefore, is based on the Word of God. It includes being aware of the greatness of God, or as Daniel (2003:18) puts it, a 'ruling in the fear of God'. Daniel reminds us that the fear of God is the beginning of wisdom (Psalms 111:10), which is awe or respect for God, not carnal fear or a fear of man such that the leader is governed and motivated by the opinions and sinful desires of men. For fear of men is a snare (Prov 29:25). If these principles of ruling are observed, according to Daniel (2003:18), then a leader will be like 'the light of morning at sunrise on a cloudless morning' (2 Sam 23:4).

In the final analysis, a leader that rules in terms of what true ruling entails, will be a blessing to others. He or she will give and create in others a desire and zest for life, including a positive expectation of good things to come.

### **3.2.2 Prioritising**

In Daniel's view, prioritising should be divided into two categories: the first is to understand the nature of prayer and the second is to understand the ministry of the Word of God. In helping us to understand prayer, Daniel (2003:19) uses the example of Jesus in Luke 5:15-16. Even though He was busy healing the sick, those in desperate need of being cured of their pains and the like, He withdrew to lonely places and prayed. This passage is also for Daniel the key focus of a leader and what the leader should be praying about. The core topics are prayer for one's personal life, one's own family, and the sheep that leaders are to shepherd. It will include prayer for the country that they live in, the nations of the world, missions of God and the current events in the world surrounding them.

The second category, which is Daniel's focus on the ministry of the Word of God, begins with a personal word for the leader and only then the ministry of the Word through the leader to others. Using 2 Timothy 2:15, Daniel (2003:19) reminds leaders that through correct teaching of the Word they show themselves approved, and, in this way, the Word transforms them into workmen who need not be ashamed.

It should be noted that Daniel bases both aspects of the principle of prioritising in a leader's life on Acts 6:3-4, namely, the appointment of men that will devote themselves to the study of Scripture and prayer.

### **3.2.3 Train people through teaching**

For his third leadership principle, Daniel uses the teachings in Titus 2:1-15. If leaders are trained, then they are in the position to train others who will become leaders who later train others, and so on. What is important, first and foremost, is the style of training, which is through the leader's personal life. What this means in practice is that training is more aimed at impartation on a behavioural level than purely academic or intellectual training. This is not to negate the leader's call to teach sound doctrine (Tit 2:1); the point is about reflections on how a leader behaves when he or she

understands sound doctrine. In other words, sound teaching combined with a life that manifest it is biblical teaching in itself (Daniel 2003:19).

### **3.2.4 Continued repentance**

Daniel uses Acts 17:30 to support his contention that leaders should live their lives in continual change through repentance, which forms the bases of the fourth principle of his approach to leadership. It is, therefore, a crucial principle in the spiritual life of leaders. Daniel considers repentance from known sin not in a negative sense, but as a positive response for leaders who wish to restore truth as God reveals it in the Scriptures – uncompromisingly. Whereas in times past leaders were ignorant of their trespasses, they now have been given spiritual light by God to repent. A failure to repent of known sins is by implication a choice to remain in darkness. Daniel (2003:20) uses Psalm 119:105 to remind leaders that the Word of God is a lamp and light for their feet; it means that leaders should watch the way they live their lives.

### **3.2.5 Personal discipline**

Daniel takes the great commission in Matthew 28:18-20 as his point of departure to establish the fifth principle for his approach to leadership. For him it means that before we can make disciples, leaders must themselves be disciplined; it is a crucial point if and when someone wishes to be a leader. Without this principle, the great commission – the making of disciples – and establishing God's kingdom on earth will not be accomplished (Daniel 2003:20). So these disciplines, namely, prayer, study of the Word and educating oneself through other sources that help develop knowledge of the revelation of God, are all crucial in personal discipline. Above all, the leader is called to a greater level of personal discipline. Including in these personal disciplines is a message about preparation, tidiness, punctuality, serving, finances, faithfulness in fulfilling certain tasks, keeping one's commitments and promises, visiting the flock, accountability, fasting and one-on-one witnessing.

An important factor in the application of personal discipline is the discipline of the leader's family. Daniel (2003:21) uses 1 Timothy 3:1-7 and Titus 1:5-9 to remind leaders

of their duty to care for their spouses (Eph 5:21-33; Col 3:19; 1Pet 3:7) and educate their children (Eph 6:4; Col 3:20). These are priorities in a leader's life and can either lead to his or her success or downfall.

### 3.3 Defining the leadership approach

As part of the development of his theory of the leadership approach, Daniel formulated three questions leaders should answer in order to establish the theory and foundation on which his leadership approach is based. He used the answers to each as a kind of definition of leadership.

The first question a person should be able to answer is whether he or she believes that they are chosen and appointed by God (Num 27:16). The rationale behind this question is that it is a way by which elders can determine whether they are leaders or agree to and endorse a person's appointment in a leadership office. Daniel (2003:8) provides the following passages of Scripture as his rationale: Romans 1:1; 1Corinthians 1:1; 2 Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1; and 1Timothy 1:1.

The second question is whether such a person considers him or herself a ruler. The rationale behind this question is authority and the anointing that rests on a leader. It serves as recognition of a person's 'mantle of governance' and his or her ability to walk in obedience to God (Heb 13:17); it speaks of a leader's ability not to be swayed by the opinions of men; the ability to care for those under his or her responsibility; and to provide direction to them when and where needed. It is in this way that a person is able to fulfil his or her leadership role and exercise the authority such a role entails.

The third question is whether a person is an example for those that he or she leads? Here Daniel uses several examples from Scripture as rationale. For example, the leader must lead (Num 27:17), but must also be an example to his or her flock (1Pet 5:1-3). For Daniel (2003), this serves as a challenge for others to follow and remember those that lead them, to consider the outcome of their ways of life and imitate their faith (Heb

13:7). Daniel finds that other spheres of leadership are different to church leadership. He refers to economics, political and commercial fields where leaders can lead in spite of their personal lives. By contrast, Christian leaders are disqualified through wrong living and wrong life choices. Consequently, they lose their authority to lead.

### **3.4 Defining the qualities of a leader**

Apart from defining the type of leadership approach advocated by Daniel, it helps to note how he identifies potential leaders. In this regard, he focuses on the capacity to lead and on what qualities a person has to have in order to lead (Daniel 2003:12). A leader is a person who knows where to go (i.e., a clear sense of direction), or, in different words, he or she has a vision. This follows from the fact that sheep needs a shepherd, someone who knows where to look for what and how to go about fulfilling their needs. Just as Jesus in John 10:3-4, the leader should know his or her flock by name and should go ahead of them since they are following the shepherd's direction. But in order to do that, the leader must first be led by God; otherwise the shepherd and the flock will be lost. In other words, the sheep and shepherd metaphor emphasises a call to obedience, personal growth in relationship to God as well as personal growth in all other areas of their lives.

Daniel (2003:12) also provides a warning: if a leader fails to lead from the front, then the only alternative is to drive followers from behind. When that happens, the leader faces the risk of seeing those he leads as scattered. Consequently, the leader introduces boundaries through management, 'sheepdogs' as Daniel (2003:12) refers to them, which are used to keep others together. As a further result, the leader falls prey to the whims of the people the leader is supposed to lead. In this regard, Daniel (2003:12) quotes Judson Cornwell who wrote:

Shouts from the rear will never lead a congregation. Rules, regulation, instructions and guide maps can never replace stepping to the front and leading the people. Most sermons on prayer are ineffective, but a praying pastor can lead his people into prayer. Demanding that the people read

the bible regularly will be ineffective unless the pastor leads the way in daily bible study. Seminars by specialists may have their place in the life of the church, but they can never replace the consecrated leadership of a man of God.

Daniel adds that the words 'lead me' are used more than a dozen times in the Book of Psalms. Daniel (2009:12) then asks, 'Are these cries not still the cry of hundreds of wandering Christians who yearn for green pastures and still waters?' The question reflects implicitly many of the features of the leadership models and approaches which have been surveyed in the previous chapters. In essence, the question is about leaders who believe that they are leading and whether anyone is following them. Hence, as Daniel (2009:13) points, if a person has to manipulate and condemn people in order to keep them, then such a person is not a leader at all.

Daniel's approach to leadership is also based on the following question: Does the leader have the desire to inspire those he is trying to lead (Daniel 2009:13). An answer to this question will point in the direction of where a leader invests his time, whether in the people he is responsible for, and whether he inspires them with a desire to grow and deepen their relationship with God. Daniel uses Mark 1:17-18, where Jesus called His disciples by telling them to leave their nets and followed Him, to remind leaders of just how inspiring Jesus must have been to them. Another example is given in the book of Judges 5:2; there the leaders took the lead and the followers offered themselves willingly.

Finally, another quality of a leader is the ability to equip others for ministry (Daniel 2003:13). Describing the church metaphorically as a building site, what the building site is covered with are only heaps of bricks rather than a foundation on which a building is going up. Daniel quotes 1 Peter 2:5 and Ephesians 2:20-22. In these texts the people of God are described as stones that are being built into a spiritual house. The issue for Daniel is that most pastors and leaders are trying to gather more bricks to add to the pile; alternatively, they are busy keeping the pile they have collected by trying to keep

others from stealing from it. . By implication, very few are really building and establishing the kingdom of God. Rather, leaders should emulate the character of the Apostle Paul, who described himself as a master builder in 1Corinthians 3:10.

Part of leadership is helping people to find their place in the body of Christ and guiding them in possible ways how they could establish the kingdom of God on earth. It is important, because there seems to be an obstacle preventing leaders from doing that. Daniel (2003:13) sees it as one of the major problems in leadership, which he calls ‘the problem of middle management’. They are people who are not really interested in the church; they are stumbling blocks in that they prevent the building efforts of everyone. Daniel describes them as legalistic, insecure and ignorant people. Instead, what they need is to learn to be flexible in their leadership skills, and the leaders that provide guidance to middle management leaders should keep them as informed as far as possible. Part of the challenge of middle management leadership is for a qualified leader to understand the importance of developing teams as he or she strives in equipping people for service instead of allowing them to think that the solution to problems lies with them (Daniel 2003:14). What is important here is that Daniel refers such leaders to the teachings of Scripture. For example, the Lord’s command through Moses was that each leader should be assigned his work and, through delegation and a proper delineation of tasks and duties, inspire their followers to new heights of building and moving in the purposes of God (Num 3:1; 4:49; 7:1; 8:26).

### **3.5 Leadership and church governance**

Since the aim of this study is to clarify what biblical church governance is, it is instructive to consider how Daniel’s teaching on leadership ties to church governance. The first challenge awaiting leaders is to consider the differences between leader’s backgrounds, traditions, preconceptions and prejudices that lead each to have their own ideas of how a local church should be led and governed. To overcome that, leaders need to focus on the teachings of Scripture and be willing to set aside whatever ideas they have that conflicts with it. In this regard, Daniel draws attention to three concepts that describe leadership and characteristics of leaders who govern the church. These

concepts are defined by three interrelated Greek words that denote one and the same leader or person (Daniel 2003:43). Respectively, they are:

- (1) *Presbuteros*. Translated as 'elder,' it describes the root word from which church governance models derive words such as 'presbytery', 'presbyter' and 'presbyterian'.
- (2) *Episcopos*. Translated as 'overseer', it describes someone breaking the Word into its basic parts, and derives from 'epi,' translated as 'over' and 'scopos' translated as 'seer'. The word is many times translated as 'bishop' (Daniel 2003:43).
- (3) *Poimain*. Translated as 'shepherd', can only mean 'pastor' , as is evident in Ephesians 4:11.

Daniel (2003:43) provides several passages of Scripture to illustrate the various meanings of these terms. Acts 20:17-28 describes Paul's calling of elders (presbuteros) and addresses them in verse 17; and in verse 28 he continues to speak to them while calling both overseers (episcopos) and shepherds (poimain). In Titus 1:5-7, Paul speaks of ordaining elders (presbuteros) and in verse 7 refers to the office of elder (presbuteros) as overseer (episcopos). 1Peter 2:25 speaks of Jesus as the shepherd (poimain) and as the overseer (episcopos) of our souls. And 1Peter 5:1-2 states that elders (presbuteros) should be shepherds (poimain) of God's flock and those elders should serve as overseers (episcopos).

#### **4. Focus of leadership and church governance**

The second task in identifying the core principles embedded in the CityHill's leadership approach and model has to do with the formulation of the focus to which the leadership approach and model is ascribed. Part of the focus is the recognition that leadership is something people needs; they are sheep and are to be led (John 10:3-5). Without leadership in the sense that God intended it, people cannot function together with order. In the absence of the latter, people are prone to revert to chaos. For example, Zechariah 13:7 is a reminder that if the shepherd is smite the sheep are scattered.



Leaders, according to Daniel (2003:6), need to take time in waiting upon God to be fed and refreshed and to receive a vision for their flock, which is something from the Holy Spirit. In this way leaders will be able to take the lead (Num 27:17).

Therefore, the main focus of the approach and model of leadership that Daniel advocates is that of the elder and the responsibilities of the elder. In this regard, Daniel (2003:44) describes what he defines as necessary for the focus of elders and the clarification of their responsibilities. Three core concepts help form the focus areas and clarify what the responsibilities are: direction, doctrine and discipline.

#### **4.1 Direction**

Direction has to do with ruling the household of God (1Tim 5:17) and refers to the oversight of the local church by elders who rule and direct the affairs of the church well. Daniel describes the elder as one being called to stand in front of his or her followers or at the head of his or her household or spiritual family. As an example, Daniel (2003:44) refers to Paul who teaches his 'son' Timothy who is his son in the gospel (1 Tim 1:2 and 2 Tim 2:1). Paul also uses the same wording in reference to Titus and Onesimus in Philemon 10 and in his letters written to the churches (for example, 1 Thes 2:11 and 1 Cor 4:15).

#### **4.2 Doctrine**

Doctrine has to do with the teaching that is in accordance with the gospel (1Tim 5:17) and refers not only to the willingness of a leader to teach what the gospel of Jesus implies and entails, but also his or her ability to do so. Daniel (2003:44) labels the teaching in passages such as 1Timothy 3:2, Titus 1:9 and 2 Timothy 2:2 as a call and the responsibility of an elder to reflect on their own education, spiritual journey and lifestyle in order to show that they are also disciples of Christ. Doctrine cannot be taught if it is not known, which explain why elders are called to teach the gospel: to equip others for their work of the ministry (Eph 4:11-12). Part of the call to equip others for the work of the ministry, as Daniel (2003:45) points out, is God's intention that every Christian should be a spiritual priest (1Pet 2:9). Thus, if believers leave everything to

their leaders; if believers do not serve and if believers are not involved in ministry, then as leaders the elders have failed in their calling. In other words, part of the understanding of church governance is the idea that leaders will raise other leaders and not just followers.

### **4.3 Discipline**

Discipline refers to the exhortation and refutation of dissidents (Tit 1:3) and is described by Daniel (2003:45) as elders realising that they cannot always be 'Mr nice-guy'; they also need to correct, rebuke and encourage (2 Tim 4:3; Tit 2:15). Although the endeavour to disciple, to equip and produce leaders from followers is an important part of Daniel's leadership model, the goal of governance is not fully realised if command, rebuke and encouragement is shaping and disciplining followers and tying them to their leaders (1Tim 6:17-18).

## **5. An assessment of the strengths and weakness in the leadership approach and model of Daniel**

The strengths and weaknesses of the leadership model and approach to church governance advocated by Daniel (1993:36) will be examined in light of the stipulations identified and indicated in Chapter 3. There, the principles of leadership and church governance of the Pastoral Epistles have been rephrased into questions that serve as criteria by which leadership principles can be assessed. They will, from this point forward, be referred to as 'principle-based questions'. The questions are:

- (1) Does the approach reflect a proper understanding of the nature of leadership?
- (2) What is the motive and responsibility emphasised by the leadership model and approach?
- (3) Do the different leadership approaches provide protection mechanisms or criteria for leaders to avoid unsound doctrine regarding church governance?
- (4) Does the character of a leader as defined in each of the leadership approaches win others for the sake of the gospel?
- (5) Does the approach produce leaders that have mastery over their sinful passions?

- (6) Is the model and approach warning against and providing leaders with guidance how to avoid falling prey to the temptation of sinful desires?
- (7) Is the model and approach endorsing a paradigm of leadership which is compelling enough for a leader to be willing to suffer for the sake of the gospel?
- (8) Does the model and approach recognise the value of the family of God as a biblical paradigm of the church?
- (9) Is the model and approach aimed at service to the household of God and a desire to honour God as the Head of the household?
- (10) Does the model and approach foster biblical thought patterns of leadership and church governance?

Some points of discussion will include more than one of the principle-based questions as they are closely linked to the same areas of interest. Each section will also compare the strengths and weaknesses of Daniel's leadership model and approach with the results identified and indicated in Chapter 4, and, by so doing, help develop the understanding of the current scenario in CityHill churches.

### **5.1 First principle: calling and motivation of a leader**

The purpose of this section is to assess the various strengths and weaknesses of the leadership approach and models of CityHill churches by answering the following questions: Does the approach reflect a proper understanding of the nature of leadership? And what is the motive and responsibility emphasised by the leadership models and approaches to governance of the churches? This sub-section will also compare the various strengths and weaknesses of the leadership approach and model of CityHill churches with the principles of all the models identified and discussed in Chapter 4.

The leadership motive underlying Daniel's leadership approach can be understood when looked at from the perspective of the four foundational principles on which it is based. It deserves mention that only two of the four principles strengthen and supports the motive in the leadership expression. The second set of principles will be analysed

later in the chapter (point 5.2). The first principle that underlines Daniel's (2003:5) leadership approach is the leader's desire and endeavour to see the burden of leadership spread among a number of leaders (Num 11:17). What this entails is that a leader is motivated to involve people in his or her goals, and in so doing, sharing leadership responsibility with them. This understanding of shared leadership is also seen in the underlying culture of CityHill churches. It is a culture which defines both the evangelical foundation of the church and the methodology of how new leaders are to be appointed, including how the goal of planting new churches, the raising of more leaders and helping to expand the kingdom of God are to be brought about.

The second principle in Daniel's outlook that is also part of his leadership motive is to challenge leaders to delegate their workload. The principle serves a twofold warning to leaders. On the one hand, the leader is cautioned not to be protective of his or her gift of leadership. Instead, they should remember that they are in service of God. Looking at their motivation from this perspective allow them to share the burden of leadership at different levels and trust other leaders with what had been entrusted to them. On the other hand, it cautions against 'micromanaging' that which other leaders have been entrusted with by the Lord (Num 11:11, 29, 30). The main difference between the first and second principle is that the first opens the door for more leaders to function at the same level, which include peers and fellow church leaders, while the second principle has more to do with the other facets within the church itself, for example, house and hospital visitation of the sick. In this way different leaders can take up different responsibilities for certain governance tasks and so multiply the effectiveness that one leader acting on his own and carrying the whole burden of leadership is unable to achieve.

There is another aspect of Daniel's leadership motive that is also found in the writings of Carter (2003:43): churches are becoming more and more like worldly businesses and the pastor more like a chief executive officer. This type of model and approach fosters a mind-set according to which chief executive officers serve their shareholders first, and only then those they employ. This mind-set is far removed from what Daniel had in mind

when stating that the burden of leadership should be shared and the workload spread amongst leaders. Rather, the main aim and goal is a call to leaders to serve God and their willingness to offer their lives in service of the will of God. Carter (2003:43) explains that at the point where the leader becomes more like a chief executive officer it would be a short step to become self-promoting masters rather than servants or dictators rather than listeners to others. It is also a short step for deacons to see themselves as executive board members rather than bondservants of Jesus Christ.

A second example to illustrate the importance of a leader's motives is found in Daniel's theory of leadership. Daniel (2003:8) assumes that if a leader is truly a ruler and is anointed by God then he can speak with authority. It serves as recognition of a person's 'mantle' of governance and the person's ability to walk in obedience to God (Heb 13:17). Thus, the leader is a person that is not swayed by men, as if directed by followers, but provide governance and direction to followers and to fill the role for which his authority was given. It is also an understanding of leadership recognised by Shin (2011). He writes that leaders should live lifestyles that has God and the things of God (1 Tim 6:11-12) at its centre; they are to accept suffering and hardship as part of their calling (2 Tim 2:9-10), even to the point of being persecuted in their pursuit of godliness (2 Tim 3:10-12); they must be willing to endure hardship when evangelising the lost and fulfilling their ministry responsibilities (2 Tim 4:5); and they must be mindful of the reality of betrayals by fellow Christians (2 Tim 4:10).

A closer look at the leadership model of Daniel (2003) reveals two principles which inform the foundation of his approach to leadership. Of relevance is to see how they are employed by him to help shape our understanding of the leadership calling and motive. The first of these two principles is the recognition that God may anoint some men that we normally would not consider as candidates for a leadership position or role (Num 11:26-28). Daniel recognises that the calling of a leader is from God, but points out that, although the degree to which the leadership calling is contingent on God, it is all too often assumed that we think we have the formulas and measurements to determine who would qualify as good leaders and whom not. This is nicely illustrated in the case of

King David's leadership call, considering that each one of his brothers' abilities was assessed from a human perspective. The point which Daniel tries to convey is that people have seen a shepherd boy while God saw a future king. The implication is, therefore, that the authority of leaders lies in their certainty of their call from God. Shin (2011) concurs; leaders should have a strong sense of calling from God in order to serve God's purposes (2 Tim 1:9). It explains, in other words, why calling and motive are closely tied together. And it follows that if God calls leaders then the purpose of the calling and the motive of leadership is found in God, His purpose and His will alone.

Daniel is also of the opinion that the belief of a leader in his or her calling, being chosen and anointed by God (Num 27:16), is a true defining factor and measure of a person's readiness for leadership. On the one hand, the person gains certainty of his or her own leadership position from his or her own calling. On the other hand, the person gains certainty of his or her leadership role in the community of believers, for example, in the laying on of hands by the elders. Through the laying on of hands, the elders give public recognition of a person's call to take up ministry responsibility as well as endorsing the person's appointment as a leader. Many texts of Scripture are provided by Daniel (2003:8) in support of the principle of calling, all consistent with the leadership principles of the Pastoral Epistles (Rom 1:1; 1Cor 1:1; 2 Cor 1:1; Gal 1:1; Eph 1:1; Col 1:1; 1Tim 1:1).

Second to last in Daniel's understanding of the leader's calling from God is the following principle: 'God is always using people to maintain what He does' (Daniel 2003:50; cf. Isa 59:21; John 20:21-22). It stands in stark contrast to the tendency to underemphasise the human element of God's plan when people represent God's work and God's kingdom here on earth (2 Cor 5:19-20). Finally, a leader having a clear sense of direction is one who resembles the example of Christ as the Good Shepherd. Daniel (2003:12) defines this quality of leadership as the ability to know that leaders are called to serve God and obey His will, as well as leading others to a more complete revelation of who God is. This is the ultimate destination of all leaders.

By way of summary, when the principles of calling and motive identified in Chapter 3 are compared with Daniel's conception of them, it becomes apparent that he focuses predominantly on calling as a response to God's call and the motive as service to God and as part of the call to leadership and church governance. In other words, the main focus of his model and approach places a higher value on the nature of calling and the motives of leaders as taught by Paul in the Pastoral Epistles. The aim of CityHill churches is, therefore, to implement the exact same theoretical approach to the principle of leadership calling and motive and the teachings of the Pastoral Epistles. Of all the models investigated on the nature of calling, it is only Grudem (2004) who describes the nature of calling as an approach based on ministry application together with a very strong commitment to the teachings of the Pastoral Epistles. Maxwell (1993), as well as the rest of the other models, has a preoccupation with position, authority or the ability of a leader to influence others. Maxwell, above all, is preoccupied with the leader's position in a hierarchy of authority rather than the calling of God. Bass seeks to gain influence through social exchange and, therefore, define influence as a 'force' that grows or diminishes by one's ability to engage social exchange and not as the result of a call of God. And Fielders' approach places emphasis on the contingency of the leader's ability to control a group's situational factors. His approach defines calling and the nature of calling as something the leader yields to and controls instead of as a call of God or being in service of God. Jago also does not succeed in adhering to the principle of the nature of calling. It is because Jago hinges success and failure on the ability of a leader to develop certain traits.

## **5.2 Second principle: doctrine**

The purpose of this sub-section is to assess the various strengths and weaknesses of the leadership approach and models of CityHill churches as it relates to false doctrine. The question posed in Chapter 3, which will serve as a guide to reach this goal, is as follows: Do the different leadership approaches provide protection mechanisms or criteria for leaders to avoid unsound doctrine regarding church governance? In addition, this sub-section will also compare the various strengths and weaknesses of the

leadership approach and model of CityHill churches with the relevant principles of the models identified in Chapter 4.

Combating the effects of unsound doctrine on church governance has been shown to begin with the recognition that God calls people to leadership, as was discussed in the previous sub-section. The effects of unsound doctrine are evident in DaSilva's grounding of the apostolic faith in 1 Timothy 1:3-6 and his emphasis on the idea that Christian leaders are chosen and called to become imitators of the apostles and the Lord Jesus. To imitate them implies that combating false and unsound doctrine is a normal part of being a leader.

Part of the theory of the leadership approach and model advocated by Daniel (2003:19) are two principles which strongly confirm and support the principle of guarding against the effects of unsound doctrine. The first he calls 'the ministry of the Word', which is both a ministry of the Word to leaders and by leaders. Tied to this principle is the idea that the leader is a student of the Word and one pondering its meaning and application; not just for the sake of sharing or teaching it with others, but to be a disciple of it. In other words, Daniel reminds leaders that through the study of the Word, leaders shows themselves approved as workmen who need not be ashamed of their own teaching (2 Tim 2:15). The paradigm on which this principle is based is Acts 6:3-4, which calls leaders to appoint men devoting themselves to the study of Scripture and prayer. This comprises, then, the starting point for leaders who wish to be effective in their fight against the effects of unsound doctrine in the church. It is also a clear indication that Daniel strongly applies the principle as it is presented in the Pastoral Epistles.

The second principle Daniel (2003:9) teaches is what he calls 'training people through teaching' which he derives from Titus 2:1-5. His point is very simple: if others are trained correctly then they also become leaders who later continue to train new followers and so the cycle repeats itself. The nature of the training has more to do with the development of character and conduct than academic education. The goal is to discipline people and not just impart knowledge, and making sure knowledge is based



on sound doctrine (Tit 2:1). He continuously points leaders back to Scripture as the foundation for both their teaching and living. In other words, Daniel reminds leaders about the connection between a leader's thinking and actions.

The leadership approach Daniel advocates coheres and is consistent with the teaching of theologians such as DaSilva and Shinn. DaSilva (2004:754) says, for example, that just 'as the apostles teach and exhort the Christian leaders in 1 Timothy 4, so also are leaders called to imitate the apostles and become teachers and exhorters.' For Shin (2011) 'leaders have the authority to rebuke those in error but should do so in a proper manner (1Tim 5:1-2; 19-20).'

That Daniel follows the principles found in the Pastoral Epistles is also evident in the factors which he believes define the responsibilities of elders. These factors or core concepts, as noted before, are direction, doctrine and discipline. The first core concept, namely, that of direction (1 Tim 5:17) refers to the leader providing oversight to the local church. It is a call to stand in front or at the head of the body as a leader. This is confirmed by Shin (2010) and what Scripture refers to as the teaching of sound doctrine, in season and out of season, with great skill and patience (2 Tim 4:2). The second core concept of doctrine has had much to be said for by Daniel and other commentators; but what is highlighted by Daniel is that more leaders should be willing and able to teach (1 Tim 5:17). Daniel (2003:44) uses texts such as 1Timothy 3:2, Titus 1:9 and 2 Timothy 2:2 to indicate that it ought to be part of the call and responsibility of an elder. Doctrine cannot be taught if it is not known.

The last core concept is the description of discipline. As noted before, the concept entails exhorting and refuting dissidents as well as correcting, rebuking and encouraging (2 Tim 4:3; Tit 2:15). All of these elements are part and parcel of what Daniel considers to be what an elder's leadership responsibilities comprise. The same ideas are present in the writings of DaSilva and Shinn. Leaders are reminded, just as Timothy was reminded by Paul, that they have the standard of sound teaching to guide people; they have to be diligent in accurately handling the word of truth (2 Tim 2:5); and

they have to exhort others with sound doctrine and refute those who contradict the standard of sound teaching (Tit 1:9).

When compared with Grudem's leadership model and approach to church government discussed in Chapter 3, the first point that deserves mention is that Grudem's model and approach is in essence a systematic study of Scripture with the aim of developing a doctrine of church governance that is based on biblical truth. Grudem's approach is also strongly theocentric and it honours the teachings of the apostles about guarding against the effects of unsound doctrine on the governance of the church. If a leadership approach is theocentric because it is based on the principles found in the Pastoral Epistles, then it is another way of saying that the will of God is a guiding principle enabling leaders to perceive, discern, judge and eradicate unsound doctrine in the church. Therefore, the approach of Grudem and that of Daniel both emphasises the application of the principle of guarding against unsound doctrine to leaders and their governance of the church. It is also evident that Daniel's teaching on direction, doctrine and discipline has much in common with Grudem's application of biblical metaphors of the church and what those metaphors mean for an adequate understanding of leadership.

Maxwell's approach and model of leadership does not directly address the protection of the church against the effects of unsound doctrine on the governance of the church and has no application to this principle. Therefore, it has nothing to offer that would complement Daniel's leadership approach. Bass's approach and model, on the other hand, has only one core component, namely, of idealised influence. It might be of some help if the aim is to protect others against the effects of unsound doctrine on the governance of the church; but, unfortunately, to base the success of the application of the principle solely on the ability of the leader to use personal influence to bring about a solid foundation of doctrine is a far cry from the approach and model of Daniel and the Pastoral Epistles.

While much of the same can be said of the Fielders contingency theory of leadership, it might offer some protection if the leader using the approach and model adopts the motivational style required by a leader who has protection against the effects of unsound doctrine on the church as a specific goal. Jago's trait theory could be of help at the second level of his trait construct theory, but the outcome would be completely provisional. The pool from which the traits were obtained is too general, and hence, no one individual being able to qualify by his criteria as a leader. Neither is such a trait seen as essential in achieving the general goal of growing in influence, a goal that most models and approaches seek to attain.

### **5.3 Third principle: character**

The purpose of this sub-section is to assess the various strengths and weaknesses of the leadership approach and models of CityHill churches in light of the following questions formulated in Chapter 3: Does the character of a leader as defined in each of the leadership approaches win others for the sake of the gospel? Does the approach produce leaders that have mastery over their sinful passions? Does the model and approach warn against and provide leaders with guidance how to avoid falling prey to the temptation of sinful desires? And is the model and approach endorsing a paradigm of leadership which is compelling enough for a leader to be willing to suffer for the sake of the gospel? These questions pertain to the character of the leader and the type of character the various models and approaches to leadership promote and shape. This sub-section will also compare the various strengths and weaknesses of the leadership approach and model of Daniel/CityHill churches with the relevant principles of the models identified in Chapter 4.

The focus on character, as a principle in and of the Pastoral Epistles, is on developing Christians that will embody the ethical ideals of a Christian culture in contrast to that of this world. For example, 2 Timothy 1:7 teaches that leaders should not be passive but strong in power, love and the discipline of the Lord (Shin 2011). Daniel (2003:17) links his understanding of character with obedience to God. He also looks at the principle of ruling and believes that leaders must be anointed to rule (2 Sam 23:1). This serves as a

starting point for character development that revolves around the exaltation of God, rather than self-exaltation, including becoming a medium through which God speaks to others in the power of the Holy Spirit (2 Sam 23:2). Daniel also links character with an openness to receive the Word of God for the direction of the people under his or her care as well as the leader's willingness to suffer for the sake of the gospel.

As noted before, Daniel uses Acts 17:30 to locate a second important principle for character development: continual repentance. For Daniel it means constant change in the spiritual maturity of leaders, hence is an uncompromising principle leaders should pursue every day of their lives. It is in complete agreement with the understanding of character in the Pastoral Epistles. As DaSilva believes, , the Pastoral Epistles present a Christian philosophy of renunciation - of impiety and worldly passions and a philosophy of self-control, temperance, moral rectitude and godly living (Tit 2:12; 1Tim 3:1-7; cf. also Shin 2011). It is most evident in Titus 1:6-8, 2:1, 3, 6, and 12, which can be seen as the model for Christian moral conduct. Therefore, a pivotal point in the argument of mastery over sinful passions in a Christian ethical philosophy is the virtue of rational judgment (1Tim 2:9, 15, 3:2, 2 Tim 1:7, Tit 1:8, 2:2, 4, 5, 6, 12; cf. DaSilva 2004:750). In summarising his thoughts on repentance, Daniel (2003:20) writes: 'In times past leaders were ignorant of their trespassing but once God gives light to such trespassing leaders must repent. For from the moment God gives us light we are no more ignorant and leaders should remember that light rejected becomes darkness.'

A third principle of character development employed in Daniels' leadership approach is that of personal discipline, which, as already been noted, is taken from Matthew 28:18-20. In personal discipline he includes prayer, study of the Word and educating oneself through other sources to form an improved understanding of the revelation of God. According to Shin, it happens when leaders make time and effort to grow and serve (1Tim 4:15), when practicing spiritual discipline to grow in godliness (1Tim 4:7-8) and focusing themselves on the development of their spiritual gift (1Tim 4:14; 2 Tim 1:6). Together, it comprises the essence of spiritual maturity (1Tim 4:12). Daniel concludes that the Christian leader is called to a higher level of personal discipline. Included in the

personal disciplines are message preparation, tidiness, punctuality, serving, management of finances, faithfulness in promise keeping and commitments, visiting the flock, accountability, fasting, one-on-one witnessing, and family discipline within the house of the leader – with care, consistency and taking seriously the biblical requirements regarding the needs of one's wife (Eph 5:21-33; Col 3:19; 1Pet 3:7) and the rearing of children (Eph 6:4; Col 3:20; 1Tim 3:1-7 and Tit 1:5-9; cf. Daniel 2003:21). In sum, these elements comprise the first priorities of a leader and could be either the cause of his or her success or downfall. Comparing the teachings of Daniel with the principle of a leader's willingness to suffer for the sake of the gospel, it is easy to see how God and the pursuit of God's will is the number one priority for character development in the approach to leadership and church governance which Daniel advocates.

The fourth principle of Daniel is being an example to those he or she leads. The paradigm is Numbers 27:17; leaders are called to go out before the people. And as 1 Peter 5:1-3 teaches, it is not just going out before them, but to be an example to them. Daniel also reminds leaders that Hebrews 13:7 teaches people to follow and remember those that lead them, to consider the outcome of their ways of life and to imitate their faith. In other words, leaders should be aware of the high cost of their actions. It is in stark contrast to economic, political and commercial spheres where leaders can lead in spite of their personal lives. Christian leaders are disqualified through wrong living and also lose the authority to lead because of wrong life choices (Daniel 2003:9).

Shinn's comments on being an example also reflect the teachings of Daniel: the leader should pay close attention to himself and to his teachings (1Tim 4:16), conduct himself in an honourable manner and showing respect to others (1Tim 6:1-2), deny ungodliness and worldly desires, and live sensibly, righteously and godly in the present age (Tit 2:11-12). Shin summarises the lifestyle taught in 1Timothy 6:11-12 as a lifestyle in pursuit of God and the things of God.

But Daniel (2003:9) points out, in the context of lifestyle, that a crucial understanding of walking ahead of the flock is based on the leader's responsibility to be lead in vision by God first and then to share such a vision and direction with those that he or she leads. It implies a call to personal maturity in relationship with God as well as all other areas of their lives. In this regard, Shin (2011) emphasises that the ultimate focus of the leader should be to find great contentment in their own relationship with the Lord and in their pursuit of godliness (1 Tim 6:6-8) and a clear conscience (2 Tim 1:3). Still, Daniel (2003:12) provides a warning about leading from the front; as already noted, if the leader is not ahead of those he leads then the only option is to drive them from behind. By doing so the leader risks seeing those he leads as scattered. What then happens is that the leader introduces boundaries through management practices to keep those he leads together and forcing them in a direction very few would agree with. The warning, in other words, serves as a reminder of what could be expected when the principles of the Pastoral Epistles are neglected or ignored.

As a last thought on character, Daniel (2003:12) lays emphasis on whether a leader is followed where he or she is leading, because many leaders who are unable to answer the question are among those that manipulate and condemn people in order to keep them together. Rather, a leader should have an inspiring character and by investing in their lives create in them a desire to grow spiritually in their relationship with the Lord.

A comparison of the aforementioned points with the analysis in Chapter 3 reflects Grudem's theocentric and Bible-based teaching on how character is expressed in the ministry application. His metaphor of the church as the bride of Christ (2 Cor 11:2), the branch and agricultural crop establishes the idea that the church should strive for greater holiness as the bride, but also to understand that the church and the leader's position is one of being implanted in Christ. Therefore, Daniel's teaching is consistent with that of Grudem and the stipulations of character in the Pastoral Epistles. It also appears that the detail of Daniel and the depth of his emphasis on character development and application in his leadership model and approach overshadow many

of the other leadership approaches and models examined in Chapter 2 and 3, including that of Grudem.

The only guidance Maxwell provides to leaders about character development can be found in one of the five levels of his leadership approach. Even then, the guiding principle is based on and built around leader influence instead of a type of character that is willing to suffer for the sake of the Gospel and how to avoid falling prey to the temptation of sinful desires. A focus on character defined by qualities that will inspire confidence in a leader, which would result in other people being willing to follow such a leader, is extremely diluted when compared with that of Daniel.

Bass' approach and model of leader-follower relationships helps enforce some of the character principles stipulated in the Pastoral Epistles. However, its weaknesses are the same as that of Maxwell, Fielders and Jago previously noted. Moreover, it is far from resembling the degree of emphasis placed on character in both the Pastoral Epistles and the teaching of Daniel. Only Grudem and Daniel base their principles of character development on obedience to Scripture and service to God and the church. The result is that only Daniel and Grudem will ever truly develop leaders who are willing to suffer for the sake of the Gospel, as well as truly winning others for the sake of salvation and not some other hidden agenda. It serves as a reminder of the tension between worldly leadership and theology from a biblical perspective. The latter explains God's view of leadership and church governance, and the former is aimed at self-fulfilling goals.

#### **5.4 Fourth principle: the family of God**

The purpose of this sub-section is to assess the various strengths and weaknesses of the leadership approach and models of CityHill churches by answering the following questions formulated in Chapter 3: Does the model and approach recognise the value of the family of God as a biblical paradigm of the church? And is the model and approach aimed at service to the household of God and a desire to honour God as the Head of the household? This sub-section will also compare the various strengths and

weaknesses of the leadership approach and model of Daniel/CityHill churches with the analysis of the relevant principles identified and discussed in Chapter 4.

Daniel's (2003) model of the family of God describes the responsibility of ruling and providing oversight to the local church as the leadership role of head of the household of God. He describes this household as a spiritual family and, as previously noted, refers to Paul who calls Timothy his son in the Gospel (1 Tim 1:2 and 2 Tim 2:1; cf. Phil 10, 1 Thes 2:11, 1 Cor 4:15).. These teachings of Daniel are consistent with those about the household of God in the Pastoral Epistles, a principle that describes how Christians are to treat each other as members of the same family. It is most evident in 1 Timothy 5:1-2; it shows Timothy as a leader of the church the same way senior Christians are compared with fathers, and mothers and peers as brothers and sisters. Daniel's leadership approach calls leaders to honour God, honour the Word of God and also to offer themselves up as servants (pastors) and lead people to a deeper understanding of the revelation of God as the Head of the house (church).

The value of the family of God is reflected in the way Daniel (2003) calls leaders to personal discipline of both their own families and the family of God. As previously noted, they need to take seriously the biblical requirement regarding one's wife and the rearing of their children. These requirements are part of the first priorities that could affect the success of a leader or be a cause of his or her downfall. The same teaching is reflected in Carter's (2013) understanding of 1 Timothy 3:14-16; the church belongs to the living God and the very foundation of the church is grounded on the truth of the Gospel, not on the constitution of man. Therefore, the value Daniel places on personal discipline helps to enforce the commandments of the Word with regard to both the family of God and the principles of the Pastoral Epistles.

Compared with the analysis of the insights of DaSilva(2004 the concept of the household of God has immediate implications. Firstly, when God is the Head of the house there must first, and necessarily, be a family. Secondly, it is a type of culture in a family and is evident in how the household is governed, defined and determined by



governing principles. These form part of what Daniel (2003) regard as either the downfall or success of a leader, for example, not taking seriously the biblical requirements regarding one's wife and children. Grudem's (2004) teaching and that of Daniel is also clearly consistent with what Paul writes of in 1Timothy 5:1-2: members of the church should be thought of as members of a larger family. Emphasis here is laid on the role of elders and their responsibility of ruling as those who were appointed as overseers of the household of God, the family of God as a spiritual family, God as our heavenly Father (Eph 3:14), being sons and daughters of God (2 Cor 6:18), and the followers of Christ being brothers and sisters (Matt 12:49-50).

A few striking differences between the respective views of Daniel and Grudem deserves mention. It seems that Daniel provides better clarity in his description of the leadership principles. On the other hand, Grudem's elucidation of these principles forms part of a more complete work that reflects the teaching of the Pastoral Epistles. When comparing Grudem's use of metaphors in the overall development of his approach and model, it is also striking that he not only uses the metaphor of the 'family of God' more than those that do not deal with the family of God, but that the other metaphors are also not united in one consolidating theme. Maxwell (1993) only alludes to relationships that form between leaders and followers on the second level of his model and approach to leadership. These relationships do not reflect the notion of family or brothers and sisters as called for in the concept of the family of God. Rather these relationships are nurtured in mutual respect under the leader's influence. The application of Maxwell's leadership model to church governance is, therefore, in stark contrast to Daniel's conception of the family of God.

Much the same can be said of Bass' (2006) leadership model and approach. Although Bass recognises the value of people in his model of transformational leadership, the emphasis is placed on helping people to develop skills and to empower them with certain goals of the leader in mind, which are not at all based on the motivation and character called for by the Pastoral Epistles. The one thing that his model and approach does not achieve is the recognition of God as the Head of the household as well as

leaving little room for honouring God as such. Therefore, the model and approach of Bass is very superficial when compared with that of Daniel's understanding of the Pastoral Epistles. In the Fielders (2010) contingency theory, where situational factors and leadership effectiveness play equally important roles, the theory reflects the crucial concepts of the family of God as the paradigm for understanding that different parts exist to form a whole. Yet, knowing this does not mean that these principles will be applied to the family of God and not be manipulated for the sake of self-gain. In other words, people are still used as means (instruments or tools) to achieve the private ends of their leaders. Hence, this theory is also superficial when compared with that of Daniel. Jago's (1982) trait theory can only reflect a principle that is captured in the pool of traits defined by him and presented as desirable for a leader to aspire to and develop. For this reason the trait theory can be used and be accommodated in Daniel's model and approach to leadership, including the qualities of a leader identified by him.

## **5.5 Fifth principle: biblical thought patterns on church governance**

The purpose of this sub-section is to assess the various strengths and weaknesses of the leadership approach and models of CityHill churches by answering the following question formulated in Chapter 3: Does the model and approach foster biblical thought patterns of leadership and church governance? This sub-section will also compare the various strengths and weaknesses of the leadership approach and model of Daniel/CityHill churches with the relevant leadership models and principle identified and discussed in Chapter 4.

Biblical thought patterns on church governance as defined in the question-based principles formulated from the Pastoral Epistles inform the type of leadership structures that are required from leaders. As noted previously, in reference to the types of church structures used for church governance, Daniel (1993) thinks there is a new understanding leadership based on Matthew 9:16-17. Daniel's development of biblical thought patterns is a continuation of the principles that the study analysed in this chapter under point 5.1 (the principle of calling and motive). In that section, reference was made to four principles that define the leadership motive in Daniel's leadership

approach and only two were discussed. The other two principles now help clarify the understanding of biblical thought patterns on church governance. The first relates to the understanding of the old wine skins. The old wineskins are the inflexible church structures that are found in so many churches today. The new wineskins are flexible and adaptable structures that are to replace traditions and methods that are inconsistent with the church as the body of Christ. As also noted, the new wineskin is viewed by Daniel as inspired by the Holy Spirit (Acts 2:1-4, 13, 15 and Eph 5:18-19). In different words, the truth that the Holy Spirit is restoring and adding to the church brings new insight (John 16:12-26), for the Holy Spirit is creative as He moves the church towards spiritual maturity in Christ. Thus, the concept of new wineskins does not imply or entail the end of growth as long as the church and its leaders keep on learning in the light of God's revelation in Scripture and testing all new teachings against the Word of God as it pertains to governance and guidance from the Holy Spirit (Daniel 1993:2).

Daniel's teaching is also consistent with how Carter (2013) views the church as belonging to the living God and the very foundation of the church being grounded in the truth of the Gospel. It implies that the church as the body of Christ is neither an invention of man nor resting on any constitution of man (1Tim 3:14-16). It explains Paul's assignment of Timothy to the church of Ephesus: the thought patterns as found in the Pastoral Epistles is not only the result of major struggles about church governance brought about by false teachers but also has to be implemented in order to safeguard the church against unsound doctrine. The appointment of leaders characterised by moral rectitude and who adhere to Spirit-inspired doctrine were, therefore, the antidotes to false teachings. And it is most evident in the following words addressed to Titus: 'This is why I left you in Crete so that you might put what remained into order and appoint elders in every town as I directed you' (Tit 1:5, ESV).

Daniel's understanding of old and new wineskins reminds leaders that the structures of their churches can be an obstacle when correcting false teaching. Gloer (2010) suggests that this is one of the reasons the concept of elders and deacons was not something that Paul had to define for anyone; both the Jews in their synagogues and

the Greco-Romans in their clubs were familiar with it in their daily organisations. A lesson can, therefore, be drawn, which is most relevant to this study: the greatest challenge of and for the church was and is how to prevent harmful church governance practices. It is not because there is a lack of understanding of leadership and/or leadership approaches and models, but rather that it is the power of Spirit-inspired thought patterns that is able to ward off threats from false teachers and false prophets. It is precisely this point that is emphasised and strongly affirmed by Daniel in the application of his leadership model and approach to church structures. There are different challenges for and to leaders and their church structures, the first being the challenge of their backgrounds, traditions, preconceptions and prejudices, because leaders all have their own ideas of how a local church should function and be governed (Daniel (2003:43). Therefore, leaders need to return to the Bible and be willing to change by setting aside anything and everything that is not in agreement with the Word of God. It is in this regard that Daniel's use of three concepts to describe leadership and characteristics of leadership to govern the church becomes the centre of his attention. These three concepts, as already noted, are defined by the three interrelated Greek words that denote one and the same person: *presbuteros*, *episcopos* and *poimain* (Daniel 2003:43; Eph 4:11).

Daniel's use of biblical governance also reflects in his descriptions of the priorities of certain traits leaders should attempt to acquire. Dividing the biblical teaching on governance into two categories, Daniel (2003:19) describes them, respectively, as prayer and the ministry of the Word of God, as we have noted above. Both traits are exemplified by Jesus in Luke 5:15-16, and one is as important as the other.

A comparison of Daniel's teaching with the principles identified in Chapter 3 reveals that almost none of the most prominent leadership approaches and models reflect much on church governance. Grudem is one of the exceptions; he considered both different church offices and the biblical foundation for them. He also encourages the use of biblical models in the governance of the church. Although many people exercise gifts in the church, it does not necessarily translate into having a leadership office that needs to

be incorporated into a biblical model of church governance. As Daniel, Grudem lays much emphasis on prayer and the study and teaching of the Word, which is illustrated by the emphasis Grudem lays on prayer in the name of Jesus and the role of the Holy Spirit in prayer.

As for the rest of the models and approaches examined in Chapter 3, they can be adopted only when considered and modified in light of the teaching of the Pastoral Epistles. Maxwell's approach to leadership would invite and support structures that recognise elders and deacons as well as hierarchical structures that represent leadership maturity; but the understanding of a body of leaders, like elders and deacons, have less importance and priority in the leadership paradigm of Maxwell. As for the trait theory of Jago, the transformational theory of Bass and even the contingency theory of Fielder, all are caught up in the premise of each theory and do not reflect biblical thought patterns. What is reflected as a biblical thought pattern is a form of emotional health and life balance, which includes moral living, healthy peer relationships and ethical practices. But none of these things are grounded in a biblical foundation; rather they are mostly only shadows of the principles the Pastoral Epistles.

By way of summary, the comparison and analysis offered in this and the previous chapters make it reasonable to conclude that the hypothesis of this thesis have been shown to be correct. Daniel's leadership model is not only a more improved representation of sound leadership principles when compared with other models; it is also a model of and approach to church governance that better reflects the principles of leadership and church governance taught by Paul in the Pastoral Epistles. The analysis and comparison of leadership models also make it possible to draw some valuable lessons for leaders of churches in the CityHill Church Network.

## **6. Practical lessons for leadership development and church government: CityHill Church Network**

There are nine core practical lessons that can be drawn from this study for church leaders in the CityHill Church Network.

## **6.1 The value of people**

The first practical suggestion for leaders in church governing positions is to value people more than models. Many times the focus of leadership becomes more a matter of the application and use of a model of church governance and people becoming an obstacle to be moved out of the way. In other words, the model itself is valued more than people and the model does not serve the people but the people the model. When such a shift of value from people to model takes place, it essentially becomes a false doctrine and adds to the effect of false doctrine on the governance of the church. The church then forgets its call to minister salvation to the world and restoration to God's people and valuing people as God values them (Verkuyl 1978:91). The suggestion is consistent with the value of the family of God as a biblical paradigm of the church.

## **6.2 Missions**

The second lesson for leaders is to ensure that their model and approach to church governance is focused on a missional outcome, for example, Matthew 28:19-20, in contrast to a focus on outcomes based on self-serving goals. What the analysis and comparison have shown is that different models and approaches have certain underlying principles due to their natural composition and theory base. The governance values and principles of church organisation based on Scripture could thus be cancelled out by use of worldly models or approaches to leadership. In other words, the church should reflect a universal missionary motif: God is not just the God of Israel but the God of the world (Verkuyl 1978:91). It is consistent not only with the teachings of the Pastoral Epistles but also with Verkuyl's (1978:112) conclusion that missions are not merely one among the many aspects of the church. In fact, it belongs to the very core of its being.

## **6.3 Outcome-focused leadership and church governance**

The third lesson for leaders is to conceive of their models and approaches to church governance as a means to an end and not an end in itself. When church governance is judged in terms of how successful a model or approach to leadership is applied, then

the biblical principles and goals of leadership and church governance are lost and the very existence of models and approaches are defeated. Also, the success of models and approaches should be measured not in terms of its application but on how application reflects the values taught in the Pastoral Epistles, or biblical values as a whole. In short, models and approaches exist to serve the called ones as they respond in obedience to God who is the Head of His household, namely, the family of God.

#### **6.4 Bridging tension between practice and theory**

The fourth practical lesson is for leaders to bridge the tension which the gap between theory and application creates for the church and managing the tension in a biblically informed way. Van Rensburg (2009) writes that the Christian faith is under severe attack from new age thinkers and from sceptical humanists and scientists. The result is that Christians are challenged to present their faith in a logical and intelligent manner. This challenge is also exacerbated by Scripture when it calls Christians to set Christ apart as Lord in their hearts and to be always ready to give an answer to anyone who asks about the hope they possess, all the while doing this with courtesy and respect (1 Pet 3:15-16). Leaders could, therefore, expect tension between the application of a model and its theory (e.g., as in the case of 'influence based leadership' models and approaches). Thus, to bridge this problem, leaders should base their church government approach on the Pastoral Epistles and, by so doing, align themselves with biblical thought patterns of leadership. In different words, the principles are a natural means of bridging the gap between theory and application of biblical teachings on leadership and church governance.

#### **6.5 Avoiding the myth of one true model and approach to church governance**

A fifth lesson for leaders is to avoid becoming victims of the myth that one and only one model and approach to church governance is the solution for all churches and in all seasons. This is partly a reflection of the principle regarding the nature of calling as taught in the Pastoral Epistles. A call to leadership and church governance could be in various geographical areas with differing economic and social challenges. Thus, the need for leadership and the kind of leadership required will depend on the contextual

circumstances of the church, and will change as the needs of the body of Christ changes in a specific context. Any inflexible model or approach to leadership and church governance will, therefore, be doomed to failure.

### **6.6 Acknowledgement and recognition of the authority of Scripture**

It is important for leaders to get clarity on precisely what extent leaders acknowledge and recognise the authority of Scripture in their lives and how the church is to be governed. After all, it is the Scriptures that protect against the effects of unsound doctrine on the governance of the church. Without the authority of Scripture leaders have no authority at all (cf. Matt 28:18; John 8:31-32). Questions such as, 'What does Scripture have to say about this issue?' helps reaffirm the authority and value of Scripture as a core principle in the governance of the church.

### **6.7 Define the standard for leadership character**

In a day and age wherein leadership is applied and wrestled with in the church, an important feature of the struggle is the character of leaders – necessary and sufficient to win others for the sake of salvation. The lesson drawn from the analysis is that godly character prevents leaders to take on roles and attitudes that secular leaders may frown upon. In short, Christ is the paradigm example of self-sacrificing leadership. Those who follow Him are those who are servants at heart and are willing to be acknowledged as the least in the kingdom of God.

### **6.8 Control over sinful passions and desires**

It is also important for leaders to cultivate a church culture that values control over sinful passions and desires. The reason is obvious: extra marital affairs, financial corruption, questionable integrity and many other things disqualify a person from being a leader governing the church of God. These are tools of the enemy and are employed to destroy ministries and dilute the church's testimony of Christ to the world. In a word, character development and spiritual maturity affects whatever influence a leader might have on others.



## **6.9 Teaching the church the importance of suffering and self-sacrifice**

Finally, leadership entails teaching the family of God the price of suffering and self-sacrifice. The teaching of Jesus, namely, that His disciples should take up their cross and follow after Him (Matthew 16:24), sets the tone for those that respond and react to the call of leadership in the kingdom of God. There is a cost to be paid by a husband, a wife and children – from comfort, privacy and time to even personal dreams. God's people cannot expect to reap without sowing. Their lives are to be lived as living sacrifices (Romans 12:1).

## **6.10 Conclusion**

The principles of leadership, based on the principles of biblical teaching, help guard against false doctrines infiltrating the church. It is on these principles that the model and approach to church governance of CityHill church Network are based.

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