Parallels in Portraits of Leadership in Mega Churches of Gauteng (RSA) and Florida (USA)

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Dedication

This research is dedicated to the living memory of my spiritual father

Pastor Joseph Lehoko

A pastor of pastors, who taught me how to trust God, have faith in the authority of Scripture and how to identify, nurture and develop leadership gifts in others,

And

To my family: Mabatho my wife, Khotso, Molemo and Bonolo, for their unrelenting support and believe in my academic gifts.
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To all the church leaders and church members who availed their time to participate in this study. Without you, this research would not have been a success. Thank you ever so much.
This thesis, *Parallels in portraits of leadership in mega churches of Gauteng (RSA) and Florida (USA)*, the researcher, studied literature on church leadership with special reference to the leadership of mega churches. He researched issues relating to the nature of church leadership by exploring relevant Bible passages, the lives of certain Bible characters that the Bible presents as good but not perfect leaders, as well as relevant key theological conceptions of leadership. The study accordingly also reviewed different models of church leadership on the hand of a study of some Bible passages and current theological thinking about the matter. The thesis demonstrated that the leadership of mega churches requires certain leadership qualities, values, and competencies. The contribution of the study lies therein that it confirmed and identified through a comparative empirical analysis of details collected through basic research in mega churches of Florida (USA) and Gauteng (RSA) the qualities, values and competencies that are essential for successful leadership of mega churches in very different contexts and church families. The study therefore recommends a desirable leadership style and essential qualities for effective church leadership of mega churches. The study also makes a contribution to the theological understanding of a new but growing church type in urban settings, the mega church; and is of great value to those that lead and study such churches.
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CHAPTER 1

Introduction and orientation

1.1 Background Information

Barna (2002:7) gives a helpful and encompassing perspective on leadership as a process of motivating, mobilizing, resourcing, and directing people to passionately and strategically pursue a vision from God that a group jointly embraces. A leader gets people excited about God’s vision and enables them to be genuinely inspired by lives dedicated to fulfilling God’s unique and worthwhile purpose for them.

According to Sung-Hoon and Young-Gi (2003:37) leadership and God’s grace are the two most important ingredients to the phenomenal growth and success of the World’s biggest local church, Yoido Full Gospel Church, under the leadership of Rev. David Yonggi Cho.

Research findings of Thumma (2006:14), also suggests that mega churches are more often than not the product of one highly gifted spiritual leader. The majority of contemporary mega churches were either founded by or achieved mega status within the tenure of a single senior pastor.

The character of these churches usually reflects the vision and personality of this one person. These pastors are usually charismatic, exceptionally gifted men. These persons occupy the singular, most prominent, high profile position in the congregation. They are often visionaries and innovative spiritual entrepreneurs, many without the usual pastoral credentials (Thumma, 2006:14).

The organizational demands of these enormous churches necessitate a rational bureaucratic operation with a strong business leader at the helm. Yet, not all mega church pastors are skilled business persons. Their spiritual vision and ministerial gifts which helped them generate a successful operation may in fact hinder them in managing their religious business (Thumma, 2006:14).

According to Thumma (2006:1), at its most basic descriptive level, a mega-church is a congregation which has two thousand or more worship attendees
in a week. However, the article cautions that, size alone is an insufficient characterization of this distinctive religious reality. The mega-church is a new structural and spiritual organization unlike any other.

It is suggested that in order to understand fully the dynamics of mega-churches, they must be seen as a collective social phenomenon rather than as individual anomalous moments of spectacular growth or uniquely successful spiritual entrepreneurial ventures (Thumma, 2006:1).

Although variations are said to exist, most mega-churches have a similar identifiable pattern and share a common set of organizational and leadership dynamics such as:

- Mega-sized, minimum of 2000 attendees per week,
- Clustered around rapidly developing suburban metropolitans,
- Functionally non-denominational,
- Non-traditional approach to ministry,
- A distinctive visionary identity,
- Providing something for everyone,
- The type of person they attract and
- Networks of like-minded congregations.

The rise of hundreds of these large churches in the last several decades implies that this new pattern of mega-sized congregational life has a particular resonance to and fit with changes in modern industrialized society and culture (Thumma, 2006:1).

Globally, these large churches are a significant development in protestant Christianity, challenging the roles of denominations as the primary sources of ministry resources and ministerial training. Most mega-churches tend to be evangelical (Wikipedia, 2006:1).

Again, in global settings where the church is perceived as a small minority, many see the mega-church as an asset to social identity and self-awareness. For example, in Thailand where the church represents a tiny minority of 1% of the population, a big urban church is necessary to work successfully, as it attracts people’s interest and confidence (Conn & Ortiz, 2001:245).

Although some researchers argue that the era of mega-church proliferation is drawing to a close, the total number has increased from 350 in 1990 to
over 600 in 2000 and there are now 1200 mega-churches in the United States of America alone. It seems clear that reports of the demise of the mega-church are greatly exaggerated (Hartford Institute for Religion Research, 2006:3).

According to Conn & Ortiz (2001:243) congregations are taking new forms as they mirror the centralizing role of the city and grow with it. Consciously and unconsciously their growth is reflecting urban growth. Churches in Gauteng cities are no exception to this phenomenon and like elsewhere in the developed and developing cities, reflect the same shift. Gauteng province on the one hand, is generally acknowledged as the economic hub of South Africa and as such tends to attract most people both from other provinces and other countries in search of socio-economic opportunities. On the other hand, Florida is the fourth largest state in the USA and is the third fastest growing state in population due to immigration from the Caribbean Islands and mainland. The findings of this research will assist the church and other stakeholders to benchmark both internationally and inter-culturally.

It appears that the mega-church reflects a change of shape for the church in the cities, oriented to a regional, not a local, area. Population mobility shifts are reshaping connections between city, suburb and edge city. These demographic adjustments are affecting the church and its targeted context. The mega-church’s centre of ministry appears to be shifting from a local neighbourhood to a larger and more regional area, neither urban nor suburban but metropolitan. Many express that broad regional focus by relocating either near to or directly on a major avenue and/or interstate interchange (Conn & Ortiz, 2001:244).

This study is an attempt to investigate church leadership by critically evaluating the concept of leadership within a context of mega church phenomena through a comparative study of mega churches in Gauteng (RSA) and Florida (USA).

1.2 The Problem statement

According to Thumma, Travis & Bird (2006:1), mega-churches are entirely a new phenomenon. Very large congregations have been around for centuries. In the beginning of the twentieth century there were roughly a half a dozen
such churches in the United States of America. Sixteen mega-churches had attendance over 2000 by 1960 with the highest being 5762. Such churches were known locally and in church circles, but they rarely hit national awareness. It was not until the 1970s with the rapid increase of churches this large that they began to capture the attention of the public media.

Most of these churches were launched by a single gifted pastor and therefore, there is sometimes an element of a cult of personality within some of these mega churches, which can lead to divisions and organizational difficulties when the founder retires, dies, or in some cases resigns under clouds of suspicions (Wikipedia, 2006:3). Indeed, this is a concern for many such congregations. How to create ministerial continuity and congregational identity apart from the senior minister? This raises the ever present question of succession (Thumma, 2006:17).

The visibility and attraction of these churches invites both curiosity and misconceptions as to what constitutes the success around mega-churches. This study is an attempt to clarify some of the leadership dynamics involved in leading mega-churches and to provide lessons that can be applied by all those involved with urban missionary church work. This investigation hopes to address the following key questions:

- What is the nature of church leadership and its biblical/theological basis?
- What principles inform the choice for leadership models? Or how do churches choose for a leadership model?
- Are there unique challenges for leading a mega church? What challenges are there for those who have to lead mega churches?
- How does Gauteng (RSA) and Florida (USA) compare as contexts for church leadership of mega churches?
- What are the profiles of church leaders and their mega churches in Gauteng (RSA) and Florida (USA)

1.3 Purpose statement

The purpose of this thesis is fivefold:
- To establish the nature of church leadership and its biblical and theological basis.
To investigate principles that inform the choice of leadership models
To establish the unique features of mega church and challenges for those who have to lead them
To do a comparative socio-economic study of Gauteng and Florida as contexts for church leadership of mega churches.
To profile church leaders and their mega churches in Gauteng and Florida.

1.4 Relevance of this study

Careful research into the leadership of the mega-church is highly needed. For example, how accurate are the statistics? How many members are new converts? How true is the frequently heard criticism that many come from other fellowships, drawn by the pull of size, thus weakening smaller congregations? Is the back door of the mega-church as large as or larger than its front door (Conn & Ortiz, 2001:244)? Not all these pertinent questions will be implicitly addressed by this study as the focus is mainly on leading the mega churches.

South Africa is a country in transition, from the apartheid dispensation to a new open democratic society, and through globalization and the enormous power of telecommunication and information technology, share similar many cultural developments with the USA. Therefore, the choice of this study to focus on mega churches in both Gauteng (RSA) and Florida (USA) will assist in determining the international benchmark of church leadership with reference to mega churches.

The choice of Gauteng province, one of the nine provinces comprising the new South Africa, is relevant in the sense that it hosts both the administrative and economic capitals of the country, namely; Tshwane (Pretoria) and Johannesburg respectively. Three of the six Metro mega-councils are in Gauteng (Johannesburg Metro, Tshwane Metro and Ekurhuleni Metro). And these cities may have parallels or compares favourably with many of the USA’s cities in Florida.

Although the Holy Spirit indwells and uses all believers (John 7:38-39; 14:17,23; Rom. 8:9,11; 1Cor. 3:16; 6:19; 2Cor. 1:21-22; Gal. 3:2,5; 4:4; 5:22,25; Eph. 2:22; 5:18), He also singles out special individuals whom He qualifies and
uses in an extraordinary way and for a particular purpose in the Kingdom of God (Acts 9:15-16; Gal. 1:15-16; 1Cor. 12:28-30; Eph. 4:11). One of the reasons for this thesis is to establish the unique qualities of these individuals called by God to lead mega churches (Peters, 1981:117).

Barna (2002:27) identified what he calls three levels of leadership, namely: micro, mezzo and macro and advised that each leader need to recognize and know at which level one might lead. These levels are explained as follows:

**Micro-level leadership.** Direction and guidance are related to individuals on localized needs.

**Mezzo-level leadership.** Is often considered the training ground for great leaders. This level affects a wider group of people and has broad social implications. These are individuals whose leadership may affect an entire town, district or region.

**Macro-level leadership.** The action and decisions of leadership impact on the behavior and lives of many people in a dispersed geographic area.

This investigation hopes to expose the distinct features of leading mega churches and establish whether only a particular kind of leadership will be prone to succeed in leading these churches.

Although leaders are called and uniquely gifted by God through the Holy Spirit, it is encouraging to note that one can be a stronger leader by taking appropriate training. If one has a gift of leadership (Rom. 12:11), it is imperative to develop that gift to its greatest potential. Learning more about church growth and mega church phenomena, will also help in becoming a great leader (Wagner, 1984:104).

Ultimately, it takes a leader to stand in front of the church and cast a vision that would take a church that exist at one level of reality ever to get to a higher level of its redemptive potential. Thus, the importance of this study cannot be overemphasized (Hybels, 2005:10).

Finally, the church can benefit from research in a number of ways, namely; provides facts that are essential for intelligent decision making; provide tests of ideas, programs and strategies; it could be used to evaluate the effectiveness of many ongoing programs and strategies; and it ca also help through the development of new ideas, models, benchmarking and strategies (Maloma, 2005:3).
1.5 The scope and limitations of the investigation

This study is mainly aimed at establishing the nature of church leadership, its biblical and theological basis and how this impacts on the effective leadership of mega churches within the context of urban city missions. An attempt will be made to engage the Bible with available literature on leadership and mega-church phenomenon. A brief survey of the province of Gauteng and the state of Florida as contexts will be compared. A survey of selected models of mega churches and their leaders in both Gauteng and Florida will also be presented.

Two limitations of the study are sample size and geographic area of focus. It is assumed that the church structures in Gauteng province and targeted cities in Florida are similar to those in most parts of the country and elsewhere. Gauteng province and targeted cities in Florida will be our geographic area of focus.

1.6 Method of study

To ensure that the problems raised and the purposes of this study were effectively achieved, the following were done:

- A thorough review of secondary research related to church leadership and mega-church within the context of urban missions found in books, journals, magazines and websites was undertaken. This section of the study made an attempt to address some of the current debates and assumptions, for example; seeing the mega church phenomena as a postmodern attempt to attract non-believers through compromised presentations, worship content, and doctrines (Booth, 2002:1).

- One other important assumption that was tested in this study is that of associating leadership in mega church as being purely business leadership and by extension its pastor seen as chief executive (Kroll, 2003:1). In order to establish a strong biblical and theological framework, the Bible was engaged to dialogue with selected literature.

- A brief survey of the contextual factors in Gauteng province and those of the targeted Florida cities was done through available literature.
Based on the literature review and contextual factors in the Gauteng province and the state of Florida, a schedule for interviews and a questionnaire for selected sample was drawn. This study also included an analysis of literature and audio that were available from the sampled mega-churches.

The interview guide and the questionnaire were pre-tested with other researchers and practitioners prior circulating to the sampled population.

In order to ensure the feasibility of the empirical side of this study, this researcher, who resides and work in the Gauteng Province, and frequently visits the United States of America, had the opportunity to observe the State of Florida and some of its churches. This exposure had tremendously helped to put him in a position to interpret or make sense of whatever responses were received from participants.

Information gathered through both the secondary and primary research were analyzed and based on the findings from these; recommendations are made for the use of church leaders and other interested stakeholders.

1.7 Presentation

1.7.1 Chapter 1: Introduction and orientation

This chapter deals with matters of introduction. It covers the background and problem statement, purpose, relevance of study, scope and limitations, methods of study and presentation.

1.7.2 Chapter 2: Exploring the nature of church leadership and its biblical/theological basis

Secondary sources such as books, journals, magazines and relevant websites, will be studied and engaged with the biblical principles, in order to determine what is currently known and done in the area of church leadership.
1.7.3 Chapter 3: Review of some models of leadership

A critical review of leadership models from selected literature will be undertaken with the view of finding out principles that inform their choice and impact on leading a mega church.

1.7.4 Chapter 4: Dealing with the unique challenges of leading a mega church

Relevant literature review on the concept of mega church and challenges in leading these churches will be explored.

1.7.5 Chapter 5 Environmental scan of Gauteng (RSA) and Florida (USA)

A brief survey of socio, politico-economic profiles of Gauteng province and the state of Florida is presented.

1.7.6 Chapter 6: Profiling of mega church leaders.

A response from observations, questionnaires and interviews conducted with targeted leaders and mega-churches will be dealt with. An analysis based on both the secondary and primary research will be done and conclusions will also be drawn.

1.7.7 Chapter 7: Some conclusions and recommendations

This chapter deals with conclusions and recommendations based on the entire study.
Chapter 2

Exploring the nature of church leadership and its biblical/theological basis

2.1 Overview of the chapter

Parks and Birch (2004:8) candidly observes that for reasons both ancient and new the church today has an insatiable appetite for the study of church leadership. A vast avalanche of books, seminars, videos, and Web sites has swept over the landscape in response to that appetite. However, they lamentably caution that some of these materials are good and helpful, but overall much is very weak or even misleading in ways that should trouble the church leaders consuming them (Parks and Birch, 2004:8). What we need is church leadership that risks a robust correlation of its Scripture and theology with the very best that secular leadership studies can offer. We should be weary of being comfortable with the plethora of approaches to church leadership that is short on biblical and theological integrity and oblivious to serious leadership study.

In an attempt to justly address the first objective of this thesis, this chapter comprehensively deals with some sub-topics from both the biblical and theological perspectives, while relevant sources from other leadership disciplines will be consulted to strengthen the arguments. The Bible contains many useful passages on the subject of leadership and numerous examples of leaders. However, given the limitation of space and focus of this study, the researcher aims to focus on investigating biblical qualifications for church leadership from 1 Timothy 3:1-8 and 1 Peter 5:1-5; some leadership lessons from the lives of Moses and David; Context in which church leadership is practiced and what church leadership entails.

2.2 Biblical qualifications for church leadership: 1Timothy 3:1-8 & 1 Peter 5:1-5

In this section the focus is on two New Testament passages, which serve as our point of departure in exploring the biblical qualifications for church leadership. Although both passages highlight the qualifications or
requirements for church leadership, each approaches the subject from a different angle, with emphasis on slightly different aspects of leadership.

A quick comparison of 1 Timothy and 1 Peter, among others, reflect the following:

<table>
<thead>
<tr>
<th>1 Timothy</th>
<th>1 Peter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Written around 64 A.D by Paul, most probably from Rome, just before his final imprisonment.</td>
<td>Written around 62-64 A.D by Peter, possibly from Rome</td>
</tr>
<tr>
<td>Written to encourage and instruct Timothy, a young leader and believers everywhere</td>
<td>Written to offer encouragement to suffering Christians scattered throughout Asia Minor and believers everywhere</td>
</tr>
<tr>
<td><strong>The main structure:</strong></td>
<td><strong>The main structure:</strong></td>
</tr>
<tr>
<td>1. Instructions on right belief (1:1-20)</td>
<td>1. God’s great blessings to his people (1:1-2:10)</td>
</tr>
<tr>
<td>2. Instruction for the church (2:1-3:16)</td>
<td>2. The conduct of God's people in the midst of suffering (2:11-4:19)</td>
</tr>
<tr>
<td><strong>Relevance to church leadership:</strong></td>
<td><strong>Relevance to church leadership:</strong></td>
</tr>
<tr>
<td>Paul gives specific instructions concerning the qualifications for church leaders so that the church might honour God and operate smoothly</td>
<td>Peter asserts that we are privileged to belong to God’s family, a community with Christ as the founder and foundation. Everyone in this community is related—we are all brothers and sisters, loved equally by God</td>
</tr>
</tbody>
</table>

Source: Table created out of information gleaned from the Life application: Study Bible, New International Version (1991:2185&2253)

A more comprehensive structural analysis for both letters forms part of the exposition of the two passages below.
2.2.1 An exposition of 1Timothy 3:1-8

2.2.1.1 Structural analysis of 1Timothy

According to Hendriksen (1955:4) 1 Timothy, 2 Timothy, and Titus, belong to a common title "pastoral epistles" a term developed in the early part of the eighteenth century. Although the letters do indeed provide worthwhile directions for pastors, the title is not exact. Timothy and Titus were not “pastors” in the usual, present day sense of the term. They were not ministers of the local congregations, but rather vicars apostolic, Paul’s special envoys or deputies sent by him on special missions. They were entrusted with concrete assignments according to the need of the hour. Their task was to perform their spiritual ministry wherever sent, carrying forward the work which had been started, and then reporting to the apostle their findings and accomplishments (Hendriksen, 1955:4)

Tenney (1985:333) highlighted the point that the Pastoral Epistles’ genuineness had been disputed because of the differences between them and the general body of Pauline literature in vocabulary, in style, and in content. However, Tenney (1985:333) strongly countered the criticism by asserting that they still bear Paul’s name, and their connection with his known biography is sufficiently strong to warrant their acceptance, since his vocabulary and style may vary with age and circumstances. There is also a marked difference in both between the Prison epistles and the travel Epistles, so that a further difference between the others and the Pastoral Epistles is not surprising.

Within the range of the Pastoral Epistles there was probably some lapse of time. 1Timothy pictures Paul as travelling and active, counselling his young assistant concerning pastoral duties. Titus is quite similar in its outlook. 2 Timothy, however, is definitely a terminus, for Paul evidently, was confident that he would not survive the winter (2 Timothy 4:12).

The Pastorals belong together. If vocabulary and style can be used as a criterion for determining their relationship to each other, they certainly must have been written by the same person and under the same general circumstances. They are, therefore, a fair basis for judging the state of the church in the seventh decade of the Christian era (Tenney, 1985:335).
Hendriksen (1976:408) alludes to the fact that the three Pastorals are similar, but each places emphasis upon a certain aspect of the church’s welfare: 1Timothy, upon the public worship and proper organization of the church; Titus, upon the sanctified life or conduct of the church; 2 Timothy, upon the sound doctrine of the church.

An expanded outline:

**1Timothy**

The Apostle gives directions for public worship and for the proper organization of the church

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Directions</th>
</tr>
</thead>
</table>
| 1       | **I. The Apostle.**  
|         | A. He had journeyed to Macedonia, leaving Timothy in Ephesus to combat prevalent heresies  
|         | B. He thanks God who made him—the chief of sinners—a minister of the gospel |
| 2       | **II. Directions for public worship**  
|         | A. Men must lift up holy hands in prayer for all classes of people, for it is the will of God the Saviour that all be saved  
|         | B. Women must dress in becoming attire and must not teach but learn in quietness with all submissiveness |
| 3-6     | **III. The proper organization of the church (and the proper relation among its members)**  
| 3       | A. Elders, deacons, and women who render auxiliary service in the congregation must be spiritually and morally qualified for the good order of the church of the living God, the church of Jesus Christ, “he who was manifest in the flesh... received up in glory.” |
| 4       | B. The “minister” (Timothy) must diligently combat (Judaistic) heresy and attend to the public reading of Scripture, preaching, and teaching. He must be an example to all. He must know how to deal judiciously... |
5

C. Lone widows (that is, those without children) must be "honoured" by the church. Widows who have children or grandchildren should receive a return from them. Widows who perform an auxiliary function in the church must have the necessary qualifications. The congregation must consider the elders to be worthy of double honour, particularly those who labour in the Word and teaching. These rules must be kept without discrimination.

D. Slaves must honour and serve their masters, especially when the latter are believers.

E. Those who strive after riches and regard godliness a means of gain know nothing, etc. Those who are rich in material possessions must be admonished not to place their hope on earthly riches but on the bountiful God. Timothy is exhorted to discharge faithfully the mandate which he has received.

The focus of this study is the section dealing with the proper organization of the church with specific attention to the elder's spiritual and moral qualification for the good order of the church of the living God, the church of Jesus Christ.

For three years, during his third missionary journey that is often dated between 52 and 57 A.D (Carson, et al. 1992:231), Paul worked in the city of Ephesus and established a sound church. At the conclusion of his third missionary journey while he was returning to Jerusalem, Paul stopped over at Miletus and summoned the Ephesians elders for a final farewell meeting (Acts 20:17). Gathered with the leaders on the shore of Miletus, Paul solemnly warned the elders to be on guard because savage wolves would soon come. Acts 20:27-31 records part of the apostolic caution that Paul gave when he addressed the leaders as follows:

For I did not shrink from declaring to you the whole purpose of God. Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to
draw away the disciples after them. Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears (Acts 20:27-31).

Assuming that Paul was acquitted in A.D 60 or 61 after his appeal to the emperor, he resumed his missionary activities (Tenney, 1985:335). Contrary to his original expectations (Acts 20:38), the way was open for him to revisit the Asian churches. There had been some defection among them, for Paul counselled Timothy to "charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies..." (1 Timothy 1:3-4). They had desired to be teachers of the law, though they were inexperienced and untaught in its mysteries (1:7). In addition to those who were intellectually confused stood those who were morally abandoned, such as Hymenaeus and Alexander (1:20), who had been put under stringent discipline. Profitless argument (1:6) and spiritual shipwreck had followed these trends (Tenney, 1985:335).

Contrary to the notion that the church at Ephesus was in chaos and torn apart (Strauch, 1995:183), Tenney (1985:335) poignantly points out that during this time the organization of the church had increased in complexity. Offices had become fixed and were sought by some as affording desirable eminence, so that the prestige of the office rather than its usefulness became the chief objective. Bishops, deacons, and elders are all mentioned (Acts 20:17 and 28), though probably the first and third of these classes are identical. As the second and third generations of believers arose, the theology of the church was increasingly taken for granted and became decreasingly vital. Wrangling and argument developed over points of difference; heresy became a growingly imminent danger (Tenney, 1985:335).

The reason for insisting upon proper conduct and order is that the local church is "the pillar and support of the truth." The gist of Paul's message, most Christian scholars agree; "is that order, in the widest sense of the term, is necessary in the Christian congregation precisely because it is God's household, his chosen instrument for proclaiming to the world the saving truth of the revelation of Jesus Christ" (Strauch, 1995:184).

As in any successful household, but especially God's, proper structure, responsible behaviour, discipline, and love are required. An unruly, dysfunctional household ruins the lives of its members and is an offense to
the community. God's household should enrich and protect its members and be an inviting testimony of the gospel's truth to the unbelieving world. High on Paul's list for proper governing of God's household are qualified, godly leaders (1 Timothy 3:1-7; 10; 5:17-25). If the leaders of God's household deviate from sound doctrine or are of reproachable character, the entire household will suffer (Strauch, 1995:185).

Not only is the local church God's household, it is "the pillar and support [foundation] of the truth" (3:15). The description of the local church as the pillar and foundation of the truth reveals the church's mission: to safeguard and proclaim the gospel of Christ. Every local church is to be a gospel lighthouse, missionary agency, and gospel school. Hence, for the local church to be ridden with heresy and false teachers is unacceptable. Such a church delivers a bankrupt testimony to a world that needs the truth of Christ.

The conduct of the believing community, therefore, must speak well of the gospel and of Jesus Christ. Of paramount importance, its spiritual leaders must be of irreproachable character (1 Timothy 3:2) and "have a good reputation with those outside the church" (3:7). Leaders cannot teach and defend the gospel if their lives discredit the gospel. So of utmost concern in the governing of the local church, the pillar and foundation of the truth, is that its spiritual leaders are credible witnesses to the truth of the gospel (Strauch, 1995:185).

2.2.1.2 A church leadership is an excellent calling (3:1-7)

Fiore & Harrington (2007:73) strongly assert this passage as positively affirming and validating one's ambition or desire to become a church leader. They argue that a church leadership position is an office rather than bestowal of honour upon the bearer. Leadership is a good occupation. The good work is made possible by the salvific death of Christ (Titus 2:14; 3:14). Work also applies to Timothy's task as evangelist (2 Timothy 4:5; 1 Thessalonians 5:12-13; Ephesians 4:12).

Ryken (2007:109) while supporting the honourable work of church leadership aptly traces this view from the long rich traditions of God's people. Moses appointed some elders to teach and to judge the children of Israel (see Exodus 18). Throughout the Old Testament, God's people were represented
and governed by elders who set by the city gates and taught in the synagogues. The same was true in the New Testament. When the first Christians sent a gift to the poor people of Jerusalem, Paul, and Barnabas brought it to the elders of the church (Acts 11:30). On their missionary journeys, they appointed elders in all the churches (14:23). So by the time Paul wrote to Timothy, the elder was a well-established officer in the church. By ruling and teaching, elders supervise the spiritual life of the church. They look after things on God’s behalf. And if such oversight is good work, then it is good for believers to seek it. So, godly leaders should strive to become elders in the church.

Citing Calvin, Ryken (2007:110) concludes this point by emphasizing the nobility of the calling by saying, “It is no light matter to represent God’s Son, in such a great task as establishing and extending God’s kingdom, in caring for the salvation of souls whom the Lord Himself has designed to purchase with His own blood, and in ruling the church which is God’s inheritance.”

Church leadership as an honourable work conveys the idea of “excellent,” “good,” “worthwhile,” or “noble.” Acts 20:28 explains why leadership is an excellent work: Leaders shepherd God’s church that He purchased with His own blood. To God, the church is the most precious thing on earth. In the face of many problems and challenges, the greatest encouragement and incentive a leader can have is to know that he performs an excellent work—one that is worthy of the sacrifice of one’s life (Strauch, 1995:186).

Since God declares the office of overseer to be an excellent work, it follows that a leader must be a man of excellent Christian character. A noble task naturally demands a noble person. To assure that only men of good character assume the role of leadership, Paul provides the local church with public, observable qualifications to protect both the office and the church (Strauch, 1995:188).

2.2.1.3 Biblical leadership

Fiore and Harrington (2007:73) clearly articulate the tasks of leadership and further argue for the plurality of church leadership. The word overseer (herein referred to as leadership) refers to the protective guardianship or
shepherding (1 Peter 2:25; 5:1-5; Acts 20:28). This is particularly needed to confront assaults by false teachers (Titus 1:9-11; Acts 20:28; 1 Peter 5:1-5).

However, Fiore and Harrington (2007:73), confuse the office and functions of elders and overseers by asserting that overseers are elected from amongst the elders. Hendriksen (1955:118) correctly argues that when Paul speaks about the office of overseer, he has in mind the divinely authorized task of the elders, as has been (and will be) indicated (Titus 1:5-7). These overseers or elders constituted a presbytery or board of presbyters or elders. With respect to age and dignity its members were called presbyters or elders, just as in Israel. With respect to the nature of their task they were called overseers or superintendents. Thus the overseers exhort, refute, and admonish (Titus 1:9, 13) the wayward as well as taking care of the household of God and teaching (1 Timothy. 3:2, 5). It is unlikely that the reference to a single overseer (“someone,” tis) at 1 Tim. 3:1 and to the overseer at Titus 1:7 refer to a monarchical bishop as in the letters of Ignatius. First, the hierarchical relationships receive no clear definition. Second, there is no stress on everyone’s obedience to the bishop. Third, presiding at the Eucharist is not one of his functions. Fourth, 1 Timothy does not describe the deacons as his assistants. Fifth, 1 Peter, written about the same time, does not yet give evidence of knowing the institution.

The leaders are, rather, part of the larger group of presbyters/elders and their task is to oversee, that is, to preach, teach, and admonish. The office originated in the Pauline household church structure and the Greco-Roman expectation that the wealthy would benefit others with their wealth. Paul singled out leaders for respect and acknowledgement (1 Corinthians 16:6; 1 Thessalonians 5:12-13; Romans 12:8; and Acts 14:23). Leadership functions came to be more organised into official structures of elders and deacons. Throughout the Pauline churches (Rome, 1 Clement 52; Macedonia, Phil 1:1; Antioch, Did. 15:1; Ephesus and Crete, the PE) other functions such as those of prophets (Didache 13; 1 Tim 4:4), presbyters (1 Clem. 57:1; Titus 4:5; 1 Tim 4:14), and widows (1 Tim 5:3) coexisted.

In the New testament—in Acts 20:17-38, for example—the words for pastor (poimen), elder (presbyterros), and bishop (episkopos) are used interchangeably (see also 1 Peter 5:1-2; Titus 1:5-7). This is true in 1
Timothy as well, since Paul later calls the overseers “elders” (1 Tim 5:7) (Ryken, 2007:108)

In the light of the above, we are bound to conclude from the Bible usage that there is no difference in rank among the elders of the church, and that therefore hierarchical forms of church government go beyond the teaching of Scripture. They did not develop, in fact, until after the close of the New Testament, especially in the ministry of Ignatius, the bishop of Antioch, who died several decades into the second century. The biblical pattern for the church is spiritual government by a plurality of elders. All the leaders are brothers in ministry. There is no difference between teaching elders (sometimes known as pastors or ministers) and ruling elders (see 1 Tim 5:17). But their difference lies only in their function, not in their authority. A pastor is not superior in rank to a ruling elder (Ryken, 207:109 and Strauch, 1995:186).

2.2.1.4 The leader’s morals

Leadership is good work, not if you can get it, but only if you are qualified for it. What are God’s minimum requirements? What is the character of a Gospel leader? The verb “must be” is an imperative. So the leader “must be” of a certain moral and spiritual character or he does not qualify to be an overseer. The qualities that 1Timothy 3 and its parallels mention are those that the Old Testament had already taught; Christ re-affirmed them too. Given the reality of fake or false prophets, the Bible give these to help the believer see through the claims of those who are not worthy of such offices. God wants us to know that a properly qualified elder is a nonnegotiable requirement for the government of God’s household, and therefore, God provides objective, observable qualifications to test the subjective desire of all who seek the office of church leadership. Desire alone is not enough; it must be matched by good character and spiritual capability (Strauch, 1995:188).

According to Ryken (2007:110) and Strauch (1995:189) the first qualification encompasses all the others: “an overseer must be above reproach” (1Timothy 3:2). Not that any mere human could ever be sinless, of course, but he/she must be blameless in his/her outward, observable conduct. Therefore they must be free from scandalous sin. It is
indispensably necessary that they be servants of God, at peace with Him, new creatures in Christ Jesus. In addition, this kind of high moral and ethical expectation from those who are leaders, were also expected from secular leaders such as an army general (Fiore & Harrington, 2007:75).

2.2.1.4.1 A leader must be "the husband of one wife" (1 Timothy 3:2).

Strauch (1995:189) strongly asserts that the first and foremost area in which an elder must be "above reproach" is in his marital and sexual life. The phrase, "the husband of one wife," and its related phrase, "the wife of one man," occur four times in the New Testament. Each occurrence is in the context of qualifications for overseers, deacons, or widows: 1 Tim. 3:2, 12; 5:9 and Titus 1:6. However, Ryken (2007:111) correctly points out that this does not prohibit bachelors from serving as leaders. Commonly, leaders will be married, and God will use the demands of their callings as husbands and fathers to do much of the sanctifying work that needs to be done in their lives before they are ready to serve as officers in the church. Scripture reminds us that Paul himself was single and commended singleness to others as an opportunity for greater service in the kingdom of God (1 Cor. 7:17; 9:5).

Hendriksen (1955:121) strongly argues that a church leader is expected to be exemplary to others of faithfulness to his one and only marriage partner. Infidelity in this relationship is a sin against which Scripture warns repeatedly. The sin of infidelity and those related to it (sexual immorality in any form) were of frequent occurrence among the Jews and certainly among the Gentiles, as evidenced by so many biblical passages (among many others: Exodus 20:14; Leviticus 18:20; 20:10; Deuteronomy 5:18; 22:23; 2 Samuel 12; Isaiah 51; Proverbs 2:17; Proverbs 7; Jeremiah 23:10, 14; 29:23; Hosea 1:2; 2:2; 3:1; Matthew 5:28; John 8:3; Romans 1:27; 7:3; 1 Corinthians 5:1, 9; 6:9-11; 7:2; Galatians 5:19). And of course we cannot forget what Paul says in this very epistle (see 1 Timothy 1:10).

Accordingly, the meaning of our present passage (1 Timothy 3:2) is simply this, that an elder or church leader must be a man of unquestioned morality, one who is entirely true and faithful to his one and only wife; one who, being married, does not in pagan fashion enter into an immoral relationship with another woman (Hendriksen, 1955:121).
Hendriksen (1955:122) insightfully concludes his arguments by contending that the real author of the Pastorals, namely, Paul, did not oppose remarriage after the death of the marriage partner (1 Timothy 5:14; 4:3; Romans 7:2, 3; 1 Corinthians 7:9), though under certain specific circumstances he considered continuation in the unmarried state to be wiser than marriage (1 Corinthians 7:26, 38). Paul, surely, was in entire agreement with the author of Hebrews, who said, "Let marriage be held in honour among all" (Hebrews 13:4).

Questions like what does 1 Timothy say about sexual and marital sins committed before a person’s conversion to Christ? What about people who have legally divorced and remarried (assuming the local church allows for such)? What about the forgiveness and restoration of a fallen spiritual leader? These and many other painful and controversial questions are not answered directly here. They must be answered from the whole of Scripture’s teaching on divorce and remarriage, forgiveness, grace, and restoration, as well as its teaching on leadership example and the full spectrum of elder qualifications (Strauch, 1995:192).

All deviations from God’s standard of marital behaviour confuse and perplex us. Sin always confuses, distorts, and divides, so there will always be diverse opinions on questions such as these. This in no way, however, diminishes the local church’s obligation to face these issues and make wise, scripturally sound decisions. In all these heartbreaking situations, the honour of Jesus’ name, faithfulness to His Word, and prayer are the supreme guides (Strauch, 1995:193).

2.2.1.4.2 The leader’s judgment.

A church leader must be “sober-minded, self-controlled, and respectable” (1 Tim. 3:2).

2.2.1.4.2.1 Sober-minded leader.

The King James Version translates “sober-minded” as “vigilant.” A sober-minded leader is free from every form of excess, passion, or rashness. He is wary, circumspect, and even cautious. The word sober-minded describes the
way a person walks at night in the city: not paranoid, necessarily, but alert. This is necessary for the protection of the church. A vigilant leader notices spiritual needs and warns of spiritual dangers (Ryken, 2007:112). Strauch (1995:193) positively cautions that it is necessary that leaders, who face many serious problems, pressures, and decisions, be mentally and emotionally stable. Leaders who lack a balanced mental and emotional perspective can easily be snared by the devil or false teachers.

2.2.1.4.2.2 Self-controlled leader

This word has to do with decision-making. It means to be sensible. Leaders who make vital decisions about the ministry of the church must be prudent. They must have balanced judgment. When leaders (especially pastors) do not weigh their decisions carefully, the church is vulnerable to all the latest trends in ministry and theology-trends which might be far from salutary for the health of the church. Prudence is an essential quality of mind for a person who must exercise a great deal of practical discretion in handling people and their problems. Prudence tempers pride, authoritarianism, and self-justification (Ryken, 2007:112 & Strauch, 1995:193).

2.2.1.4.2.3 Respectable leader

Then leaders are to be "respectable." They are to be orderly and well-mannered. Among other things, this applies to their drinking habits. Although he need not be a teetotaller, a respectable leader is "not a drunkard" (1Timothy 3:3). An alcoholic cannot serve as an overseer because he is incapable of the kind of sober judgment that good spiritual leadership requires. An elder is "not violent but gentle" (1Timothy 3:3). Bullies are not eligible for ordination. An elder is not a browbeater. Leaders who are verbally or physically abusive cannot be trusted to tend God's sheep. Instead elders must be "gentle." This means gracious, kindly, forbearing, considerate, magnanimous, and genial. Leaders must be peaceable, which is the exact opposite of being violent. Of course, an elder must be firm when he rebukes sin. When the overseers lack the courage to confront, the church loses its conviction. But an elder must be gentle. He must live among God's people like a tender shepherd. He must be sympathetic with the weak and compassionate to the wounded (Ryken, 2007:112).
2.2.1.4.3 A leader must not be quarrelsome

Furthermore, a leader must not be "quarrelsome." According to Ryken (2007:113) very likely, Paul had the false teachers in mind when he wrote this, for they were starting to become belligerent. Their disputes resulted in "envy, dissention, slander, evil suspicions, and constant friction among people who are depraved in mind" (1Timothy 6:4-5). An argumentative person is the worst kind of leader to have on a board of elders. Strauch (1995:196) poignantly states that leaders must handle highly emotional interpersonal conflicts and deeply felt doctrinal disagreements between believers. Leaders are often at the centre of very tense situations, so a bad-tempered, pugnacious person is not going to solve issues and problems. He will, in fact, create worse explosions. Because a pugnacious person will treat the sheep roughly and even hurt them, he cannot be one of Christ's under-shepherds. Instead when leaders discuss the ministry of the church, they need to express their opinions clearly and charitably because the best decisions emerge from lively discussion. On occasion, it is even appropriate for objections to be raised. But this must never be done with a contentious spirit.

2.2.1.4.4 Leaders must be free from the love of money.

According to Strauch (1995:198) this qualification prohibits a base, mercenary interest that uses Christian ministry and people for personal profit. Both Paul and Peter condemn what we would call "being in it for the money" (1 Peter 5:2; Titus 1:7). False teachers, Paul points out, are overly interested in money and in personal financial gain (1 Timothy 6:5; Titus 1:11). The Pharisees were lovers of money who devoured widows' houses (Luke 16:14; Mark 12:40). Like a powerful drug, the love of money can delude the judgment of even the best men. Scripture sternly warns against the love of money: "For the love of money is the root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang" (1 Timothy 6:10). Elders, then, cannot be the kind of men who are always interested in money. They cannot be people who need to control the church's funds and who refuse financial accountability. Such leaders have distorted spiritual values and set the wrong example for the church. They will inevitably fall into unethical financial dealings that will publicly disgrace the Lord's name.
Greed led to the corruption in the medieval church. Closer to our own times, the love of money contributed to the decline of many large churches in both African and American cities. Televangelists are so obsessed with it that Christians have become infamous for asking money (Ryken, 1995:113).

It is a grave mistake to consider wealth a credential for spiritual leadership. Being rich does not disqualify a man from the eldership, but it does not recommend him for it, either. What matters is how he uses his money, and especially how much affection he has for it. An overseer must not be a money-lover. The same vice is mentioned in Hebrews 13, along with the contrasting virtue, “keep your life free from love of money, and be content with what you have” (Hebrews 13:5). The antidote for greed is contentment (Ryken, 2007:114).

2.2.1.4.5 The leader’s duties

Most of the qualifications on Paul’s list explain who elders are rather than what they do. This is because the usefulness of a leader will depend in the long run in the balance between character on the one hand and gifts and knowledge on the other. But there are two requirements that show us something about the duties of a leader.

2.2.1.4.5.1 Leaders are hospitable

The first of these requirements is that leaders are to be “hospitable” (1Timothy 3:2). Overseers are to have open homes as well as open hearts. Literally, they are to show love for strangers.

Hospitality has always been among the highest Christian virtues. Anyone who welcomes a stranger is like Abraham, who entertained angels (see Genesis 18; Hebrews 13:2). All Christians are to be good hosts. In requiring hospitality as a qualification for leadership, Ryken (2007:114) argues that Paul was pointing “beyond the normal hospitality he should display as head of a household” to the hospitality he should extend on behalf of the church. This kind of hospitality remains useful for Christian work to this day. As they have opportunity, leaders should entertain missionaries and other Christian workers. The underlying principle is that leaders must make a personal commitment to the world-wide work of the gospel.
Strauch (1995:194) laments the ignorance of most Christians, and even some Christian leaders, who are unaware that hospitality is a biblical requirement for pastoral leadership in the church. Some may even argue against such a seemingly insignificant point being a requirement for church shepherds. Such thinking, however, shows an inadequate understanding of authentic Christian community, agape love, and the elder’s work. For an elder to be inhospitable is a poor example of Christian love and care for others. The shepherd elder is to give himself lovingly and sacrificially for the care of the flock. Giving oneself to the care of God’s people means sharing one’s life and home with others. An open home is a sign of an open heart and loving, sacrificial, serving spirit. A lack of hospitality is a sure sign of selfish, lifeless, loveless Christianity.

2.2.1.4.5.2 A leader must be able to teach

Like Israel, the Christian community is built on Holy Scripture. So those who lead the community must be able to guide and protect it by instruction from Scripture. A major part of shepherding the flock involves feeding it the Word of God. Therefore, leaders must be “able to teach” in order to do their job. The ability to teach entails three basic elements: knowledge of Scripture, the readiness to teach, and the ability to communicate. This does not mean that an elder must be an eloquent orator, a dynamic lecturer, or a highly gifted teacher (of which there are very few). But a leader must know the Bible and be able to instruct others from it. He must be able to discern false doctrine and refute it with Scripture. God’s Word brings growth to the church and protects it from falsehood (Strauch, 195:195).

Ryken (2007:116) aptly cautions that ministers are not the only ones who must be able to teach. This qualification is for ruling elders as well. Their teaching takes place in a variety of contexts, such as Sunday school classes and home Bible studies. They also teach whenever they disciple, evangelize, or make pastoral visits. And for all these duties, ruling elders must be able to teach.

2.2.1.4.6 The leader’s family

The most important place for a leader to get experience is at home. “He must manage his own household well, with all dignity keeping his children
The family life of a leader must be exemplary. The same must be true of a man's relationships at work, or in other areas of public involvement.

According to Fiore & Harrington (2007:77) the household was a social-economic unit composed of the immediate family, slaves, former slaves turned current clients, hired labourers, and sometimes tenants and business associates in a relationship of subordination rather than kingship. The pastoral epistles, like elsewhere in the Bible, accept this institution as their model for the church (1 Timothy 3:15; 2 Timothy 2:20-26; Titus 1:7) and this ecclesiological image underlies their adoption of household code material. Household management ability is valued as an indication of supervisory skill in general. Ryken (2007:116) advisedly cautions that leadership in these arenas is especially important for bachelor leaders, who do not have the full benefit of family relationships as a proving ground for ministry.

Like fathers who govern their household by caring for the needs of each family member, leaders do the same thing in the household of God: they exercise their spiritual authority both by governing and by caring (Ryken, 2007:116).

A leader is also expected to parent his children in a way that would make them to be respectful and obedient and Ryken (2007:117) suggests that the best way to grow obedient children is not to control and manipulate them, but to respect them. This means being fair, consistent, sympathetic, and merciful. A father who treats his children respectfully will earn their respect. By contrast, a man whose angry temper and inconsistent discipline exasperates his children and exacerbates their rebellion is not qualified to serve as a spiritual father in the church. The importance of an elder's family life is obvious: "If someone does not know how to manage his own household, how will he care for God's church" (1Tim 3:5)? The question is rhetorical. Obviously, a man has to have his own house in order before he can keep God's house in order.

2.2.1.4.7 The leader's experience

The last two qualifications are not simply for the good of the church, but also for the good of the leader himself: "He must not be a recent convert, or
he may become puffed up with conceit and fall into the condemnation of the devil” (1 Timothy 3:6).

**2.2.1.4.7.1 A leader must not be a new convert.**

Strauch (1995:200) provides insightful reasons why Scripture prohibits a “new convert” from serving as a leader. A new convert is beginning in the faith and is a baby Christian. No matter how spiritual, zealous, knowledgeable, or talented a new convert may be, he is not spiritually mature. Maturity requires time and experience for which there is no substitute, so a new convert is simply not ready for the arduous task of shepherding God’s flock.

Strauch (1995:200) further warns that the position of a leader (especially in a large, well-established church such as the one in Ephesus) carries considerable honour and authority. For a recent convert, the temptation of pride would be too great. Pride would destroy the man, causing personal disgrace, loss, exposure, divine chastisement, and probably wrecking his faith. It would also hurt the church. So Paul warns against appointing a new convert as an elder, “lest he becomes conceited and fall into the condemnation incurred by the devil.” Therefore, when examining a person for leadership, a church should count his spiritual age, not his biological age (Ryken, 2007:118).

**2.2.1.4.7.2 A leader must not be puffed up**

The Greek word for being “puffed up” originally referred to something that was filled with smoke. It is sometimes taken to mean “puffed up with conceit.” New converts grow so fast in the Christian life that they may be tempted to look down on others. Yet pride is the most dangerous of character traits in a minister, who must be servant of all. The danger may be that a new convert will become clouded in his judgment. The smoke of false doctrine can be blinding. In all likelihood, one of the problems with false teachers in Ephesus was that they were new believers, which helps explain why Paul gave this qualification for elders. A church governed by neophytes will probably end up in a theological fog (Ryken, 2007:119).
2.2.1.4.8 The elder's reputation

The last requirement for the elder is that "he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil" (1Timothy 3:7). This qualification is a reminder that the church is in the world, and that in the ordination of overseers, some consideration must be given to the non-Christian public. This may explain why so many of the qualifications Paul gives for the overseers represent the highest virtues of pagan culture. An elder must have excellent references outside as well as inside the church. If people do not think highly of a church's leaders, they will not think highly of the church. The church has enough critics and detractors already without putting scandalous people into the pastorate (Ryken, 2007: 119).

2.2.1.4.9 Warning against the Devil

The qualification that Paul gives for leaders, end on an ominous note, with two references to God's archenemy, Satan. If new converts are rushed into office, they may "fall into the condemnation of the devil" (1Timothy 3:6). Or an elder with a bad reputation may "fall into disgrace, into a snare of the devil" (1 Timothy 3:7).

When the church makes a poor choice of leaders, there is always the danger of their falling into devilish behaviour. Like Satan, a leader may become proud. Then, like Satan, he would be subject to God's curse on the arrogant and rebellious. Or an elder may fall into a trap set by Satan. Like an unwary bird, he may wonder into the fowler's snare (Ryken, 2007:120).

These warnings lead us to an obvious conclusion: Satan is out to get the leaders of the church. This is basic military strategy. Truly, it is the oldest strategy in the book. Satan has been using it since the days of Adam. The best way to defeat an army is to attack its command and control. What better way to frustrate God's plan for the church of Jesus Christ than to overthrow the elders he has appointed to lead it (Ryken, 2007:120)?

Recent damaging leadership scandals proved how effective Satan has been at damaging the office of a leader. First, many ministers have fallen into grievous sin. When a minister is disgraced, his ministry is disgraced. Indeed,
the entire church of Jesus Christ is brought into disrepute whenever a minister commits a scandalous sin. Second, the leadership has become a battleground for gender rights. The effect of this—besides bringing division—has been to distract the church from the ministry of the Word. Third, many Christians feel they have the right to complain about their leaders. If a teaching or ruling leader is guilty of sin, he is to be disciplined according to the instructions Paul gives in chapter 5. If his ministry can be improved, then pray for him, or, better yet, volunteer to help him with some duty. But complaining about spiritual leaders is what Satan wants people to do, so be careful not to do it! (Ryken, 2007:121)

By making mention of the devil, Paul reminds overseers to be on their guard. Watch out for temptation. Live above reproach. Use good judgment. Practice hospitality. Defend sound doctrine. Be peaceable. Take care of your family. Resist the devil. At the same time, Paul’s warning is the reminder to every Christian to pray urgently for the leaders of the church, who are subject to the most intense spiritual warfare of all (Ryken. 2007:121).

2.2.1.4.10 Qualifications demand examination

The fifteen qualifications for elders presented in 1 Timothy 3:1-7 are just empty words without the requirement (v.10) to examine a candidate’s qualifications for office. The text insists that no one can serve as church leader, until he is first tested (examined) and approved:

And let these [deacons] also [like the overseers] first be tested; then let them serve as deacons if they are beyond reproach (1 Timothy 3:10)

The reason Paul places this injunction in the middle of the list of qualifications for deacons is that there would be a tendency to think that the biblical standards for deacons require less enforcement than the standards for overseers. Paul has already assumed that his readers recognize the need to examine leaders as to their qualification for office but recognizes that the requirement to examine deacons may not be highly regarded. Thus Paul demands that deacons also be examined in a similar manner (Strauch, 1995:203).

In our context, the idea of testing means the examination of candidates for conferring of church leadership. The idea here is for others to officially
examine, evaluate, and scrutinize the prospective leader's character. Just as medical doctors must be officially examined before they are licensed, prospective church leaders are to be examined in the light of God's requirements before they take office. Lamentably, the proper examination of church leaders is precisely where many churches fail. The examination process takes time and effort, and many churches are too busy with other matters to make that effort. Perhaps the church in Ephesus was also too busy to examine thoroughly its deacons and elders. (Strauch, 1995:203).

2.2.2 An exposition of 1 Peter 5:1-5

2.2.2.1 Background of 1 Peter

Christianity was primarily spiritual, not political. "My kingdom is not of this world," said Jesus to Pilate: "If my kingdom were of this world, then would my servants fight..." (John 18:36). The application of the principles that Jesus taught had political consequences, but neither he nor the apostles were revolutionists or agitators (Tenney, 1985:344). Christianity grew up within Judaism, which was a religio licita, a cult permitted and protected by the state. Rome's policy was tolerance wherever religious observances did not conflict with the state's claims. As long as the Christians created no disturbance, they were simply ignored.

Toward the close of the seventh decade the situation began to change. The Christians had separated from Judaism and were recognized as a different group. Their firm adherence to belief in an invisible God and a risen Christ excited the suspicion and contempt of the public, while their talk of a coming judgment and overthrow of the existing world created misunderstanding and hatred. The reaction against them in Rome under Nero was the product of this popular dislike, activated by Nero's spiteful accusations. The close of the Pastoral Epistles shows that Paul's death marked a turn in the policy of the government from casual tolerance to hostile criticism (Tenney, 1985:345).

First Peter was written in reply to the suffering as it affected the churches of northern Asia Minor in the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia. Two of these provinces, Pontus and Cappadocia, are not mentioned in Acts among those evangelized by Paul; Bithynia he attempted to
reach, but was forbidden to do so (Acts 16:7). Galatia and Asia he did evangelize, but the way in which these provinces are listed gives the impression that Peter was addressing only those Christians living in the northern sections (Tenney, 1985:345).

The ominous shadow of persecution was the occasion for this letter. Suffering is one of the keynotes of the epistle, being mentioned no less than sixteen times. The churches have "been put to grief in manifold trials" (1:6); some of their members were "suffering wrongfully" (2:19); there was a possibility that they might have to "suffer for righteousness' sake" (3:14), even for doing what is right (3:17). Darker days might be ahead, for a "fiery trial" was coming on them in which they would be classed with murders, thieves, and evildoers. Peter urged them not to be ashamed if they "suffer as Christians" (4:12-16). These sufferings were not to be exclusively their misfortune, for Christians in the whole world would be affected (5:9). The letter was a warning and an encouragement preparatory to the coming emergency.

2.2.2.2 The authorship of 1 Peter

Simon Peter, the author of the epistle, is the best known of the apostles of Christ. Like most of his comrades, he was a Galilean, a fisherman by trade, who was brought to Christ early in his ministry (John 1:41-42). Simon was his given name; Peter (Rock) was a nickname conferred on him by Jesus, who predicted that his impulsive and vacillating nature would become as stable and reliable as a rock. Simon left the fishing boats at Jesus' summons (Mark 1:16-20) and joined his company as he toured Galilee. He was a natural leader (Mark 10:28) and often was spokesman for the Twelve (Mark 8:29; John 6:67-68; Matthew 19:27). Jesus placed him in the inner circle of the disciples (Mark 5:37; 9:2; 14:33) and gave him special attention on several occasions (Luke 5:10; Matthew 16:17; Luke 22:31-32; John 13:6-10). He was impulsive, vacillating, and selfish, hasty in action and quick in recoil. His denial of Jesus was not the result of premeditated malice but of sudden panic, of which he later repented bitterly (Matthew 26:69-75). Nevertheless there was in his soul a deep undercurrent of loyalty (John 13:36-38; 18:10, 15). He was deeply concerned over the disappearance of Jesus' body from the tomb (20:2-6), and rejoiced to see the risen Lord (21:7, 15-21).
On the day of Pentecost Peter, in company with the others who shared in the prayer meeting, was filled with the Holy Spirit. Instantly he became the leader of the group. His sermon set the tone for the new enterprise, and his preaching, healings, and discipline dominate the first chapters of Acts. With the outbreak of persecution by the Sanhedrin he went farther afield into the coastal plain of Palestine and Samaria and Antioch. With the passage of the years he travelled widely in an itinerant ministry much like Paul's. Tradition says that he was crucified head downward in Rome during the persecution under Nero, not later than A.D. 68 (Tenney, 1985:349)

There is strong internal evidence that Peter is the author of this epistle. The author identifies himself by name in the first phrase of the letter: “Peter, an apostle of Jesus Christ.” This is consistent with the practice of the other New Testament authors (cf. the opening phrases in the letters of Paul, James, John, and Jude; also in 2 Peter 1:1). Crudem (1988:21) further argues that even on historical grounds alone, this statement attests to the fact that from the earliest time the letter circulated in the church, it was known and accepted as a letter written by Peter.

1 Peter 5:1 gives additional evidence, for there the author calls himself “a witness of the sufferings of Christ.” Such a claim, argues Crudem (1988:21), fits well with Peter’s presence at Jesus’ trial (Matthew 26:58, 67-69; Mark 14:54; Luke 22:54, 61). It also means that 1 Peter 2:23 may be the recollection of an eye-witness: “When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly.”

1 Peter 5:13 indicates two facts which are consistent with authorship by Peter. It says, “She who is at Babylon, who is likewise chosen, sends you greetings; and so does my son Mark.” It is commonly understood and accepted by most scholars that Babylon in this context refers to Rome, and makes this verse consistent with evidence from the early church which locates Peter in Rome during the end of his life and connects Peter with Mark (Crudem, 1988:21).

Finally, early evidence relevant to the authorship of 1 Peter is found in 2 Peter 3:1, in which the author calls his writing “the second letter that I have
written to you.” Whether or not one thinks that Peter wrote 2 Peter, 2 Peter 3:1 can still be understood as a very early testimony to the fact that an earlier letter claiming to be from Peter (and widely accepted as that) was known and was in circulation at the time 2 Peter was written (Crudem, 1988:22).

2.2.2.3 Dating of 1 Peter

Crudem (1988:36) strongly and correctly suggests that 1 Peter was not written until after Paul left Rome, perhaps in AD 62 (if we accept the events narrated in 1 and 2 Timothy and Titus as referring to genuine events in Paul’s life after he had been released from his first imprisonment in Rome). This leaves us with a date for 1 Peter between AD 62 and 64. Moreover, if we accept 2 Peter as having been written by Peter subsequent to 1 Peter, then time must be allowed for 2 Peter to have been written, perhaps between AD 63 and 64 (or, if Peter died later in Nero’s persecution, 65 or 66). That would push the date for 1 Peter back toward the beginning of the period allowed, placing it in AD 62 or 63. However,Crudem (1988:37), conclusively argues that although 62 or 63 seems the most probable date for the writing of the letter, it must be remembered that the evidence used to determine AD 64 as the latest date possible is more firmly attested historical data, while many of the arguments regarding the earliest date possible are admittedly from silence.

2.2.2.4 Structural analysis

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   a. Unbelievers reject Christ and stumble (2:7-8)
   b. But you are joined with Christ to be blessed as the true people of God (2:9-10)

### III. Specific ethical teachings: How to be holy in the midst of unbelievers

#### A. General principles (2:11-12)
1. Abstain from following sinful passions (2:11)
2. Maintain good conduct among Gentiles (2:12)

#### B. Living as citizens: Be subject to government authorities, for the Lord's sake (2:13-17)

#### C. Living as servants: Be subject to your masters (2:18-25)
1. Even to evil ones (2:18-20)
2. For Christ suffered for you, trusting God (2:21-25)

#### D. Living as married persons (3:1-7)
1. Wives: be subject to your husbands (3:1-6)
2. Husbands: live considerately with your wives (3:7)

#### E. Living as Christians generally (3:8-22)
1. Be humble and united in spirit (3:8)
2. Return blessings when evil is done to you (3:9-12)
3. How to act when you suffer for righteousness (3:13-4:19)
   a. Know that you are blessed (3:13-14a)
   b. Trust Christ (3:14b-15a)
   c. Use this opportunity to witness while doing right (3:15b-17)
      (i) For Christ suffered in order to bring you to God (3:18)
      (ii) Another example: Noah witnessed when persecuted (3:19-20)
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5:12-14** IV. Closing greetings**

A. I am sending this by faithful Silvanus (5:12a)  
B. Stand in the grace I have described (5:12b)  
C. Greetings from the church in Rome and from Mark (5:13)
D. Greet one another (5:14a)
E. Peace to all who are in Christ (5:14b)

Source: Constructed from Crudem (1988:44)

Helm (2008:158) succinctly links the issue about God’s judgment that is raised in 1 Peter 4:16-17 to the 9th chapter of Ezekiel, a season of God’s judgment pronounced upon God’s people. To be precise, the claim is made that God’s judgment will begin at his own house. In the middle of Ezekiel 9:6 we read, "And begin at my sanctuary." The fascinating bit, and that which helps 1 Peter 5 fall into place, is what Ezekiel says next. The last; part of 9:6 reads: "So they began with the elders who were before the house." For Ezekiel, leaders hear the initial implications of God’s judgment. In all likelihood, then, Peter was chewing on Ezekiel as he finished chapter 4. It is because of this that more is needed to be said. Thus he opens chapter 5 by putting some of the same language and ideas into play. 1 Peter 4:17 and 5:1 even use the same sequence:

For it is time for judgment to begin at the household of God...
So I exhort the elders among you.

Peter’s fervent desire to communicate his heartfelt burden to the Asian leaders, including today’s, is evidenced by his lengthy, threefold self-description as "your fellow elder," "a witness of Christ’s sufferings," and "a partaker also of the glory that is to be revealed" (1 Peter 5:1). This is the first time since the opening verse that Peter personally identifies himself as an elder in the letter. Since no other group of people addressed in the letter receives such a persuasive, personal appeal, both shepherds and flock should pay close attention to these instructions (Strauch, 1995:240).

As a fellow elder, Peter fully sympathizes with the problems and dangers the leaders face. He is not an armchair pastor or a heady author dispensing theoretical advice; he is a well seasoned, veteran shepherd leader. Like his fellow leaders, he serves daily on the front lines of battle. He knows how difficult the work is and is well-acquainted with the many pitfalls, abuses, and temptations of leadership. He, too, feels the daily pressures and strains of pastoral responsibility. His instruction wells up from a deep spring of life experiences gained by shepherding God’s people for more than thirty years (Strauch, 1995:241).
2.2.2.5 What it means to shepherd God’s flock.

Peter’s exhortation demands urgent attention. He exhorts the elders to be what good shepherds should be, or to do everything that shepherding requires. King Solomon expressed a similar understanding of the shepherding task in these words: “Know well the condition of your flocks, and pay attention to your herds” (Proverbs 27:23) (Strauch, 1995:241)

Peter’s charge encompasses the full shepherding responsibility of feeding, folding, protecting, and leading. The chief functions of the shepherd, as they are depicted in the Bible, are to seek out the lost, gather the scattered, watch over, and defend against wild beasts and robbers, to feed and water, to lead (Strauch, 1995:242).

The mandate for elders to shepherd the flock of God is vitally important to the local church. The Bible teaches that people are like sheep (1Peter 2:25), and sheep cannot be left unattended. Their well being depends on a great deal of care and attention. As God’s sheep, Christian people need to be fed God’s Word and to be protected from wolves in sheep’s clothing. They need continuous encouragement, comfort, guidance, prayer, and correction. Thus the leader’s life is one of devoted work for the welfare of the flock. At times it is even a life of danger, which was true for the Asian elders (Strauch, 1995:242).

Since the elders are to “shepherd” the local church, those they tend are figuratively called “the flock of God among you.” What makes this flock special is that it is God’s flock. It is his precious possession—the sheep he owns, cares for, and loves. As Paul reminded the Ephesians’ leaders, this flock is the one “He purchased with His own blood” (Acts 20:28). So leaders must never forget that the flock is not their own, and they should never be indifferent toward a single one of his sheep.

Strauch (1995:243) cautiously explains the flock metaphor as signifying the church’s true ownership and recognizes its dependence and need for feeding, protection, and care. Other images that describe the Church, however, express the Church’s strength and splendour. So the image of the Church as a flock must not be isolated from other biblical images such as pillar and support of the truth, holy priesthood, the temple of God, household of God,
body of Christ, holy nation, etc. To isolate one image from the others is to misrepresent the biblical message. However, one would argue contrary to this author in that metaphors like all passages in the Bible, should be treated individually within context and with a view to that aspect that the immediate context suggest to be one that is receiving attention. Of course the misuse of the shepherd-flock metaphor, for example, has resulted in tragic abuse of people. It has been used to justify the imperial pastor and to limit God’s people nearly to the status of dumb sheep who are totally dependent on the pastor. This is not what Scripture intends. Each metaphor emphasizes a particular aspect of God’s Church, and, of course, is limited in its ability to portray all dimensions of the Church.

Following the imperative command to shepherd God’s flock, Peter further describes the leader’s duty: “Shepherd the flock of God among you, exercising oversight.” The terms shepherding and overseeing are often closely associated because they are similar in concept. In this passage overseeing is equivalent to shepherding. Shepherding is the figurative expression for governance, while overseeing is the literal term, which can be used to clarify the first. To shepherd the flock entails oversight—the overall supervision and watchful care of the flock. Of the two terms, shepherding conveys a richer, more vivid image than overseeing. There is an amazing likeness between real shepherds and sheep, and God’s shepherds and His people. The shepherd-flock vocabulary communicates the skilful, loving, sacrificial image of the type of leader-follower relationship that befits the Christian community (Strauch, 1995:243).

2.2.2.5.1 Shepherd God’s flock in God’s way

Strauh (1995:244) contends that concerning the responsibility of the church leaders, Paul and Peter are in full agreement. The kinds of leaders they have in mind are shepherd leaders. In Acts 20:28, Paul reminds the Ephesians’ leaders that the Holy Spirit placed them in the flock as “overseers.” Their purpose was “to shepherd the church of God.” Peter also charges the leaders to “shepherd the flock of God,” adding that they must “serve as overseers” with the proper spirit. So the leaders’ basic responsibility can best be described as providing pastoral oversight for the flock of God.
Peter is greatly concerned about how the elders shepherd and oversee God’s flock. God is pre-eminently concerned about the motives, attitudes, and methods of those who lead His people, so Peter considers the attitudes or motives that should or should not characterize the leaders to be very important. Therefore he carefully describes how the leaders are to serve: “exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock” (1 Peter 5:2-3)

This emphasis on the proper motivation and attitude for shepherd leaders perfectly complements the theme of holy living found in 1 Peter 1:15-16 which states:

“As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behaviour; because it is written, You shall be holy, for I am holy,”1 Peter 2:11-12 also teaches the same truths when it says:

“Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. Keep your behaviour excellent among the Gentiles, so that in the things in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation."

If all Christians are to be holy as God is holy, it is particularly important that church leaders be holy. If the leaders function with greedy hands or unholy egos, the flock will be defiled and will stray from its holy path (Strauch, 1995:245).

Jesus repeatedly taught His disciples to act toward one another in a humble, loving, sacrificial, and servant-like manner. He rebuked prideful ambition, covetousness, and half-hearted devotion. Since leaders must shepherd God’s flock in a distinctly Christ-like way, Peter reiterates some of Jesus’ teaching— even using some of the same terminology found in the Gospels (Mark 10:42).
The following three adverbial contrasts indicate the wrong and right ways to shepherd God’s flock:

2.2.2.5.2 Not under compulsion, but willingly

God does not want reluctant, unwilling leaders to care for His people, so Peter warns against a leader serving “under compulsion.” Peter does not deny Paul’s teaching that divine compulsion in service for God is necessary (1 Cor. 9:16). However, in this instance, he uses the word “compulsion” in a negative sense, meaning without God-given motivation (2 Cor. 9:7; Philemon 14). If an elder serves because of pressure or because he is trapped by circumstances, or because no one else will do the work, he is serving “under compulsion.” (Strauch,. 1995:245).

Helm (2008:162) correctly adds that the church is not helped when her leaders’ readiness falls into the pit of begrudging service. Leaders who serve only from a sense of duty will not have the requisite love necessary for God’s people to flourish. Biblical leaders need to do the right thing, even when they don’t feel like it, but leaders who are governed merely by duty and not love are falling short of serving God as he would have them. In this regard, they need to throw away the crutches and walk willingly on their own feet. Leaders must grow in a genuine love for God’s people, especially those whom they find unlovely.

The willing spirit that Peter speaks of is “according to the will of God” (literally, “according to God”). Glad, voluntary service is God’s standard. It is the way God expects things to be done. God is not a reluctant, unwilling shepherd. He cares for his sheep gladly, willingly, freely, and graciously. In the same way that “God loves a cheerful giver” (2 Cor. 9:7), He loves cheerful, willing leaders (Strauch,. 1995:245).

2.2.2.5.3 Not for money, but with eagerness

Peter next addresses what can be termed “the spirit of hirelings.” In contrast, Peter describes the right spirit in which to shepherd God’s flock as “with eagerness,” which means “readily,” “zealously,” and “enthusiastically.” “Eagerness” emphasises, even more than the term “voluntarily,” personal desire and passion. It is this kind of eagerness—a strong desire and
motivation—that is endorsed by the "trustworthy statement" of 1 Timothy 3:1: "if any man aspires to the office of overseer, it is a fine work he desires to do" (Strauch, 1995:246).

Eager leaders are driven to care for the sheep. The sheep are their life, their chief concern. Hence, they are not concerned about the personal sacrifice they make or their own financial gain. They go beyond minimal duty, self-interest, and money. They love to shepherd God's people (Strauch, 1995:246).

Helm (2008:162) sharply warns that today, as in Peter's day, far too many teachers and preachers of God's Word are in it for the money. In the end those who exercise leadership in the church for financial gain pervert the truth and peddle God's free gift of true grace. There is not a more fitting example of this than the contrast between the trustworthiness of Elisha and the greed of his servant Gehazi (2 Kings 5).

The New Testament also warns us of the ungodly link between one's teaching and one's love for money.
- In 1 Timothy, Paul writes that an elder must not be "a lover of money" (3:3).
- In 2 Timothy we learn that false teachers are "lovers of money" (3:2).
- In Titus we see that an overseer must not be "greedy for gain" (1:7)
- From the ministry example of Paul we learn that true gospel service "covet[s] no silver or gold apparel" (Acts 20:33)

Crudem (1988:188) strikes a balance by questioning whether the prohibition against serving for shameful gain means one should never engage in church related work in order to earn money, or whether it means one should not do it in order to earn money 'shamefully' (i.e with greedy or selfish motives, or by dishonest or unfair practices). The second view seems preferable, both because Peter says shameful gain, not just gain, leaders (probably those whose source of income or full-time work is their leadership activities) are to earn money from this work (1 Tim.5:17-18)-therefore, the desire for such earnings must be correct also, at least as part of their motivation.
2.2.2.5.4 Not as autocratic leaders, but as examples

According to Strauch (1995:246), Peter saves the worst and the best for last. The third unworthy motive for an elder is far more subtle and widespread temptation than that of greed. This unworthy motive is the abuse of authority, the desire for power and control over others. The truth of the saying that ‘power corrupts’ is far too often confirmed in the Church, and when spiritual leadership is abused in this way, ‘the corruption of the best is worst!’

Autocratic leadership has long been a temptation to church leaders:

The prophet Ezekiel describes the lordly, autocratic shepherds of Israel when he writes: “with force and with severity you have dominated them [the sheep]” (Ezekiel 34:4).

Jesus especially forbids any individual or group within the family of God to treat brothers and sisters like subjects to be ruled, which is what the leaders of this world often do: “Jesus said to them, ‘You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant and whoever wishes to be first among you shall be slave of all’” (Mark 10:42-44).

Following our Lord’s instruction, John, the apostle, denounces a man named Diotrephes, one of the known dictatorial leaders, for lording his authority over a Christian congregation. John writes: ‘I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say neither does he himself receive the brethren, and he forbids those who desire to do so, and puts them out of the church’ (3 John 9,10b).

There is no place for dominating, lordly leaders in a family that is to be marked by mutual love (1 Peter 1:22; 3:8; 4:8; 5:14), brotherhood, submission, and humility (1 Peter 2:13,14,18; 3:1; 5:5). In contrast to lording it over others, leaders are to be examples or models of godly living. Being an example fits well with the image of ‘flock,’ for the ancient shepherd did not drive his sheep, but walked in front of them and called them to follow. The Spirit of God places in the hearts of obedient believers a desire to seek godly examples to follow. Much of the Bible is biographical, demonstrating by
example how and how not to live for God. Jesus is the greatest example of all and the chief example to follow (1 Peter 2:21). So in the church, the leader's primary style of leadership is to model Christ.

Crumen (1988:189) rightly challenges all in leadership positions in the church to realize that for leaders the requirement to live a life worthy of imitation is not optional—it is a major part of the job, challenging though such responsibility may be. Moreover, those who select church leaders should realize that academic excellence and administrative or financial skills do not automatically qualify one for leadership in the church (as they would for leadership in the university or business worlds).

2.2.2.6 The leader's reward

To say that leaders are not to be motivated by duty, avarice, and power does not mean that a proper incentive does not exist. Peter writes in verse 4:

"And when the Chief Shepherd appears, you will receive the unfading crown of glory."

According to Helm (2008:163), leaders do labour for a reward—one that will be given to them on the day of Christ's return. The prize of "unfading crown of glory" comes in the next life, not this one. One of the hallmarks of the apostles' teaching on eschatology is how they utilize it to motivate present behaviour. At times they speak of Christ's appearing to motivate the daily attitudes and actions of God's people. 2 Peter 3:11-16 is a great example of this. Note particularly verse 11:

"Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness."

At other times, as in the text before us, they make use of the appearance of Christ as incentive for the present-day action of God's pastors and shepherds. The reward will certainly be worth the labour—a crown of glory. Therefore, leaders everywhere, stay at work of guarding and guiding God's family. At times this will mean continuing to work under great duress and hardship. Leaders are to run the race with patience. The day is fast
approaching when they shall dwell on high with the Chief Shepherd. And when he comes, he will bring his reward with him.

2.2.3 Sectional conclusion

Based on the exposition of the above passages from the New Testament, the following are the sectional conclusions:

Church leadership is not only an honourable work, but also an excellent and noble task. Church leadership is shepherding God’s church that He purchased with His own blood. Given the nobleness of church leadership, those who aspire to be leaders, ought to meet the observable qualifications expounded in this research to protect both the office and the church.

Biblical leadership is spiritual government by a plurality of elders. There is no difference in rank among the elders of the church, and that therefore hierarchical forms of church government go beyond the teaching of Scripture. But their difference lies only in their function, not in authority.

A church leader must be of a certain moral and spiritual or he/she does not qualify to be an overseer. The qualities expounded here, are those the Old Testament had already taught and Christ re-affirmed them too. While no human being is perfect, however, leaders must be blameless in their outward, observable conduct. It is indispensably necessary that they be servants of God, at peace with Him, new creatures in Christ Jesus. A church leader is expected to be exemplary to others of faithfulness to his one and only marriage partner. A church leader must be sober-minded, free from every form of excess, passion, or rashness but circumspect, and even cautious. They must be sensible and prudent and have a balanced judgment. Church leaders ought to be respectable and not be quarrelsome. They must not be money-lovers.

In addition to character qualifications, church leaders are expected to give themselves lovingly and sacrificially for the care of the flock. Giving oneself to the care of God’s people means sharing one’s life and home with others. Like Israel, the Christian community is built on Holy Scripture. So those who lead the community must be able to guide and protect it by instruction from Scripture. A major part of shepherding the flock involves feeding it the Word of God. Therefore, leaders must be able to teach in order to do their job.
Church leaders are expected to manage their families well. Household management ability is valued as an indication of supervisory skill in general. Like fathers who govern their household by caring for the needs of each family member, leaders do the same thing in the household of God; they exercise their spiritual authority both by governing and by caring.

The leader’s experience is not only good for the leader but for the church too. Thus, Scripture prohibits new converts from serving as leaders. Maturity requires time and experience for which there is no substitute, so a new convert is simply not ready for the arduous task of shepherding God’s flock. The position of a leader carries considerable honour and authority and for a recent convert, the temptation of pride would be too great. Pride would destroy both the leader and hurt the church.

A church leader must have excellent references outside as well as inside the church. If people do not think highly of a church’s leaders, they will not think highly of the church.

The church is encouraged to avoid making poor choice of leaders as the consequences maybe disastrous. Satan is out to get leaders of the church. Both the church and its leaders need to remain vigilant and watch out for temptation.

1 Timothy 3 insists that no one can serve as church leader, until he is first tested (examined) and approved. The idea here is for others to officially examine, evaluate, and scrutinise the prospective leader’s character in the light of God’s requirements before they take office.

Leaders are exhorted to exercise full shepherding responsibility of feeding, folding, protecting, and leading. The chief functions of church leaders as depicted in the Bible are to seek out the lost, gather the scattered, watch over, and defend against wild beasts and robbers, to feed and water, to lead. Therefore, the leader’s life is one of devoted work for the welfare of the flock. Shepherding also entails exercising oversight responsibility. The overall supervision and watchful care of the flock.

Church leaders are to lead in God’s way. God is pre-eminently concerned about the motives, attitudes, and methods of those who lead His people.

God does not want reluctant, unwilling leaders to care for His people. Leaders who serve only from a sense of duty will not have the requisite
love necessary for God’s people to flourish. Glad, voluntary service is 
God’s standard. It is the way God expects things to be done.

Church leaders are not to be concerned about personal sacrifice they 
make or their own financial gain. They should go beyond minimal duty, 
self-interest, and money. In the end those who exercise leadership in 
the church for financial gain pervert the truth and peddle God’s free 
gift of true grace.

There is no place for dominating, lordly leaders in a family that is to be 
marked by mutual love, brotherhood, submission, and humility. In 
contrast to lording it over others, leaders are to be examples or models 
of godly living. Jesus is the greatest example of all and the chief 
example to follow. So in the church, the leader’s primary style of 
leadership is to model Christ.

2.3 Some leadership lessons from the lives of Moses and David

Having expounded on the two passages above, dealing with the theme 
of church leadership qualifications, the Bible itself provides ample 
examples of leaders who demonstrated some or most of the 
characteristics explored. This research deals with only two of the Old 
Testament leaders, who in their own unique contexts reflect these 
qualifications, albeit from slightly different angles. They are Moses 
and David.

2.3.1 Some leadership lessons from the life of Moses.

There are many passages in the Bible that provides leadership lessons from 
the life of Moses. However, due to constraints of space and focus of this 
study, we will survey few of these lessons. We look at some important 
background to consider, the role of Moses in the redemption history, the 
preparation and call of Moses, leadership lessons from Exodus 18:13-27, and 
leadership lessons from Numbers 27:12-23,

2.3.1.1 Some important background to consider

Traditionally, by both Jews and Christians, Moses has been regarded as the 
author of the first five books of the Old Testament, which are commonly 
known as the Pentateuch or the Law of Moses (Young, 1960:35).
Young (1960:35) further asserts that when these writings had been completed they were accepted by the devout in Israel as divinely authoritative. Express provision was made for their protection and custody. The following passages provide examples of protection:

"After Moses finished writing in a book the words of this law from beginning to end, He gave this command to the Levites who carry the ark of the covenant of the Lord: Take this Book of the Law and place it beside the ark of the covenant of the Lord your God. There it will remain as a witness against you" (Deuteronomy 31:24-26).

The priests were commanded to read the Law to the people: "When all Israel comes to appear before the Lord your God at the place he will choose, you shall read this Law before them in their hearing" (Deuteronomy 31:11). When Israel would have a king, that king was to possess a copy of the Law (Deuteronomy 17:18,19). Joshua was commanded to guide the people in the light of the Law.

"Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful (Joshua 1:8).

The Pentateuch contains a wide variety of material—stories, incidents, laws, rituals, regulations, ceremonies, calendars, exhortations. It is nevertheless united by a historical narrative. The vital importance of this historical narrative is proven by its usage in the New Testament as the background and preparation for God's work in Christ. The New Testament writers especially draw on the sequence of divine acts from Abraham's call through the kingship of David. A clear example is Paul's address to the Jews in the synagogue at Antioch of Pisidia (Acts 13:17-41). Paul affirms that Christ is the culmination and fulfilment of God's redemptive purposes begun there (Lasor, et al, 1996:3).

Lasor, et al (1996:4) positioned Exodus as the element central to the confessions of faith in the Pentateuch, for they argue that it represents both Yahweh's deliverance of Israel from slavery and their election as His
people. This is the plot of the narrative of the Pentateuch: Yahweh chose the people he delivered dramatically at the Red Sea as "his treasured possession out of all the peoples" (Exodus 19:5). Then he bound them to himself in his covenant as their God. His gracious, unmerited deliverance is thus the ground for his covenant. For their constitution Yahweh gave to his people the law. This story is recorded in Exodus through Deuteronomy. Genesis 12-50, the patriarchal prologue, sets forth the promise which the deliverance from Egypt, the granting of the covenant, and giving of the land fulfils. Thus the Exodus is the primary event of redemption in the Old Testament.

2.3.1.2 Role of Moses

Lasor, et al (1996:64) argues that throughout the Old Testament Moses is regarded as the founder of Israel's religion, promulgator of the law, organizer of the tribes in work and worship, and their charismatic leader. Consequently those who would regard him as unhistorical or later addition to the Pentateuch render inexplicable the religion and even the very existence of Israel.

According to Flanders, Crapps and Smith (1988:161), the story of Moses opens with a section that serves as a transition from the story of Joseph and his brothers to the story of the Israelites in Egyptian bondage (Genesis 1:1-7). Considerable time has passed and the twelve sons of Israel who migrated to Egypt (Genesis 1:1) have become the Israelite people (Genesis 1:7), fruitful and increasing greatly, multiplying, and growing increasingly strong.

To their own grievous loss, the pharaohs are described as unknowingly standing in the way of God's creative purposes. One pharaoh does not know Joseph (1:8) and his successor does not know Yahweh (5:2). In the ancient world Egypt was renowned for the wisdom of its court and the pharaohs represented the epitome of human wisdom. Ironically, however, they are portrayed in Exodus as wicked fools whose attempts to destroy or limit Israel bring about events that lead to their own destruction. Israelites must have laughed as stories of duped pharaohs were told. One pharaoh increases the labour burdens of the Israelites, but they continue to multiply. He commands that the newborn male Israelites be killed, but one child who
escapes eventually becomes instrumental in plaguing Egypt, in killing a pharaoh’s first born son, and destroying his armies in the sea. Nothing can deter what God is doing. (Flanders, Et al., 1988:161).

Taylor (1961:451) cleverly describes the life of Moses as dividing itself naturally into three equal periods of forty years. The first was spent in Egypt, at the court of Pharaoh; the second in the wilderness of Midian, with the family of Jethro; the third in the work of the Exodus, the encampment at Sinai, and the wanderings of the tribes. It is remarkable, however, that the narratives of Moses cover only a very small portion of this lengthened career. We have a glimpse of him in his infancy, when the king’s daughter opened the bulrush ark on the brink of the Nile, and saw a weeping babe; we behold him again, in his fortieth year, courageously, though rashly; standing up in vindication of an oppressed Israelite, and striving, ineffectually, to prevent strife between those who were brethren to each other and to himself; and just as he is entering the asylum of the desert, we behold him taking again the side of the weak and the injured, by driving away the ill-mannered shepherds who trampled upon and insulted the defencelessness of women. Then for forty years more he is lost to sight, until, confronted with the vision at the burning bush, he is sent back to Egypt as the deliverer of his people. The events connected with his mission to Pharaoh, and preparatory to the Exodus, filled probably little more than six months. The first year from the Exodus ended while the Israelites were at Sinai; and the close of the second finds them at Kadesh, under the ban of exclusion from the land of promise until forty years should be accomplished from the date of their leaving their house of bondage.

Each of the two former sections of his life gave its own contribution to the last, with its glorious time of harvest and achievement. He, who was to be victor to Pharaoh and the emancipator of the Israelites, was trained in the very military school which he was to oppose. Humanly speaking, he could never have so dealt with Pharaoh if he had not enjoyed his Egyptian advantages. As he was to stand before the nations, the grand champion for spiritual monotheism, in the face of idolatry, materialism, and polytheism, he was first initiated in the system which he was to oppose. Just as Paul of Tarsus was prepared, by his education in the school of Gamaliel, for understanding the real symbolism of Judaism—and thereby advancing the simplicity and spirituality of the Gospel—so Moses was enabled by his
Egyptian learning to penetrate the heart of the religious symbolism of his time; and thus at length he became the instrument of producing an external system in which the eye was made to minister to the understanding, while yet there was no sculptured image of Jehovah to ally it with the idolatries of the nations (Taylor, 1961:455).

2.3.1.3 The preparation and call of Moses

The biblical accounts in Exodus 2:11-15 and Acts 7:20-29 help to place the preparation and call of Moses into perspective.

"Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labours; and he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that, and when he saw that there was no one around he struck down the Egyptian and hid him in the sand. He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?"

But he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known."

When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by the well" (Exodus 2:11-15).

In the New Testament book of Acts, Stephen the deacon also gives an inspired account of the same story.

"It was at this time that Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home. And after he has been set outside, Pharaoh's daughter took him away and nurtured him as her own son. Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.

But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel. And when he saw one of them being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian. And he supposed that his brethren understood that God was granting them deliverance through him, but they did not understand. On
the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, "Men, you are brethren, why do you injure one another?"

But the one who was injuring his neighbour pushed him away, saying, "Who made you a ruler and judge over us? You do not mean to kill me as you killed the Egyptian yesterday, do you?" At this remark, Moses fled and became an alien in the land of Midian (Acts 7:20-29).

Swindoll (1999:37) provides an insightful summary of exposition of the two passages as follows:

- After Pharaoh's daughter adopted Moses, she immediately began to prepare him for a proper life in Pharaoh's court. Moses experienced a radical change of lifestyle, considering Acts 7:20-21. Moses was reared, educated, and trained through an Egyptian home, a wholly different proposition from a Hebrew home. However, the role played by his biological mother in the initial upbringing should not be ignored.

- Moses had the wisdom of the Egyptians. He attended the Temple of the Sun, which was known as the premier educational centre of ancient times. The text says that he was educated in all the learning of the Egyptians (Acts 7:22).

- Moses began to learn the language of the Egyptians at the temple. He also would have plunged into the sciences, medicine, astronomy, chemistry, theology, philosophy, and law. He most certainly studied the battles, combat tactics, and foes of that nation's proud military history. On top of that, he would have dabbled in the arts-sculpture, music, and printing. The whole world of Egyptian literature was opened to him. The adopted son of the princess found himself immersed in Egyptian learning. It became his life.

- The Bible also tells us that Moses' diligent study and preparation made him into a man "mighty in words and deeds." He made a name for himself and earned the Egyptians' respect. When the text calls him "a man of power in words and deeds," it implies an ability to sway the masses. It means he not only possessed intellect, he oozed charisma. He spoke with ease, and his walk backed up his talk. Everyone knew about his courage and heroism.

- The text in Acts 7:24-25, refutes the generally accepted notion that Moses only came to know about God's calling to deliver Israel during
the experience of the burning bushes in the wilderness. Moses believed he was to be the deliverer, many years before he received his re-commission at the burning bush. He assumed everyone else would realize it too.

Although Moses knew God’s will about his life, he did not wait for God’s way and God’s timing, hence the statement, ‘Who made you ruler and judge over us’ crushed him, given the fact that he risked everything.

Moses’ re-commissioning came on a sacred mountain through a phenomenon described in unexplainable mystery. A bush burning but not consumed signals sacred presence, a theophany of first magnitude. The vision occurs at a place already considered holy (Exod. 3:1). The vision of the call is understood as the real presence of Israel’s eternal God. God’s initial command calls for reverence and attention (3:5) and God’s subsequent command is a call to service (3:10). Moses is warned that the task will not be easy (4:2), but also is assured of divine presence (3:12), awesome, challenging, comforting, and enabling. To this call “the man Moses” responds as a man, with a mixture of fear, doubt, confused faith, and genuine humility. He says “Who am I?” (3:11). “What is your name?” (3:13). “I am unable to speak” (4:10). “Send somebody else” (4:13). Then hesitancy and doubt gave way to confident and subdued faith in the God who here on this mountain grants self-disclosure to Moses the man (Flanders et al, 1988:163)

This episode completes the call of Moses to be the deliverer and as such belongs to or continues the episode of his preparation. The dramatic representation of the encounter at the holy mountain emphasizes the significant meaning of the experience for Moses. His attention is focused upon that awesome voice, which identifies itself: “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” (3:6). Through this theophany Moses becomes intently aware of God’s purpose to deliver the enslaved Israelites from Egypt and surrenders to an overwhelming assignment in the drama. God’s reply to Moses’ hesitancy and doubt, changes the question. It is not a matter of “Who is Moses?” but “Who is God?” and “What does God intend?” The adequacy of the prophet is dependent upon the adequacy of God, who both commissions him and promises to accompany him. The success of the venture is not dependent upon Moses’ resources, but is guaranteed by God. Further, this sense of
dependence on God represents a fundamental affirmation of Israelite faith. The genius of Israel was never its own worth or accomplishments, but its sense of and response to the creative and redemptive presence of Yahweh (Flanders et al., 1988:165).

The God who here revealed a new name also revealed identification with the God of Abraham, the God of Isaac, and the God of Jacob. The new name is evidence of both new revelation and additional understanding of the same God who had directed the fortunes of Israel’s forefathers. Under this new name, Yahweh, God was about to be known to the enslaved Israelites, whose cries had been heard and whose cause would be championed. The might of El Shaddai, “God the Mountain one” of the patriarchs, would be revealed in an act of redemption as Yahweh. With this revelation Moses’ preparation as the hero-deliverer is complete and victory over the pharaoh is assured, but this is only the first crisis. All is not yet resolved; Israel is still in Egyptian bondage and the pharaoh does not yet know the power that will confront and defeat him. Moses must return to Egypt (Flanders et al., 1988:166).

2.3.1.4 Leadership lessons from Exodus 18:13-27

Lack of delegation of responsibilities, seems to be a special peril connected to Christian work—the feeling that one must labour more than he should so as to assuage lingering guilt or to somehow win the approval of God or someone on earth. We are not alone with this problem; Moses encountered exactly the same difficulty and impressively dealt with this dilemma and did something about it. The lessons from this episode in Moses’ life apply to everyone—the Christian businessperson, the Christian professional, the Christian teacher, the Christian student, all of us who have areas of responsibility—and especially those of us who tend to do more than we should to accomplish our responsibilities. Exodus 18 is a study in leadership with a solid emphasis on the fine art of delegating.

2.3.1.4.1 A warm reunion

It all began with a visit by Moses’ father-in-law (Exodus 18:1-12). It’s a wonderful thing to be rightly related to family members. It is a marvellous tribute to the grace of God when warm communion of heart and soul exists between those in the family (Swindoll, 1999:249).
We find in Exodus 18 a father-in-law who came alongside his son-in-law to rejoice in what God had done in his life. After sacrificing to the Lord and celebrating the joy of this happy reunion, Jethro begins to observe Moses in his ministry and leadership. The next day he becomes an objective consultant, a silent partner in Moses’ life.

2.3.1.4.2 Father knows best

This is what Jethro observed:

"It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening. Now when Moses’ father-in-law saw all that he was doing for the people, he said, “What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?” (vv. 13-14).

According to Swindoll (1999:251) Jethro’s question relates to priorities. His second relates to personnel. In other words, is Moses making the best use of his time and gifts? And why is he carrying the load alone?

To his credit, Moses gives Jethro’s question an honest, straightforward answer. “Because the people come to me to inquire of God. When they have a dispute, it comes to me, and I judge between a man and his neighbour and make known the statutes of God and His laws” (vv. 15-16).

Moses told the truth. He was not rationalizing, he was not defensive, and he did not try to bathe it in all holy glows.

And once again, Jethro responds in a direct, forthright way. “The thing that you are doing is not good,” he says (verse 17). Now, to say such a thing took some courage, for Moses was not the duly elected leader of his people; he was God’s appointed vessel. He had led Israel through the Red Sea. He had struck the rock and water burst forth. Everyone knew that he was God’s servant. It was through him that God performed some magnificent miracles. Yet Jethro dared to say to him, “Moses what you are doing is not good. I don’t like what I am seeing here.”
The church can never succeed without courage. It takes courage even for close friends to counsel strong leaders, or for elders to hold pastors accountable. That goes for the business world too. Leaders in business are wise to remain open to the counsel of staff members. No one has all the answers. Of course, not every suggestion will be worth implementation, but usually something will be worth consideration.

Moses was open to even the counsel of a relative. Undoubtedly one reason this worked so well in Moses’ family was that Jethro knew his son-in-law inside and out. Moses had worked for him for forty years. Jethro knew his tendencies. He knew his work habits. He knew his strengths, his weaknesses. So he did not hold back when he saw him doing wrong. And then he tells him why: “You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone” (v. 18). Swindoll (1999:253) correctly warns that when we do too much work and spend too many hours at work, we begin to lose our distinction. Leaders are gifted in particular areas. When we try to add additional elements to our basic makeup, we weaken our best efforts. The exercise of our highest-priority gifts begin to suffer because we begin to pad them or add other things to them. Soon our priorities get shifted. Our energy gets drained. We lose direction and-sad, but true-we can even begin to lose control of our families. No wonder Paul added to the list of qualifications for leader, “one who rules well his own household.” Paul asks, “If a man does not know how to manage his own household, how will he take care of the church of God” (1Timothy 3:5)?

2.3.1.4.3 Make teaching a priority

Jethro offers Moses this first lesson:

You be the people’s representative before God, and you bring the disputes to God, then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do (vv. 19-20). Currid (2000:385) instructively categorizes Jethro’s job description for Moses and what its content should be. Moses’ job description has a pedagogic aspect: he is to be a teacher/instructor of the Word of God. The words translated teach is probably related to a verb that means to enlighten/shine. However, it carries a sense of gravity and warning. The content of Moses’ teaching is to include the decrees and laws which originate
from the creator (verse 16). He is also to make known to them the way they should walk—that is, live. Thus, Moses' didactic task is not merely 'religious' instruction, but he is to teach the people how to function in all areas of life. He is to present them with a world-and life-view based upon God's Word.

Swindoll (1999:256) rightly complements Currid by arguing for teaching within the context of the community. In a real sense, counselling is one aspect of an effective spiritual leader. But, also when a well-trained, Spirit-filled leader opens God's Book and declares truths from that eternal text, people receive counsel from God. The Book of Hebrews tells us that 'the Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart' (Hebrews 4:13). However, Swindoll (1999:257) wisely cautions that the pulpit weakens whenever a leader turns to secondary areas and begins to be consumed by them. Of course, these things must be done by qualified people. But they cannot be done by one person.

2.3.1.4.4 Delegate the workload

Jethro offers the second lesson which applied to the first:

"Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens. Let them judge the people at all times; and let it be that every major dispute they bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you” (vv. 21-22).

Moses had a further duty to select able men from among the people. Moses' father-in-law then describes the qualifications of the men that Moses is to search for. First, they are to be 'men of character'-that is, men of integrity and virtue. Secondly, they are to be ones who fear God, meaning reverence that leads to obedience. Thirdly, the ones chosen are to be men of truth and finally they ought to hate unjust/dishonest gain, that is, they are to be incorruptible (Currid, 2000:386).
The function and duty of the selected men were to judge the people. They will do the same job that Moses has been doing. They are to share with him the status of the office of judge. There is, however, to be one difference between them: the judges are to care for the common, normal, everyday disputes and matters, while cases of major importance are to be brought to Moses.

The purpose of the shared judicial duty was so that Moses’ burden and load would be less. Swindoll (1999:259) cautions that ministry is not an easy calling. There are times when one must work longer than one should. And those times can occur back to back. However, church leaders should be constantly reminded not to make their job harder than it should be by sharing the load and lightening up!

Moses listened and implemented what his father-in-law advised. Not only was Moses encouraged and strengthened, but others shared in the leadership, and the people began to be ministered to in a far more effective way. Swindoll (1999:260) highlights four practical insights or principles for bringing our leadership back into balance:

- **Separate the “essential” from the “additional”**—the essential areas of our responsibility involve our calling, which we are not to delegate. These tasks are to be done to the best ability and should take whatever time to be done right. It is the additional part that gives leaders trouble. Leaders like to do more and so add more until finally they reach the breaking point. The principle is that God assumes responsibility for enabling His leaders to fulfil every task to which He has appointed them. Now there are some self-imposed tasks which others can do better than we, and we should relinquish them.

- **Restrain yourself more, involve yourself less**—As the workload increases, the wise leader does not get busier, he gets smarter. He asks for help. This is hard to do when one grew up with a ministry. A growing metropolitan ministry must learn to think in a metropolitan way with metropolitan dreams—not foolish, extravagant, extreme dreams, but dreams broader and much different from the ones that reigned when the family was small, simple, and tight-knit.

- **God’s servants are not exempt from natural laws**—Just because one is a servant of the Lord does not mean one would not get an ulcer or crack
up if one refuses to delegate. Jethro saw weariness on the face of his son-in-law and said, “Look, relinquish some of your duties.” Because Moses followed his father-in-laws’ wise counsel, he did not wear out. Moses probably started looking younger. In fact, by the end of his life it could be said of Moses, “his eye was not dim, nor was his vigour abated” (Deuteronomy 34:7).

Efficiency increases as we relinquish—Doing more does not guarantee effectiveness. A much better standard of efficiency is how much we are able to delegate.

2.3.1.5 Leadership lessons from Numbers 27:12-23

Swindoll (1999:321) contends that Numbers 27 illustrates a simple, basic principle: “When a man of God dies, nothing of God dies.” When a man of God is moved on to another position, nothing of God moves on. It is all too easy for a person who remains in the same position for many years, being used of God to accomplish much in his ministry to almost replace God in the minds of people. God teaches us in Numbers 27 that when He moves a man on, like Moses, and buries him on the mountain, nothing of God is buried. The Lord remains hard at work; His plans move forward, His affairs competently tended by other hands.

In Numbers 27 we find Moses on the edge of death, viewing the land he would not be permitted to enter.

Then the Lord said to Moses, “Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. When you have seen it, you too will be gathered to your people, as Aaron your brother was...” (vv. 12-13)

According to Swindoll (1999:322) God is not a mocker, nor is He cruel. God was blessing Moses by showing him that He keeps His word. So appropriately, on the edge of that land, the Lord told Moses to climb up that mountain range and look across to Canaan. In so doing, he would see that God keeps His word.

Something happened in the heart of Moses when he gazed upon that land. From the depths of his shepherd’s heart, Moses realized the people of Israel needed a leader. Fierce enemies awaited them in Canaan—high walls,
iron chariots, intractable foes, and subtle temptations. He also knew that, in order for the people of God to be preserved from both military and spiritual defeat, they needed a strong and uncompromising leader. Moses makes a request that reveals the magnanimity of his heart (Swindoll, 1999:323):

Then Moses spoke to the lord, saying, "May the lord, the God of the spirits of all flesh, appoint a man over the congregation, who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of the Lord will not be like sheep which have no shepherd." (Vv.15-17)

Moses made two requests of the Lord regarding his successor. He knew that this leader would need two irreplaceable qualities:

2.3.1.5.1 A leader of God’s choosing

Moses is appealing to God of the spirits of all flesh for his replacement. Ashley (1993:551) wisely connects the use of this divine title to Numbers 16:22 at the rebellion of Korah, Dathan, and Abiram, when Yahweh had threatened to wipe out the whole congregation, and Moses appealed both to His sovereignty and His grace. Here God’s sovereignty over His creation is underlined, and once again in a crisis of leadership that could end disastrously (as the Korahite rebellion had), Moses prays that God will be gracious and show himself committed to his people by appointing a leader to succeed him.

Unlike most strong leaders who tend to wrestle with the desire to appoint their own successors, Moses requested that his successor be God’s choice (Swindoll, 1999:324). When a strong leader appoints his own successor, he is likely to appoint someone very much like himself. Yet it is frequently God’s plan to appoint a different kind of a leader to bring a whole new dimension that would otherwise remain undeveloped. Moses was wise enough to see the danger and said, “Lord, let him be your appointment. You tell me who you want” (Swindoll, 1999:324).

Again, Moses calls Him, “The God of the spirits of all flesh.” God is unlike man in that he sees straight through to the spirit, while we see only the thin,
outward wrappings. God reminds us of this truth in 1 Samuel 16:7, where He says, “Man looks on the outward appearance, the Lord looks on the heart.”

2.3.1.5.2 A leader with a shepherd’s heart

Moses’ request is for a leader who can go out before them and come in before them, who can bring them out and bring them in. Ashley (1993:551) argues that these expressions, although not necessarily military in reference, are predominantly so (e.g. Deuteronomy 31:2-3; Joshua 14:11; 1 Samuel 18:13, 16; 29:6; 1 Kings 3:7), and the military connotation is appropriate to the context. The major task of Moses’ successor would be the predominantly military one of conquest and division of Canaan. Moses’ successor must be able to perform in the public eye and to provide real leadership for the people in the coming days. Unless a leader of this sort is found, Israel will be like sheep without a shepherd.

Church leadership is about people. A church leader is a person who realizes that he must be in touch with people before he can minister to them. He needs to be a people’s person. In whatever capacity, a leader serves, critical and necessary as it may be, leaders need to be attuned to people’s hearts. That is a crucial balance that can never be learned out of the text books (Swindoll, 1999:326).

Yahweh responds to Moses’ request by selecting Joshua, and prescribes the procedure by which the leadership is to be transferred. Joshua is the man who is qualified for the leadership. Not mentioned explicitly here is his long service to Moses and Israel (e.g. Exodus 17:8-16; 24:13-14; 32:15-20; 33:7-11; Numbers 11:26-30; 13:1-14:38), but this is not necessarily a sign that such matters were unknown to the author (Ashley, 1993:551). God chose Joshua because he had what it takes to be a leader, the Spirit of the Lord. The Spirit’s presence on many did not result in all having the same gifts; and His gifts to Joshua fitted him for the task at hand like no one else among those that He uniquely equipped for other unique roles. The Spirit already existed in Joshua and was the basis of God’s choice of him. Deuteronomy 34:9 applies the phrase “full of the spirit of wisdom” to Joshua, confirming the thought here.
According to Ashley (1993:552) Moses is charged to recognize Joshua’s endowment for leadership in three ways. First, he confirms this inner endowment by an external recognition or ceremony; he laid his hand(s) on Joshua. The meaning of the ritual is certainly more significant here. Laying hands on someone can accompany a blessing (as in Genesis 48:14), a sacrificial offering (e.g. Exodus 29:10, 15, 19; Leviticus 1:14), or a dedication to office (e.g. Numbers 8:10). The last sentence is more relevant to the present case. The sense basic to all these rituals may be the transfer of something (a blessing, guilt, leadership) from someone to someone or it may be also the sense of identification with or rather identifying a person, designating him as something that these rituals were about. In later times the laying on of hands accompanied one’s admittance to the office of a rabbi, and in Christian practice it accompanied designation of leaders (Acts 6:6; 13:3; 1 Timothy 3:14; 2 Timothy 1:6). That is why Paul cautions Timothy, “Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin” (1 Timothy 5:22).

Second, Moses is to present Joshua before Eleazar the priest. The formal ceremony begins by Moses’ presenting him not only before Eleazar, the religious representative of the people, but also before the whole congregation. The leadership of God’s people had been shared by Moses and his brother Aaron, and, as of Numbers 20, by Moses and Eleazar, Aaron’s son. It was now time for the old generation to give way to the new; Joshua would replace Moses as Eleazar had replaced Aaron. Eleazar is a witness to these proceedings to underline the fact that leadership is to be cooperative and shared. This shared leadership will be of even more significance in verse 21. Moses also lays his hands on Joshua before the whole congregation, because it is the congregation who will be a vital part of the success of Joshua’s leadership.

Third, Moses is to commission Joshua by conferring some of his authority to Joshua, so that the people could obey him. In the rite performed by Moses in the presence of Eleazar, both the old generation (Moses) and the new generation (Eleazar) cooperate in the transfer of the leadership to Joshua, the man in the middle, who belongs to the old (Exodus) generation but was exempted from the death sentence passed on that generation and, like the new generation, is going into the land of promise. Thus Joshua provides both continuity with the past and development of a new kind of leadership for the
future. It is clear, however, that, even though the leadership has been passed ritually to Joshua, Moses continues to exercise the leadership as long as he is alive. Moses and Joshua may be partners in leadership from now until the end of Deuteronomy, but Moses is clearly the senior partner; Joshua himself will not come into the leadership until "Moses my servant is dead" (Joshua 1:2).

Moses followed the Lord’s plan without argument. That is a good model for all of us. Good leadership would whole heartedly applaud and support individuals who are chosen by God as successors in the leadership of the church. This should be done verbally, privately, publicly and personally by the outgoing leader. Finally, leadership appointment processes in the church should not be treated lightly, but rather with serious prayerful considerations. Humanly speaking, the future of the church hangs on its qualified leadership. Prayer is needed to ensure that we will have leaders of God’s choosing (Swindoll, 1999:330).

2.3.2 Some leadership lessons from the life of David

There are also many passages in the Bible that provides leadership lessons from the life of David. However, due to constraints of space and focus of this study, we will survey few of these lessons. We look at some important background to consider, kingship over Israel, assessment of David, the rise and fall of David as a leader-1 Samuel 16:1-18, and a panoramic view of David’s life

2.3.2.1 Some important background to consider

According to Lasor, at al (1996:165) and Brueggemann (2003:131), the period of Israel’s history described in 1-2 Samuel and 1 Kings 1-11 displays sweeping changes in political, social, and religious life. Beginning in arid era of the judges when there was no king in Israel, the period ends with Solomon’s empire in full bloom. Israel begins as a loose, flexible coalition of tribes unified by certain ethnic and social ties but even more strongly by a common faith in Yahweh. By the close of the period Israel is the strongest nation in western Asia. In 1 Samuel, people made pilgrimages to the simple shrine where Eli ministered at Shiloh. By 1 Kings 11 they hold their feast in an elaborately designed royal temple whose construction and maintenance have
sorely taxed their resources and good will. The record of these startling changes centres in the story of four people: Samuel, Saul, David, and Solomon. The spotlight shines most brightly on David. The accounts of Samuel and Saul are prologue and those of Solomon's feats and follies are epilogue. It is David's rise to the throne and his struggle to keep it that dominates the plot.

Lasor, et al (1996:166) gives a typical summary of the stages and components of the narrative as follows:

- Early stories of Samuel (1 Samuel 1:1-4:1a)
- Ark as centerpiece of Israelite life (4:1b-7:2)
- Beginning of monarchy featuring Saul (7:3-15:35)
- David's entrance and rise to power (1 Samuel 16:2 Samuel 5:10)
- David's power and dynasty consolidated (2 Samuel 5:11-8:18)
- David's struggles to maintain power; his personal failure and family opposition (chapters 9-20)
- Epilogue: David's success and failures; God's judgment and pardon (chapters 21-24)

2.3.2.2 Kingship over Israel

Hill (1991:197) correctly argues from a biblical standpoint that kingship over Israel was the prerogative of Yahweh (Judges 8:23; 1 Samuel 8:7; 12:12). The function of the king was to maintain justice, both in a domestic sense in society and in an international sense by means of an effective military force. In the period of the judges the Lord raised up and empowered individuals to accomplish this purpose. The people of Samuel's day viewed kingship as a more permanent office than would eliminate the need to wait for the Lord to raise up a deliverer.

Hill (1991:197) further observes that it was this perspective on kingship that caused the Lord to be angry. There was therefore, nothing intrinsically wrong with a monarchic form of government. We should remember that even as early as the Abrahamic covenant it was promised that kings would come from Abraham's family (Genesis 17:6). Likewise, the appointment of a king was anticipated in the Book of Deuteronomy (17:14-20). The crime of the people,
then, was not their request for a king, but their expectation that a human king could succeed where they believed that the Lord had failed.

Saul was chosen as the one who would "go out before us and fight our battles" (1 Samuel 8:20). That this view was ultimately flawed is shown in 1 Samuel 17. There we learn that Saul was unwilling to fight the Israelites battles for them, so he offered a reward to anyone who would go out and fight Goliath. In contrast, the true king—David—fully realized that it was the Lord who fight battles for them (1 Samuel 17:37, 46). A proper monarchy still had to function as a theocracy rather than replace it. The king was to be viewed as the earthly head of God’s theocratic kingdom.

2.3.2.3 Assessment of David

Although the focus of this study is not to do an in depth profiling of the life of David but rather to expound on few chosen passages relevant to his qualities as a leader, one agrees with Hill’s (1991:199) observation that just as Saul has tended to be despised by ancient and modern readers of the Bible, so David has frequently been put high on the pedestal of a spiritual giant. Yet again we must be careful to offer a textually informed appraisal. In contrast to Saul, there can be no doubt of David’s heart for God, spiritual sensitivity, and theological sophistication.

It is evident from Scripture that David committed a number of serious errors. Hill (1991:199) argues that these errors came, not from ignorance of what is right, but from being impulsively driven by the need of the moment without reflecting on the consequences. His lies cost people their lives (1 Samuel 21); his temper jeopardized his royal destiny (1 Samuel 25); his duplicity led him to execute civilians (1 Samuel 27); his lust entangled him in a murderous plot (2 Samuel 11); his unwillingness to take firm disciplinary action contributed to the bloodshed within his family (2 Samuel 13-14); and his pride brought pestilence that devastated the land (2 Samuel 24). Yet God chose David and affirmed that he walked in accordance to his law. David was loyal to the Lord and recognized when he had committed sin. Therefore, a balanced view of David recognizes his godliness, but realizes that, like any of us, he was not immune to lapses in judgment (Hill, 1991:200).
2.3.2.4 The rise of David as a leader—1 Samuel 16:1-18

The rejection of Saul paved the way for the rise of David and the flowering of the Israelite monarchy under that man after God's own heart (1 Samuel 13:14). And as Keddie (1988:153) poignantly pointed out, there was no instantaneous transfer of the reins of power. It was not the case of, 'The king is dead. Long live the king!' The rejection of Saul did not herald his death or even his abdication. It only introduces us to the young man who would, after many trials, ascend Saul's throne and establish the dynasty that would bear his name for the centuries that followed. Saul's reign did not end when God rejected him. He continued to rule Israel for many years. Keddie (1988:153) interestingly argues that Saul was in fact the means in God's purposes, of crystallizing the transition of Israel from a loosely organized confederation of tribal families to a more tightly structured nation state. Keddie warns against a casual look at the life of Saul and the danger of losing sight of his practical qualities as a king and his positive contribution to the development of his nation. His personal failings tend to obscure his genuine achievements in his role in the unfolding of God's plan of redemption, both for Israel and for the whole world. It is characteristic of the Old Testament persons and events that despite their imperfections, they foreshadow the perfect which is to come (1 Corinthians 13:10). Therefore, Saul along with the judges before him is part of the historical foundation laid in the Old Testament for the revelation of the perfect human king, Jesus of Nazareth, who mediates God's rule.

The anointing of David, son of Jesse, to be king of Israel, heralded a decisive step forwards in God's plan for his people. David's kingdom and reign in Israel were from the first intended to foreshadow those of Christ. What was in process of organization in Israel was a theocratic kingdom under a human ruler. In the days of Samuel, this movement began; it found provisional embodiment in the rule of Saul, but was not consolidated on a firm basis until the accession of David (Keddie, 1988:154).

David and his kingdom point to something better that was yet to be revealed in Jesus Christ and it is often in the contrast between the two that we see the connection and the fulfilment.
2.3.2.4.1 Preparation (1 Samuel 16:1-5)

Keddie (1988:154) contends that our personal history integrates with the history of the period in which we live and that even though we may not seem to affect the big picture very much; we know that it certainly influences our lives every day. The same was true for David in relation to his preparation for the kingship in Israel. The providence of God in the broader canvas of the nation’s life synchronized with the shepherd boy’s personal development, which was also under the providential care of God.

A. The nation’s preparation can be summed up in the words of Hosea 13:11: “So in my anger I gave you a king, and in my wrath I took him away.” The people’s thirst for a king had been whetted by dissatisfaction with the theocratic republicanism of the period of the judges (1 Samuel 8:20). Saul had been chosen—a man who was every inch a king. But he had rejected his appointed role as a theocratic monarch and God had rejected him from being king (1 Samuel 15:35). As Samuel grieved for Saul he no doubt also grieved for a nation plunged into the lamentable position of having a king who, in God’s eyes, was no better than a usurper and a despot. So the Lord rebukes the prophet for his moping over the state of things and tells him to go to Jesse of Bethlehem, for he had ‘chosen one of his sons to be king’ (1 Samuel 16:1).

At least two startling features of this turn of events suggest themselves as standing principles of the way in which God deals with people and nations in the course of history. The first is that in the darkest moments of his people’s experience, the lord is preparing the brightest outpourings of his power and glory. This is the story of the Exodus, of the Judges and of the advent of Samuel himself. It is also true of individual Christian experience (Psalm 107:6; Psalm 119:67; Acts 16:29-34; 2 Corinthians 4:17).

A second principle evidenced in these events is that God chooses the weak, in the world’s eyes, to confound the mighty (1 Corinthians 1:27-29). It is to Bethlehem that Samuel was sent to look for the man who would be king. This is the same Bethlehem Ephrathah of which the Scripture says, “though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel” (Micah 5:2; Matthew 2:6).
B. The providence of God is only the application of his absolute sovereignty to daily lives. As He had prepared Israel for David, he had nurtured David for Israel. And therefore, behind the prophet's visit, was a process of divine providential preparation of the lad who was to become the Lord's anointed later that day. Just as God had superintended the 'big picture' of national events, so he had prepared the personal experience of David for this moment. David was a member of the covenant community of the Old Testament, Israel. He was a child of the family of God. And he was nurtured in a godly home and in the village where, from all appearances, the things of God were taken seriously. 1 Samuel 16:4-5 indicate the general spiritual concern in Bethlehem. And Jesse's family appears to have been sincerely devoted to the service of the Lord (1 Samuel 20:29). Not least, David himself was taught from an early age about the covenant promises of God. Many years later, when he had vowed to build a permanent house for the Ark of the Covenant, he recalled that he had learned about the ark in his youth. 'We heard it in Epherathah,' he said. Only later did he actually see it: 'We came upon it in the fields of Jaar [i.e., Kiriath Jearim]' (Psalm 132:6). Here was someone who was born into a covenant environment—both nation and family—and was, like Timothy in a later era, taught the Word of the Lord from infancy (2 Timothy 3:14-17). God had prepared him all through his life. And, before that, God had predestined each and every detail of that which came to pass in the fullness of the time (Ephesians 1:11).

C. Another of God's sovereignty is evidenced in the process by which David was selected. It is that whereas 'man looks at the outward appearance, the Lord looks at the heart' (1 Samuel 16:7). However great our wisdom, however fine our ability to judge character, we are always, at best, looking on the outside. We read the outward evidence of people's lives and reason our way into their motives. But the truth is that we cannot read the heart! God alone is the searcher of our inner being (1 Chronicles 28:9; Hebrews 4:12). We are limited to extrapolating from what we can see into what we can never see. Only God sees it all! Samuel, discerning a man as he was, could not tell whom God would choose to be king. And God humbled him by telling him the truth about the limitations of human finite discernment and by going on to choose Jesse's youngest son.
2.3.2.4.2 Anointing [1 Samuel 16:6-13]

The contrast between the way in which Saul was chosen and the search leading to David’s anointing is strikingly significant. Before there had been a public clamour for a king; here it was the special revelation of God that initiated the process. Before the man was chosen from the tribe of Benjamin; here the choice reverts to Judah, in accord with the promise of Genesis 49:10. It was God’s choice from start to finish (Keddie, 1988:158).

In quick succession the sons of Jesse passed before Samuel. But it was not to be Eliab (like Saul, he was physically impressive and Samuel was disposed to believe that he would be the Lord’s choice). Neither was it to be Abinadab. None of the seven sons of Jesse who were present that day was to be chosen (1 Samuel 16:8-10). Inevitably, this puzzled Samuel. On enquiring of Jesse, he learned that there was another son ‘tending sheep’ (16:11). David, who was ‘ruddy, with a fine appearance and handsome features,’ was brought from the pasture and the Lord told Samuel to ‘Rise and anoint him,’ for he was the one (16:12). The prophet immediately anointed him ‘in the presence of his brothers’ and ‘from that day on the Spirit of the Lord came upon David with power’ (16:13).

Keddie (1988:158) highlights three important implications of this event as, firstly; the Lord’s choice of David and His rejection of David’s brothers, affirms the notion that the Lord is not the man and therefore not impressed with the criteria that had decided the appointment of Saul (16:7). Secondly; the apparent secrecy of Samuel with respect to his true reason for being in Bethlehem and his examination of the sons of Jesse, seems to be analogous with the way in which Jesus progressively revealed himself to his disciples and to the Jews. He was for a time deliberately cautious in declaring his purposes and in exposing himself to the attention of his enemies. In this way, he avoided precipitating the crisis, which, when his time was ‘at hand’ (Matthew 26:18), would issue in his arrest, trial and death by crucifixion. Our Lord took his time to reveal himself in fullness. In a similar fashion, God did not fully reveal his purposes for David until the fullness of his time. Thirdly; for the family, the immediate implication would simply have been one of blessing, in that a son of the household had been anointed with oil by the prophet, whatever they were given to understand it to mean. For David, it meant that ‘The Spirit of the Lord came upon’ him (16:13). Oil was the
symbol of the Holy Spirit and anointing with oil symbolic of the endowment of the Spirit. In this way Saul had been set apart to the service of God. The judges, though their anointing is not clearly indicated in the Scriptures, were endowed with the Spirit of God (Judges 3:10; 6:34; 11:29; 13:25).

2.3.2.5 A panoramic view of David's life

The last three verses of Psalm 78, though brief, they provide a general analysis of the life of David.

"He also chose David His servant,
And took him from the sheepfolds;
From the care of the ewes with suckling lambs He brought him,
To shepherd Jacob His people,
And Israel His inheritance.
So he shepherded them according to the integrity of his heart, and guided them with his skilful hands" (Psalm 78:70-72).

Swindoll (1997:130) provides a summarised analysis of the life of David as follows:

- The Lord chose David His servant when he was about seventeen. He took him from the sheepfolds when he slew the giant and first left the sheep. He brought him to shepherd Jacob His people at the age thirty. Between the years of seventeen and thirty, David is on the run from Saul. Then, finally, at age thirty he comes to that pinnacle moment in his life when he takes the throne of Israel. "And he shepherded them according to the integrity of his heart and guided them with his skilful hands" for his final years.

- Contrary to Swindoll's assertion that David lived with integrity during his first fifty years, careful study of Scriptures would indicate that, throughout his life, David walked in the integrity of his heart. His integrity was especially evident when he would humble himself whenever confronted with his sins.

- Our past is like an art gallery. Walking down those corridors of our memory is like walking through an art gallery. On the walls are all of yesterday's pictures: our home, our childhood, our parents, our rearing, the heartaches, the difficulties, the joys and triumphs as well as the abuses and the inequities of our life. Today's Christian leader
can let Jesus invade yesterday and deal with those years of affliction-those years which the locust have eaten (Joel 2:25-26)—and remove those scenes from the corridors of our lives.

Because of David’s many mighty acts and the legacy he left, it is easy to forget that for a dozen or more years he lived as a fugitive and spent many hours of discouragement and disillusionment in the wilderness. He was a broken, humbled man during those days as a fugitive. He learned much from those crushing years, but little good would come from his reliving the pain they brought into his life.

Finally, though, he becomes king, the second king of Israel, chosen and anointed by God Himself. David was a sensitive man. He had learned how to lead and how to rally others around him in the afflictions of his yesterday, especially while he was a cave dweller. David was a man faced with success. His predecessor was dead, by his own hand. David did not demand a following, but rather enquired of the Lord (2 Samuel 2:1)

### 2.3.2.5.1 From fugitive to monarch

David is about thirty years old when Saul dies, but he does not immediately march on to take power over the whole nation. Instead following God’s instruction, he goes to Hebron, where he has a limited reign over the people of Judah for seven and half years (2 Samuel 2:11). He has learned to wait on God. He just went to Hebron and settled in, knowing that he had the ability to handle the whole nation, but not unless and not until it was God’s time.

Unfortunately, while he was there, David made some decisions he lived to regret. 2 Samuel 3 highlights some of them:

“Now there was a long war between the house of Saul and the house of David: and David grew steadily stronger, but the house of Saul grew weaker continually. Sons were born to David at Hebron; his first-born was Amnon, by Ahinoam the Jesreelitess; and his second, Chileab, by Abigail the widow of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, by David’s wife Eglah. These were born to David at Hebron” (2 Samuel 3:2-5).
David had six children by six different wives. This polygamy was one of the dark spots in David’s life that later came back to haunt him.

2.3.2.5.2 David’s authority

"Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh. Previously, when Saul was king over us, you were the one who led Israel out and in. And the lord said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'"
So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the Lord at Hebron; then they anointed David king over Israel.
David was thirty years old when he became king, and he reigned forty years.
At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty three years over all Israel and Judah" (2 Samuel 5:1-5).

With his headquarters in Jerusalem, David finally had the limitless reign he had been promised as God’s anointed leader. He had great power and great blessing from God.

"The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, 'You will not get in here; even the blind and the lame can ward you off.' They thought, 'David cannot get in here.' Nevertheless, David captured the fortress of Zion, the city of David. On that day, David said, "Anyone who conquers the Jebusites will have to use the water shaft to reach those 'lame and blind' who are David's enemies. That is why they say, "The 'blind and lame' will not enter the palace."
David then took up residence in the fortress and called it the City of David. He build up the area around it, from supporting terraces inward. And he became more and more powerful, because the Lord God Almighty was with him" (2 Samuel 5:6-10).

Swindoll (1997:137) succinctly points out David’s marvellous accomplishments. Territorially, he expanded the boundaries of Israel from 6000 to 60000 square miles. He set up extensive trade routes that reached
throughout the known world. And from that, wealth came into Israel like the nation had never known before. David unified the nation under Jehovah God, creating a national interest in spiritual things. He was not a priest; he was a king...but he lifted up the role of the priesthood so that Judaism could operate openly and freely in the land. He destroyed the idol altars. He was a brilliant organiser, a brilliant manager, a brilliant planner. He was also a man of brilliant battlefield savvy, who stayed on the leading edge of military defence.

2.3.2.5.3 David's sinfulness

David was also human—very human—in fact; Swindoll (19997:137) convincingly contends that David had three major failures in his life, three heartbreaking, and disappointments.

First, he became so involved in public pursuits that he lost control of his family. As indicated earlier, the man had too many wives and too many children to lead and rear properly. Being a man of virile passion, he gave himself passionately to these women; the result were too many children who were thrown together to sort of raise themselves. There is little difference between life on the back street and life in the king's palace if there is insufficient parental direction and guidance. A king or queen can produce prodigals and rebels just as easily as those without wealth and rank.

Second, he indulged himself in extravagant extremes of passion. Whatever he did, he did it with all his heart. When he fought, he fought to the bitter end, completely vanquishing the enemy. His appetites also led to inappropriate seasons of leisure. One spring, at the time of year when other kings went out to battle, David stayed at home in Jerusalem. This was the day he fell into sin with Bathsheba. He was indolent. He was lazy. He was indifferent. He became consumed with lust. And his failure to curb his passions for sex led him to uncontrollable desires which resulted in his going to bed with Bathsheba. He then lied to the people around him and finally conspired murder against Uriah the husband to Bathsheba.

Thirdly, he became a victim of self-sufficiency and pride. David began to believe his own track record. David commissioned a national census without God's directive and against wise counsel from Joab. The result was 70000 people who died as a result of God's judgement. Here the lesson is that along
with the kind of temperament, winsomeness, and charisma it takes to be a dynamic spiritual leader, there also come a series of easy faults to fall into.

2.3.3 Sectional conclusion

In the light of the above analysis of some of the leadership lessons learned from Moses and David, we conclude as follows:

- Traditionally, by both Jews and Christians, Moses has been regarded as the author of the first five books of the Old Testament, which are commonly known as the Pentateuch or the Law of Moses. These writings were accepted by both the devout in Israel and the New Testament writers as divinely authoritative. Express provision was made for their protection and custody.

- Moses is regarded as the founder of Israel's religion, promulgator of the law, organiser of the tribes in work and worship, and their charismatic leader. Consequently those who would regard him as unhistorical or later addition to the Pentateuch render inexplicable the religion and even the very existence of Israel.

- Moses' upbringing and socio-economic background helped shape his preparation and call to deliver Israel from bondage to the land of promise. Moses was reared, educated, and trained through an Egyptian home, a wholly different proposition from a Hebrew home. However, the role played by his biological mother in the initial upbringing should not be ignored. Moses had the wisdom of the Egyptians. He also would have plunged into the sciences, medicine, astronomy, chemistry, theology, philosophy, and law. He most certainly studied the battles, combat tactics, and enemies of that nation's proud military history. The whole world of Egyptian literature was open to him. He made a name for himself and earned the Egyptian's respect. The text in Acts 7:24-25, refutes the generally accepted notion that Moses only came to know about God's calling to deliver Israel during the experience of the burning bushes in the wilderness. Although Moses knew God's will about his life, he did not wait for God's way and God's timing, hence the statement, 'Who made you ruler and judge over us' crushed him, given the fact that he risked everything.

- Moses' re-commissioning came on a sacred mountain through a phenomenon described in unexplainable mystery. This episode completes the call of Moses to be the deliver and as such belongs to
or continues the episode of his preparation. Through this theophany Moses becomes intently aware of God’s purpose to deliver the enslaved Israelites from Egypt and surrenders to an overwhelming assignment in the drama.

Moses encountered the same difficulty of lack of delegation of responsibilities, which is connected to Christian leadership and impressively dealt with this dilemma. Exodus 18 is a study in leadership with a solid emphasis on the fine art of delegating. As in Acts 6, Moses accepted his father-in-law’s advice to prioritise the teaching of God’s Word as his primary focus and to select men who meet the same qualities explored in this chapter, to share in the workload of the ministry.

The study of Numbers 27:12-23 is very instructive on the issue of succession planning that will ensure sustainability of God’s mission in church work. Moses prays that God will be gracious and show himself committed to His people by appointing a leader to succeed him. Moses appealed to God’s sovereignty to choose the right man for the leadership. As in 1 Samuel 16:7, the Lord looks on the heart. Moses requested for a leader who can go out before the people and come in before them, who can bring them out and bring them in. Church leadership is about people. In whatever capacity, a leader serves, critical and necessary as it may be, leaders need to be attuned to people’s hearts. Moses accepted Joshua as God’s choice for succession and publicly endorsed him and helped him transition into his role.

Lastly, Moses’ life typified most of the leadership qualifications explored in the two New Testament passages above.

The period of Israel’s history described in 1-2 Samuel and 1 kings 1-11 displays sweeping changes in political, social, and religious life. Beginning in arid era of the judges when there was no king in Israel, the period ends with Solomon’s empire in full bloom. Israel begins as a loose, flexible coalition of tribes unified by certain ethnic and social ties but even more strongly by a common faith in Yahweh. By close of the period Israel is the strongest nation in western Asia. The record of these startling changes centres in the story of four people: Samuel, Saul, David, and Solomon. The spotlight shines most brightly on David. It is David’s rise to the throne and his struggle to keep it that dominates the plot.
Kingship over Israel was the prerogative of Yahweh. So is the church leadership. However, the people of Samuel’s day viewed kingship as a more permanent office that would eliminate the need to wait for the Lord to raise up a deliver. It is this perspective on kingship that caused the Lord to be angry. There was nothing intrinsically wrong with a monarchical form of government (Genesis 17:6; Deuteronomy 17:14-20). David’s life demonstrated that a proper monarchy still had to function as a theocracy rather than replace it. The kings were to be viewed as servants of the Lord who were the earthly head of God’s theocratic kingdom. Church leaders are shepherds of God’s own flock, purchased by His own blood.

It is characteristic of the Old Testament persons and events that despite their imperfections, they foreshadow the perfect which is to come (1 Corinthians 13:10). Therefore, Saul along with the judges before him is part of the historical foundation laid in the Old Testament for the revelation of the perfect human king, Jesus of Nazareth, who mediates God’s rule.

David’s kingdom and reign in Israel were from the first intended to foreshadow those of Christ. What was in process of organisation in Israel was a theocratic kingdom under a human ruler. In the days of Samuel, this movement began; it found provisional embodiment in the rule of Saul, but was not consolidated on a firm basis until the accession of David. David and his kingdom point to something better that was yet to be revealed in Jesus Christ and it is often in the contrast between the two that we see the connection and the fulfilment.

As seen with Moses, and now with David, our personal history integrates with the history of the period in which we live and that even though we may not seem to affect the big picture very much; we know that it certainly influences our lives every day. The providence of God in the broader canvas of the nation’s life synchronised with the shepherd boy’s personal development, which was also under the providential care of God.

David’s anointing highlights three important leadership lessons, first; the Lord’s choice of David and His rejection of David’s brothers, affirms the notion that the Lord is not man and therefore not impressed with the criteria that had decided the appointment of Saul (1 Samuel 16:7). Secondly; the apparent secrecy of Samuel with
respect to his true reason for being in Bethlehem and his examination of the sons of Jesse, seems to be analogous with the manner/way in which Jesus progressively revealed himself to his disciples and to the Jews. Our Lord took his time to reveal himself in fullness. In a similar fashion, God did not fully reveal His purposes for David until the fullness of his time. Thirdly: for the family, the immediate implication would simply have been one of blessing, in that a son of the household had been anointed with oil by the prophet, whatever they were given to understand it to mean. For David, it meant that “The Spirit of the Lord came upon” him (1 Samuel 16:13).

Another leadership lesson is that David had learned to wait upon the Lord. David was thirty years old when Saul died, but did not immediately take over the whole nation. Instead following God’s instruction, he went to Hebron, where he had a limited reign over the people of Judah for seven and half years (2 Samuel 2:11). He just went to Hebron and settled in, knowing that he had the ability to handle the whole nation, but not unless and not until it was God’s time.

With his headquarters in Jerusalem, David finally had the limitless reign he had been promised as God’s anointed leader. He had great power and great blessing from God. Territorially, David expanded the boundaries of Israel from approximately 6000 to about 60000 square miles. He set up extensive trade routes that reached throughout the known world. David unified the nation under Jehovah God, creating a national interest in spiritual things. He lifted up the role of the priesthood so that Judaism could operate openly and freely in the land. He destroyed the idol altars. He was a brilliant organiser, a brilliant manager, a brilliant planner. He was also a man of brilliant battlefield savvy, who stayed on the leading edge of military defence.

David was also a sinner-very-sinful-in fact. Firstly; polygamy was one of the dark spots in David’s life that later came back to haunt him. The man had too many wives and children to lead and rear properly. Being a man of virile passion, he gave himself passionately to these women; the result were too many children who were thrown together to sort of raise themselves. Earlier, the nation was warned against the dangers of kings that would be polygamous (Deuteronomy 17:17) and as demonstrated above, Paul insisted that aspiring church leaders must be a husband of one wife and be able to lead his family well and Secondly; his failure to curb his passions for sex led him to
uncontrollable desires which resulted in his going to bed with Bathsheba. He then lied to the people around him and finally conspired murder against Uriah the husband of Bathsheba. Thirdly; David became a victim of self-sufficiency and pride. He began to believe his own track-record and commissioned a national census without God’s directive and against wise counsel from Joab. Here the lesson is that along with the kind of temperament, winsomeness, and charisma it takes to be a dynamic spiritual leader, there also come a series of easy faults to fall into.

2.4 Context in which church leadership is practiced

Having explored the biblical principles underpinning qualifications for church leadership and having studied some leadership lessons from the lives of Moses and David, in this section we make a brief survey of some of the contexts in which today’s church leadership is practiced. The understanding of our 21st century context, is very crucial, if we are to successfully apply the biblical principles of church leadership in a way that will not only enhance leadership effectiveness but also glorify God. While there are numerous varying factors that affect our context today, this study will limit itself to the following: a crisis of leadership, the changing world view, the changing world, the changing performance standards, changes in the traditional way of leadership, rising expectations, and changed focus on self-leadership as ultimate task of leadership.

2.4.1 A crisis of leadership

One could not agree more with Parks and Birch’s (2004:29) findings on the symptoms of a church leadership crisis present in various situations. Although their findings are from the contexts of the United States of America, one is of the opinion that their relevance apply in most other contexts of the world. We highlight only four out of five they identified. (1) There are aging congregations where the generation born before World War II is clearly the dominant presence. There has been a failure to connect with the baby boomers and subsequent generations, and their absence is one of the first things to strike a visitor on Sunday morning. (2) There are introverted congregations that have lost evangelical confidence and no longer believe that they have something good and urgent to teach to the
coming generations and to announce to those beyond their doors. To use the analysis of the church growth tradition, the little growth that does occur now is biological (a few baptisms within a congregation) or a transfer of members from other congregations, but no conversion growth. (3) There are congregations where the structures of power and decision making no longer serve the mission of the congregation but instead siphon energy from it. (4) There are dispirited congregations. They listen to the theologians talking about the Real Church, the bureaucrats pining for the glory days of old, and the church consultants promising elixirs of eternal youth and growth. By any of the prevailing rhetoric they are found wanting. They do not remember what it feels like to have an inner narrative and direction.

While these symptoms might be generally accepted, Parks and Birch (2004:29) cautions that not everyone agrees that a crisis of leadership is the fitting diagnosis. Therefore, to simply generalise these symptoms to the ministry of the church as whole, would be curiously indifferent to the strategic role of the church leader in addressing these factors.

2.4.2 The changing worldview

Burke (2004:26) correctly asserts that our society now thinks by a different paradigm and accepts a radically different set of assumptions about themselves, their lives, morality, and especially spirituality. And to ignore these changes and lead as though we were still in the first half of the twentieth century is a deadly mistake. Therefore, the issue is that today the church requires a different calibre of a leader; for instance, one that is well read and knows today’s culture or thought patterns so as to be an effective apologetic pastor. Burke (2004:26) gives the following as some of the examples of key contrasting views:

- The Christian worldview, which used to dominate the thinking of American culture, believes people are created in the image of God. Today’s culture, by contrast, believes that we are one more link in a long evolutionary chain of cosmic accidents.
- The Christian worldview believes there is life after death and that every person will be held accountable for his or her choices on earth. Contemporary culture believes either that people only go around once
in life, so grab for all the gusto you can get, or that eternity is a joyful bliss for all, regardless of what we do here on earth.

The Christian worldview believes that moral absolutes, right and wrong, exist to help protect us. Culture believes all morality is relative and only right or wrong for the individual. The post-modern great Commandment is "whatever."

The Christian worldview believes that truth is available and worthy of pursuit. Culture believes that truth does not exist or is unknowable because it is always the result of each person’s environment.

The Christian worldview believes that God is real, personal, loving, and most importantly, wants a relationship with people like us. Therefore the Divine is not silent, but has spoken. Culture believes God might exist, but is at best a mystery, silent and unknown.

The Christian worldview believes God is eternal, unchanging, and that He created man in His image. In today’s culture, each person imagines his own “god.” To the twenty-first-century sceptic, God—if he, she, or it exists at all—is “made in our image” to be what we want him, or her, to be.

2.4.3 The changing world

Covey (1996:150) cautioned just before the dawn of the 21st century that the world has changed in a very profound way and it is what he calls, “A white-water world.” This change continues to happen all around us, all the time. The consumer revolution has accelerated enormously. People are so much more enlightened and aware. So many more dynamic, competitive forces are operating. Quality standards have risen, particularly in the global marketplace, to the point where there is simply no way to fake it. It may be possible to survive in a local marketplace without meeting these standards, perhaps even in a regional marketplace, but certainly not in a global marketplace.

In all sectors-business, government, health care, social, or non-profit the marketplace is demanding that organisations transform themselves. They must be able to produce services and goods and deliver them in a fast, friendly, and flexible way and on a consistent basis that serves the needs of both internal and external customers.
This requires a workforce that is not only allowed to give of its full creativity and talent, but enabled, encouraged, and rewarded for doing so. Even though tens of thousands of organisations are deeply involved in quality initiatives designed to produce those very results, transformation is not being achieved. The fundamental reason most quality initiatives do not work is because of a lack of trust in the culture—in the relationships between people. Just as you cannot fake world-class quality, so also is it impossible to fake high trust. It has to come out of trustworthiness. (Covey, 1996:150).

2.4.4 Changing performance standards

Delivering balanced performance now requires both functional and cross-functional ("process") excellence built on both individual and team contributions. Goals and accomplishments must be continuous as well as periodic. And what matters most can be qualitative (for example, morale) as well as quantitative. Finally, speed (cycle time) and specificity (zero defects) have joined volume and money as key metrics. Viewed as a blended whole, this "both/and" performance agenda demands both/and organising approaches. Today, the people in an effective organisation must think and do, both manage others and manage themselves; both make decisions and do real work. They must figure out the best way both to divide up labour and to reintegrate it. And they must do so in a manner that ensures the advantages of both fixed routine and flexibility. Finally, they all must know when to hold themselves both individually and mutually accountable for results (Smith, 1996:201).

2.4.5 Changes in the traditional way of leadership

Smith (1996:199) convincingly challenged the traditional way of leadership from the front, and argued that in the twenty-first century organisation, all leaders must learn to follow if they are to successfully lead. Profound and continuing changes in technology, demographics, government, and economics have made the omniscient leader obsolete. Yes, leaders must continue to set direction, make tough decisions, and choices, and inspire commitment from those who follow them. They must find ways to "go first" and, in doing so, to put their own unique stamp of personality and talent on the enterprise. But that is no longer enough. Leaders at all levels and in all situations must pay close attention to situations in which their most effective option is to
follow-not because the hierarchy demands that they “obey,” but because performance requires them to rely on the capacities and insights of other people.

2.4.6 Rising expectations

Burke (2004:28) argues that people have higher expectations than ever before—in both the business world and in churches. This includes everything: what they expect from the church nursery, what they desire from the worship services, how the youth ministry addresses the tumultuous world of their teens. Expectations are up for every church that wants to be in business, let alone really flourish. And ministry and the marketplace are not as different as one might think. The bottom lines for both are service to survive—to please or perish. Churches like businesses need to have members. If members do not like the content that they are getting, there are many other churches they can go for the content they want. And they are very quick to find a new spiritual outlet to meet their needs. However, one would caution that the divine dimension is surely essential, in other words, that for both church and business, we have to reckon with God’s will for the particular area of life.

Burke (2004:30) further cites that studies on denominational loyalty have shown some significant shifts. It used to be that when people moved to a new city, a Methodist would go to a Methodist church, a Presbyterian would go to a Presbyterian church, a Catholic would go to a Catholic church, and so on. Whatever your background, that’s where you went to church. It didn’t matter all that much if the church wasn’t all that good. But that is no longer true. These days, people shop for the church that best serves the needs of their family. And they will go to the one they feel fits them best regardless of the denominational affiliation. This could explain the fledging megachurch phenomena, which tends to embrace Christians from diverse backgrounds. The same is true for business. People are loyal only for as long as all their needs are met. Expectations are higher, and that affects every one of us who tries to be an effective leader.
2.4.7 A changed focus on self-leadership as ultimate task of leadership

Leider (1996:189) argued for self-leadership as the ultimate task of leadership in a changing environment. He asserted that we live in an era of organizational reengineering. To become or remain competitive, leaders often must realize improvement through radical change, or reengineering. In the context of radical change, what career responsibility, if any, do leaders have to their followers? How can leaders obtain discretionary energy and performance urgency unless they have also created a new relationship with their staff members? And how can leaders build such effective relationships with themselves, through self-leadership.

People cannot be reengineered. Organizations cannot compel individuals to be empowered, and leaders cannot empower people to be innovative or courageous or to choose courses of action that are unfamiliar or uncomfortable. Individuals have to empower themselves. Only individuals can choose to take a new direction or risk their career reputations to achieve a new vision, because all change is self-change. Therefore all reengineering demands major self-leadership choices (Leider, 1996:189).

2.4.8 Sectional conclusions

This section draws our attention to the following conclusions:

Today's society thinks by a different paradigm and accepts a radically different set of assumptions about themselves, their lives, morality, and especially spirituality. Therefore, today the church requires a different calibre of a leader, one that is well read and knows today's culture or thought patterns so as to be an effective apologetic pastor.

The consumer revolution has accelerated enormously. People are so much more enlightened and aware. Therefore, in all sectors-business, government, health care, social, or non-profit the marketplace is demanding that organisations transform themselves. And that goes for the church too.

Church leaders need to know when to hold themselves both individually and mutually accountable for results.

Leaders at all levels and in all situations must pay close attention to situations in which their most effective option is to follow—not because the hierarchy demands that they 'obey,' but because
performance requires them to rely on the capacities and insights of other people.

Every church leader would need to strike a balance between the ever-increasing expectations of the congregants and what God really wants to be done. These days, people shop for the church that best serves the needs of their family. And they will go to the one they feel fits them best regardless of the denominational affiliation.

In today’s world, individual leaders have to take the responsibility of empowering themselves. Only individuals can choose to take a new direction or risk their career reputations to achieve a new vision, because all change is self-change.

2.5 What church leadership entails

Today, there is keen interest in the subject of leadership in many fields, but the church is yet to explore its implications for the life of the church and for the role of ordained leaders within the church. Many in the church tend to devalue, or even look with disdain, on administration, management, and leadership as not relating to the “real ministry” to which the church and its pastors are called. The hope of this research is that pastors and other church leaders will come to see that effective leadership is not only compatible with faithful ministry, it is also essential to the fulfilment of the calling of God to which we have responded.

Lee (1989:19) correctly described the context within which church leadership is to be understood. The church is a gifted community according to New Testament. It owes its existence to a gift—the gospel of Christ. Its faith, its hope, its love, and the promises by which it lives are also seen as gifts. The men and women who made up the early church were manifestations of God’s gifts. Note the following Scriptures: (1 Corinthians 12:4-11; Romans 12:4-8; Ephesians 4:11-13; 1 Corinthians 12:28) . Another way of putting it would be to say that God hereby appointed leaders for the church, leaders functioning in different capacities and in order to evoke and direct the gifts of others for the well-being of the church and its mission. The Corinthian churches were not lacking in any spiritual gift, but they did lack the order and unity that would coordinate and direct the use of the many gifts God had given. In other words they lacked leadership. Other New Testament writings refer to the work of stewards, elders, deacons, and bishops—all of
them leaders in the early church, and all of them seen as gifts to the church for the sake of its well-being and its mission.

While this research attempts to make leadership as neat, orderly, and understandable as possible, one needs to always remember that leadership is hardly neat, orderly, and understandable. Weems (1993:22) articulates the same sentiment that leadership is extremely complex and ambiguous. Leadership is filled more with frustration and joy than with order and clarity. Observers and practitioners “underestimate the complexity of leadership processes and situations and overestimate the significance of individual leaders.

In the light of all the sections that dealt with the leadership qualifications, lessons from the lives of Moses and David and lastly, today’s context in which church leadership is practised, we now want to explore what church leadership entails, limited to the following sub-headings: leadership is a calling, leadership is a ministry, leadership is spiritual, leadership is never an end in itself, leadership entails vision, leadership is style, leadership and authority, leadership and empowerment, leadership is teamwork, leadership is developing others, leadership is values-driven, and leadership is love for the people.

2.5.1 Leadership is a calling

If we are to meet the biblical qualifications and standards explored in the beginning of this chapter, and are to effectively lead churches within the context explained above, then we need to be certain about the calling of God to individuals to lead His people in different functions within the church.

Lee (1989:23) unequivocally argued for the recognition of the distinct calling of church leaders to fill specific positions in the church. The call to leadership is, first, a call to a position. While not all leadership functions are carried out by those in the official positions, it is still important to acknowledge that this is the case in organisations of all kinds, including the church. In most churches the pastor is in a leadership position. He or she has met the requirements for the role of leader, and is called, elected, or
appointed to assume the responsibilities of the position. Congregations also have numerous positions for lay leadership, chair of the board, member of a committee or group. Whatever the exact leadership role or responsibility, it is first of all a position.

Second, the call to leadership is to a relationship, with both other leaders and the people to be led. When one assumes a new position it is wise to learn about the relationships. To whom are you responsible? Who is responsible to you? What aspect of your work need to be approved, and by whom? What must be coordinated, and with whom? Few people work in complete independence, and in our time this is especially true of leaders, most of whom have colleagues and partners. Leaders are members of a team (Lee, 1989:24).

Third, the call to leadership is a call to action. The apostles, prophets, and teachers of the early church were called not into honorary positions but to positions of action, with responsibilities to fulfil. While there is the position of “emeritus” in some organisations, including the church, such is the exception not the rule. Leaders are to lead, to initiate and take action, to actually exercise leadership calling. Leaders are those who make things happen that would not otherwise happen. They are people of action.

2.5.2 Leadership is a ministry

Leadership in the church is rooted in what we believe about God and the church, the body of the Son, Jesus Christ. The church may have much in common with organisations of various kinds, and it may operate in similar ways, but its beliefs about leadership are rooted deeply in the faith. So, in the church we believe leadership is one of God’s gifts, given for the sake and welfare of the church’s life and mission. We believe also that leadership is a calling from God and a ministry through which we serve God (Lee, 1989:25).

According to Lee (1989:26) the leadership ministry is achieved:

- When it guides the people of God, helping them fulfil their calling and mission;
When it organises the church so that maximum use is made of its resources;
When it motivates people to affirm and participate in the life of the church.

2.5.3 Leadership is spiritual

Leadership and the Spirit are closely related. Leadership is a spiritual experience and endeavour. Leadership is not a science, even if it appears to be at times. The more one works at leadership, studies leadership, and gains experience in leadership, the better leader one will be. But the effective leader relies not so much on effort, education, or experience, but on judgment, feeling, sense, values, and intuition. In essence, we are talking about a kind of discernment one can only understand in spiritual terms (Weems, 1993:23).

2.5.4 Leadership is never an end in itself

Leadership can never be understood apart from mission and vision. Leadership never exists for itself or for the glorification or even personal development of the leader. Leadership exists to make possible a preferred future (vision) for the people involved, which reflects the heart of the mission and values to which they are committed.

2.5.5 Leadership entails vision

The very essence of leadership is that you have to have a vision. It is got to be a vision one articulates clearly and forcefully on every occasion. You can't blow an uncertain trumpet. Today's church leaders would do well to heed Drucker's call for leaders to develop a vision around which people can have a passion. Such passion for a vision is not only needed for the benefit of the organisation, but also for the benefit of the leader as a person. Citing William Blake's dictum—"what is now proved was once only imagined"—Weems (1993:40) asserted that it is absolutely true in the way organisations, including the church, move from the present to a preferred future. Visioning is the imagination that gives inspiration and direction.
Vision permeates our thoughts, desires, interests, ideals, imagination, feelings, and body language; it is our worldview, our sense of life, our basic orientation towards reality. Our vision gives rise to our character, to our style of life, to our tone of being in the world. Vision is the way we grasp the complexity of life; it involves the meaning and value that we attach to the complexity of life as a whole and to things of life in particular.

Like all other organisations, churches in their activities and efforts can easily become merely a collection of group interests. Over time different groups develop plans and make claims on the energy and resources of the church without measuring them against mission and vision. A vision represents that commitment, larger than any one individual or group, to which we all give our loyalty and commitment.

Leaders have a special role in repeating the group's shared vision in various ways. People hear so many things from a leader that a repetition of the vision is essential for people truly to come to hear and believe it. Whenever there is a move outside the vision, whether it is the men's Bible class, music ministry, or even an important congregational value, leadership requires that the vision be lifted up as the "invisible leader." Therefore, the leader's questions will not focus so much on rights or power, but on the vision and how what is under discussion relates to and serves the vision.

2.5.6 Leadership is style

Lee (1989:43) correctly cautioned that while again it should be noted that our understanding of human nature as well as our experience in life will influence our leadership style, most people are flexible enough to alter their styles as circumstances change. Lee (1989:43) provides a clear description of traditional leadership styles as follows:

2.5.6.1 The authoritarian style

Is one in which the leader prefers to make the decisions and direct the implementation of the plan without the participation of others. An authoritarian leader may consult with others and even work for a consensus,
but few votes are taken. The authoritarian leader makes most of the decisions and announces them as he or she sees fit. This leader is usually seen as strong and decisive.

2.5.6.2 The laissez-faire style

This is practically no leadership at all. Leaders of this style wait for the followers to initiate and decide, offering little if any perspective or information, seldom if ever making suggestions or recommendations. They would be typically seen as “weak” or “poor” leaders.

2.5.6.3 Participative style

This is between the two extremes, and provides for flexibility to move up and down the continuum as the particular situation requires. As the name suggests, this style invites and welcomes the participation of others in the decision-making process. A shortcoming of this style is inefficiency, since time consumed often far exceeds the importance of the matter at hand. However, there are many advantages to the participatory style, for example:

- People have a chance to express their views
- More ideas and perspectives are considered
- The leader is free to be more forthright
- Motivation to implement decisions is usually greater following participation

What is suggested here, rather, is an interactive approach to leadership that simultaneously is attentive to the leader’s own identity and values, and is responsive to the needs and interests of others. This interactive approach to leadership can be used by persons with many different personal styles of leadership in a helpful and up-building way. Despite our preoccupation with leadership style, style is not the crucial issue; leadership is. If one measures one’s own approach to leadership by the best learning about what a leader is and what a leader does, then one will discover if there are negative and destructive patterns of leadership. This interactive approach is offered as a more mission stance for ministry. A mission stance requires us to begin with the unique ministry situation that is ours, not with self. Mission requires more than self-expression and self-fulfilment. One will bring many personal characteristics to leadership, all of which, including leadership style, will
have to be considered as one seeks to exercise effective leadership to meet the needs of the situation (Lee, 1989:47; Weems, Jr., 1993:33).

2.5.7 Leadership and authority

Authority can be given but leadership must be earned. A person can be assigned, selected, or designated for a position, but a person cannot be appointed to leadership. An important degree of authority comes almost automatically with the assumption of a position. Leadership must be earned minute by minute, hour by hour, day by day over many years. While it must be earned slowly, it can be lost very quickly. The best thing on authority is that it gives one an opportunity to provide leadership. While the capacity for leadership does not come automatically with authority, authority does put one in a position from which leadership is possible. It is similar to having a parking permit at a large urban university. The permit gives the right to park—if you can find a parking space (Weems, Jr., 1993:30).

It is prudent to take note that authority by itself is never enough. While the opportunities given by authority should be recognised, the church leader who relies upon, "I am the pastor" or "I am in charge of music" will soon be in trouble. Leadership is not to be confused with that initial deference and acceptance that go with authority. The person, who tries to rely on authority alone, or even primarily, will not be an effective leader. Authority may be given: leadership is ultimately conferred by the people being led. The final test for all leaders is whether someone is following.

2.5.8 Leadership and empowerment

Today enabling and empowering are the shorthand ways to talk about leaders not dominating others. The terms are helpful in providing a needed caution against abuse of followers by leaders. However, Weems (1993:33) strongly asserted that they are not particularly helpful in describing the specific positive tasks required of leaders. For example, one cannot talk about these terms alone. Enabling and empowering never take place within a vacuum, and they do not convert neatly into a specific way of working without reference to other realities. By themselves they will keep you from abusing a group, but will not necessarily mean that you will provide leadership for the group. All too easily they can lead to something like the country club model of
leadership where one gets some people together, asks them what they want, writes it on newsprint, and then tries to make sure that it happens. The real result is often inaction because of the leader's fear of moving forward beyond what others may deem appropriate.

"The time for leaders has come; the time for enablers has passed" (Weems, 1933:35). The contention is that there may have been a time when it was useful to think of leaders as enablers; the enabler management philosophy was a major contribution in overcoming the benevolent authoritarian styles of leadership of many pastors and laypersons. But too often church leaders have used the enabler philosophy to avoid sharing their own agenda, direction, and vision straightforwardly, or to manipulate the decision-making process in covert ways. In actual practice, many enablers are not really enablers: they are covert manipulators. They use the techniques of process to manipulate the group toward their own conclusions. Or conversely, the enabler is frequently so faithful to the process that the group does not get the benefit of the enabler's own wisdom, judgment, and common sense. The enabler pastor focuses too much on the process, and not enough on how to achieve the mission.

This research is seeking a way of leading that will strengthen both pastor and people. The goal is to illustrate an approach to leadership which, if done well, will cause both the pastor and the congregation to feel and be stronger than ever before. The key is not to focus on a term or process, but on an approach to leadership that takes seriously the values, ideas, dreams, and concerns of both pastor and people. The reality of personal and group empowerment around mission and values is sought.

2.5.9 Leadership is teamwork

Leaders are called to build teams with spirit and cohesion, teams that feel like family. While much of the conventional wisdom about leadership seems to assume a leader working alone, the solo leader is rarely associated with effective leadership. Most effective leadership involves a number of people acting in a team relationship. It is much more a social process than people often assume. The more successful an organisation is, the more it requires a team for effective leadership. Thus effective leaders understand the importance of the team and exert great effort in building the team. They
understand what it means both to be a leader and a servant of the team, and they willingly and often acknowledge indebtedness and gratitude to the members of the team (Weems, Jr., 1993:70).

Involving as many people as possible in developing cooperative goals, planning, and problem solving will pay rich dividends. A working principle of stewardship is that people give at their level of involvement. Team members and potential team members need ongoing opportunities for genuine and substantive involvement. The goal of such involvement is both to help people identify with the vision of the organisation and, most importantly, to help them connect their own personal visions with the organisation's vision. Not only does this lead to greater personal satisfaction, it also develops organisational strength and makes possible genuine leadership.

2.5.10 Leadership is developing others

Weems, Jr.(1993:86) extensively argued that the effective church leadership requires more of a developer model of leadership in contrast to the more prevalent heroic model of leadership.

The heroic model places the leader at the centre of all action with responsibilities squarely on his or her shoulders. The leader parcels out work, sets objectives, monitors performance, and fixes whatever is wrong. Even when the leader seeks input and delegates important tasks, the underlying assumption is that the good leader has the total knowledge of the situation and the responsibility for achieving success. This is a very heroic way of viewing leadership.

The heroic model of leadership is a by-product of how organisations mythologize their leaders. It also reflects the tendency in American culture and to some extend in South Africa to romanticize certain heroes, making them wiser, purer, and grander than they ever were or were even capable of being.

Finally, the heroic model of leadership is a self-defeating model. The more successful one is in living out this heroic model, the more others will expect of the leader. Such success will cause others to take less initiative and not develop their own adaptive powers. Most followers are willing to let leaders
develop and promote their own programs. However, in their minds they always see these as the projects of the leader and not their own.

The heroic model of leadership perhaps is found more often in the local church than in any other organisations. It is a temptation for every local pastor. No matter how small or large the church, life revolves around the pastor in ways uncommon for leaders in many organisations. There are many pastors who are unable to function effectively outside a system in which they are solo leaders functioning out of a heroic image of ministry.

The corrective action needed for the heroic model is not an irresponsible swing in the other direction. The leader needs to be strong and active, but in an interactive relationship with others in the organisation. The developer model asks the leader to see every situation that arises as an opportunity to achieve two purposes: the accomplishment of the task and the growth and development of other people in the organisation. Such leaders learn to have impact without exerting total control, to be helpful without having all the answers, to get involved without demanding centrality, to be powerful without needing to dominate, and to act responsibly without squeezing others out.

Leaders who give themselves to the development of others produce rich dividends for years to come. Leaders who strengthen their people create a legacy that will last.

2.5.11 Leadership is values-driven

There is no way to talk about leadership apart from values. A concern for integrity, character, and values does not go uniquely with church leadership. It goes with effective leadership. Personhood is one of the strongest determinants of leadership. Theological education provides knowledge and skills required to function as competent professionals in ministry, however, the strongest determinant of effective leadership is who we are as persons. This cannot take the place of the learning and skills, but it will be the most powerful factor in the long-term development of leaders. Therefore, integrity is an essential element in leadership in the church. What is at stake is not so much the public image of a profession, but the very effectiveness of our ministries.
The over-riding question of Christian ministry is not whether leadership will arise. It is, rather, what kind of leadership will arise and where it will lead the body of Christ. Pastors face both the temptation not to lead and, the temptation to betray their essential calling to be moral leaders.

Another key for credibility is for the leader to be seen as a servant of the vision of the organisation. People must always understand and never doubt that your passion as a leader is directed toward what God is calling all of you as a people to be and do. Nothing devalues one’s leadership more quickly than to be seen as pursuing one’s private agenda and using the church more than serving it. One can become a “walking credibility gap.”

Being a servant of the vision and depending on credibility and persuasion more than authority and power help make possible effective leadership. A leader maintains personal integrity as people see the leader’s commitment to maintain the integrity of the vision.

Ultimately, every institution should harbour able persuaders who know their way around, who are dedicated servants of the institution, whose judgment and integrity are respected, who do not manipulate, who hold no coercive power, and who, without formal assurances feel free and secure.

2.5.12 Leadership is love for the people

None of the above suggestions will work without an authentic and heartfelt love for the people. Those who would be leaders within the church would do well to see themselves as “folk theologians” in the manner of John Wesley. John Wesley became known as a “folk theologian” because he always began with people and their needs.

Many pastors achieve remarkable success in their ministries, often in the face of major obstacles, because of the solid rooting of their work in demonstrated love for their church members. It is not enough to be right. “For those of us engaged in ordained ministry, the real test is not primarily our own intellectual and ethical purity; the real test is effective ministry.
That means being responsible to the people with whom we minister, people God has given us” (Weems, Jr., 1993:90).

2.5.13 Sectional conclusion

In this final section of the chapter, various aspects of what leadership entails, have been discussed, and the following are the conclusions:

There is a distinct calling of church leaders to fill specific positions in the church. The call to leadership is, first, a call to a position. In most churches the pastor is in a leadership position. He or she has met the requirements for the role of a leader, and is called, elected, or appointed to assume the responsibilities of the position. Second, the call to leadership is to a relationship, with both other leaders and the people to be led. Leaders are members of a team. Third, the call to leadership is a call to action. Leaders are to lead, to initiate and take action, to actually exercise leadership calling. Leaders are those who make things happen that would not otherwise happen. They are people of action.

In the church we believe leadership is one of God’s gifts, given for the sake and welfare of the church’s life and mission. We believe also that leadership is a calling from God and a ministry through which we serve God.

The effective leader relies not so much on effort, education, or experience, but on judgment, feeling, sense, values, and intuition. In essence, a kind of discernment one can only understand in spiritual terms.

Leadership exists to make possible a preferred future (vision) for the people involved, which reflects the heart of the mission and values to which they are committed.

Leaders are called to help develop a vision around which people can have a passion. Such passion for vision is not only needed for the benefit of the organisation, but also for the benefit of the leader as a person.

What is suggested in this study in terms of leadership style, is an interactive approach to leadership that simultaneously is attentive to the leader’s own identity and values, and is responsive to the needs and interests of others. This interactive approach to leadership can be used by persons with many different personal styles of leadership in a helpful and up-building way.
Leadership is not to be confused with that initial deference and acceptance that go with authority. The person, who tries to rely on authority alone, or even primarily, will not be an effective leader. Authority may be given: leadership is ultimately conferred by the people being led.

This research is seeking a way of leading that will strengthen both pastor and people. The goal is to illustrate an approach to leadership which, if done well, will cause both the pastor and the congregation to feel and be stronger than ever before. The key is not to focus on a term such as empowerment or enabling or process, but on an approach to leadership that takes seriously the values, ideas, dreams, and concerns of both pastor and people. The reality of personal and group empowerment around mission and values is sought.

Involving as many people as possible in developing cooperative goals, planning, and problem solving will pay rich dividends. A working principle of stewardship is that people give at their level of involvement. Team members and potential team members need ongoing opportunities for genuine and substantive involvement. The goal of such involvement is both to help people identify with the vision of the organisation and, most importantly, to help them connect their own personal visions with the organisation's vision. Not only does this lead to greater personal satisfaction, it also develops organisational strength and makes possible genuine leadership.

Leaders who give themselves to the development of others produce rich dividends for years to come. Leaders who strengthen their people create a legacy that will last.

Ultimately, every congregation should harbour able persuaders who know their way around, who are dedicated servants of the congregation, whose judgment and integrity are respected, who do not manipulate, who hold no coercive power, and who, without formal assurances feel free and secure.

None of the above suggestions will work without an authentic and heartfelt love for the people. Those who would be leaders within the church would do well to see themselves as "folk theologians" in the manner of John Wesley. John Wesley became known as a "folk theologian" because he always began with people and their needs.
Chapter 3

Review of some models of leadership

3.1 An overview of the chapter

In the previous chapter we discussed the nature of church leadership, focusing on some biblical passages dealing with qualifications for church leaders, some leadership lessons from two of the Old Testament leaders, namely, Moses and David, some aspects about the context in which church leadership is practiced today, and finally on some descriptions of what leadership entails. In this chapter we attempt to respond to the second objective of this study, which is to investigate principles that inform the choice of leadership models. In order to achieve the objective of this chapter, it will be fair to focus on the questions: what are the biblical principles underlying church leadership models? And among which models are we to choose?

3.2 What are the biblical principles underlying church leadership models?

In order to explore some of the biblical principles underlying church leadership models, this section will focus on some Old Testament offices as portraits of pastoral identity followed by some New Testament perspectives on leadership models.

3.2.1 The Old Testament offices as portraits of pastoral identity.

Bennet (1993:195) asserts that a question which we must ask continually is whether the images we use, or any of the other symbols we employ, 'stir the imagination and the spiritual feeling of the modern beholder.' Bennet (1993:196) further argues that the search for appropriate terms and images for church leaders today is complicated by the fact that the more exactly suited a certain image is for a particular time and place, the more difficult it may be to understand it in a different context. However, Bennet (1993:196) strongly agrees that the most important reason to begin with the biblical imagery is to identify the themes that underlie the images. Those who believe in the full inspiration of Scripture will acknowledge that the images
themselves are part of the inspired text, and therefore deserving of our careful study.

Johnson (1998:120) critically tackles the problem of identity found mostly among today's pastors and he offers three reasons why this issue is more intensely felt lately. First, this concern has emerged out of deficiency in pastoral theology. Much of pastoral training has been devoted to the practice rather than the theology of ministry. The focus is on administration, preaching, leadership skills, small group dynamics, and other related duties. Too little time has been given to developing a theology of ministry, in which students address what God defines as ministry and calls a minister to be.

The second reason for the confusion has to do with the present culture. People have changed in how they expect pastors to spend their time, preach their sermons, and shepherd their people. Whereas in the past a pastor was principally viewed as resident theologian and preacher, today there is the expectation that a pastor should be, among other things, a chief executive officer, a therapist, and/or a church growth specialist. Pastors are now forced to extend their energies to a new line of responsibilities, which sometimes eclipse the older and more foundational responsibilities. If a pastor seeks to pursue a genuinely God-centred ministry, it will, collide head-on with the self-absorption and anthropocentric focus that has become common place in many evangelical churches. Johnson (1998:121) laments the fact that many pastors entered the ministry with a clear vision and high ideals and have left battered, confused, disoriented. The loss of bearings, the blurring of identity, has become a major cause of physical and emotional "burnout" in the ministry.

The third reason for this pastoral identity crisis is the present drift toward relativism and a pluralistic mind-set. Together, they have raised the question of pastoral relevancy. The pastoral ministry has been culturally adrift for a long time. It has been dislodged from the network of what is meaningful and valuable in society. In general people treat pastors with respect, but are not considered important in any social, cultural, or economic way. The result is an uneasiness settling over the work of ministers like a thick fog, a perplexity that causes them to wonder who they are.
Johnson (1998:122) comprehensively proposed that the solution to this crisis is to go back to the roots of pastoral identity found in the Old Testament offices of prophet, priest, sage, and king. These offices were held by the spiritual leaders or “pastors” of the Old Testament era, each one bringing a unique identity, calling, giftedness, and role. From these offices the fundamental marks of a minister emerge, guiding him in both his self-concept as well as his day-to-day responsibilities before God. He warns, however, that they must be taken together, for they bring out the comprehensive nature of a pastor’s calling. To disregard any of these roles will distort both the identity and the function of the pastor. While Johnson makes a valuable contribution in this discussion, one would differ with his notion that one pastor should reflect all four offices identified in the Old Testament. Even in the Old Testament era, it was rare to find one individual operating in all four offices. Therefore, our approach in this study would be to examine each office and make a conclusion on which one is more suited to today’s church leader.

### 3.2.1.1 The nature of the Old Testament offices

It is generally accepted that after the time of Luther and Calvin, the three offices of prophet, priest, and king became the central organising principle of Protestant Christological teaching, the manner in which to describe the ministry of Christ. These also serve as the central organising structure of the pastoral office.

It seems reasonable, however, to add the fourth office, a fourth distinct class of individuals who minister to the community of faith, namely, the sage. There are several reasons for viewing the wise man as a fourth office. First, the Old Testament viewed the sage on a level parallel with the priest and prophet (Jeremiah 18:18). The wise man constituted a third office, using wisdom in harmony with the function of the other two offices. Second, just as Christ is the ultimate Prophet, Priest, and King, so he likewise was recognised as the Sage of all sages (Matthew 12:42). Third, wisdom is a fundamental thread in the tapestry of Old Testament revelation. To leave out the sage would be to ignore a major part of God’s ministry to Israel through His servants. Wisdom was the ethical outworking of the law. To overlook the work of the sage robs the pastor of an essential part of his
identity. Failing to recognise his role as a sage to his people, he trivializes the importance attached to his role as a wise counsellor (Johnson, 1998:122).

3.2.1.2 The four offices in today's pastors

The Old Testament "pastors" provide a balanced definition of pastoral identity, harmonized perfectly in Christ. Hence any confusion as to one's pastoral identity can be sorted out by examining Jesus' ministry, but beyond this, by examining the ministry of the four offices. However, Johnson (1998:123) misses a point when he suggests that pastors, too, have been called to a prophetic, priestly, sagely, and governing role. Our discussion on the nature of church leadership in chapter 2, clearly demonstrated that church leadership is plural and that Christians in the body of Christ are also called and gifted to serve God in the area of their work. The church should benefit from all its members who occupy different offices in society, reflecting the offices under discussion here. For example, those who are in government as leaders, fulfil the role of the king.

3.2.1.2.1 The pastor as a prophet

As a contemporary spokesman for God, a pastor is called to the following three roles:

To be God's mouthpiece. Should not pastors today, like Old Testament prophets, sense the conviction that God is speaking through them, that they too have been moved by the Holy Spirit? Should not the people have the same expectation—that they have come to hear a word from God? Although pastors should aspire to serve as a divine conscience, it is the view of this researcher that God's primary revelation is complete and as such today's pastors cannot be prophets like Isaiah and Jeremiah, however, it is their task to articulate the Word of God prophetically.

Hence, as a contemporary prophet, the pastor is called to declare God's Word (1 Corinthians 15:3; Galatians 1:11; 1 Thessalonians 2:13). Sermons are not to be occasions for literary criticism, but rather a unique moment of expected divine address. Of course this is not to suggest that a pastor's sermons are to be equated with the words of the Almighty, as if some original revelation were given to him. However, as a trustee of God's
mysteries he is to expound the Scriptures as the living Word of God. That is his prophetic task.

**To carry the Word like a burden.** Like Old Testament prophets the apostles were resolute and passionate in proclaiming God’s Word. Also Paul viewed himself as a man under divine constraint. He writes, "Woe is me if I do not preach the gospel" (1 Corinthians 9:16), echoing those in the prophetic office who, like Jeremiah, felt compelled to preach. Recognising their prophetic identity, pastors today need to sense divine compulsion with their hearts like burning bones if they choose to keep His Word inside. Too often sermons become mechanical, but pastors should preach each sermon as if it were their last.

**To bear the price.** To be a prophet demands courage, for a prophet of God is called to confront the evil of his day (Amos 3:7-8). Just as prophets of old paid a high price (Isaiah 6:11; Jeremiah 16; Daniel 6; Hosea 1-3; Habakkuk 3:1-2) so will today’s “prophets.” This demands a bold and dauntless faith. At times pastors must have the courage to stand up, to be the conscience of the community. This challenge has led some pastors to disregard this part of their identity. Refusing to be prophets, they have become bland and indirect. The need to proclaim the Word of God and to view proclamation as an opportunity to promote spiritual change is as critical as ever.

**An evaluation:** The office of the prophet seems to resonate with the core function and role of a pastor. In terms of the qualifications of a church leader discussed in the previous chapter, a church leader must be able to teach God’s Word, and this goes for governing leaders as well. Moses’ core function after he delegated some of his leadership functions as per his father-in-law advice, was to instruct or teach the people of God, God’s laws. The apostles in Acts 6 had to delegate other responsibilities to other leaders in order to focus on prayer and preaching/teaching of God’s Word.

**3.2.1.2.2 The pastor as a priest**

Evangelicals shy from a priestly orientation, fearing that such an emphasis may encourage a pastor to create an unhealthy distinction between himself and the laity. History argues for such concern. When leaders of the early church began to apply the term of priest to themselves, a title that reached
full flower by the medieval period, the priesthood of all believers became obscured. The distinction between laity and clergy was amplified by the assumption of a sacerdotal caste. This has led Protestant scholars to warn that to try to perpetuate such ‘priesthood’ distinct from the rest of believers is to attempt to maintain an Old Testament institution which Christ has abolished once and for all” (Johnson, 1998:130).

The New Testament never applies the word “priest” to ordained ministers. Instead, it notes that all believers are priests (1 Pet. 2:5,9; Rev. 1:16). Not even the Apostle Paul’s assertion of his priestly duty to minister the gospel to the gentiles denotes an ordained priestly office (Romans 15:15-16; Isaiah 66:20). Hendriksen (1980:486) decisively argues that, even then, Paul is not forgetting that these converted individuals would also offer themselves “as sacrifices, living, holy, and well-pleasing to God...” (Romans 12:1). Therefore, there is no New Testament warrant for ascribing any special qualification of priesthood to ordained persons within the common priesthood of the church. Yet while these concerns are legitimate, and while pastors share a priestly identity with all believers, there is a legitimate as well as essential link with the Old Testament office that must not be overlooked. Like Old Testament priests pastors are part of a formally designated and consecrated ministry, the nature of which calls for priestly acts at their deepest levels (Johnson, 1998:131).

To come alongside. Pastors are called to come alongside, to console and comfort. Following the incarnation pattern of Christ, pastors must enter the depths of human experience, seeking to understand it. That is, the “priestly” pastor is keenly sensitive to his people’s needs. And no matter how deep may be their pain; he is willing to be there with them. Under the shadow of the Old Testament priest, who empathized with his people and stood as their representative before God, the New Testament pastor stands with his congregation.

This reflects itself in several ways. First, he is called to intercede. While all believers have a responsibility to pray for each other (1 Timothy 2:1-2; James 5:16), the ministry of intercession is at the very centre of a pastor’s calling—what might be referred to as the central priestly act. Paul modelled this more than any minister of God, for his epistles are filled with pastoral prayers, as he interceded for the flocks God called him to shepherd (Romans 1:8-10; 2 Corinthians 13:7-9; Ephesians 1:15-23; Philippians 1:3-11; Colossians.
1:3-14; 2 Thessalonians 1:11-12; 2 Timothy 1:3-7; Philemon 4-7). His letters reveal a heart that was completely and resolutely committed to people. In similar fashion, he wrote his pastoral epistles, instructing future pastors to teach the church and other leaders to do the same (1 Timothy 2:1-2,8).

Second, where there is sin, the pastor enters alongside, seeking to encourage reconciliation with God and with others. This is the central thrust of ministry, and it is one of the pastor's most demanding tasks. It costs sleepless nights, great emotional energy, and the pain of potential abandonment. It also requires great intercession. The ministry of reconciliation (2 Corinthians 5:19) demands nothing less than a priestly intercessory heart.

Third, where there is pain, the pastor is called to share. Where there is suffering, the priestly nature of the ministry calls for him to immerse himself here as well. The pastor seizes the occasion to be alongside, to hurt with those who hurt. It takes a degree of courage to step into a situation where a mother has lost her baby, parent anguishes over a rebellious child, or a wife has only moments earlier received word concerning the death of her husband. By the pastor's work, however, the church is better able to be what God has called it to be—a healing community.

**To guard the worship.** Like Old Testament priests, pastors ultimately bear responsibility for the service of worship. The pastor carries the responsibility of preserving the dignity of God's house. He is responsible for presiding over worship services, helping others prepare to meet God.

**To be holy.** Because pastors lead their people in worship, they must be men of integrity. Old Testament priests were to be experts on ritual purity, but they were also to maintain absolute personal holiness (Leviticus 11-15). Similarly pastors are to maintain not only the purity of worship but also purity in their personal lives. The office of pastor is nothing less than a vocation to holiness. "You cannot put straight in others what is warped in yourself."

**To bless the people.** Like Old Testament priests, pastors are called to a ministry of blessing. Priests were to pronounce a benediction on the people (Num. 6:22-27); this was a crucial priestly duty (cf. Leviticus 9:22; Deuteronomy 21:5). So too pastors are to engage in the ministry of blessing.
An evaluation: It is abundantly clear that the Bible does not ascribe priesthood as an office for ordained ministers within the priesthood of all believers. The priestly functions of counselling, interceding, and care-giving, are not necessarily the function of an individual pastor within the congregation. While the pastor can teach and develop others on these functions, there are other Christians both in formal leadership such as deacons and informal leadership positions as professional counsellors, doctors, psychiatrists, and intercessors who can do these functions, perhaps far better than the pastor. Some of the lessons we learned from Moses and even David, are that leaders should prioritise their core calling and gifting and allow others to lead in their strengths. In today’s churches, particularly, mega-churches, pastors do not serve as guards and security of their worship centres. This function is best done by ushers and others assigned to look after the safety of believers. The biblical qualifications surveyed in this study, apply to all those aspiring to be church leaders and even to Christian leaders serving outside the institutional church. Therefore, this researcher is of the view that while some of the priestly functions may form part of the elements of service in the pastoral office, these may not be predominant. The Bible teaches about the need of other offices to come alongside even the apostles (Acts 6), what more in the case of pastors today?

3.2.1.2.3 The pastor as a sage

Like sages of the Old Testament, pastors are to fulfil the following roles:

To search for wisdom. A pastor is identified by his affection and passion for truth. The essential task of the sage was to perceive truth. Similarly pastors are to hunger to perceive understanding, to discern prudence. Searching for understanding, as for gold, is more than a passion. It is painstakingly labour (Proverbs 2:1-5), but it is spurred by the conviction that wisdom is a gift imparted from above (James 1:5-6; 3:13-18). Being faithful in this search, ministers become the sages others are encouraged to seek out.

To observe life. Because the pastor is a sage, his study will never be an ivory tower, a haven to escape the demands of ministry or to run from the needs of his people. The sage was committed to integrating truth with life-
to deliver truth in memorable statements. This demanded he spend much time with people, studying those lives God placed before him.

Pastors face the same demands. They need to be at their people’s workplace, in their homes, and on their campuses, observing and feeling life’s realities. This means knowing about the deacon’s workplace, where an insecure manager makes the office a difficult place. It calls for being with the shut-in who must rely on his tape-recorded sermons to sustain her during the week. It means sensing the fears of a professional who knows, with corporate downsizing, that his employment may be terminated tomorrow. Such firsthand experiences enable pastors to correctly apply truth in preaching and counselling. Of critical importance is that today’s pastor is not called and gifted to write additional wisdom literature, but called to minister the wisdom already available. Therefore, he or she may not really be a sage in the sense of coming up with new wisdom; but one who because of pondering Scripture is able to apply its truth.

**To give wise counsel.** Whether from the pulpit or in personal counselling, pastors are called to minister the practicalities of spiritual truth. The issues may range from marital conflict to discerning God’s will. The pastor who maintains a consistent counselling ministry will move in the direction of life-situation preaching. Preaching will start where people live. The office of sage assures pastors that this role is essential to their pastoral identity. Like Solomon, pastors sometimes are asked to referee between people in conflict. The pastor will be called upon to deal with persons facing quite different states of life crises. He must remain responsive to all the different levels and developmental stages of the life cycle. Counsel must be attentive to those developmental differences.

**To live an ordered life.** Fulfilling the office of sage also means that a pastor is impressed with order and his life results in some sort of measured pattern. At the heart of the sage’s worldview was a conviction that what is wise is that which is ordered. Chaos, hurry, and disorder are the antithesis of wisdom. In the sage’s view of reality, God has established an orderly universe. Man’s principal responsibility is to live in harmony with this order. This comes as a result of conforming to the discipline of instruction.
Such an order, described and mandated in the Old Testament wisdom books, is underscored in a concise way in James 3:17, in which James described the orderly way heavenly wisdom manifests itself. An ordered life is first and foremost, a pure life, with passions under control (Proverbs 5-7). An ordered life is arranged in such a way as to promote peace. When a pastor takes on the characteristics of a sage, he brings with him a spirit of conciliation (cf. 3:17) and gentleness (cf. 15:1). He is known as mediator and peacemaker. James also described the wise man as one who is righteous (James 3:17). Truth and kindness are the inseparable qualities of a wise person whose life is orderly.

An orderly ministry, then, is critical to a pastor’s priorities. This is crucial, for few professions have the potential to be so chaotic. Working with volunteers, who come and go, working with a schedule that is largely self-determined and interruptive, and working against a spiritual tide that will do all it can to unsettle, pastors need the model and counsel of the sage to stand their ground and pursue order. Therefore the pastor’s home, his life, and his marriage must be in order. Indeed, while a pastor is expected to lead an orderly life, this attribute is expected of all those who are Christians. Just as the biblical leadership qualifications apply to pastors and all other Christian leaders, this function of the Old Testament sage is not unique to those who are pastors.

An evaluation: While most of the functions of the office of sage can enhance the teaching and preaching of the pastor, they are not unique for the office of the pastor. There are Christians who are called and gifted to be judges, magistrates, attorneys, life coaches and counsellors, who are more suited to serve the church in areas of justice and guidance than a pastor would.

3.2.1.2.4 The pastor as a king

Though a pastor is not called to reign over the local church, he is called to three essential characteristics that were true of Israel’s rulers.

To be a leader. As a learning church needs a teacher and a feeding church needs a pastor, so does a working church needs a leader. Every church must have trusted leadership. While pastors differ in their leadership styles,
they must unite people toward a common goal, call people to decisions, and lovingly lead people forward (cf. Joshua 24:14-24). If one is not capable of such leadership, he should not be in such a position. They are not just pastors to individuals, but to a community that hungers for a wise and useful ordering of itself. Terms like “elder” and “overseer” underscore the importance of leadership as part of pastoral identity.

Wise pastors will not override the judgment of their people by the force of their own prerogatives. Instead wise pastors recognise that authority ultimately rests with God, and that the way up is down. The godly Old Testament king realized the same truth. Pastors are not to lead in coercive ways, but must boldly guide, based on the Lord’s will and an empathetic sense of what the congregation needs. As part of the congregation’s overseers, pastors are to govern their congregations and to influence opinion.

To impart a vision. Pastors must be sensitive to the vision God is imparting. Churches look to their pastors to cast the vision. Part of pastoral identity is wrapped up in climbing the mountain, looking out over the horizon, charting the course, and collecting the people along the way. Like the sons of Issachar, pastors must understand the times and know what their people must do (1 Chronicles 12:32). One would make a counter argument that in today’s context, vision casting is a process that is inclusive and as such pastors are expected to work together with other overseers to chart the vision of the church.

To steward the resources. A congregation consists of redeemed people, uniquely gifted, to do some work of service (Eph. 4:11-16). God has given the church pastors and other leaders so that saints might be equipped, and ministry might be accomplished. Just as a king was to be a steward of Israel’s resources and called the people to action, so pastors must do the same with the churches they are called to guide. This task balances the priestly side of the pastoral role for without this engaging of members in ministry; one can assume too much ministry.

To lead in battle. Just as the king was called on to lead a nation into battle, so pastors are to take the lead in conflicts. These tasks are not easy to carry out. Just as kings faced resistance to leadership, so will pastors. Congregations, at least by words, want a pastor to be a leader. Yet when he
exercises leadership, it may not always be well received. While they need to be leaders, giving vision, they will face congregations that all too often are committed to the status quo. Wise is the pastor who realizes he is called to lead and yet who works to gain the trust of his people and works hard to engage others in participating in an imparted vision.

An evaluation: Out of the four offices of the Old Testament surveyed, the pastor as a king goes against the findings of this study on the nature of church leadership discussed in chapter two. As explained earlier, church leadership consist of a collective and therefore no individual can carry the leadership burden of the congregation alone. God certainly does not call pastors to lead people alone. In the light of passages such as Romans 13 and 1 Peter 2:13-17, one would argue that it is better to accept that there are presidents, provincial and local government officials and parliamentarians or others like them who God entrust with what kingship involves. These are more suited than what pastors are called to do.

3.2.1.3 Sectional Conclusion.

In the light of the four Old Testament offices explored, one is inclined to conclude that the office of the prophet provides more of the functions that are considered to be dominant and core to the pastoral office. Pastors as part of both the teaching and governing elders of the church are expected to proclaim the Word of God fearlessly and with conviction. While the pastor is expected to have some of the functions in other offices, mostly they are not core to his or her calling and gifting, and more importantly, they can be carried by others who are called to lead alongside the pastor. The notion that a pastor must possess all four offices of the Old Testament is not supported nor promoted by the results of this study.

3.2.2 Some New Testament perspectives on leadership models

There are many New Testament perspectives on leadership model, however, in this section we focus only on the following: some of Jesus’ use of leadership models, and reflections on some of Paul’s use of leadership models from 1 Corinthians 4.
3.2.2.1 Some of Jesus' use of leadership models

Bennett (1993:192) rightly asserts that leadership is a process of influence and even though Jesus did not use the words 'leader' or 'leadership,' he called his disciples into a development process, through which he prepared them for leadership in the Christian community after his ascension. Yet Jesus' primary focus in teaching the disciples, argues Bennett (1993:192), was not to help them master the skills often associated with leadership-setting goals, formulating strategies, organising personnel and resources, exercising authority and discipline. However, one would argue that in the light of Scripture, for example Matthew 28:16-20, Jesus clearly articulated His mission and what His disciples were expected to do. It is also evident that the synagogues were organised along the lines of leadership structures that ensured they continued sustenance. And these had a great influence in how the early church operated. Right from the beginning the church was not left directionless. Therefore, the notion that He gave almost no direction about how the early Christian church should be organised, how authority should be delegated, how decisions should be made, how visions should be translated into action, or how others should be mobilised or equipped for the task cannot be sustained in the light of Scripture.

Yes, Jesus showed his disciples how to follow, how to obey, how to respond to the authority and call of God. He knew that the effective leader must first learn how to be a faithful follower. Jesus also knew how destructive the attitudes of pride and ambition could be within the community of disciples. Therefore, he taught them attitudes of humility and self-sacrifice, using the image of the servant (which was also prevalent in the Old Testament, which was used in an all embracing sense, that is people are servants in their offices of kings, priests, kings and sages), and reminded them of their equal standing before God as brothers and sisters. Jesus wanted his disciples to think of themselves as 'among' one another, as brothers, and 'under' one another, as servants, more than 'over', as those in authority.

Jesus used many images to impart lessons on leadership. The primary images used by Jesus can be grouped into two categories-those that describe the followers as members of a spiritual family (brother, sister, child), and those that picture them as servants (of the lord and of one another). The same
two clusters of images remain in the foreground throughout the New Testament writings. Some new terms are added, but the essential emphasis remains the same—the Christian has been incorporated into a loving, interdependent family, and has been commissioned to serve the Lord as part of the mandate to make disciples of all the nations.

How should an understanding of these biblical images and themes influence leadership behaviour in the church? Bennett (1993:193) proposes some ways in which reflection on these topics can shape the leader's perspective of his/her own role, and the place of other believers as followers and potential leaders. In this Bennett (1993:193) seeks to demonstrate the rationale for studying all the biblical terms used for followers of Jesus, rather than simply those that are applied exclusively or at least primarily to leaders:

3.2.2.1.1 The leader as follower of Jesus

Upon reflection on the Gospels, we noted that Jesus focused more of his attention on teaching the disciples how to follow than on giving them instructions on how to lead. The single most important lesson for a leader to learn is that he/she is first a sheep, not a shepherd; first a child, not a father or mother; first an imitator, not a model. Rather than thinking only about those biblical images that set him/her apart, the leader should reflect on the many, many more images that apply to him/her as fully as to any other believer.

The leader is only a mist, mortal and frail; when he/she is gone, God will raise up others; there is no place in the church for the building of dynasties, or the creation of celebrities or personality cults. No matter how grand the leader's title, or large his/her responsibility, he/she is still a steward, not an owner, a partner, not an independent contractor; a fellow-worker, not a boss; a member of the body, not the head; a branch of the tree, not the root; a servant, not a master. The common clay pot must not forget that the treasure is in the pot, not the pot itself (Bennett, 1993:194).

3.2.2.1.2 The leader's view of other followers

Just as the leaders ought not to have too high an opinion of themselves, so should they beware of assuming too low an opinion of the other followers of
Christ. They should remember the terms of dignity and honour by which all followers of Christ are described. The people they lead are royal priests, precious treasures, and full citizens. They have spiritual gifts that are just as essential to the welfare of the body as any exercised by the leader. The leader’s role is to equip God’s people, to empower them, to help them to become as effective as possible in the service of the King. Believers are salt, light, the very aroma of Christ, scattered throughout society in their various vocations, they can become ambassadors and heralds, witnesses and fishers of men.

Many have the ability to become teachers and models for younger believers. Some have gifts of administration and leadership that need to be encouraged. Some are still ‘newly planted,’ not yet ready for the responsibilities of leadership, but if given time to mature, they will become able overseers and shepherds.

Many educators have observed that people tend to become what the leader expects them to be. How important it is therefore, for the church leader to see the other church members as potentially fruitful branches, productive fields, and victorious athletes; a sturdy building blocks, shining stars, and sweet aromas; as beloved brothers and sisters, chosen people, valued fellow-workers, and precious friends. And how essential it is for the leader to help the people to see themselves in these terms as well! When leaders respect, honour, recognise, and affirm those they lead, they will find others far more willing to follow them; and when leaders realise the true worth and dignity of those they lead, the leaders themselves will be more ready to lay down their lives in service for those who are so precious to God.

3.2.2.1.3 The leader’s special role.

Yet neither leaders nor followers can afford to lose sight of the particular function and calling that is given to the leader. We have noted the special leadership words like episkopos, which means one who oversees, and kybernesis, which mean the work of piloting a ship, and hegemonos, which indicates one who takes charge. One cannot go in front as prohistamenos (leader) unless others are willing to come behind; the shepherd cannot lead the flock to pasture if every sheep wanders off on its own path. There can be no teaching without some who are willing to be instructed, and no mature
guidance without others being willing to yield to the wisdom of the presbyteroi (elders).

An emphasis on the priesthood of every believer and the importance of every gift can become an excuse for diminished respect for the leadership function. The teaching of the headship of Christ must not become the denial of the legitimacy of any human authority within the church. We are not free to focus only on the images of discipleship which buttress the egalitarian spirit of our age, while rejecting the images that point to the need for authority and submission as essential for both order and forward movement in a loving community.

3.2.2.2 Reflections on some of Paul's use of leadership models from 1 Corinthians 4.

According to Scott (2000:99) there is much contemporary confusion about the nature of the ordained pastoral ministry. What are clergy? Are they primarily priests, presbyters, pastors, prophets, preachers or psychotherapists? Are they administrators, facilitators, managers, social workers, evangelists, or liturgists? There are many options. However, Scott argues that this uncertainty is not new. Throughout its long and chequered history the church has oscillated between the opposite extremes of clericalism (which puts clergy on a pedestal) and anticlericalism (which knocks them off again and even declares them redundant). Now that many churches have recovered the Pauline vision of the "every-member-ministry" of the body of Christ, radical questions are being asked. Are clergy necessary any longer? Are they not superfluous? Wouldn't the church be healthier without them? Should we perhaps form a society for the abolition of the clergy? Scott (2000:100) outlines Paul's four essentials of authentic pastoral ministry in the metaphors used in 1 Corinthians 4.

Most authors such as, Gundry (1994:362), Tenney (1985:297), Morris (1985:39) and Hendriksen (1976:333) are in agreement that the immediate context of 1 Corinthians 4, depicts a church that is divided. It was towards the close of Paul's stay at Ephesus that those that were of the house of Chloe (1 Corinthians 1:11) reported to the apostle that the congregation at Corinth was being torn by party strife. Some were saying: "I am of Paul." Perhaps these were those who had regard for the contents of the Gospel
rather than for the form in which it was presented. Or perhaps, they admired Paul and were loyal to him because he founded the church in Corinth, but he does not side even with his admirers. Others said: "I am of Apollos." Were these people lovers of oratory? They were apparently spellbound by his learning and eloquence. The followers of Cephas (Peter) may be a Jewish segment of the church or traditionalist who rest on the authority of the foremost original apostle. And finally, there were those who said, "I am of Christ," as if they were the only ones who had a right to that distinction, thus displaying superior spirituality. More probably, "I belong to Christ represents Paul's own position in condemnation of those who admire merely human leaders (1 Corinthians 3:21-23). Doctrinal differences seem not to underlie the personality cults. At least the factions are still meeting together, for Paul addresses a single letter to them.

Gundry (1994: 362) further alludes to the fact that in writing that he is glad for not having baptised very many of the Corinthians, Paul is not denying the validity of baptism but is strongly denying that he or any other Christian evangelist should baptise converts to gain a personal following. On the contrary, the proper task of Christian evangelists is hardly popular, for the preaching of a saviour who died as criminal—that is, by crucifixion—offends human pride and worldly wisdom. Consequently, most believers come from the lower strata of society. But what they lack by way of background and attainment Christ more than makes up: he is their wisdom, righteousness, sanctification, and redemption. Because of the factionalism in Corinth, Paul charges the Christians there with carnality, or fleshliness in the sense of sinfulness. Boasting in human leaders is wrong, he says, because they are only human beings. Furthermore, they are fellow workers, not rivals. The section closes with an admonition to unity. By implication, Christians can achieve unity if they want it and work for it.

3.2.2.2.1 Pastors are the servants of Christ (4:1)

Before we can be ministers of the Word or ministers of the church, we must be ministers of Christ. The word for servant here is not diakonos (as in 3:5) but hyperetes. The word originally denoted those who row (eressein) in the lower tier of a trireme [an ancient Greek three-tier warship], and then came to mean those who do anything under another, and hence simply "underlings." Nineteenth-century commentators followed this etymology, but it is
questioned today. Citing Thisselton, “In classical Greek the word could mean under-rower in appropriate contexts; but, although Corinth was a seaport, the addressees would probably not be expected to think primarily of this meaning” (Scott, 2000:101; Morris, 1985:71).

Fundamental to all Christian leadership and ministry is a humble personal relationship with the Lord Jesus Christ, devotion to him expressed in daily prayer and love for him expressed in daily obedience. Without this Christian ministry is impossible. Moreover, it is both comforting and challenging to know that we are Christ’s subordinates and as such accountable to Him for our service; for He is our Lord and judge.

On the one hand, being Christ’s servant is a very comforting thing. It enables us to say: I care very little if I am judged by you or by any human court; indeed, I do not even judge myself (1 Cor. 4:3). Paul elaborates: My conscience is clear (literally, “I know nothing against myself”), but even a clear conscience does not make me innocent. It is the Lord who judges me (v.4).

This whole passage (vv. 3-7) emphasises one main point, namely, that ministers of Christ (whatever form their ministry may take) are accountable to Christ for their ministry. Of course, we must listen to human criticism, however painful it may be, especially if it is untrue, unfair, or unkind. But, ultimately we are responsible to Christ, and He is a more just and merciful judge than any human being, committee, council or synod.

However, if on the one hand it is a comforting thing to be accountable to Christ, on the other it is challenging, for his standards are high and holy. And though much of a pastor’s work is unseen and unsupervised by human beings, yet we are always in his presence. And we shall never grow slack or careless if we remember that he is watching us and that one day we shall have to give an account to him.

3.2.2.2 Pastors are the stewards of revelation

Paul advances from our general responsibility as Christ’s “servants” to our more particular duty as his “stewards.” True, the word for steward (oikonomos) does not occur in the text, but the concept is there. We are those entrusted with the secret things of God, or “stewards of the mysteries of God” (RSV).
God’s “mysteries” are of course his revealed secrets. They are truths hitherto concealed but now revealed, truths known only by revelation. These revealed truths relate to Christ, his salvation and the incorporation of Jews and Gentiles on equal terms in the body of Christ. Of these revealed truths, now contained in the New Testament, the apostles were the original stewards or trustees (cf 2:10). But Christian pastors today, albeit in the secondary sense, are also stewards of divine revelation. God has entrusted the Scriptures to us that we in our turn may expound them to others. There are three important facts about this stewardship:

First, pastors are essentially teachers. This is evident from the ten conditions of eligibility for the presbyterate that Paul lays down in 1 Tim. 3. Nine of them are moral or social (e.g., self-controlled, hospitable, sober, gentle). Only one could be called a “professional” qualification, namely, didaktikos (v.2), “a good teacher” (Revised English Bible).

Second, what we teach has been entrusted to us in the Scriptures; it is not our responsibility to invent or compose our message.

Third, we are required above all else to be faithful: “Now stewards are required to show themselves trustworthy” (1 Cor. 4:2 Revised English Bible). That is, having received a trust, and having been appointed trustees, we are expected to be trustworthy. Yet it is very easy to be unfaithful stewards, and the fear is that there are many such in the church today—now rejecting the authority of the Word of God, now neglecting to study it, now failing to relate it sensitively to the contemporary world, now manipulating it to mean what they want it to mean, now selecting from it what they like and discarding what they do not like, now even contradicting its plain meaning and substituting for it their own threadbare speculations, and now flagrantly disobeying it in their own lives (Scott, 2000:103)

No wonder in many places the church languishes! Thus, Scott (2000:104) appeals to pastors to be faithful, to develop disciplined habits of study, to study both the ancient Word and the modern world in order to relate the one to the other, never knowingly twisting or distorting or disobeying the teaching of Scripture.
3.2.2.2.3 Pastors are the scum of the earth (4:8-13)

Here the apostle uses three vivid metaphors from the Greco-Roman world to illustrate his theme. First, he takes us to a public amphitheatre in which criminals fight to the death. Second, we find ourselves in the kitchen in which the floor is being swept and pots are being scraped. Third, we visit a plague-ridden city in which scapegoats are sacrificed to the gods.

First, Paul writes, that God has put them apostles on display at the end of the procession, like men condemned to die in the arena (v.9). Likewise, pastors experiencing hardships in the ministry, ought to think of God as having set them where they are. The theatre is packed with excited crowds. Event follows event throughout the day. Then, as the grand finale, criminals are either thrown to the lions or forced to fight with gladiators. This is how Paul characterizes himself and his fellow apostles. We have been made a spectacle to the whole universe, to angels as well as to men, a bit of cosmic theatre.

Paul is deliberately contrasting himself with the smug security and self-satisfaction of the Corinthian leaders. Looking back to the previous verse: already he writes with more than a touch of sarcasm, you have all you want! Already you have become rich! You have become kings-and that without us! How I wish that you really have become kings so that we might be kings with you! (v. 8). Twice he uses the “already” of a realized eschatology. "This highly blessed Corinthian church is already in the kingdom of God, enjoying its banquets, its treasures and its thrones. . . They have got a private millennium of their own." Everything for them is "already": there is no corresponding "not yet." Already they are eating and drinking and reigning. Paul wishes he could join them in the celebration. But he knows that the path to glory is suffering. It was for Jesus; it is for his followers too. They have forgotten the cross. If the Corinthians are kings, the apostles are like criminals condemned to death.

Paul’s second metaphor is that of the kitchen. At the end of verse 13 he uses two unusual words which have somewhat similar meaning: Up to this moment we have become the scum of the earth, the refuse of the world. The first expression translates, “to clean thoroughly,” it seems to refer to sweepings off the floor. The second expression translates, “to wipe clean,” it seems to
refer to scrapings from a dirty pot. Both allude to "the filth that one gets rid of through the sink or the gutter."

In Paul’s third picture we enter a Greek city stricken by some calamity like the plague. In order to appease the supposed anger of the pagan gods, some poor wretches are taken from the community, thrown into the sea and drowned. These scapegoats were called the dregs or scum of society. “That’s what we are,” writes Paul in effect (v. 13).

These are extraordinary statements. Between verse 10 and verse 13 Paul explains. He is referring to his sufferings in contrast to Corinthian complacency. At the end of chapter 1 Paul argued that socially they were weak and foolish when God called them (1:26-29). Now he reverses the situation spiritually: We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honoured, we are dishonoured! (v.10).

Next Paul describes some of his physical privations and persecutions. To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless (v.11). We work hard with our own hands (v.12). But Paul knows the teachings and example of Jesus; he does not retaliate. On the contrary, when we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world. (Vv. 12-13).

Most of us are not cursed, persecuted, or slandered. Today, even in a non-Christian, pluralist or secular culture it is still regarded as quite respectable, even honourable, to be ordained to the clergy. In some countries, clergy receive tax and travel concessions. Scott (2000:108) humorously suggests that some people even murder the English language and call clergy "reverend!" It’s doubtful if it is possible to be popular and faithful at the same time. Either we go for popularity at the expense of faithfulness, or we are determined to be faithful even at the expense of popularity. If we compromised less, we would undoubtedly suffer more. For the cross is still foolishness to some and a stumbling block to others. What is it, then, about the gospel that arouses people’s opposition? Paul asserts the preaching of Christ crucified as a major stumbling block (1 Corinthians 1:23). Morris (1985:46) provides a helpful explanation of the word crucified as being in
the perfect participle; not only was Christ once crucified, but he continues in
the character of the crucified one. The crucifixion is permanent in its
efficacy. But the Jews will have none of it. To them a crucified Messiah was
a complete impossibility, a stumbling block. It was an occasion of offence
(Deuteronomy 21:23). It was no better with the Gentiles who saw it as
foolishness, sheer unmitigated folly. God would never act like that! The
crucifixion is the heart of the Christian faith, but it was acceptable neither
to Jew nor to Gentile.

Scott (2000:109) adds some of the contemporary stumbling blocks to the
Gospel:
First, the gospel offers eternal life as a free gift. But we are such proud
creatures that we don’t want a free gift. We would do anything to be able to
earn our salvation, or at least to contribute to it. To be told that we cannot
is almost unbearably humiliating.

Second, the gospel declares that Jesus Christ is the only saviour. He is
unique in his incarnation, his atonement, and his resurrection. Nobody else
possesses these qualifications. But in our increasingly pluralistic age our
emphasis on the uniqueness, the finality and the exclusiveness of Jesus is
deeply offensive to people.

Third, the gospel demands holiness as the evidence of salvation. If only
Jesus would oblige us by lowering his moral standards! But no, he calls us to
surrender to his lordship. Here are three stumbling blocks—the freeness, the
exclusiveness, and the moral ethic of the gospel. They are different aspects
of the stumbling block of the cross.

3.2.2.4 Pastors are the fathers of the church family (4:14-21)

After Paul’s broadside of criticism in verses 8-13, he is anxious to reassure
the Corinthians regarding his motive. The effect of his words might well be
humiliating, but that was not their purpose. It was important for him to
emphasise this because “Corinth was a city where public boasting and self-
promotion had become an art form. The Corinthian people lived within an
honour-shame cultural orientation, where public recognition was often more
important than facts and where the worst thing that could happen was for
one’s reputation to be publicly tarnished. So Paul assures them, “I am not
writing this to shame you, but to warn you, as my children” (v.14). Indeed, his whole attitude to them is determined by this fact that he was their father, not their guardian. “Even though you have ten thousand guardians in Christ, you do not have many fathers” (v.15).

Paul’s claim to spiritual fatherhood is at first sight perplexing, since Jesus told us not to call anybody our father on earth because we have a Father in heaven (Matthew 23:9). So is Paul contradicting Jesus? No he is not. Jesus was telling us not to adopt toward any Christian leader in the church, or to expect anybody to adopt toward us in our leadership roles, the dependent relationship of children to their parents. The followers of Jesus are to grow into a healthy independence and interdependence. In other words, Jesus was forbidding that we assume the authority of a father; Paul, by contrast, is referring to a father’s affection for his children. Indeed, in 1 Thessalonians 2:7 he also likens himself to a mother with her babies. It is a beautiful picture of love, self-sacrifice, and gentleness.

What then is the authentic characteristic of Christian leadership? It is not severity but gentleness. We are to be loving fathers and mothers of the church family rather than strict disciplinarians. Paul could decide to visit Corinth with an apostle’s authority and challenge the arrogant. But he chooses not to—or rather, he leaves the choice to them.

3.2.2.2.5 Sectional conclusion

In the light of some of Jesus’ use of leadership models and a brief reflection on some of Paul’s use of leadership models from 1 Corinthians 4, the following are conclusions from this section:

Darkest The single most important lesson for a leader to learn is that he/she is first a sheep, not a shepherd; first a child, not a father or mother; first an imitator, not a model. No matter how grand the leader’s title, or large his/her responsibility, he/she is still a steward, not an owner, a partner, not an independent contractor; a fellow-worker, not a boss; a member of the body, not the head; a servant, not a master.

The leader’s role is to equip God’s people, create an environment conducive for individual empowerment, and to help them to become as effective as possible in the service of the King. Many of Christ’s followers have the ability to become teachers and models for younger
believers. Some have gifts of administration and leadership that need to be encouraged. Some are still 'newly planted,' not yet ready for the responsibilities of leadership, but if given time to mature, they will become able overseers and shepherds.

An emphasis on the priesthood of all believers and the importance of every gift can become an excuse for diminished respect for the leadership function. The teaching of the headship of Christ must not become the denial of the legitimacy of any human authority within the church. We are not free to focus on the images of discipleship which buttress the egalitarian spirit of our age, while rejecting the images that point to the need for authority and submission as essential for both order and forward movement in a loving community.

Before we can be ministers of the Word or ministers of the church, we must be ministers of Christ. Fundamental to all Christian leadership and ministry is a humble personal relationship with the Lord Jesus Christ, devotion to him expressed in daily prayer and love for him expressed in daily obedience. Without this Christian ministry is impossible. Ministers of Christ (whatever form their ministry may take) are accountable to Christ for their ministry. And though much of a pastor's work is unseen and unsupervised by human beings, yet we are always in his presence. And we shall; never grow slack or careless if we remember that he is watching us and that one day we shall have to give an account to him.

Almost similar to the Old Testament office of the prophet, Paul advances from our general responsibility as Christ's servants to our more particular duty as his stewards. Pastors are those entrusted with the secret things of God, or stewards of the mysteries of God. These are truths hitherto concealed but now revealed, truths known only by revelation. These truths relate to Christ, his salvation and the incorporation of Jews and Gentiles on equal terms in the body of Christ. Christian pastors today are stewards of these mysteries, albeit in the secondary sense. God has entrusted the Scriptures to us that we in our turn may expound them to others. The three critical facts about this stewardship are: First, pastors are essentially teachers. This function has been consistently shown in this study. Second, what we teach has been entrusted to us in the Scriptures; it is not our responsibility to invent or compose our message. Third, we are required above all else to be faithful, to develop disciplined habits of study, to study both the ancient Word and the
modern world in order to relate the one to the other, never knowingly twisting or distorting or disobeying the teaching of Scripture.

3.3 Among which models are we to choose?

Luecke (1990:7) correctly observes that in his providence, God usually gives Christian congregations several leaders. The pastor is certainly one. Most others hold formal positions such as elder, deacon, or trustee. But some also lead informally as they involve others in getting things done. A church with many leaders is blessed. Such people can make necessary and exciting things happen. But such a church also has the constant responsibility to engage these leaders fully and well. To do so, it has to understand the relationships between them. And all this leadership must continually strive to fulfil the mission for which Christ's church exists.

Church leadership is hard to discuss in general terms. In practice as well as in theory, a basic distinction among leaders is immediately made. There is the pastor (or pastoral staff), and there are the others. Thus, church leaders come in two forms: Church leaders = lay leaders + pastoral leaders.

The common name for leaders who are not pastors is lay leaders. Luecke (1990:8) cautions that the term lay, from the distinction between clergy and laity, can have connotations that work against a constructive understanding of the shared leadership task if lay means secondary or less important and suggests something other than real leadership. Real leadership is not the exclusive province of pastors, although they should be central to it. Church leadership is a shared endeavour among many people in their various positions and functions.

For pastors, church leadership is only one of several responsibilities. The term leadership is relatively new to the vocabulary of this field. It is increasingly used as traditional roles become more ambiguous and as the organisational dimensions of church life become more important. Pastors often understand church leadership as a call for better church administration, and they are unsure how that relates to other aspects of their ministry, many of which seem to be more satisfying.
3.3.1 New Testament images for leader positions

There are many images and metaphors for church leadership in the Bible, however, in this section we will focus on the few that are predominantly practiced in our churches today. Our discussion is broadly categorised as follows: New Testament Images for leader positions, other images for leaders in the New Testament, some church governance models, and policy approach to governance.

Any faithful discussion of church leader images has to start with God's word. Especially important are the images He led the early Christians to use. Two types are most helpful: images that identify leader positions and images that are analogous to other leaders in society. Although position titles most readily come to mind when discussing leadership, it is the analogies that will best open up fresh insights for church leadership today (Luecke, 1990:15). The images that identify leader positions herein explored are: elder, bishop, deacon, apostle, and prophet. The study will consider images that are analogous to other leaders in society such as steward, shepherd, and leader/director.

Luecke (1990:15) cautions that a search for an organisational chart of the New Testament church will end in frustration. Such position consciousness is more characteristic of Christian churches in later centuries, leaving churches of today a legacy of many different structures after which to pattern themselves. However, in this study we caution against the notion that the first century church started with no defined leadership structure. Our finding in chapter two clearly indicates some leadership precedents from the Old Testament which were known to the apostles and also were part of the Jewish communities that were well established.

3.3.1.1 Images of leader positions

3.3.1.1.1 Elders

The basic leader status designation was elder (in Greek, presbuteros, or older person). The term was carried over from the Jewish culture but was also used in Greek practice. It described those who by virtue of their wisdom and forcefulness, gained with or without many years of experience,
were recognised as leaders that a community could follow. It comes closest to being a generic description comparable to "leader" today. A congregation was governed by a team of elders (Acts 20:17). The leadership of elders was recognised by an act that established order (Acts 14:23 and Titus 1:5, where older versions translate the verb as "to ordain"). How formal such a ceremony was, is not clear. Undoubtedly many of the individuals named in the epistles as leaders and co-workers were elders.

Among the New Testament status categories, elders were core leaders of a congregation. In the previous chapter we established the two categories of elders as being teaching and governing elders according to Scriptures. Thus today pastors are part of the recognised local congregations' elders and in most cases hold a teaching office.

3.3.1.2 Bishop

In chapter two we established that the term bishop is the same as elder and that Scripture used the terms interchangeably (Acts 20 and 1 Timothy 3). Therefore, according to Scripture the term bishop did not convey a higher status among the elders. Luecke (1990:16) asserts that a common view of church historians is that the overseer was originally one of the elders and was charged with oversight of the common meals and the offerings of the faithful. Over time a bishop "oversaw" several congregations and a higher status came to be recognised. For historical reasons, many Protestants today avoid the term bishop. The pastor of today may be seen as holding a different office from other elders by virtue of picking up the function of overseeing the life of a church. Not to be overlooked is the early emphasis on administrative supervision.

3.3.1.3 Deacon

Luecke (1990:16) incorrectly denotes the office of a deacon as lower than that of an elder. His assertion is based on the etymology of the word deacon in Acts 6. However, in the New Testament there is no evidence of 'lower' but different functions. Even the Acts 6 passage does not support an idea of a 'lower' status, but rather other functions given to others to discharge because the apostles could not provide the service properly: They just could not have the time for everything that had to be done in a growing church.
Deacons dealt with the most practical aspects of leadership. The issue of status and ranking of leaders is therefore not a New Testament teaching but rather what developed over the years as the church evolved. As status became more regularized after the New Testament era, deacons were a third order of recognised leader after bishop and elder.

3.3.1.1.4 Apostle

The verb apostello (to send) appears frequently in the Gospels, in reference to the sending of Jesus by the Father (Matthew 15:24; John 5:36), and the sending of the disciples by Jesus (Matthew 10:5; John 17:18). Jesus also uses the word often in his parables to describe servants sent on assignments by their masters (Matthew 20:2; Mark 12:1-6).

Bennett (1993:19) strongly argues that the noun apostolos, referring to the messenger who is sent, and transliterated by the English word 'apostle' occurs only a handful of times in the Gospels, most often in Luke, usually as a designation for the twelve disciples (Mark 3:13-19; Luke 6:12-16). The initiative of Jesus in this whole process is evident. The apostles were not volunteers. Jesus chose the time and the place. Not all of the followers of Jesus were embraced in the choice. No, Mark includes the explicit statement that Jesus 'called to him those he wanted, and they came to him' (3:13).

To emphasize this act of narrowing and selecting, Luke notes that Jesus chose 'from them,' that is from the larger group of disciples. Thus not every disciple is described by the term 'apostle.' There are some roles in the community of Jesus which are 'by invitation only.' The selection appears to have taken place in full view of the other disciples, not in some secret ceremony of initiation. Thus the special leadership role of these twelve would have been clearly demarcated in the eyes of the entire group of Jesus' followers.

When Jesus first designated the Twelve as apostles, there was an emphasis on the special privileges of intimacy with Jesus and participation in his mission that they would enjoy. They would share in his authority as proclaimers of the divine word and conquerors of demons. But in John 13:14-16 Jesus reminds them that no matter how much authority the 'apostle' may
have, he remains one that has been sent by another. His authority is not autonomous, but derived. Thus in line with earlier sections of this study, to be an apostle is first to be a servant.

Bennett (1993:132) emphatically pointed out that in the rest of the New Testament, most of the occurrences of apostolos refer explicitly to the Twelve (e.g. Acts 1:2, 26; 6:2; 8:1), and to the apostle Paul (e.g. Romans 1:1; 11:13), who received his special call from the risen Jesus on the road to Damascus. However, the circle of reference is also enlarged to include Barnabas (Acts 14:4, 14), Silas and Timothy (1 Thessalonians 1:1; 2:6-7), and possibly Andronicus and Junias (Romans 16:7).

Several passages refer to the group of apostles in a general sense, as a class of leaders within the church. In 1 Corinthians 12:28-29, the apostles are listed first among the spiritual gifts. Similarly, in Ephesians 4:11-12 they are cited first among those who were given by Christ to the church in order to 'prepare God's people for works of service.' In Ephesians 3:5, Paul says that the mystery of Christ has been revealed by the Spirit to 'God's holy apostles and prophets.'

Bennett (1993:133) further explains that a related word, apostole (apostleship), is introduced in Acts and the letters. In each case it refers to the person who has received authoritative commissioning by Jesus. The first followers of Jesus in Jerusalem pray for wisdom to select an individual to fill Judas' vacancy in 'this apostolic ministry' (Acts 1:25). In his letter to the Romans, having introduced himself as one 'called to be an apostle' (1:1), Paul says that he has received 'grace and apostleship' to call the gentiles to faith in Christ (1:5). To the Corinthians, who questioned his credentials, Paul insisted, 'You are the seal of my apostleship in the Lord' (1 Corinthians 9:1-2).

As stated earlier from the Gospels, the ministry of apostle is not one for which a person volunteers. Rather, Paul's emphasis is on being called to be an apostle (Romans 1:1; 1 Corinthians 1:1), being appointed as an apostle (1 Timothy 2:7; 2 Timothy 1:11), and being an apostle by the will of God (2 Timothy 1:1) and at the command of God (1 Timothy 1:1). Thus, God is the one who commissions authoritative leaders for his church; they do not appoint themselves.
Leadership in Christ's church is not a position of luxury and ease, but the privilege of leading the way into suffering, to be the first to die, to be made a spectacle, to be seen as weak, foolish, and dishonoured in the eyes of the world (1 Corinthians 4:9).

The true apostle is known not only by his willingness to suffer (2 Corinthians 11), but by a number of other authenticating marks. The apostle has seen the risen Lord (1 Corinthians 9:1; 15:7-9; Acts 1:21-22). The proof of his ministry can be seen in unbelievers converted and churches established (1 Corinthians 9:1-2). He performs signs, wonders, and miracles in the power of the Spirit (2 Corinthians 12:12). When the later letters of the New Testament speak of the apostles, they refer to those who laid the foundations in the early days of the church (Ephesians 2:20; 2 Peter 3:2; Jude 17; Revelations 21:14).

Bennett (1993:134) aptly concludes that although there are functions in the church today which parallel the first-century apostles' work of church-planting and pioneering in new areas, the New Testament usage of the term seems generally to focus on a specific group of early leaders who had no successors in the strictest sense. It is clear that the term apostle is not one of those terms that is, or should, be applied to every follower of Jesus. Rather it describes a particular initiating leadership role, a specific pioneering function, as well as a distinctive calling, which go beyond the general mandate for every disciple to bear witness to Jesus. Schreiner (2008:724) therefore correctly sums up the matter when he writes: "It appears that Paul did not expect any apostles to appear after him, for he claims that he is the last of the apostles (1 Corinthians 15:7-8). The distinctiveness of the apostles emerges in the affirmation that the church is built on the foundation of the apostles and prophets (Ephesians 2:20)."

3.3.1.1.5 Prophet

This office was discussed earlier in the chapter and as could be deduced, the prophet role was very familiar because of its prominence in the Old Testament.

John the Baptist was commonly acknowledged as a prophet (Matthew 11:9; 14:5), and some of Jesus' listeners saw him in the same category as well (Matthew 16:13-14; 21:11). However, Bennett (1993:154) urges that Jesus
did not use this term to describe himself, or his followers. Nonetheless, very early in the history of the church, people known as prophets were recognised and given leadership in the community. Some of the prophets had an itinerant ministry (Acts 11:27-28; 21:10), as did teachers like Apollos (18:24) and evangelists like Philip (8:5).

In other cases, prophets seemingly functioned as part of the ongoing leadership of the congregation. For example, prophets and teachers at Antioch commissioned the first missionary team (13:1); Judas and Silas, leaders in the Jerusalem church (15:22), were also known as prophets (15:32); and Paul gave detailed instructions to the Corinthian congregation about the regulation of the prophetic gift in their regular services (1 Corinthians 14).

The functions of prophets specifically detailed in the New Testament include warning the Christian community of impending difficulties (Acts 11:28; 21:10-11); speaking to encourage, strengthen, comfort, and instruct believers (Acts 15:32; 1 Corinthians 14:3, 31); bringing people under personal conviction of sin (1 Corinthians 14:24-25); and preparing God’s people for works of service (Ephesians 4:11-12).

The congregation at Corinth is assumed to have more than one person with the gift of prophecy, for all the prophets are instructed to weigh carefully the messages given by the two or three who are allowed to speak in any given meeting (1 Corinthians 14:29-31). The prophets are to speak in an orderly manner, and are to acknowledge not only the discipline of the group, but also the authority of Christ’s apostles (14:32-33, 37-38). So, even the most inspired public ministries are designed to serve the needs of the fellowship, and are to be expressed within its overall order.

Prophets are often mentioned together with apostles as playing the foundational leadership roles in the church. In 1 Corinthians 12:28, Paul says that God has appointed in the church ‘first of all apostles, second prophets.’ Similarly, in Ephesians 4:11, he says that Christ gave ‘some to be apostles, some to be prophets,’ and so forth. The church, says Paul in Ephesians 2:20, is ‘built on the foundation of the apostles and prophets.’ Bennett (1993:155) emphatically and comparatively concludes that as with the ministry of the apostle, a distinction should be made between the uniquely authoritative
ministry of the first-century prophet in the foundation of the early church, and the broader function of prophetic ministry that continues in the church today. When we say that the church is built on the foundation of the apostles and the prophets, we are referring to a ministry that cannot be duplicated or repeated. The church expresses its continuity with the apostolic tradition through its response to the authority of the canonical Scriptures, which it holds to be complete; it evaluates the teaching and mission of its contemporary leaders in the light of this norm.

3.3.1.2 Other images for leaders in the New Testament

In teaching about leadership, New Testament writers used several helpful terms that go beyond position or function. These have a literal base that called forth images easily recognisable in the society the readers knew. These analogies can open up productive insights for church leaders committed to biblical foundations for their ministry.

The search for appropriate terms and images for church leaders today is complicated by the fact that the more exactly suited a certain image is for a particular time and place, the more difficult it may be to understand it in a different context. Some might question why we should start with the Bible at all for our imagery, when our society is twenty one centuries and thousands of miles removed. Bennett (1993:196) strongly suggests that the most important reason to begin with the biblical imagery is to identify the themes that underlie the images. Those who believe in the full inspiration of Scripture will acknowledge that the images themselves are part of the inspired text, and therefore deserving of our careful study.

3.3.1.2.1 Steward (Manager)


3.3.1.2.1.1 Luke 16:1-12

Here Jesus provides a vivid description of the function of the oikonomos. In this parable a rich man has a manager who is in charge of his possessions.
The manager is accountable to the rich man, and his effectiveness is measured by how well he invests the resources in ways that benefit the rich man; if the manager is found guilty of wasting the owner's resources, he will be put out of his job. The manager has considerable freedom to negotiate with the various people who owe money to the rich man. In this parable, the manager is commended for his shrewdness in using material resources to accomplish his goals, not for his dishonesty in the process. Hendriksen (1978:770) strengthens the discussion of this parable by alluding to the importance of leaders to look ahead and make provision for the future needs, which is the crux of the praises for this shrewd manager. Hendriksen (1978:772) emphatically argues from verses 10-12, that what we fondly call our money, our house, our bonds, our stocks (shares), our bank certificates, etc., is not really our own. It is a trust handed to us to use in such a manner that God can be pleased. Nabal, who said, "Shall I then take my bread and my water and my meat that I have killed for my shearers, and give it," etc. (1 Samuel 25:11), forgot this. So did the rich fool (Luke 12:16-21), and so did also the manager of our present parable. To be sure, he wisely had an eye for the earthly future. The believer's leadership is expressed beautifully by Paul in these words: "We fix our eyes not on what is seen, but on what is not seen. For what is seen is temporary, but what is not seen is everlasting" (2 Corinthians 4:18).

3.3.1.2.1.2 Luke 12:41-46

Here Jesus is speaking of the importance of being ready for his return, and again making good use of resources in the light of the coming judgment. The manager who does what he is supposed to, will be rewarded by being placed in charge of all the master's possessions. But the one who abuses the menservants, and who indulges himself in gluttony and drunkenness, will be punished. Thus the manager is one who holds a position of responsibility. He can be in charge of people as well as possessions. He occupies a position of authority, but he also remains under authority. Once again servant-hood is the underlying principle in this function.

3.3.1.2.2 Shepherd

As used extensively in the Old Testament, the image of shepherd relates to activities that include feeding, watering, leading, watching over, caring for,
seeking out, rescuing, and gathering his flock, bringing back the strong, binding up the crippled, strengthening the weak, and carrying the lambs in his bosom. In the image of the Good Shepherd, Jesus cares for his sheep and is selfless in laying his life for them. He knows them well and protects them (John 10:1-18).

Bennett (1993:129) correctly argues that the shepherd image is one of the few that is applied exclusively to leaders, and not to members of the community as a whole. Therefore, it becomes a very important image for understanding what is distinctive about the role of leadership. Although many other images, like 'brother' or 'fellow-servant,' express the equality of every member of the fellowship, a term like 'shepherd' reminds us that even on the human level, some are responsible to lead while others follow, some have authority while others are called to respond to that authority. Christ is not the only shepherd; he has appointed human shepherds to assist him. Although, as indicated above, that the shepherd image conveys ideas of tenderness, nurture, and devotion; but it also implies protection and discipline (the rod and the staff), the setting of limits (leading to pasture). Bennett (1993:130) further asserts that the verb poimaino is sometimes translated as 'rule' (Revelations 2:27; 12:5; 19:15; Psalm 2:9). Gibbs reminds us that although the pastor is to be a servant-leader, he is still primarily a servant of God, not of the sheep:

“If a pastor sees his role in terms of meeting every need and responding to every demand, he will end up becoming a follower of the sheep, rather than their leader” (1987:20)

Clearly, the shepherd image is well loved and used among Christian leaders today, especially those who are called to the pastoral office. The word "pastor" comes from the Latin for shepherd and the current use of "Pastor" as a preferred title indicates the appeal of this image. It can be noted, however, that although the shepherd image has always been present in the history of Christian ministry, the use of the term as a position designation or a formal title is fairly recent. Its elevation to the preferred image and title occurred among 18th century German Lutheran pietists, who were seeking to narrow the gap between ordained minister and ordinary Christian. They shifted the leadership image to bring about a renewed vision of closer, more supportive relationships (Luecke, 1990:24).
3.3.1.2.3 Leader

Of the various terms drawn from leadership roles in the first-century world, most are applied to corresponding leadership roles within the church (Bennett, 1993:144). In this sub-section we briefly browse over the leader as expert builder and the broad usage of the word leader.

3.3.1.2.3.1 Builder

Paul compares himself to the architekton (expert builder) in 1 Corinthians 3:10, who laid the foundation at Corinth upon which others were building. In secular Greek, tekton meant 'craftsman or builder in wood, stone, or metal' and architekton referred to 'a head builder, master-builder, contractor, or director of works (Bennett, 1993:145)

Some leadership roles precede others, just as Paul has referred earlier in 1 Corinthians 3 to the one who plants and the one who waters; some begin the work that others continue. The architekton is one of those initiating and founding leadership roles. Yet, says Paul, even the contribution of the architekton has no permanence unless it is used to establish a work on the foundation of Jesus Christ himself (3:11). The architekton is not a totally independent agent, rather his ministry, like every other, comes about as a response to the prior call of God, and must be conducted according to God’s design. Paul further acknowledges that he laid the foundation 'by the grace God has given me' (3:10); just as the ministry of leadership originates in the grace of God, it also depends on the grace of God for its execution.

3.3.1.2.3.2 Leader (Hegemonos)

Hegemonos is a term for leader used mainly by the author of Hebrews, a present participle based on the verb hegeomai (to lead or guide). The term is also used of kings of Israel (Ezekiel 43:7), rulers of Judah (Matthew 2:6), and Joseph’s position as ruler of Egypt (Acts 7:10). Thus it is a word used for broad and authoritative leadership roles. In Acts 15:22, Judas and Silas, chosen to help convey the decisions of the Jerusalem Council to the gentile believers, are described as 'leaders among the brothers'; thus, even among 'brothers' there can be leaders; the fact that all are brothers does not invalidate the leadership function within the community (Bennett, 1993:148).
In the last chapter of the book of Hebrews, the author refers to the role of hegemonos three times. The leaders are described as ‘those who spoke the word of God to you’ (13:7), that is, those who first preached and established churches among them. In the first place, the believers are exhorted to ‘remember’ their leaders, to ‘consider the outcome of their way of life,’ and to ‘imitate their faith’ (13:7); the leaders in view here are primarily teachers and role models. Second, they are told to ‘obey’ their leaders and to ‘submit to their authority’ with willing spirits that will enable the leaders to do their work with joy (13:17); in this case, the leader are described as those who ‘keep watch over you’; these may or may not be the same leaders who originally brought the word of God to them; but the leadership role described here seems to imply the general supervisory role implied in the word ‘ruler’ in the other contexts already cited.

Finally, the author instructs his readers to ‘greet’ their leaders as well as all God’s people (13:24); thus the ‘leaders’ are an identifiable group, distinguishable from the membership of the community as a whole. Of vital importance, is to notice that hegemonos, as also episkopos, occurs in the plural when the reference is to a particular local situation. Thus, the consistent picture we see in the New Testament is of a team of individuals working together, not of one strong individual dominating all the others (Bennett, 1993:148).

3.3.1.3 Sub-sectional conclusions

In the light of the discussion of various New Testament images for church leadership we conclude this sub-section as follows:

- A congregation was governed by a team of elders, recognised by an act that established order (Acts 14:23 and Titus 1:5). Thus among the New Testament status categories, elders were core leaders of a congregation. Thus today pastors are part of the recognised local congregation’s elders and in most cases hold a teaching office.

- Having established that the term bishop is the same as elder and that Scripture used the terms interchangeably (Acts 20 and 1 Timothy 3), therefore, we conclude that according to Scripture the term bishop did not convey a higher status among the elders.
The idea that **deacons** are of a lower status is not evidenced by Scripture. Deacons dealt with the most practical aspects of leadership, functioning alongside other leaders of the church. Therefore the issue of ranking and status of leaders is not a New Testament teaching but rather what developed over the years as the church evolved.

A thorough discussion of the term **apostle** lead this study to conclude that although there are functions in the church today which parallel the first-century apostles’ work of church-planting and pioneering in new areas, the New Testament usage of the term seems generally to focus on a specific group of early leaders who had no successors in the strictest sense. It is clear that the term apostle is not one of those terms that is, or should, be applied to every follower of Jesus. Rather it describes a particular initiating leadership role, a specific pioneering function, as well as a distinctive calling, which go beyond the general mandate for every disciple to bear witness to Jesus.

**Prophets** are often mentioned together with apostles as playing the foundational leadership roles in the church and therefore as with the ministry of the apostle, a distinction should be made between the uniquely authoritative ministry of the first-century prophet in the foundation of the early church, and the broader function of prophetic ministry that continues in the church today. When we say that the church is built on the foundation of the apostles and the prophets, we are referring to a ministry that cannot be duplicated or repeated. The church expresses its continuity with the apostolic tradition through its response to the authority of the canonical Scriptures, which it holds to be complete; it evaluates the teaching and mission of its contemporary leaders in the light of this norm.

**The steward (manager)** is one who holds a position of responsibility. He can be in charge of people as well as possessions. Although he occupies a position of authority, he also remains under authority.

**The shepherd** image is one of the few that is applied exclusively to leaders, and not to members of the community as a whole. Therefore, it becomes a very important image for understanding what is distinctive about the role of leadership. Although many other images, like ‘brother’ or ‘fellow-servant,’ express the equality of every member of the fellowship, a term like ‘shepherd’ reminds us that even on the human level, some are responsible to lead while others follow, some have authority while others are called to respond to that authority.
Christ is not the only shepherd; he has appointed human shepherds to assist him.

Some leadership roles precede others, just as Paul has referred earlier in 1 Corinthians 3 to the one who plants and the one who waters; some begin the work that others continue. The architekton is one of those initiating and founding leadership roles. Yet, says Paul, even the contribution of the architekton has no permanence unless it is used to establish a work on the foundation of Jesus Christ himself (3:11). The architekton is not a totally independent agent, rather his ministry, like every other, comes about as a response to the prior call of God, and must be conducted according to God’s design. Paul further acknowledges that he laid the foundation ‘by the grace God has given me’ (3:10); just as the ministry of leadership originates in the grace of God, it also depends on the grace of God for its execution.

3.3.2 Some church governance models

Mohapi (2008:91) brilliantly handles the various forms of church government that we find existing at present in the Christian world, broadly classified under the following heads: Prelacy (Episcopal), Presbyterian, and Independency (congregational). He correctly argues that most Christian churches are organised and governed along the lines of the three models in varying forms of modification or mixture of some of these systems.

3.3.2.1 Episcopacy (Prelacy)

Episcopacy is the form of church governance which is administered by archbishops, bishops, deans, archdeacons, and other church office bearers, depending on the hierarchy. In the Episcopal system of church governance, authority resides in the bishop. The essential concept of this government is that the right to consecrate other bishops and ordain priests and deacons belongs only to the bishop. This provides for a succession of bishops and their ruler ship over subordinate ministries.

Mohapi (2008:100) safely concluded that this system when measured against the six criteria of the standard of Apostolic Church (criteria based Witherow model) was found that none of the principles were met. In this
study we have consistently demonstrated the multiplicity of church leadership and its non-hierarchical nature, while functions differed.

3.3.2.2 Presbyterian system of governance

The presbytery system of governance places primary authority in a particular office, but there is less emphasis on the individual office and officeholder than on the series of representative bodies that exercise authority. The Presbyterian system of church governance consists of rulership by elders as representatives of the church. The local church is governed by the session which is composed of the ruling elders elected by the membership, with the preaching elder or minister as the presiding officer. In the denominational context, the next higher-ranking body is the Presbytery, which includes all ordained ministers or teaching elders and one ruling elder from each local congregation in a given district. Above the Presbytery is the Synod, and over the Synod is the General assembly, the highest court. Both these bodies are also equally divided between the ministers and the lay ruling elders (Mohapi, 2008:94).

Mohapi (2008:102) convincingly concluded that from the governance perspective, the Presbytery system of government was the only one that met all the criteria of the Apostolic Church. This is in line with the findings of this study, that the overseers of the local church consisted of both the teaching elders and the ruling elders.

3.3.2.3 Congregational system of governance

Mohapi (2008:95) argues that the congregational form of government stresses the role of the individual Christian and makes the local church the seat of authority. Accordingly two concepts are central to the congregational system: autonomy and democracy. By autonomy is meant that the local church is independent and self-governing. There is no external power that can dictate courses of action to the local congregation. By democracy is meant that every member of the local church has a voice in its affairs. Authority is not the prerogative of a lone or select group. Matters in which the church cannot function in isolation, such as ordination of the candidates for the ministry are accomplished by recourse to other independent churches with which there is an association.
Mohapi (2008:102) is of the view that this system meets three of the six criteria for apostolic principles, while on the other he concedes that given the various forms in which the congregational churches are organised, they may differ sometimes widely on important points. Our findings in this study has consistently shown that wherever the local church was established it was governed and lead by a team of leaders and thus this researcher would argue the fact even if some of the churches that are mega-churches may be independent one would still expect to see in them that the biblical principles of church leadership are prevalent.

3.3.2.4 Sub-sectional conclusion

Although Mohapi (2008:103) having done a thorough evaluation of the three discussed models, concludes his section on church governance models with rather neutral and non-committal position, it is the view of this research that church leaders should always pursue leadership and governance images or even aspects of various models that are in line with Scripture. And thus, the Presbyterian form of church governance as shown throughout the study, stands out as being closer to the New Testament model.

3.3.3 The policy approach to governance

Malphurs (2005:81) is one of the key proponents of the policy approach to governance and asserts that leading or governing by policy is a whole new, revolutionary approach to developing governing boards that lead with excellence. The premise of the policies governance model is that good governance boards will lead and operate using policies arrived at by the consensus of their members.

The policy approach argues that boards exist to do a number of things, one of which is to lead by policies. Key to good decision making is wise decision making. And the way that boards make wise decisions is through the use of clear, consistent policies based on biblical directives. Here policies are defined as the beliefs and values that consistently guide or direct how a church or para-church governing board makes its decisions. These are standard decisions that answer questions or problems that are important and
often repetitive. Thus the policies are vital guidelines for decision making. It is imperative that the board base its policies on the Scripture. Decisions based on policies affect four primary areas:

1. The board’s job or function. The board’s governance policies will define its job and thus its expectations of itself.
2. The senior pastor’s job and his expectations as well as limits. These policies define the senior pastor’s ministry responsibilities and the board’s expectations of him.
3. The relationship between the board and the senior pastor. These policies define the board-senior pastor relationship, identifying what the board delegates to the pastor.
4. The church’s ministry ends or its mission. These policies are the board’s expectations about the outcome of the church’s mission and vision in the lives of the people to whom it ministers. However, if a church has already developed its mission statement along with a strategic planning process, it may or may not want to include that mission under its policies.

These four policy areas aren’t the only policies that affect the church. Most churches should have policies that cover at least two other areas. One is the church’s personnel. Personnel policies are those that affect employment, wages and salary, employee benefits, employee conduct, and other areas related to the church’s full-and part-time personnel. The church should also have policies concerning the congregation. Congregational policies address such matters as church membership, child care, weddings, funerals, benevolence, counselling, provisions for the handicapped, medical emergencies, use of facilities and properties, a grievance process, discipline, and other topics related to and focusing on congregational life. In some cases, the staff will develop and handle them without board involvement.

Each church will decide what works best for it. It is the view of this researcher that this policy approach to governance will not only assist the local church leadership to effectively lead the congregation but would also hugely contribute in effective governance compliance which most governments now expect from all organisations including churches.
Chapter 4:

Dealing with the unique challenges of leading a mega church.

4.1 Overview of the chapter

Having explored the nature of church leadership and its biblical/theological basis and having reviewed some of the principles informing the choice of some leadership models, in this chapter we deal with the research questions: are there unique challenges for leading a mega church? And what challenges are there for those who have to lead mega churches? Therefore, our main focus is to establish the unique features of mega church and challenges for those who have to lead them.

Both chapters two and three of this study have clearly demonstrated that the nature of church leadership and its underlying biblical principles and what informs the choice of some of the leadership models in the church are the same for all churches regardless of size. However, given the size of mega churches, there are numerous unique challenges of leading such churches and in this chapter we shall focus only on: the broad features of mega church pastoral ministry; and the challenges associated with mega church pastoral ministry.

4.2 The broad features of mega church pastoral ministry

The mega church pastoral ministry is characterised by many features, however, in this study, we shall limit the focus on the following: visionary leadership; the emergence of team teaching/preaching; creativity, managerial ability and confidence; evangelistic fervour; numerical size; worship service; the membership of a mega church; and the theology of mega churches.

4.2.1 Visionary leadership

The one aspect of mega church life that is often directly attributable to the senior pastor is the ideological vision of the church. Without a doubt, these churches have a strong and distinctive sense of identity and purpose. Thumma and Travis (2007:62) attest to the fact that in their experience in
meeting with these pastors, they picked up that they are quiet aware of this critical element in their leadership. They are both boldly activist and also sensitively reflective about their role of visionary for the congregation. They embrace a distinctively outward orientation toward the larger cultural, demographic, and community context within their vision. Yet at the same time, they set themselves apart from other churches as they define how God is uniquely calling their congregation to minister in distinctive ways.

Churches have personalities or cultures that form over time and reflect both the pastor’s vision and the congregation’s values and aspirations. Senior pastors who have grown their churches to mega size often realise their key role in helping to shape these values and aspirations of the church and its people. They cast the vision in the language of their audience, but attempt to draw people toward godly ideals. These visionary ideals describe not only what the church as whole should be, but also how each member should personally embody the ideals. Thumma and Travis (2007:64) argue that rather than an abstract vision of what one ought to be, mega church pastors often outline specific steps and actions that members can take to actualise this vision. Their experience based on research is that mega church leaders can connect with their members in ways that resonate deeply in motivating participants to achieve a goal and giving them concrete steps for accomplishing it as well.

4.2.2 The emergence of team teaching/preaching

While much has been made of the senior pastor’s key role in guiding the church from the pulpit every week, a growing number of mega churches have begun to use teams of teaching pastors for weekend services. The emergence of the “teaching pastor” role is significant in assisting the growth of these churches. With the weekend teaching load shared among a team of preacher/teachers, there is more opportunity for pastors to create and develop high-quality messages. In some churches, there are four or more regular teaching pastors who serve the congregation by teaching multiple weekends during the year. Often these teaching pastors have other leadership roles within the church, but by nature of their highly visible teaching role, they are recognised as key leaders in the church.

The following are contributing factors for the emergence of team teaching:
The overall demand for preaching/teaching excellence that requires more planning, preparation, and rest.

Recognition by some senior or lead pastors that a church needs to hear God's word interpreted through the voices of multiple leaders to receive the maximum benefit. Each preacher/teacher not only has their own preaching style, but also has their own unique understanding and distinctive life experience to bring to the Scriptures.

A growing desire on the part of some senior pastors to train and equip a group of teaching pastors to develop their own gifts so that these leaders can become senior leaders in other churches.

The growing phenomenon of planning for succession in the role of the senior pastor, where one long-time senior pastor first shares the pulpit and then eventually relinquishes the primary mantle of spiritual leadership to a younger pastor.

4.2.3 Creativity, managerial ability and confidence

Thumma and Travis (2007:66) assert that mega church pastors are risk-takers. They tend to be creative in their approaches. They are willing to adapt other churches' and pastors' ideas to their context. They seldom accept ideas uncritically and instead strive to make them their own. Neither are they afraid to try and fail at something. There is a spirit of experimentation in them that does not disappear after disappointment. They take the lack of success as a challenge to try even more new ventures.

Another characteristic of senior mega church pastors is their management ability. Most of them know how to manage themselves by emphasising their strengths. In addition, they are comfortable with directing others on their staff as well as collaborating with their boards. Each pastor tends to find a limit on the number of people reporting to them and then devises a system to give leadership to the broader church. They clearly know, or quickly learn, that part of being a mega church pastor is learning to manage people and systems. These leaders are very aware of their callings, gifts, and strengths. This gives them greater confidence to lead.

4.2.4 Evangelistic fervour

According to Thumma and Travis (2007:64) their interviews with mega
church leaders show that a majority have a strong gift, desire, and passion for reaching out to those who are not presently churched. Their stated passionate and sincere objective is to turn unbelievers into believers, to enlarge the number of persons who are Christ’s disciples. The enthusiasm and drive to reach the lost becomes contagious in a congregation. Those mega church pastors with the strongest passion for and calling to be evangelists spend considerable time cultivating personal relationships with the un-churched in order to lead them to become followers of Christ. This mentality of creating disciples is not only reflected in the senior pastor’s preaching and communication, but is embodied in the leadership of the entire ministry of the church. This value on evangelism becomes one of the prime drivers of the church and can be seen in almost every ministry expression, as well as in the development of new programs.

4.2.5 Numerical size

The most obvious characteristic of mega churches is their size, the number of persons attending in a given weekend. A chosen defining size in this study is a minimum weekly attendance of 2000 persons. Thumma (2005:4) wisely cautions that often mega churches report a cumulative attendance for multiple services based on the assumption that no person attends more than once and consequently any reported attendance should be treated as an estimate, accurate to within several hundred.

This large number of worshippers creates several distinctive dynamics. Once a congregation reaches a critical mass of around 2000, its numeric strength alone becomes a powerful attraction. A congregation this large creates a social vortex which draws others to it. A Sunday morning stream of cars on an otherwise quiet street piques the interest, and perhaps ire, of the neighbourhood. In addition, acres of parking lots and massive buildings capable of handling several thousand persons have a distinctive presence on the horizon.

McIntosh (2003:147) agrees with the notion that once a church begins to grow, it will find that subsequent growth comes more easily, because the size of a church has a major effect on how many groups can be effectively targeted. Consequently, when a church is small, it does not have the resources to reach a broad audience. McIntosh (2003:166) rigorously and
correctly argues that in the light of strong evidence from Scripture, emphasis on numerical growth is difficult to ignore. For example, Luke's account of church growth in the Book of Acts is more than a passing interest. It is Luke's purpose to demonstrate that the growth of the church is a natural part of God's blessing. He blessed Israel with numerical growth, and he will bless the church with the same. It is part of the nature of the life-giving God to bless his people with fruitful ministry as they obediently follow his command to disciple the nations.

McIntosh (2003:168) further argues that the numerical growth of the local church should be encouraged as it impacts on the growth of the universal church. Thus the universal church is a concrete entity. It is made up of countable disciples and grows in identifiable locations among real people. The universal church grows as local churches win new converts and assimilate them into the body, thus increasing their membership. The universal church grows as new churches are planted in every tribe, family, people, and clan of the world. At its heart, biblical church growth is more about church planting than just seeing a single church grow. The Great Commission demands church planting, as it is the only logical way to reach all the nations. Numerical growth is to be expected in local churches. Some local churches grow dramatically, others more slowly, and, of course, some do not grow at all. However, if the universal church is to grow, as Christ promised it would (Matthew 16:18), local congregations must win people to Christ and assimilate new disciples into the body.

It is interesting to note that mega churches are now opening up to church planting through the revolutionary multi-site movement, which is a strategic response to the question of how to maintain momentum and growth while not being limited to the monolithic structure of a mega church. Surratt, et al (2006:9) cites the following multi-sites trends in the United States:

- Well over 1500 churches are already multi-site.
- One out of four mega churches is holding services at multiple locations.
- One out of three churches says it is thinking about developing a new service in a new location
- Seven out of the country's ten fastest-growing churches offer worship in multiple locations, as do nine of the ten largest churches.
The dramatic growth of interest in the multi-site approach is nothing short of a revolution in how to reach people for Christ.

4.2.6 Worship service

The programs and specific ministries of mega churches are shaped by the context in which they reside. One common characteristic underlies the efforts of all mega churches is choice. A congregation of thousands encompasses many diverse tastes and interests which must be addressed. Not only does this need for choice affect the array of ministries offered, but it also influences the style of worship, preaching, and music exhibited in mega churches (Thumma, 2005:13).

Thumma (2005:13) and Tucker (2006:88) allude to a common observation by social scientists that mega churches resemble shopping malls in their wide array of consumer-driven ministerial offerings. The mega church functions like the mall owner providing stability and a common roof under which diverse ministries, seen as specialised boutiques, can operate. In addition several core ministries, like anchor stores, offer a continuous draw to this spiritual shopping centre. This system provides the entire membership with continuous supply of appealing choices that fit their tastes. It also offers the highly committed members their choice of places to serve. Finally, it ensures that the church as a whole appears relevant and vibrantly active (a seven-day-a-week church) at a minimum of cost both structurally and financially. This mall-like approach enables the mega church's leadership to maintain a stable worship environment and yet exhibit flexibility in serving a changing clientele by continuously altering their ministry choices.

Thumma (2005:14), having spent a number of years researching the mega church phenomena, correctly observed that worship is one of the central drawing cards that anchor the church. The worship service in mega churches is a high quality, entertaining and well planned production. He argues that given the congregation's size, this service cannot be left to "the flow of the spirit," especially if there are multiple services on a Sunday morning. As a mega church grows, worship becomes more professional and polished, but also more planned and structured. Many mega churches offer a diverse array of additional religious services of differing styles throughout the week. They hold prayer services, Bible studies, singing services, and perhaps
healing or charismatic praise services. Several mega churches have Saturday evening youth-oriented services or beginner courses in basic Christianity.

The majority of these worship experiences, even if they include extensive congregational singing, are focused around preaching. Mega church sermons are often inspirational, motivational, and well-delivered. The message empowers members with the challenge that everyone has choices, but that they are also responsible for what they choose. Sermons are almost always powerful, practical, down to earth, and relevant. McIntosh (2003:45) correctly attributes biblical church growth to those congregations that are very clear in articulating their commitment to biblical teaching and Christian behaviour and that these are more attractive to unbelievers. On the contrary, the more liberal the articulation of Christian beliefs, the less the local church has grown. He goes further; to say that a church that is committed to the authority of God’s Word and is passionate in articulating its beliefs and behaviours has increased potential for biblical church growth. Such a church he reckons “knows what it believes and believes what it knows.” Its members and leaders have a clear biblical mandate for church growth from God’s Word and a high desire to carry out their mission. The church may not actually experience growth because of not following other biblical principles of church growth, but it does have great potential for biblical church growth.

Another common aspect of the worship programs of mega churches is their use of the arts. Worship often includes performances by large choirs, orchestras, drama troupes, and other artists. Services on Sunday and throughout the week are filled with skits, special musical numbers, interpretative dance, and video presentations. Some churches produce major works of drama such as plays and operas. While several others are known for their elaborate musical celebrations at Christmas, Easter, and national holiday periods drawing as many as 30000 spectators to these events (Thumma, Travis & Bird, 2005:6).

There are always groups which organise and train volunteers both to assist in the functioning of the church and in the performance of its ministries. Often programs address the physical and psychological well-being of members with health fairs, preventative health clinics, employment support, vocational training, job fairs, various 12-step type recovery groups, and
individual counselling services. In addition, there are any number of interest groups and activities from musical lessons and choir rehearsals to political action committees and auto repair clinics. Many mega churches support elementary and secondary private schools, day care centres, scout troops, head-start programs, and countless teen and young adult activities. These large churches may even provide roller rinks, pools, gymnasiums, racquetball courts, weight rooms, and, still others, a movie theatre (Thumma & Travis, 2007:93).

Another unique leadership challenge for those leading mega churches is the frequent criticism of mega church detractors focused on form and content of worship services. Thumma & Travis (2007:94) concede that for anyone who grew up in or familiar with a traditional worship style, mega church worship with its exuberant singing, video projection, praise teams, and lack of creeds, hymnals, and responsive readings can be disorientating, especially with the intense energy level in some mega churches. In defence, they also point out that many of the mega churches have times of quietness and reflection in their worship services and that recitation, or singing, of a creed enjoys some resurgence, although it is not widespread.

Thumma and Travis (2007:94) also reminds us that the use of creeds and recited prayers (such as the Lord’s Prayer) are often used as teaching and modelling tools to instruct congregants in the facts of the faith. Therefore today’s mega churches use other methods, such as video slides, the Apostles’ Creed set to music and sung, and multiple displays of the church’s vision and values expressed in contemporary slogans, to teach those principles in ways that connect better with today’s attendees. Mega churches have recast worship to appeal to a new generation for whom the traditional models no longer resonate. Vision statements and slogans are meant to educate, inspire, and motivate members to act out their faith convictions in different but no less effective ways than the repetition of creeds and group recitation of prayers in a service.

The preaching style and content of mega church pastors also draws considerable attention from critics, particularly the practical nature of these sermons. Thumma and Travis (2007:95) lament the unfair criticism by some that such preaching distorts the orthodox message of the Gospels; these preachers are perceived as watering down the true faith. The
conversational style and high energy of these preachers is seen as inappropriate for the sermon, which ought to be delivered in a grave, reverent, and thoughtful manner. Booth (2002:7) strongly argues that style and content are not the same and as such the style should be left to worshippers, but the principles governing the message and content are binding on all generations regardless of the size of the church. In most mega church sermons, more elaborately than in smaller churches, there is an element of humour with frequent laughter from the congregation. Occasionally, there are also visuals, such as bringing a motorcycle on stage, watching a video clip of a popular commercial, or even enacting a short drama in the midst of service to spark imagination of the cynical, information-saturated, high-tech, video-conditioned modern consumer sitting in the pew. However, Thumma and Travis (2007:95) contend that these criticisms reflect a difference of opinion about what “church worship” is or should be and what lengths one should go to reach a media-jaded congregation. For mega church leaders, it is perfectly natural to have laughter, energetic, practical sermons, and exuberant singing that engage the hearers’ hearts and minds during a worship service. They go further to state that their impression after attending hundreds of mega church services around the United States of America is that the pastors and attendees are doing serious business with God in worship regardless of what the critics say. This shows up in attendees’ actions and commitments to the faith.

4.2.7 The membership of a mega church

Thumma (2005:19) challenges the previous studies which tended to homogenise a typical mega church member as somehow deceptive. He argues that this generalisation masks the considerable degree of diversity often found in these large gatherings. In fact, he further contends that many of the mega churches entice persons of all racial groups and that some congregations have embraced this multi-cultural reality as part of their identity. For example, he cites the congregation of Lakewood Church in Houston proudly claiming its congregation to be forty percent white, thirty percent African American, and thirty percent Hispanic.

These congregations also appeal to a diversity of economic levels, although a majority of members are upwardly mobile, middle class persons. No one occupational status dominates mega church memberships. Instead, persons
employed in service, managerial, professional, technical, and skilled labour are nearly equally represented (Thumma, Travis and Bird, 2005:8).

Another distinctive trait of mega church participants is their extremely high rates of participation and involvement. It is estimated that between fifty to seventy percent of mega church members attend weekly services and consistently contributed large amounts of money, and regularly participated in church ministries. Given that mega churches both require massive numbers of volunteer workers and offer hundreds of religious and social activities in which to be engaged, it is not surprising to find high rates of involvement by committed members (Thumma., 2005:21). One of the most prominent messages of many mega churches is that religion is not just a Sunday enterprise, but rather is a 24 hour a day, seven day a week lifestyle. Few mega churches preach that their members should retreat from the world. In fact, the opposite is nearly always stressed, that members should become “salt and light of a lost world.” They are encouraged to change the system, take dominion, demonstrate the kingdom, and become world changers.

The approach taken in many large churches is to preach the message of active involvement and high commitment, provide the structures and ministries to support that involvement, and then allow members to choose how committed they want to be. However, many of these mega churches intentionally try not to leave their uncommitted members in that noncomittal state for long. There are steps in place for moving people from un-churched and uncommitted to become mature believers who fulfil their ministry in church and their life mission in the world. At the same time, nonetheless, many mega churches direct their energies on those persons who are active participants and who choose to be highly involved, rather than on those who want to be affiliated but remain as minimally active members. Willow Creek, for example, asks every participant to renew his or her commitment to the church each year. Those who do not are dropped from membership (Thumma. 2005:23).

Mega churches also contain large numbers of new, non-contributing, and marginal members, often as many as half the congregation. The percentage of such persons in mega churches may be greater than it is in smaller churches precisely because of the anonymity of size and the fact that these large churches often intentionally “cast their nets” upon an “un-churched”
constituency. However, mega churches have a greater surplus of resources to compensate for the marginal participants. Thumma (2005:24) argues that the large number of minimally involved persons may, in fact, actually be an asset to the mega church organisation in a way they are not for smaller churches. Several thousand free-riders are crucial for the mega church to maintain its large congregation, a "critical mass," of worshippers which help attract others to the church. Indeed, these large numbers help the church stand out in the religious marketplace.

One critical question which arises in relation to the members of mega churches is from what sources are they being drawn. Despite much of the rhetoric of mega church pastors' suggestion that they target and convert non-Christians and the un-churched, Thumma (2005:24) insists that data from research indicates that a majority of mega church members arrive by switching from other churches or denominations, rather than having been converted from non-involvement.

4.2.8 Theology of mega churches

Several critics of mega churches such as Tucker (2006:93), Elliott (1981:4), Leucke (1997:4) and others often accuse the leadership of watering down their theology to appeal to a broad, low-commitment, casual attendee. However, Thumma and Travis (2007:98) strongly refutes this criticism and contend that far from espousing a weak theological position, most mega churches present a serious, high commitment Christian message. However, this is not a blanket statement implying that every mega church pastor's theology is orthodox to all observers. It is abundantly clear that some churches preach a prosperity gospel or kingdom theology or the acceptance of lifestyles and political positions with which many critics from different theological positions would find fault. Nevertheless, the vast majority of mega churches have belief statements on paper and in practice that are clearly in line with orthodox Christian doctrines. Even more important, these churches' organised programs and the values instilled into committed attendees show that this theology is promoted and lived out.

The confusion around the preached theology often results from an assessment of the presentation of the message. As indicated earlier, mega churches express the message in forms that use conversational language,
images, and examples that resonate with contemporary culture. The strategy assumes that the congregation is not full of theological students, but rather people who want a word from God that is applicable to their everyday lives. The goal is to draw listeners toward a personal experience of God’s love and salvation in order to motivate them to grow spiritually and live out their faith. While some criticise this approach as being consumer oriented, most mega church pastors see this effort as nothing more than presenting the Gospel in a culturally sensitive and relevant way.

4.3 Challenges associated with mega church pastoral ministry

4.3.1 The power of the leaders of mega churches

Leadership is a critical factor in a church of any size. Pastors are often the centre of attention whether the church is large or small. The reality for all clergy no matter the church size is that the congregation bestows some degree of personal power on them. This power dynamic varies considerably across religious traditions and leadership structures, but it is always present, even if it is seldom discussed. The mantle of congregational leader carries with it a level of power and authority, which can increase as the size of the church grows. With increased success comes greater power. Success creates a situation where one needs to meet increasing expectations of continued growth and further success (Thumma and Travis, 2007:55).

It is generally accepted that mega churches are reflections of the leadership abilities of a senior pastor or directional leader. Nearly always, the mega church pastor is the most prominent and high-profile position in the congregation. The pastor is the centre of the staff and the energy hub around which the congregation revolves.

Leadership of a mega church does take a considerable amount of ego strength. But it must be remembered that leadership of any organisation of this size can lead to constant challenges, headaches, and criticism. It therefore, takes confidence and resoluteness to continue on in spite of these challenges. Those pastors who have started churches that have grown to mega church size clearly have leadership gifts that have been demonstrated and proven. They are responsible for piloting the church’s development and guiding it successfully through its many phases of growth.
As such, it is no surprise that everyone in the congregation looks to these pastors as uniquely gifted leaders. The dynamics of mega church leadership increase the possibility that the senior pastor will develop a large group of ardent admirers and followers. These devoted members can become overzealous in the amount of attention and trust they have for the senior pastor. Such a situation can develop into a cult of personality around the pastor, if not guarded against. This potential for the development of a personality cult is most powerful among churches within highly spiritualised theological streams, within nondenominational and independent churches, and in the group of mega churches identified as Charismatic/Pastor-Focused. These streams of mega churches seem the most prone to emphasize the pastor’s spiritual authority and personal ministry as a dominant characteristic of the church. The pastor is featured prominently in visual images of the ministry, and the pastor's personal ministry may take priority in the organisation, often downplaying other ministries.

Despite several checks and balances instituted by various mega churches to safeguard the integrity of their senior pastors, Thumma and Travis (2007:58) insist that there have been abuses of power by certain mega church pastors. Stories can be found of financial misconduct, salary and lifestyle extravagances, and sexual wrongdoing. However, one significant conclusion based on their studies of mega churches over the years, is that they do not believe that mega church pastors are more likely to succumb to the temptations to abuse the power with which they are entrusted than pastors of smaller churches. This is part due to the greater awareness these pastors have of the temptations of power and the intense scrutiny on them. However, due to the fallenness of human nature, there is no full proof against falling into sin by any of the leaders.

It is clear, though, that in many mega churches the senior pastor is the dominant driver of the vision and mission for the church and often the catalyst for its growth. This is especially the case for those pastors who are the founders of these churches or who are responsible for growing an established congregation to mega church proportions. Mega church pastors as mentioned already tend to lead their churches and drive their teams based on a clear vision and purpose, which is articulated frequently and in various ways to tie the system together, and as such they are its central figure.
4.3.2 Style of leadership

According to Thumma and Travis (2007:67) several factors influence the style of leadership that a mega church pastor exhibits. Firstly, the senior pastor's leadership is shaped by his or her personality, and as such there is a great variety of styles among mega church pastors. Secondly, the personal characteristics of leadership style are also conditioned by the context, the denominational tradition, and the religious and social norms of the particular area of the country. In part, these factors influence the leadership style of pastors in any size congregation. Thirdly, perhaps the most profound formative role on a mega church pastor's leadership style, and what sets the task of guiding these churches apart from other congregations, is the size and complexity of the organisation. Fourthly, the physical and social distance between the leader and those being led also shapes leadership characteristics in these very large churches.

When in the pulpit, the leader becomes a charismatic visionary and spiritual authority. This leader verbally manipulates the symbolic identity of the church as the vision is conveyed, reshaped, and communicated in the large public gathering. Storytelling; biblical knowledge; human insightfulness; and expression of trustworthiness, vulnerability, and genuine self-effacement are the media by which this vision is communicated (Thumma & Travis, 2007:68).

However, the style needed to inspire those who are on staff or significant volunteer leaders or a group of less committed volunteers is different. At this level of leadership, the organisational and functional methods for accomplishing the tasks of the church are passed to the attendees and volunteers through trusted associate pastors and ministry leaders rather than directly from the senior minister.

Running a multimillion-dollar church organisation and hundreds of staff and volunteer leaders, as well as negotiating complex decisions with government officials, requires different leadership skills than inspiring attendees and volunteers to become mature Christians and assist in supporting the work of the church. Because these two distinct tasks are seldom found in the same person, even among mega church pastors, many such churches are moving to a dual leader model or to leadership teams. Thumma and Travis (2007:68)
however, contend that questions about leadership style cannot fully be answered through a questionnaire or in a brief interview. Leadership can only be observed in action, both in a public inspirational forum and through the daily grind of intimate interactions, with staff and colleagues wrestling over conflicts between functional necessities such as budget and the lofty ideals embodied in the church's vision. It is high-quality leadership skills in both of these arenas that make a truly successful mega church pastor.

### 4.3.3 Staff leadership and roles

Mega churches have large and strong staff teams. In most cases, these ministry assistants could easily serve as senior pastors of their own churches. Frequently, an associate pastor at a mega church might have responsibility for a ministry area serving five hundred or more people on a regular basis. These duties are often considerably greater than those of a typical pastor at an average-sized one-hundred-person church. These associate and staff pastors often have wide-ranging authority and the autonomy needed to lead their respective areas of ministry within the mega church. Their duties vary tremendously from church to church and are conditioned not only by the role of the senior minister, but also by a church's organisational structure. These associates run key ministry areas such as youth, children, worship, and missions programs, which can have budgets vastly larger than an average church. In addition to running their respective ministries, in some mega churches a few key staff members form a core team that is asked to offer broader leadership to the church as a whole and advice, guidance, and mutual support to the senior pastor.

In addition to paid staff members, mega churches have an extensive army of volunteers. In some churches, numerous volunteer staff members carry a pastoral title, an office, and are present at staff meetings and retreats. Sixty three percent of the churches report that they have volunteers spending between twenty and forty hours a week in church ministry. When combined with the number of people on staff, the average mega church leadership base is greater than the weekly total attendance at 90% of U.S. churches. This broad and deep leadership base is one of the key strengths of the mega church movement (Thumma and Travis,. 2007:70).
### 4.3.4 Succession

A change in the primary leader, whether it is in business, schools, non-profit arenas, or churches, can be a difficult time. Churches of all sizes significantly grow or decline after leadership change. Nevertheless, Thumma and Travis (2007:73) point out that there is a heightened awareness and discussion of leadership succession in mega churches these days, in part due to a large number of mega church pastors approaching retirement age.

Thumma and Travis (2007) further observed that most of the churches handled succession very well. However, for those churches in denominational traditions, there are unique challenges in leadership succession. The influence of denominational officials and systems has led to mixed results. At times, the denominational structures and policies have allowed a smooth transition. A bishop or regional overseer has helped select a replacement and nurtured the transition with a minimum of difficulty. At other times, an external selection is made with little consideration of the unique needs of the mega church. Additionally, in certain traditions churches are forbidden to have a new senior pastor who has previously spent time at the church. A newly selected replacement leader may be completely unaware of the culture of the specific church. In some cases this has led to significant mismatches between the church and the leader. This, by no means suggest that independent and Free Church traditions have great advantage in the process. In fact, in the streams of mega churches that are more pastor-centred, this transition has been much harder and riskier (Thumma and Travis, 2007:74).

In the cases where a pastor on the leadership team is named to be the new lead pastor, he or she has the advantage of knowing the culture and ethos of the church. This is usually an indication by the church’s governing leadership that they desire continuity with the present direction of the church. At other times when an outsider is brought to the church after a nationwide search, it is usually a sign from the governing leadership that they want a change in direction. Either approach can lead to greater levels of conflict between pastoral direction and church but there are also times when such a switch proceeds smoothly and successfully.

Thumma and Travis (2007:75) observed that in the few cases where, sadly, the senior pastor has had a sudden premature death, nearly all churches
have made a healthy transition to a new senior leader. In those examples of leadership change following a clergy scandal or forced pastoral dismissal, the church often suffers, at least for a time, as much as the former minister does. The challenge remains for any pastor who follows the founding or growth-producing senior pastor as he or she will have a daunting task of making the church’s vision correspond to his or her passions and directions and convincing the congregation that their new future will be as bright and prosperous as in the past.

4.3.5 Mega mentality

Blackaby & King (2009:29) cite false confidence of the mega church; along with biblical illiteracy, minimal corporate praying and testifying, loss of shepherd’s heart, rampant immorality and numerical decline and stagnation as conditions in the church that warrants the reason we need revival. They strongly and correctly contend that even though the first church in Jerusalem had several thousand members, its size was never what was prominent to their ministry. They were led by people who devoted themselves to prayer and studying God’s Word (Acts 6:4). The early church, though large, attempted to meet the needs of all those in want (Acts 2:44-45). The members met together regularly to learn doctrine, to pray and to enjoy fellowship (Acts 2:42). The church, despite a diverse membership, did not tolerate sin (Acts 5:1-11).

Blackaby & King (2009:29) are of the view that today, size and programming are often the defining measurements for ecclesiastical success. Size has become the compelling measurement of success. According to them, obsession with numerical growth has become the overriding goal driving the agenda of many church leaders. They claim that many pastors of some large churches in North America today meticulously avoid mentioning unpleasant subjects such as sin or repentance, and the result is that their churches have swelled to enormous proportions. Equally, Booth (2002:9) highlights the importance of implementing the principles of New Testament worship described in the Bible, which includes equipping the saints, rebuking sin, refuting doctrinal error, causing sinners to have sorrow, and above all else, being verbally edifying so that all may be instructed more perfectly in the way of righteousness.
Blackaby and King (2009:30) cited a recent study initiated by Bill Hybels' church, Willow Creek, which discovered that their methodology, which has been mimicked by thousands of other churches around the world, has not grown people into mature Christians. The study confirmed that their seeker oriented methodology achieved numerical growth but not spiritual growth. Booth (2002:13) is highly critical of some of the seeker-sensitive mega churches for their indistinct definitions that do not discriminate between believers as members and unbelievers as outside of membership and views this as militating against the role of the church, the role of the teachers in the church, and the ability of the church to exercise church discipline. Thus, not understanding the difference between believers and unbelievers regarding church membership is a negative aspect of some seeker-sensitive organisations.

The other challenge posed by mega mentality is the insatiable appetite for finances and members. It cost a fortune to stage the elaborate, Broadway-calibre musical performance that draw large audiences. Despite boasting huge crowds, mega church budgets have an insatiable need for more money and more donors. To meet their skyrocketing costs, the challenge is often to attract and devour disgruntled church members from other congregations (Blackaby and King, 2009:31). They also argue that over the last several decades hundreds of small and medium-sized churches have floundered and closed their doors in the shadows of a mega church that was devouring every church attendee it could entice within its walls. Thus, much of the mega church growth is merely redistribution of the saints and not a winning of the un-churched population.

This size also produces difficulties to which the church must respond. One of those difficulties is that many mega churches find themselves having to work hard at justifying their large size for potential members. The other one is that most of these large churches experience rapid growth over a very short period of time that is from three to five year period of time. It is argued that it is this “overnight success” that often defines a mega church's unique place in the local religious ecology (Thumma, 2005:5).

These thousands of worshippers from diverse backgrounds gathered in a massive service require that mega churches must work hard to create a sense of acceptance and intimacy. The challenge remains that the many
groups and ministries in place offer small group opportunities to find intimacy in a mega church, if one is interested in looking for it. At the same time, these structures may not provide the deep, long term relations, within a community of memory that promotes true intimacy.

The efforts at creating and maintaining a diverse congregation are not without cost. A pluralism of theological and social beliefs, worship styles, or subgroups can create a difficult situation for any church. While a mega church may more accurately represent diverse attitudes and styles in the larger culture, such variety can also diminish the doctrinal purity of the group or fracture the single body of Christ into clichés based on social characteristics.

Lastly, accessibility to the mega church’s leadership and the ability to have more interaction with them, poses a serious challenge. This makes it difficult for most members to learn from their leaders’ experiences and wisdom. Lines of communication tend to be less direct (Barna, 1992:117). Accessing visible and significant leadership positions within the mega church structure might take a relatively longer period as compared to smaller churches. Thus, what one does in a small church may be more visible, and may have a greater ultimate influence on the health of the church than a similar position in a large church (Barna, 1992:118).

4.4 Conclusion

In the light of our attempt to establish the unique features of mega church and challenges for those who have to lead them, this chapter concludes as follows:

While one might contend that visionary leadership is an integral part of pastoral ministry regardless of the size of the church, mega church ministries seem to embrace a distinctively outward orientation toward the larger cultural, demographic, and community context within their vision. They set themselves apart from other churches as they define how God is uniquely calling their congregation to minister in distinctive ways. One other distinct feature is that rather than having an abstract vision of what one ought to be, mega church pastors often outline specific steps and actions that members can take to actualise this vision.
Given the size of the church and multiple weekend worship services and the high expectation for preaching/teaching excellence that requires more planning, preparation, and rest, a growing number of mega churches have begun to use teams of teaching pastors for weekend services, thus, contributing significantly in the growth of these churches.

Working in the multi-leadership environment, consisting of church boards, large staff component and various volunteer leadership structures, one other distinct leadership feature of mega church pastors, is their management skills and abilities. These leaders are well aware of the fact that apart from being a mega church pastor, they need to devise systems to give leadership to the broader church. These leaders are very aware of their callings, gifts, and strengths.

Most mega church pastors are extremely passionate about evangelism and discipleship and this value is embodied in the leadership of the entire ministry of the church. This value on evangelism is one of the prime drivers of the church and can be seen in almost every ministry expression, as well as in the development of new programs.

The most obvious characteristic of mega churches is their size, based on the number of persons attending in a given weekend. This study chose a minimum weekend attendance of 2000 persons as a working definition of a mega church. Its numeric strength alone becomes a powerful attraction. Because of sheer size and resources, the mega churches are able to do more in terms setting up various ministries. It is scripturally difficult to ignore emphasis on numerical growth of any church. Some local churches grow dramatically, others more slowly, and, of course, some do not grow at all. However, if the universal church is to grow, as Christ promised it would (Matthew 16:18), local congregations must win people to Christ and assimilate new disciples into the body. Thus, the mega church ministry has a contribution to make in the extension of the kingdom of God.
The intentional multiplicity of ways to respond to a worship service is a key difference between mega churches and smaller churches. Worship services have to be of high-quality, well structured and well planned. Sermons have to clearly articulate commitment to biblical teaching and Christian behaviour, while being delivered in an inspiring and motivating way. Sermons must also be powerful, practical, down to earth, and relevant. Another common aspect of the worship programs of mega churches is their use of the arts. Given the advantage of size, mega churches are able to offer a variety of ministry programs to their members or attendees. They often make use of contemporary style of worship to better connect with today's attendees.

Mega churches consist of a considerable degree of diverse people, inter alia, race, socio economic status, degree of involvement, a pluralism of theological and social beliefs, worship styles and many other sub-groups. This diversity can create a difficult situation for any church. Some helpful insights on how mega churches handle some of the diversity challenges include: introduction of traditional services to cater for an older generation; the diversity across political parties and political positions, along with the separation of church and state and laws keeping clergy from endorsing candidates from the pulpit, ensures public political neutrality on the part of many mega church pastors; some strongly held beliefs with regard to marriage and family and important ethical concerns are addressed in due course from the teaching and preaching of the church; the desire to minister to the diversity of members must always be balanced with an intentional intermingling of the population if the pluralism of a mega church is to have a positive effect; and on the basis of their size, structure, and vision, mega churches have a unique ability to hold together many different types of Christians so that "God may help us demonstrate his Kingdom through diversity."

While the critics of mega churches level the accusation that they water down their theology to appeal to a broad, low-commitment, casual attendee, it has been proven that far from espousing a weak theological position, most mega churches present serious, high commitment Christian message. The vast majority of mega churches
have belief statements on paper and in practice that are clearly in line with orthodox Christian doctrines.

It is clear that leadership is a critical factor in a church of any size. Pastors are often the centre of attention whether the church is large or small. The reality for all clergy no matter the church size is that the congregation bestows some degree of personal power on them. The level of power and authority can increase as the size of the church grows. The unique leadership challenges for pastors of mega churches, includes guarding against personal ego, guarding against development of personality cult( more so among churches within highly spiritualised theological streams, within non-denominational and independent churches, and in the group of mega churches identified as Charismatic/Pastor-focused. For these streams seem the most prone to emphasise the pastor’s spiritual authority and personal ministry as a dominant characteristic of the church), abuse of power (such as financial misconduct, salary and lifestyle extravagances, and sexual wrongdoing), and the ability to not only clearly cast the vision but also to be a faithful custodian of it.

One other unique challenge facing mega church leaders is the leadership style. Leadership style of the mega church ministry is influenced by various factors, among others, the following: Firstly, the senior pastor’s leadership is shaped by his or her personality, and as such there is a great variety of styles among mega church pastors. Secondly, the personal characteristics of leadership style are also conditioned by the context, the denominational tradition, and the religious and social norms of the particular area of the country. In part, these factors influence the leadership style of pastors in any size congregation. Thirdly, perhaps the most profound formative role on a mega church pastor’s leadership style, and what sets the task of guiding these churches apart from other congregations, is the size and complexity of the organisation. Fourthly, the physical and social distance between the leader and those being led also shapes leadership characteristics in these very large churches.

The ability to lead a calibre of ministry staff, both paid and volunteer is absolutely critical for pastoral ministry of mega churches.
Churches of all sizes are faced with the challenge of ministry sustainability through a carefully planned succession. However, for those mega churches in denominational traditions, there are unique challenges in leadership succession. The influence of denominational officials and systems has led to mixed results. There seem to be no clear cut model of succession among mega churches.

There are few other unique challenges that come with sheer size of mega church ministry, among others: the danger of chasing numbers as opposed to biblical imperatives of a well functioning church; confusing size and programming as compelling measurements of success leading to the compromise of proclaiming the gospel truth and pure biblical doctrine; a culture sensitive and focused methodology, which might not grow people into matured Christians despite numerical growth; the insatiable appetite for finances and membership to meet their ever skyrocketing costs, which may lead to devouring of other churches' members, thus resulting in merely redistribution of the saints and not a winning of the un-churched population; the possible failure of many small groups and ministries to provide the deep, long term relations, within a community of memory that promotes true intimacy; and the threat of diminishing the doctrinal purity of the group through a culturally or politically correct response to the challenge of plurality of membership within the mega church.

Having discussed the unique features and challenges of mega church pastors, we are now going to explore the chosen socio economic context in which some of them operate, that is the State of Florida in the U.S and the province of Gauteng in South Africa.
Chapter 5

Environmental scan of Gauteng (RSA) and Florida (USA)

5.1 Overview of the chapter

In line with the problem statement and purpose statement in section 1.1 and 1.2 respectively, this chapter attempts to compare some of the socio-economic environmental factors of Gauteng and Florida as contexts for church leadership of mega churches. We further hope to create awareness amongst churches and relevant stakeholders about some possible unique environmental factors under which these churches are being led and thereby demonstrate that the mega church phenomenon can thrive anywhere in the world under similar circumstances, provided the correct biblical principles and models are effectively implemented by those called to lead such churches. The chapter is divided into two main sections dealing with Gauteng Province and the State of Florida respectively.

5.2 Environmental scan of Gauteng

There are many socio-economic environmental factors that inform the context of any given province or state. In this section we limit our focus on the following factors: a brief historical background of Gauteng province, geography and climate, Municipalities, demographic profile of Gauteng, migration, education, employment and unemployment profiles, and the economy of Gauteng.

5.2.1 A brief historical background of Gauteng Province

Gauteng is one of the nine provinces of South Africa. It was formed from part of the Old Transvaal Province after South Africa's first all-race elections on the 27 April 1994. It was initially named Pretoria-Witwatersrand-Vereeniging (or PWV) and was renamed 'Gauteng' in December 1994. Mr. Tokyo Sexwale was elected as the first premier of the province that same year. Politically, it has been dominated by the ANC since the beginning of the new democratic dispensation of South Africa in 1994.
The name Gauteng comes from the Sesotho word meaning “Place of Gold,” the historical Sesotho name for Johannesburg and surrounding areas. This referred to the thriving gold industry in the province following the 1886 discovery of gold in Johannesburg. The Sesotho word is a locative derived from the Afrikaans goud (gold) plus the locative suffix “-ng” (Burger, 2009:20).

Gauteng is the smallest province in South Africa, occupying only 17010 square kilometres (6567.6 square miles), which is 1.4% of the land area. Although Gauteng is the smallest province, it is highly urbanised, containing cities like Johannesburg and Pretoria, and as of 2007, it had a population of nearly 10.5 million, making it the most populous province in South Africa. The province is also the economic powerhouse of South Africa, accounting for around one-third of Gross Domestic Product in 2001 (Statistics SA 2006:84).

5.2.2 Geography and climate

Gauteng’s southern border is Vaal River, which separates it from the Free State Province. It also borders on North West province to the west, Limpopo Province to the north, and Mpumalanga Province to the east. Gauteng is the only landlocked province of South Africa without a foreign border. Most of Gauteng is on the Highveld, high-altitude grassland (circa 1500 m above sea-level).

The climate is mostly influenced by altitude. Even though the province is at subtropical latitude, the climate is comparatively cooler, especially in Johannesburg; at 1700 m above sea-level (Pretoria is at 1330). Most precipitation occurs as brief afternoon thunderstorms; however, relative humidity never becomes uncomfortable. Winters are crisp and dry with frost occurring often in the southern areas. Snow is rare, but it has occurred on some occasions in the Johannesburg metropolitan area (Burger, 2009:21).

5.2.3 Municipalities

Gauteng Province is divided into three metropolitan municipalities, and three district municipalities which are further divided into nine local municipalities.
Table 5.1: Gauteng's municipalities

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<td>Midvaal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lesedi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>West Rand</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mogale City</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Randfontein</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Westonaria</td>
</tr>
<tr>
<td></td>
<td></td>
<td>West Rand</td>
</tr>
</tbody>
</table>

Source: Statistics South Africa (2006:21)

5.2.4 Demographic profile of Gauteng

In this sub-section we focus on the following demographic factors: population size and distribution, population composition, age and gender distribution, language distribution, religion, urbanisation, housing conditions, sources of energy for lighting, cooking and heating, access to piped water, and household goods.

5.2.4.1 Population size and distribution

Table 5.2: Total population by province—Censuses 1996; 2001, and Community Survey 2007

<table>
<thead>
<tr>
<th>Province</th>
<th>1996</th>
<th>2001</th>
<th>% change 96/01</th>
<th>CS2007</th>
<th>% change 01/07</th>
<th>Mid-year 2010</th>
<th>% change 07/10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Cape</td>
<td>6 147 244</td>
<td>6 278 651</td>
<td>2.1</td>
<td>6 527 747</td>
<td>4.0</td>
<td>6 743 800</td>
<td>3.3</td>
</tr>
<tr>
<td>Free State</td>
<td>2 633 504</td>
<td>2 706 775</td>
<td>2.8</td>
<td>2 773 059</td>
<td>2.4</td>
<td>2 824 500</td>
<td>1.9</td>
</tr>
<tr>
<td>Gauteng</td>
<td>7 624 893</td>
<td>9 178 873</td>
<td>20.4</td>
<td>10 451 713</td>
<td>13.9</td>
<td>11 191 700</td>
<td>7.0</td>
</tr>
<tr>
<td>KwaZulu-Natal</td>
<td>8 572 302</td>
<td>9 584 129</td>
<td>11.8</td>
<td>10 259 230</td>
<td>7.0</td>
<td>10 645 400</td>
<td>3.8</td>
</tr>
</tbody>
</table>
The population in the Gauteng Province increased from 9,176,873 in 2001 to 10,451,713 in 2007, an increase of 13.9%. This increase makes Gauteng to be the most populous province in the country, having marginally toppled KwaZulu-Natal. In terms of % growth for 2001/2007 Gauteng is second from Western Cape with 13.9 as against 16.7. However, based on the 2010 Mid-year population estimates, Gauteng is poised to be the fastest growing province in the country at 7% (Statistics SA., 2010:3). Gauteng’s population explosion which is in line with the predicted great urban wave, bodes well for the urban mission in general and for the emergence of mega churches in particular (Conn & Ortiz, 2001: 65).

Table 5.3: Population distribution by municipality, Census 2001 and Community Survey (CS) 2007.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DC: Sedibeng</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>o Emfuleni</td>
<td>658 420</td>
<td>650 867</td>
<td>-1.1</td>
<td>7.2</td>
<td>6.2</td>
</tr>
<tr>
<td>o Midvaal</td>
<td>64 642</td>
<td>83 445</td>
<td>29.1</td>
<td>0.7</td>
<td>0.8</td>
</tr>
<tr>
<td>o Lesedi</td>
<td>73 692</td>
<td>66 507</td>
<td>-9.8</td>
<td>0.8</td>
<td>0.6</td>
</tr>
<tr>
<td>DC: Motswedjing</td>
<td>162 270</td>
<td>153 539</td>
<td>-5.4</td>
<td>1.8</td>
<td>1.5</td>
</tr>
<tr>
<td>o Nokeng tsa Taemane</td>
<td>53 205</td>
<td>49 389</td>
<td>-7.2</td>
<td>0.6</td>
<td>0.5</td>
</tr>
<tr>
<td>o Kungwini</td>
<td>109 065</td>
<td>104 149</td>
<td>-4.5</td>
<td>1.2</td>
<td>1.0</td>
</tr>
<tr>
<td>DC: West Rand</td>
<td>533 675</td>
<td>539 038</td>
<td>1.0</td>
<td>5.8</td>
<td>5.2</td>
</tr>
<tr>
<td>o Mogale City</td>
<td>289 835</td>
<td>319 641</td>
<td>10.3</td>
<td>3.2</td>
<td>3.1</td>
</tr>
<tr>
<td>o Randfontein</td>
<td>128 731</td>
<td>117 261</td>
<td>-8.9</td>
<td>1.4</td>
<td>1.1</td>
</tr>
<tr>
<td>o Westonaria</td>
<td>109 328</td>
<td>99 218</td>
<td>-9.2</td>
<td>1.2</td>
<td>0.9</td>
</tr>
<tr>
<td>o West Rand</td>
<td>5 781</td>
<td>2 918</td>
<td>-49.5</td>
<td>0.1</td>
<td>0.0</td>
</tr>
<tr>
<td>Eku: Ekurhuleni</td>
<td>2 478 631</td>
<td>2 724 229</td>
<td>9.9</td>
<td>27.0</td>
<td>26.1</td>
</tr>
<tr>
<td>JHB: City of Johannesburg</td>
<td>3 225 309</td>
<td>3 888 180</td>
<td>20.6</td>
<td>35.1</td>
<td>37.2</td>
</tr>
<tr>
<td>TSH: City of Tshwane</td>
<td>1 982 235</td>
<td>2 345 908</td>
<td>18.3</td>
<td>21.6</td>
<td>22.4</td>
</tr>
</tbody>
</table>

Gauteng                 | 9 178 873        | 10 451 713 | 13.9     | 100.0               | 100.0               |

South Africa            | 44 819 778       | 48 502 063 | 8.2      | 100.0               | 100.0               |

Source: Statistics South Africa (2009:7)
The above table shows that Midvaal local municipality recorded the highest increase in its population (29.1%), followed by City of Johannesburg (20.6%) and City of Tshwane (18.3%). Although the three local municipalities recorded increases above the provincial figure, half of the municipalities in the province experienced decreases in their population size; with Lesedi, Westonaria and Randfontein municipalities being the most affected. In terms of population distribution, Gauteng’s population is mainly concentrated in the three metropolitan municipalities-Cities of Johannesburg, Ekurhuleni, and City of Tshwane (37.2%, 26.1%, and 22.4% respectively). Nokeng tsa Taemane local municipality has the least population share, which reduced slightly from 0.9% in 2001 to 0.5% in 2007. The three metropolitan municipalities, provides a fertile environment for the emergence of mega churches.

5.2.4.2 Population composition

The racial composition of Gauteng in 2001 is indicated in the figure below. Black African people formed the largest proportion of the Gauteng population (73.8%), followed by white people (19.9%), coloured people (3.8%), and Indian/Asian (2.5%). This provincial racial trend is almost representative of the national composition. For church planters and fast growing churches, issues of racial composition are of vital importance for building sustainable churches in Gauteng.

Figure 5.1 Gauteng’s racial composition

Source: Statistics South Africa (2006:6)
5.2.4.3 Age and gender distribution

The table 5.4 below shows the age distribution of the population by gender. Some interesting characteristics of the population are important to note for their implications for church growth in the province:

5.2.4.3.1. 35% of the population is below the age of 20. This youthful population will make different demands on the church, than older, mature population. For example worship style, delivery methods of the sermons, music, and child care facilities.

5.2.4.3.2. The highest population in any cohort is in the 30-34 age cohorts, followed closely by the 25-29 cohorts. These categories alone comprise 19.74% of the male population and 19.55% female population. This population category represents young work-seekers and those who are establishing family units. Their demands would be felt on career counselling, couples meetings, recreation facilities, and children’s church and good education for their children.

5.2.4.3.3. The largest percentage of the population falls within the economically active cohorts. Given the fact that Gauteng as a province is the economic hub of the country and the concentration of the population in the three metropolitan municipalities, this could on the one hand benefit the growing churches financially through stable and economically active membership, while on the other hand, during the slow economic growth and lack of jobs, this population group will continue to be pushed towards poverty, making more demands on the growing churches to avail poverty alleviation resources and job creation initiatives.

5.2.4.3.4. There are slightly more women than men in the province and significantly more aged women than men (women comprise 12.07% of the population over 55 years old, while men only comprises 10.56%). Churches can benefit from available experience and wisdom found in this age cohorts by creating volunteer serving opportunities both in the church and immediate community. Churches will also need to respond to the care needs of the aged.
Table 5.4: Age and gender distribution of Gauteng, 2010 mid-year estimates

<table>
<thead>
<tr>
<th>Age cohort (yrs)</th>
<th>Male</th>
<th>Percentage</th>
<th>Female</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-4</td>
<td>522 200</td>
<td>34.8</td>
<td>507 200</td>
<td>34.46</td>
</tr>
<tr>
<td>5-9</td>
<td>512 000</td>
<td></td>
<td>496 600</td>
<td></td>
</tr>
<tr>
<td>10-14</td>
<td>471 500</td>
<td></td>
<td>477 400</td>
<td></td>
</tr>
<tr>
<td>15-19</td>
<td>441 500</td>
<td></td>
<td>447 400</td>
<td></td>
</tr>
<tr>
<td>20-24</td>
<td>482 600</td>
<td>61.11</td>
<td>481 400</td>
<td>60.37</td>
</tr>
<tr>
<td>25-29</td>
<td>522 600</td>
<td></td>
<td>537 700</td>
<td></td>
</tr>
<tr>
<td>30-34</td>
<td>581 700</td>
<td></td>
<td>556 600</td>
<td></td>
</tr>
<tr>
<td>35-39</td>
<td>520 000</td>
<td></td>
<td>494 600</td>
<td></td>
</tr>
<tr>
<td>40-44</td>
<td>368 500</td>
<td></td>
<td>349 200</td>
<td></td>
</tr>
<tr>
<td>45-49</td>
<td>310 200</td>
<td></td>
<td>301 300</td>
<td></td>
</tr>
<tr>
<td>50-54</td>
<td>271 000</td>
<td></td>
<td>272 200</td>
<td></td>
</tr>
<tr>
<td>55-59</td>
<td>208 400</td>
<td></td>
<td>216 400</td>
<td></td>
</tr>
<tr>
<td>60-64</td>
<td>153 700</td>
<td></td>
<td>169 700</td>
<td></td>
</tr>
<tr>
<td>65-69</td>
<td>106 600</td>
<td>4.09</td>
<td>123 700</td>
<td>5.17</td>
</tr>
<tr>
<td>70-74</td>
<td>62 300</td>
<td></td>
<td>75 800</td>
<td></td>
</tr>
<tr>
<td>75-79</td>
<td>35 600</td>
<td></td>
<td>49 300</td>
<td></td>
</tr>
<tr>
<td>80+</td>
<td>24 300</td>
<td></td>
<td>40 500</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>5 594 700</td>
<td>100</td>
<td>5 597 000</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Statistics South Africa (2010:14)

5.2.4.4 Language distribution

Table 5.5 below, indicates IsiZulu as the largest spoken official language and first home language in Gauteng (21.5%), followed by Afrikaans, Sesotho and English (14.4%, 13.1% and 12.5% respectively). IsiZulu is also a leading national language with 23.8% of the population speaking it as a first home language and Afrikaans as the third with 13.3% of the population speaking it as a first home language.

Table 5.6 indicates a similar pattern as in table 5.6 above, with IsiZulu as a leading official language spoken at home within each population group, followed by Afrikaans, Sesotho and English respectively.
Table 5.5: Percentage of population speaking each official language as their first home language, Gauteng and South Africa, 2001

<table>
<thead>
<tr>
<th>LANGUAGE</th>
<th>Gauteng</th>
<th>%</th>
<th>South Africa</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afrikaans</td>
<td>1 269 176</td>
<td>14.4</td>
<td>5 983 426</td>
<td>13.3</td>
</tr>
<tr>
<td>English</td>
<td>1 105 192</td>
<td>12.5</td>
<td>3 673 203</td>
<td>8.2</td>
</tr>
<tr>
<td>IsiNdebele</td>
<td>171 018</td>
<td>1.9</td>
<td>711 821</td>
<td>1.6</td>
</tr>
<tr>
<td>IsiXhosa</td>
<td>671 045</td>
<td>7.6</td>
<td>7 907 153</td>
<td>17.6</td>
</tr>
<tr>
<td>isiZulu</td>
<td>1 902 025</td>
<td>21.5</td>
<td>10 677 305</td>
<td>23.8</td>
</tr>
<tr>
<td>Sepedi</td>
<td>945 656</td>
<td>10.7</td>
<td>4 208 980</td>
<td>9.4</td>
</tr>
<tr>
<td>Sesotho</td>
<td>1 159 589</td>
<td>13.1</td>
<td>3 555 186</td>
<td>7.9</td>
</tr>
<tr>
<td>Setswana</td>
<td>741 219</td>
<td>8.4</td>
<td>3 677 016</td>
<td>8.2</td>
</tr>
<tr>
<td>SiSwati</td>
<td>122 560</td>
<td>1.4</td>
<td>1 194 430</td>
<td>2.7</td>
</tr>
<tr>
<td>Tshivenda</td>
<td>154 183</td>
<td>1.7</td>
<td>1 021 757</td>
<td>2.3</td>
</tr>
<tr>
<td>Xitsonga</td>
<td>505 380</td>
<td>5.7</td>
<td>1 992 207</td>
<td>4.4</td>
</tr>
<tr>
<td>Other</td>
<td>90 134</td>
<td>1.0</td>
<td>217 293</td>
<td>.5</td>
</tr>
</tbody>
</table>

Source: Statistics South Africa (2006:13)

Table 5.6: Population distribution of each official language most often spoken at home within each population group, Gauteng, 2001

<table>
<thead>
<tr>
<th>Language</th>
<th>Black African</th>
<th>Coloured</th>
<th>Indian/Asian</th>
<th>White</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afrikaans</td>
<td>41951</td>
<td>218424</td>
<td>4941</td>
<td>1003860</td>
<td>1269176</td>
</tr>
<tr>
<td>English</td>
<td>74464</td>
<td>109932</td>
<td>200691</td>
<td>720106</td>
<td>1105192</td>
</tr>
<tr>
<td>IsiNdebele</td>
<td>168987</td>
<td>315</td>
<td>579</td>
<td>1137</td>
<td>171018</td>
</tr>
<tr>
<td>IsiXhosa</td>
<td>668404</td>
<td>723</td>
<td>115</td>
<td>1804</td>
<td>671045</td>
</tr>
<tr>
<td>isiZulu</td>
<td>1897857</td>
<td>2604</td>
<td>162</td>
<td>1403</td>
<td>1902025</td>
</tr>
<tr>
<td>Sepedi</td>
<td>944054</td>
<td>614</td>
<td>82</td>
<td>907</td>
<td>945656</td>
</tr>
<tr>
<td>Sesotho</td>
<td>1157019</td>
<td>1686</td>
<td>72</td>
<td>811</td>
<td>1159589</td>
</tr>
<tr>
<td>Setswana</td>
<td>738186</td>
<td>1997</td>
<td>127</td>
<td>909</td>
<td>741219</td>
</tr>
<tr>
<td>SiSwati</td>
<td>122074</td>
<td>164</td>
<td>28</td>
<td>294</td>
<td>122560</td>
</tr>
<tr>
<td>Tshivenda</td>
<td>153710</td>
<td>140</td>
<td>31</td>
<td>301</td>
<td>154183</td>
</tr>
<tr>
<td>Xitsonga</td>
<td>504402</td>
<td>275</td>
<td>44</td>
<td>660</td>
<td>505380</td>
</tr>
<tr>
<td>Other</td>
<td>51684</td>
<td>1101</td>
<td>11144</td>
<td>26205</td>
<td>90134</td>
</tr>
<tr>
<td>Total</td>
<td>6522792</td>
<td>337974</td>
<td>218015</td>
<td>1758398</td>
<td>8837178</td>
</tr>
</tbody>
</table>

Source: Statistics South Africa (2006:14)
5.2.4.5 Religion

Table 5.7 shows population by religious affiliation in Gauteng and South Africa in 2001. The following numbers for Gauteng are worth noting:

- Gauteng was predominantly Christian with almost 76% of the population classifying themselves as Christian.
- A very small proportion in both Gauteng and South Africa (0.1 and 0.2 respectively) classified themselves as adhering to African traditional beliefs.
- Approximately 2% of the population classified themselves as following the Islamic faith, while only 0.8% regarded themselves as followers of the Hindu faith.

On the surface it appears as though Gauteng and South Africa is predominantly Christian, however, a closer scrutiny reveals a significant component of the Christian faith as consisting of followers of African Initiated/Independent Churches, which in 2001 were estimated at around 10 million adherents. The African Independent Churches are a syncretism of some Christian practices with African traditional/spiritual practices (Burger, 2009:22).

Table 5.7 Gauteng and South Africa’s religion in 2001.

<table>
<thead>
<tr>
<th>Religious affiliation</th>
<th>Gauteng (%)</th>
<th>South Africa (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity</td>
<td>75.9</td>
<td>79.8</td>
</tr>
<tr>
<td>African traditional belief</td>
<td>0.1</td>
<td>0.2</td>
</tr>
<tr>
<td>Judaism</td>
<td>0.5</td>
<td>0.2</td>
</tr>
<tr>
<td>Hinduism</td>
<td>0.8</td>
<td>1.2</td>
</tr>
<tr>
<td>Islam</td>
<td>1.7</td>
<td>1.5</td>
</tr>
<tr>
<td>Other beliefs</td>
<td>0.9</td>
<td>0.6</td>
</tr>
<tr>
<td>No religion</td>
<td>18.4</td>
<td>15.1</td>
</tr>
<tr>
<td>Undetermined</td>
<td>1.6</td>
<td>1.4</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Statistics South Africa (2006:14)

5.2.5 Migration

Migration is generally described as the movement of people into and out of countries, and within countries, from non-urban to urban areas or vice versa, or from one province or state to another. Internal migration is defined as
the movement of people between provinces or states within South Africa or United States of America. International migration is defined as the movement to and from a country, for example relocating from United Kingdom to South Africa. Lastly, documented immigration refers to residents of other countries who have been accepted as permanent residents in another country. The permanent residence status could be given either before or after arrival in the country. The expression is used to distinguish such immigrants from undocumented and illegal immigrants (Sats SA, 2006:27). In this study we focus only on internal and international migration.

Lebusa (2009:114) correctly makes a well supported argument that the impact of migration affects national structures of economy, determine population density and distribution patterns, alter traditional ethnic, linguistic, and religious mixtures, and inflame national debates and international tensions. One thus, observe that because migration patterns touch so many aspects of socio-economic relations and have become so important a part of current human geographic realities, their impact becomes an important aspect of this study.

More importantly, Lebusa (2009:118) and Maloma (2009:105) strongly argue for the role and importance of migration as tools in the hand of God to bring people to the environment where they can be more receptive, among other things, to the Gospel. Indeed migration to the area is one means whereby church growth can explode.

5.2.5.1 Internal migration

Figure 5.2 is based on all those who moved between provinces between 1996 and 2001. The figure shows that:

- Gauteng gained the highest number of people from other provinces, followed by the Western Cape, and both provinces are the only ones that gained people from other provinces during that period.
- The Eastern Cape lost the most people, followed by Limpopo.

Table 5.8 show the number of people who were born in other provinces and who moved to Gauteng. It can be observed that:
Most migrants to Gauteng went to the City of Johannesburg (3 009 098) followed by Ekurhuleni (2 361 459). Limpopo accounted for the highest number of people migrating to Gauteng (847 710), followed by KwaZulu-Natal (543 141). Northern Cape accounted for the lowest number of people coming into Gauteng (69 647).

Figure 5.2: Net loss or gain of people in each province through inter-provincial migration, South Africa, 1996 and 2001.

Source: Statistics South Africa (2006:28)

Table 5.8: Number of people in Gauteng born in other provinces by district municipalities, 2001

<table>
<thead>
<tr>
<th>District municipality</th>
<th>Provinces of birth</th>
<th>Western Cape</th>
<th>Eastern Cape</th>
<th>Northern Cape</th>
<th>Free State</th>
<th>KwaZulu-Natal</th>
<th>City of Johannesburg</th>
<th>City of Tshwane</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>City of Johannesburg</td>
<td>15 325</td>
<td>43 602</td>
<td>80 545</td>
<td>90 797</td>
<td>22 652</td>
<td>2321</td>
<td>208 430</td>
<td>39 873</td>
<td>452 468</td>
</tr>
<tr>
<td>City of Tshwane</td>
<td>17 435</td>
<td>22 652</td>
<td>17 435</td>
<td>90 797</td>
<td>335 329</td>
<td>77 975</td>
<td>39 873</td>
<td>452 468</td>
<td>335 329</td>
</tr>
<tr>
<td>Total</td>
<td>171 956</td>
<td>2321</td>
<td>365 250</td>
<td>171 956</td>
<td>284 340</td>
<td>284 340</td>
<td>543 141</td>
<td>40 104</td>
<td>543 141</td>
</tr>
</tbody>
</table>
5.2.5.1.1 Profile of migrant workers in the Gauteng province

Migrant workers constitute an important part of the Gauteng labour force. According to Oosthuizen and Naidoo (2004:31) the labour force is defined as the total number of employed workers plus the number of broadly unemployed individuals (an individual is considered to be broadly unemployed if they did not work during the seven days prior to the interview and want to work and are available to start work within one week of the interview). Gauteng’s labour force numbers slightly more than 4.5 million individuals, which means that approximately thirty percent are migrant workers (see Table 5.9 below). Of these migrant workers, men outnumber women by around two to one. Men are consequently more predominant amongst migrant workers than amongst the Gauteng labour force to the extent that the gender profile of the non-migrant labour force in Gauteng is at least evenly balanced and may even favour females.

In racial terms, migrant workers are virtually exclusively African, accounting for 98.8% of all migrant workers, with 0.7% being Coloured and the remaining 0.5% composed of Asians and Whites. This simplifies the analysis of migrant labour considerably in that, due to the overwhelming proportion of Africans, there is no need to perform race-sensitive analysis. Obviously, the racial profile of migrant workers is very different from that of the wider Gauteng labour force, where Africans account for slightly less than three-quarters and Whites one-fifth of the population.

Migrant workers’ sending households are most often located in rural areas. Oosthuizen and Naidoo (2004:31) observed that nearly ninety percent of migrant workers are from rural households. This is linked with the high levels of poverty and unemployment found in these areas. The scale of migrant labour in Gauteng is therefore arguably closely tied to the economic fortunes of the country’s rural areas in general.
Table 5.9: Migrant workers in Gauteng, by race and gender, 2002

<table>
<thead>
<tr>
<th>Migrant workers</th>
<th>Gauteng Labour Force</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>African</td>
<td>Thousands</td>
</tr>
<tr>
<td></td>
<td>Share of total (%)</td>
</tr>
<tr>
<td>Coloured</td>
<td>Thousands</td>
</tr>
<tr>
<td></td>
<td>Share of total (%)</td>
</tr>
<tr>
<td>Asian</td>
<td>Thousands</td>
</tr>
<tr>
<td></td>
<td>Share of total (%)</td>
</tr>
<tr>
<td>White</td>
<td>Thousands</td>
</tr>
<tr>
<td></td>
<td>Share of total (%)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>Thousands</td>
</tr>
<tr>
<td></td>
<td>Share of total (%)</td>
</tr>
</tbody>
</table>

Source: Oosthuizen & Naidoo (2004:31)

5.2.5.2 International migration

Just over 1 million people were not born in South Africa in 2001. Gauteng had the largest number of people not born in the country (473 075). The majority of these immigrants were born in Southern African Development Countries (SADC) numbering 305 460.

Table 5.10: Country of birth by Gauteng Province, 2001

<table>
<thead>
<tr>
<th>Country of birth</th>
<th>Gauteng Province</th>
</tr>
</thead>
<tbody>
<tr>
<td>SADC countries</td>
<td>305460</td>
</tr>
<tr>
<td>Rest of Africa</td>
<td>21639</td>
</tr>
<tr>
<td>Europe</td>
<td>113451</td>
</tr>
<tr>
<td>Asia</td>
<td>20439</td>
</tr>
<tr>
<td>North America</td>
<td>4155</td>
</tr>
<tr>
<td>Central and South America</td>
<td>5926</td>
</tr>
<tr>
<td>Australia and New Zealand</td>
<td>2005</td>
</tr>
<tr>
<td>Sub-total</td>
<td>473075</td>
</tr>
<tr>
<td>South African born</td>
<td>8364104</td>
</tr>
<tr>
<td>Total</td>
<td>8837178</td>
</tr>
</tbody>
</table>

Source: Statistics South Africa (2004:14)
5.2.6 Education

According to Census 2001 Gauteng had the second lowest percentage (only Western Cape was lower) of people aged 20 years and above with no formal schooling (8.4%). Gauteng had the highest percentage of people aged 20 years or older with post-school qualifications (12.6%), followed by Western Cape with 11.2%. These two provinces were the only provinces with percentages higher than the national average (8.4%). The City of Tshwane had the highest proportion of people with Grade12 and higher education with 32.7% and 19.6% respectively, followed by the City of Johannesburg with 28.7% and 13.8% respectively. Large proportions of black Africans and Coloured people were in the categories no schooling, incomplete primary or incomplete secondary. Among the Indian/Asian and White population groups, by contrast, the majority had Grade 12 or above. Throughout all district municipalities there were decreases in the proportion of people with no education.

5.2.7 Employment and Unemployment profiles

Statistics South Africa (2006:62) defines some of the key terms used in this sub-section are as follows:

- **Economically active**: Employed and unemployed persons (aged 15-65 years).
- **Not economically active**: Working-age population (15-65 years) minus the economically active. The not economically active are people out of the labour market, such as full time scholars, those who are retired, full-time homemakers and those who are unable or unwilling to work.
- **Youth**: A person between the ages of 15 and 24 including those aged 15 and 24.
- **Unemployed**: The unemployed are those people within the economically active populations who 1) did not work during the seven days prior to the interview 2) want to work and are available to start work within a week of the interview and 3) have taken active steps to look for work or start some form of self-employment in the four weeks prior to the interview.
5.2.7.1 Profile of the unemployed

Table 5.11 shows that Black Africans had the highest proportion of people (32.2%) that were unemployed, while the Indian/Asian and White population groups showed lower proportions of unemployed at 8.1% and 4.6% respectively.

Table 5.11: Distribution of the population of working age (15-65 years) in each population group by labour market status, Gauteng, 2001

<table>
<thead>
<tr>
<th>Labour market status</th>
<th>Black African</th>
<th>Coloured</th>
<th>Indian/Asian</th>
<th>White</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employed</td>
<td>1 878 737</td>
<td>104 789</td>
<td>89 611</td>
<td>821 640</td>
<td>2 894 777</td>
</tr>
<tr>
<td>Unemployed</td>
<td>1 533 023</td>
<td>55 135</td>
<td>13 189</td>
<td>58 265</td>
<td>1 659 612</td>
</tr>
<tr>
<td>Not economically active</td>
<td>1 346 294</td>
<td>73 476</td>
<td>59 239</td>
<td>398 655</td>
<td>1 877 664</td>
</tr>
<tr>
<td>Total</td>
<td>4 758 054</td>
<td>233 400</td>
<td>162 039</td>
<td>1 278 560</td>
<td>6 432 053</td>
</tr>
</tbody>
</table>

Source: South Africa (2006:63)

Table 5.12 shows the distribution of each population group by labour market in Gauteng in 2001. It can be observed that:

- By far, the majority of those unemployed were black Africans (92.4%).
- Indian/Asian and coloured population groups had almost the same proportions of those employed and not economically active.

Table 5.12: Distribution of the population of working age (15-65 years) by labour market status and population group, Gauteng, 2001

<table>
<thead>
<tr>
<th>Population group</th>
<th>Employed</th>
<th>%</th>
<th>Unemployed</th>
<th>%</th>
<th>Not economically active</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black African</td>
<td>1 878 737</td>
<td>64.9</td>
<td>1 533 023</td>
<td>92.4</td>
<td>1 346 294</td>
<td>71.7</td>
</tr>
<tr>
<td>Coloured</td>
<td>104 789</td>
<td>3.6</td>
<td>55 135</td>
<td>3.3</td>
<td>73 476</td>
<td>3.9</td>
</tr>
<tr>
<td>Indian/Asian</td>
<td>89 611</td>
<td>3.1</td>
<td>13 189</td>
<td>0.8</td>
<td>59 239</td>
<td>3.2</td>
</tr>
<tr>
<td>White</td>
<td>821 640</td>
<td>28.4</td>
<td>58 265</td>
<td>3.5</td>
<td>398 655</td>
<td>21.2</td>
</tr>
<tr>
<td>Total</td>
<td>2 894 777</td>
<td>100.0</td>
<td>1 659 612</td>
<td>100.0</td>
<td>1 877 664</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: South Africa (2006:63)

Figure 5.3 examines the employment status of the youth (15-24) and the disabled in Gauteng in 2001. The figure shows that:

- Almost two thirds (65%) of the disabled population were not economically active compared to 56% of youth.
Approximately 26% of youth were unemployed.
Approximately 19% of the disabled were employed as compared to 18% of the youth.

Figure 5.3: Employment status of the youth (15–24 years) and the disabled, Gauteng, 2001.

5.2.7.2 Profile of the employed

5.2.7.2.1 Employment by industry sector

The number of employed people in Gauteng increased between 1996 and 2001 from 2,56 million to 2,61 million people. In October 2001 the occupations of these 2,61 million workers were divided as shown in figure 5.4 below.
Figure 5.4: % of the working age population (15-65 years) employed in each economic sector, Gauteng, 2001.

Source: South Africa (2006:67)

5.2.8 Economy of Gauteng

5.2.8.1 Gross Domestic Product per Region (GDPR)

Figure 5.5 shows the contribution of each province to the economy of South Africa. The figure shows that:

The largest contribution to the economy of the country came from Gauteng (33.3%), followed by KwaZulu-Natal (16.7%) and Western Cape (14.4%).
5.2.8.2 Major economic sectors

Table 5.13 looks at the contribution of each economic sector to the gross domestic product in Gauteng in 2004. It shows that:

- Finance, real estate and business services had the largest contribution in the economy of Gauteng (21.4%) followed by manufacturing (20.5%).
- The agriculture, forestry and fishing industry had the lowest contribution (0.5%).
- Tertiary industry contributed 62.3% to the GDP at market prices of Gauteng.

<table>
<thead>
<tr>
<th>Industry</th>
<th>Rand (million)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Primary Industries</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agriculture, forestry and fishing</td>
<td>10 514</td>
<td>2.3</td>
</tr>
<tr>
<td>Mining and quarrying</td>
<td>2 441</td>
<td>0.5</td>
</tr>
<tr>
<td><strong>Secondary industries</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manufacturing</td>
<td>115 706</td>
<td>25.0</td>
</tr>
<tr>
<td>Electricity, gas and water</td>
<td>94 934</td>
<td>20.5</td>
</tr>
<tr>
<td>Construction</td>
<td>9 162</td>
<td>2.0</td>
</tr>
<tr>
<td></td>
<td>11 610</td>
<td>2.5</td>
</tr>
</tbody>
</table>
Figure 5.6 looks at the largest industries in the economy of Gauteng. The figure shows that:
1. Manufacturing industry continued to contribute at least 20% to the GDP of Gauteng.
2. Finance, real estate and business services increased from 16.1% in 1996 to 21.45% in 2004.
3. General government services declined from 18.3% in 1996 to 15.4% in 2004.
4. Wholesale and retail trade, hotels and restaurants declined from 13.3% to 12.9% in 1997 and increased to 13.4% in 2004.

Figure 5.6: Contribution of the largest industries to the economy of Gauteng, 1996-2004

Source: South Africa (2006:87)
5.3 Environmental scan of Florida

In this section we limit our focus on the following factors: a brief historical background of The State of Florida, Florida’s geography and weather, Florida’s state budget and taxes, number of counties, demographic profile of Florida, migration, education, poverty levels, employment and benefits, and Florida’s economy.

5.3.1 A brief historical background of the State of Florida

In 1513, Juan Ponce de Leon discovered and named Florida, claiming it for Spain. Later, Florida would be held at different times by Spain and England (ceded to England in 1763; was returned to Spain 1783) until Spain finally sold it to the United States in 1819. Florida’s history in the early 19th century was marked by wars with the Seminole Indians, which did not end until 1842. Florida became a U.S. Territory in 1821. General Andrew Jackson served as military governor until Congress ratified a territorial constitution. William P. Duval, Florida’s first civil governor, called the first legislative Council into session in Pensacola on June 19, 1823. On March the 3rd, 1845, Florida was admitted to U.S. as its 27th State (Webster’s New World Encyclopedia, 1992:419, State of Florida.com, 2010:5 and Infoplease, 2011: 4).

5.3.2 Florida’s Geography and weather

Florida is the south easternmost state of the U.S: mainly a peninsula jutting into the Atlantic, which it separates from the Gulf of Mexico: nicknamed Sunshine State.

Florida has a total area of 58,560 square miles with a land area of 54,252 square miles. Total water area is 4,308 square miles. Florida ranks 22nd amongst States in total area. Highest natural point is 345 feet near Lakewood in Walton County. Florida has a coastline of 1,197 statute miles and 663 miles of beaches. It has more than 11,000 miles of rivers, streams, and waterways. The largest lake is Lake Okeechobee at 700 square miles, making it the 2nd largest freshwater lake in the United States. Number of lakes
greater than 10 acres is approximately 7,700. Number of islands greater than 10 acres is approximately 4,500 (Florida ranks 2nd in the nation by this measure and only Alaska ranks higher) (Webster's New World Encyclopedia, 1992:419, State of Florida.com, 2010:7 and Infoplease,. 2011: 6).

Florida is known around the world for its balmy weather. The state’s mild winters have made it a haven for retirees. Summers can be long and hot with showers providing much appreciated relief during the rainy season. Coastal areas also experience gentle breezes during the summer.

Average annual summer temperatures are: 80, 5 (F) degrees (26, 9 C) in North Florida and 82, 7 (F) degrees (28, 2 C) in South Florida. Average annual winter temperatures are: 53 (F) degrees (11, 7 C) in North Florida and 68, 5 (F) degrees (20, 3 C) in South Florida. The six month hurricane season runs from June 1 through November 30 and Floridians have learned to be ready when a storm threatens the area.

5.3.3 Number of counties

The State of Florida is divided into 67 counties (municipal areas) and about 24 metropolitan areas. Table 5.14 shows each county and its population in Census 2000.

Table 5.14: List of Florida counties and population numbers, Census 2000.

<table>
<thead>
<tr>
<th>County</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alachua County</td>
<td>217,955</td>
</tr>
<tr>
<td>Baker County</td>
<td>22,259</td>
</tr>
<tr>
<td>Bay County</td>
<td>148,217</td>
</tr>
<tr>
<td>Bradford County</td>
<td>26,088</td>
</tr>
<tr>
<td>Brevard County</td>
<td>476,230</td>
</tr>
<tr>
<td>Broward County</td>
<td>1,623,018</td>
</tr>
<tr>
<td>Calhoun County</td>
<td>13,017</td>
</tr>
<tr>
<td>Charlotte County</td>
<td>141,627</td>
</tr>
<tr>
<td>Citrus County</td>
<td>118,085</td>
</tr>
<tr>
<td>Clay County</td>
<td>140,814</td>
</tr>
<tr>
<td>Collier County</td>
<td>251,377</td>
</tr>
<tr>
<td>Columbia County</td>
<td>56,513</td>
</tr>
<tr>
<td>DeSoto County</td>
<td>32,209</td>
</tr>
<tr>
<td>Dixie County</td>
<td>32,209</td>
</tr>
<tr>
<td>County</td>
<td>Population</td>
</tr>
<tr>
<td>----------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Duval County</td>
<td>778 879</td>
</tr>
<tr>
<td>Escambia County</td>
<td>294 410</td>
</tr>
<tr>
<td>Flagler County</td>
<td>49 832</td>
</tr>
<tr>
<td>Franklin County</td>
<td>11 057</td>
</tr>
<tr>
<td>Gadsden County</td>
<td>45 087</td>
</tr>
<tr>
<td>Gilchrist County</td>
<td>14 437</td>
</tr>
<tr>
<td>Glades County</td>
<td>10 576</td>
</tr>
<tr>
<td>Gulf County</td>
<td>13 332</td>
</tr>
<tr>
<td>Hamilton County</td>
<td>13 327</td>
</tr>
<tr>
<td>Hardee County</td>
<td>26 938</td>
</tr>
<tr>
<td>Hendry County</td>
<td>36 210</td>
</tr>
<tr>
<td>Hernando County</td>
<td>130 802</td>
</tr>
<tr>
<td>Highlands County</td>
<td>87 366</td>
</tr>
<tr>
<td>Hillsborough County</td>
<td>998 948</td>
</tr>
<tr>
<td>Holmes County</td>
<td>18 564</td>
</tr>
<tr>
<td>Indian River County</td>
<td>112 947</td>
</tr>
<tr>
<td>Jackson County</td>
<td>46 755</td>
</tr>
<tr>
<td>Jefferson County</td>
<td>12 902</td>
</tr>
<tr>
<td>Lafayette County</td>
<td>7 022</td>
</tr>
<tr>
<td>Lake County</td>
<td>210 528</td>
</tr>
<tr>
<td>Lee County</td>
<td>440 888</td>
</tr>
<tr>
<td>Leon County</td>
<td>239 452</td>
</tr>
<tr>
<td>Levy County</td>
<td>34 450</td>
</tr>
<tr>
<td>Liberty County</td>
<td>7 021</td>
</tr>
<tr>
<td>Madison County</td>
<td>18 733</td>
</tr>
<tr>
<td>Manatee County</td>
<td>264 002</td>
</tr>
<tr>
<td>Marion County</td>
<td>258 916</td>
</tr>
<tr>
<td>Martin County</td>
<td>126 731</td>
</tr>
<tr>
<td>Miami-Dade County</td>
<td>2 253 362</td>
</tr>
<tr>
<td>Monroe County</td>
<td>79 589</td>
</tr>
<tr>
<td>Nassau County</td>
<td>57 663</td>
</tr>
<tr>
<td>Okaloosa County</td>
<td>170 498</td>
</tr>
<tr>
<td>Okeechobee County</td>
<td>35 910</td>
</tr>
<tr>
<td>Orange County</td>
<td>896 344</td>
</tr>
<tr>
<td>Osceola County</td>
<td>172 493</td>
</tr>
<tr>
<td>Palm Beach County</td>
<td>1 131 184</td>
</tr>
<tr>
<td>Pasco County</td>
<td>344 765</td>
</tr>
<tr>
<td>Pinellas County</td>
<td>921 482</td>
</tr>
<tr>
<td>Polk County</td>
<td>483 924</td>
</tr>
<tr>
<td>Putnam County</td>
<td>70 423</td>
</tr>
<tr>
<td>St. Johns County</td>
<td>123 135</td>
</tr>
<tr>
<td>St. Lucie County</td>
<td>192 695</td>
</tr>
<tr>
<td>Santa Rosa County</td>
<td>117 743</td>
</tr>
<tr>
<td>Sarasota County</td>
<td>325 957</td>
</tr>
</tbody>
</table>
Table 5.15 below shows that Florida's population is distributed mainly among the four metropolitan areas, namely: Tampa/St. Petersburg/Clearwater (2,396,000), Miami (2,253,000), Orlando (1,645,000) and Ft. Lauderdale (1,623,000).

<table>
<thead>
<tr>
<th>County</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seminole County</td>
<td>365,196</td>
</tr>
<tr>
<td>Sumter County</td>
<td>53,345</td>
</tr>
<tr>
<td>Suwannee County</td>
<td>34,844</td>
</tr>
<tr>
<td>Taylor County</td>
<td>19,256</td>
</tr>
<tr>
<td>Union County</td>
<td>13,442</td>
</tr>
<tr>
<td>Volusia County</td>
<td>443,343</td>
</tr>
<tr>
<td>Wakulla County</td>
<td>22,863</td>
</tr>
<tr>
<td>Walton County</td>
<td>40,601</td>
</tr>
<tr>
<td>Washington County</td>
<td>20,973</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,598,378</strong></td>
</tr>
</tbody>
</table>

Source: State of Florida (2010:7)

5.3.4 Demographic profile of Florida

5.3.4.1 Population size and distribution

Figure 5.7 below, shows the population growth of the State of Florida from 1980 to 2009, just before the 2010 Census figures were published. In the decade from 1980 to 1990, Florida maintained its pattern as the fastest growing state at 32.83% (9739 to 12937) and dropped to 23.54% (12937 to 15982) in 1990 to 2000. The trend was completely changed with a growth of 15.98% (15982 to 18537) from 2000 to 2009. According to Smith and Cody (2010:4), this downward trend could be attributed to the deep recession which ambushed long-running population patterns, sharply slowing the migration to the Sunbelt while giving a boost to states with more jobs and affordable housing. This is viewed as a temporary phenomenon, although a very dramatic deviation from the trend. It is believed that Florida's climate and absence of a state income tax, among other factors, will help restore a stronger in-migration as the economy improves.
Figure 5.7: Florida’s population size from 1980 to 2009.

Source: Smith and Cody (2010:1)

Table 5.15: Most populous metropolitan areas

<table>
<thead>
<tr>
<th>Metropolitan area</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tampa/St Petersburg/Clearwater</td>
<td>2 396 000</td>
</tr>
<tr>
<td>Miami</td>
<td>2 253 000</td>
</tr>
<tr>
<td>Orlando</td>
<td>1 645 000</td>
</tr>
<tr>
<td>Ft. Lauderdale</td>
<td>1 623 000</td>
</tr>
<tr>
<td>Jacksonville</td>
<td>1 100 000</td>
</tr>
<tr>
<td>West Palm Beach/Boca Raton</td>
<td>1 131 000</td>
</tr>
<tr>
<td>Sarasota/Bradenton</td>
<td>590 000</td>
</tr>
<tr>
<td>Daytona Beach</td>
<td>493 000</td>
</tr>
<tr>
<td>Lakeland/Winter Haven</td>
<td>484 000</td>
</tr>
<tr>
<td>Melbourne/Titusville/Palm Bay</td>
<td>476 000</td>
</tr>
<tr>
<td>Fort Myers/Cape Coral</td>
<td>441 000</td>
</tr>
<tr>
<td>Pensacola</td>
<td>412 000</td>
</tr>
<tr>
<td>Fort Pierce/Port St Lucie</td>
<td>319 000</td>
</tr>
<tr>
<td>Tallahassee</td>
<td>285 000</td>
</tr>
<tr>
<td>Ocala</td>
<td>259 000</td>
</tr>
<tr>
<td>Naples</td>
<td>251 000</td>
</tr>
<tr>
<td>Gainesville</td>
<td>218 000</td>
</tr>
<tr>
<td>Fort Walton Beach</td>
<td>170 000</td>
</tr>
<tr>
<td>Panama City</td>
<td>148 000</td>
</tr>
</tbody>
</table>
5.3.4.2 Florida’s racial composition

Figure 5.8 indicates the general racial composition of Florida’s population. White people (in this instance, includes the Hispanic/Latino from different races, while table 5.16 below indicates separate composition of whites from Hispanic/Latino race) make 78.6% of the population, followed by 16.5% black or African American, 2.8% Asian, 0.8% American Indian & Alaska native, and 1.3% other.

Table 5.16 depicts a racial breakdown of the population in terms of Hispanic or Latino and race.
- The Hispanic/Latino race grew from 21% to 21.5% of the population, 2008 to 2009. The Cubans comprise 6.2% of the Latino race. The unidentified other is 7.8%.
- The not Hispanic/Latino race is 78.5% of the population.
- The White race alone is 59.3% of the population, while black or African American alone is 15% of the population.
- The table also shows several combinations of inter-racial mixes.

Figure 5.8: Florida’s racial composition
Table 5.16: Breakdown of racial groups: Hispanic or Latino and Race, 2009 and 2008

<table>
<thead>
<tr>
<th>Hispanic or Latino and Race</th>
<th>2009 estimates</th>
<th>2008 estimates</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td>18,537,969</td>
<td>18,328,340</td>
</tr>
<tr>
<td>Hispanic or Latino (of any race)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mexican</td>
<td>21.5%</td>
<td>21%</td>
</tr>
<tr>
<td>Puerto Rican</td>
<td>3.1%</td>
<td>3.1%</td>
</tr>
<tr>
<td>Cuban</td>
<td>4.4%</td>
<td>4.1%</td>
</tr>
<tr>
<td>Other Hispanic or Latino</td>
<td>6.2%</td>
<td>6.1%</td>
</tr>
<tr>
<td><strong>Not Hispanic or Latino</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White alone</td>
<td>78.5%</td>
<td>79%</td>
</tr>
<tr>
<td>Black or African American alone</td>
<td>59.3%</td>
<td>60.1%</td>
</tr>
<tr>
<td>American Indian and Alaska native</td>
<td>15%</td>
<td>14.8%</td>
</tr>
<tr>
<td>Asian alone</td>
<td>2.3%</td>
<td>2.2%</td>
</tr>
<tr>
<td>Some other race alone</td>
<td>0.3%</td>
<td>0.3%</td>
</tr>
<tr>
<td>Two or more races</td>
<td>1.3%</td>
<td>1.3%</td>
</tr>
<tr>
<td>Two races including Some other race, and Three or more races</td>
<td>.1%</td>
<td>.1%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009b:2)

5.3.4.3 Age and gender distribution

Table 5.17 below shows the age distribution of the population. Some interesting characteristics of the population are important to note for comparative analysis later.

- 24.5% of the population is below the age of 20.
- The highest population in any cohort is in the 45-54 age cohorts, followed closely by the 35-44 and 25-34 cohorts. These categories alone represent 40% of the population. These combined categories also represent a balanced mix of young job seekers with a well established working group.

Table 5.17: Age and gender distribution

<table>
<thead>
<tr>
<th>Age cohort</th>
<th>Population</th>
<th>% Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 5 years</td>
<td>1,167,892</td>
<td>6.3</td>
</tr>
<tr>
<td>5-9</td>
<td>1,056,664</td>
<td>5.7</td>
</tr>
<tr>
<td>10-14</td>
<td>1,149,354</td>
<td>6.2</td>
</tr>
</tbody>
</table>
Economically active population is 14 480 550 which is about 78% of the population. 48.6% of this population is male while the females dominate at 51.4%.

Women are slight majority of the total population (50.9% as against 49.1% male). However, there are significantly more women than men among aged population (women comprise 56.1% of the population over 65 years, while men only comprise 43.9%)

Table 5.18: Some significant age and gender population distribution, 2009

<table>
<thead>
<tr>
<th>Age cohorts</th>
<th>Population</th>
<th>% Male</th>
<th>% Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>18 537 969</td>
<td>49.1</td>
<td>50.9</td>
</tr>
<tr>
<td>18 years and over</td>
<td>14 480 550</td>
<td>48.6</td>
<td>51.4</td>
</tr>
<tr>
<td>65 years and over</td>
<td>3 198 965</td>
<td>43.9</td>
<td>56.1</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009b:1)

5.3.4.4 Language distribution

Table 5.19 indicates English as the largest spoken home language in Florida (73.7% in 2009 and 74.1% in 2008), followed by language other than English and Spanish (26.3% and 19.3% in 2009 respectively). There is a slight decrease in the number of people who speak English only while most of the other languages increased marginally.
Table 5.19: Language, populations 5 years and over

<table>
<thead>
<tr>
<th>Language spoken at home</th>
<th>2009 estimates in percentage</th>
<th>2008 estimates in percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population 5 years and over</td>
<td>18 537 969</td>
<td>18 328 340</td>
</tr>
<tr>
<td>English only</td>
<td>73.7</td>
<td>74.1</td>
</tr>
<tr>
<td>Language other than English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speak English less than &quot;very well&quot;</td>
<td>26.3</td>
<td>25.9</td>
</tr>
<tr>
<td>Spanish</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speak English less than &quot;very well&quot;</td>
<td>19.3</td>
<td>18.9</td>
</tr>
<tr>
<td>Other Indo-European languages</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speak English less than &quot;very well&quot;</td>
<td>5.1</td>
<td>5.0</td>
</tr>
<tr>
<td>Asian and Pacific Islander languages</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speak English less than &quot;very well&quot;</td>
<td>1.5</td>
<td>1.4</td>
</tr>
<tr>
<td>Other languages</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speak English less than &quot;very well&quot;</td>
<td>0.5</td>
<td>0.5</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009c:3)

5.3.4.5 Religion

Table 5.20 shows population by religious affiliation in Florida and United States of America in 2001. The following are worth noting:

- Florida is overwhelmingly Christian with almost 84% of the population classifying themselves as Christian.
- Although the Protestant majority is dwindling at 40% as against the national 51.3% it is the dominant group among Christians.
- There is a significant representation of the Roman Catholic in Florida, with 26% as against 23% nationally.

Table 5.20: Florida and United States of America religion

<table>
<thead>
<tr>
<th>Religious affiliation</th>
<th>Florida</th>
<th>U.S.A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christians</td>
<td>84%</td>
<td>78.4%</td>
</tr>
<tr>
<td>Protestant majority</td>
<td>40%</td>
<td>51.3%</td>
</tr>
<tr>
<td>Evangelicals</td>
<td>18%</td>
<td>26.3%</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>26%</td>
<td>23.9%</td>
</tr>
<tr>
<td>Other religions</td>
<td>16%</td>
<td>21.6%</td>
</tr>
</tbody>
</table>

Source: Beal (2008:32)

5.3.5 Migration
The different tables below indicate some important migration information of Florida:

- **Table 5.21** shows that 18.8% of the population of Florida were foreign born in 2009 while 3.1% came from internal (born in Puerto Rico, U.S. island areas, or born abroad to American parent/s).
- **Table 5.22** shows that of the foreign born population (3,484,141), 48.5% became naturalised U.S. citizens in 2009.
- **Table 5.23** indicates that 32% of the foreign born population entered the state in 2000 or later while 68% entered before 2000.
- **Table 5.24** shows that of the foreign born population, the overwhelming majority (75%) came from Latin America, followed by Europe, Asia, Northern America and Africa (10.5%, 10%, 3.1% and 1.5% respectively).

### Table 5.21: Migration patterns, 2009 and 2008

<table>
<thead>
<tr>
<th></th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Internal</strong> (born in Puerto Rico, U.S. island areas, or born abroad to American parent/s)</td>
<td>3.1%</td>
<td>3.0%</td>
</tr>
<tr>
<td><strong>Foreign born</strong></td>
<td>18.8%</td>
<td>18.6%</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009c:3)

### Table 5.22: U.S. citizenship status

<table>
<thead>
<tr>
<th></th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign born population</td>
<td>3,484,141</td>
<td>3,401,231</td>
</tr>
<tr>
<td>Naturalised U.S. citizen</td>
<td>48.5%</td>
<td>47.5%</td>
</tr>
<tr>
<td>Not a U.S. citizen</td>
<td>51.5%</td>
<td>52.9%</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009c:3)

### Table 5.23: Year of entry

<table>
<thead>
<tr>
<th></th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population born outside the United states</td>
<td>4,052,644</td>
<td>3,946,288</td>
</tr>
<tr>
<td>Native Entered 2000 or later</td>
<td>568,503</td>
<td>545,067</td>
</tr>
<tr>
<td>Entered before 2000</td>
<td>72.6%</td>
<td>74.0%</td>
</tr>
<tr>
<td>Foreign born Entered 2000 or later</td>
<td>3,484,141</td>
<td>3,401,231</td>
</tr>
<tr>
<td></td>
<td>31.8%</td>
<td>29.3%</td>
</tr>
</tbody>
</table>
Table 5:24: World region of birth of foreign born

<table>
<thead>
<tr>
<th></th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign born population, excluding population born at sea</td>
<td>3 484 141</td>
<td>3 401 231</td>
</tr>
<tr>
<td>Europe</td>
<td>10.5%</td>
<td>10.9%</td>
</tr>
<tr>
<td>Asia</td>
<td>10.0%</td>
<td>10.0%</td>
</tr>
<tr>
<td>Africa</td>
<td>1.45</td>
<td>1.8%</td>
</tr>
<tr>
<td>Oceania</td>
<td>0.2%</td>
<td>0.2%</td>
</tr>
<tr>
<td>Latin America</td>
<td>74.8%</td>
<td>73.8%</td>
</tr>
<tr>
<td>Northern America</td>
<td>3.1%</td>
<td>3.3%</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009c:3)

5.3.6 Education

5.3.6.1 School enrolment

The table below shows that the predominant majority of the school going age (3 years and above) enrolled at elementary school (41%), followed by 27.5% at college or graduate school and high school at 21%.

Table 5.25: School enrolment, 2009 and 2008.

<table>
<thead>
<tr>
<th>Population 3 years and over enrolled in school</th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursery school, preschool</td>
<td>6.3%</td>
<td>6.8%</td>
</tr>
<tr>
<td>Kindergarten</td>
<td>4.9%</td>
<td>4.9%</td>
</tr>
<tr>
<td>Elementary school (grades 1-8)</td>
<td>40.6%</td>
<td>40.9%</td>
</tr>
<tr>
<td>High school (grades 9-12)</td>
<td>20.7%</td>
<td>21.1%</td>
</tr>
<tr>
<td>College or graduate school</td>
<td>27.5%</td>
<td>26.3%</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009c:2)
5.3.6.2 Educational attainment

The figures from Table 5.26 below, shows that a predominant 55% of the population 25 years and over hold a post high school qualification.

Table 5.26: education attainment, 2009, and 2008

<table>
<thead>
<tr>
<th>Population 25 years and over</th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population 25 years and over</td>
<td>12 800 944</td>
<td>12 695 981</td>
</tr>
<tr>
<td>Less than 9th grade</td>
<td>5.9%</td>
<td>5.7%</td>
</tr>
<tr>
<td>9th to 12th grade, no diploma</td>
<td>8.8%</td>
<td>9.0%</td>
</tr>
<tr>
<td>High school graduate (includes equivalency)</td>
<td>30.2%</td>
<td>29.9%</td>
</tr>
<tr>
<td>Some college, no degree</td>
<td>21.4%</td>
<td>21.1%</td>
</tr>
<tr>
<td>Associate's degree</td>
<td>8.5%</td>
<td>8.4%</td>
</tr>
<tr>
<td>Bachelor's degree</td>
<td>16.3%</td>
<td>16.8%</td>
</tr>
<tr>
<td>Graduate or professional degree</td>
<td>9.0%</td>
<td>9.0%</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009c:2)

5.3.7 Employment and benefits

5.3.7.1 Employment status

Table 5.27 below indicates that only 7.4% of the civilian labour force (61%), that is, economically active population was unemployed in 2009. Of course this by first world standard might be seen to be high. 53.5% of the civilian force was employed and 39% of the population 16 years and over was not in labour force.

Table 5.27: Employment status, in 2009, and 2008.

<table>
<thead>
<tr>
<th>Population 16 years and over</th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population 16 years and over</td>
<td>14 943 534</td>
<td>14 788 766</td>
</tr>
<tr>
<td>In labour force</td>
<td>61.3 %</td>
<td>61.7%</td>
</tr>
<tr>
<td>Civilian labour force</td>
<td>60.9%</td>
<td>61.3%</td>
</tr>
<tr>
<td>----------------------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>Employed</td>
<td>53.5%</td>
<td>56.9%</td>
</tr>
<tr>
<td>Unemployed</td>
<td>7.4%</td>
<td>4.6%</td>
</tr>
<tr>
<td>Armed forces</td>
<td>0.5%</td>
<td>0.4%</td>
</tr>
<tr>
<td>Not in labour force</td>
<td>38.7%</td>
<td>38.3%</td>
</tr>
</tbody>
</table>

**Source:** U.S Census Bureau (2009d:1)

### 5.3.7.2 Occupation

Table 5.28 shows that occupations in management, professional, and related ones were leading with 33%, followed by sales and office occupations, service occupations, construction related industries and production, transportation and related occupations (28%, 20%, 9.2% and 8.8% respectively).

**Table 5.28: Occupation categories in 2009, and 2008.**

<table>
<thead>
<tr>
<th>Civilian employed population 16 years and over</th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Management, professional, and related occupations</td>
<td>33.2%</td>
<td>32.7%</td>
</tr>
<tr>
<td>Service occupations</td>
<td>20.1%</td>
<td>19.3%</td>
</tr>
<tr>
<td>Sales and office occupations</td>
<td>28.0%</td>
<td>28.2%</td>
</tr>
<tr>
<td>Farming, fishing, and forestry occupations</td>
<td>0.7%</td>
<td>0.7%</td>
</tr>
<tr>
<td>Construction, extraction, maintenance, and repair occupations</td>
<td>9.2%</td>
<td>10.0%</td>
</tr>
<tr>
<td>Production, transportation, and material moving occupations</td>
<td>8.8%</td>
<td>9.1%</td>
</tr>
</tbody>
</table>

**Source:** U.S Census Bureau (2009d:1)
5.3.7.3 Industry

Table 5.29 indicates that educational services, and health care and social assistance, by far provides the most jobs (21%), followed by retail trade; professional, scientific, and management, and administrative and waste management services; arts, entertainment, and recreation, and accommodation and food services; and finance and insurance, and real estate and rental and leasing (13%, 12%, 11.7%, and 8% respectively).

Table 5.29: Employment by industry category in, 2009 and 2008.

<table>
<thead>
<tr>
<th>Industry Category</th>
<th>2009 estimate</th>
<th>2008 estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civilian employed population 16 years and over</td>
<td>7 995 087</td>
<td>8 390 481</td>
</tr>
<tr>
<td>Agriculture, forestry, fishing and hunting, and mining</td>
<td>1.1%</td>
<td>1.2%</td>
</tr>
<tr>
<td>Construction</td>
<td>7.5%</td>
<td>8.75</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>5.6%</td>
<td>6.0%</td>
</tr>
<tr>
<td>Wholesale trade</td>
<td>3.1%</td>
<td>3.1%</td>
</tr>
<tr>
<td>Retail trade</td>
<td>13.0%</td>
<td>13.0%</td>
</tr>
<tr>
<td>Transportation and warehousing, and utilities</td>
<td>5.0%</td>
<td>5.3%</td>
</tr>
<tr>
<td>Information</td>
<td>2.1%</td>
<td>2.4%</td>
</tr>
<tr>
<td>Finance and insurance, and real estate and rental and leasing</td>
<td>8.0%</td>
<td>8.0%</td>
</tr>
<tr>
<td>Professional, scientific, and management, and administrative and waste management services</td>
<td>12.1%</td>
<td>12.0%</td>
</tr>
<tr>
<td>Educational services, and health care and social assistance</td>
<td>20.8%</td>
<td>19.5%</td>
</tr>
</tbody>
</table>
Arts, entertainment, and recreation, and accommodation and food services | 11.7% | 10.9%
Other services, except public administration | 5.2% | 5.3%
Public administration | 4.8% | 4.7%

Source: U.S Census Bureau (2009d:1)

5.3.7.4 Class of worker

Figure 5.9 below indicates that a dominant majority of workers are employed in private companies (80%), followed by public service workers (13%) and self-employed in informal businesses.

Figure 5.9: Class of worker

<table>
<thead>
<tr>
<th>Class of workers</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Private wage and salary workers</td>
<td>80.4%</td>
</tr>
<tr>
<td>Government workers</td>
<td>13.3%</td>
</tr>
<tr>
<td>Self employed in own not incorporated business</td>
<td>6.2%</td>
</tr>
<tr>
<td>Unpaid family workers</td>
<td>0.1%</td>
</tr>
</tbody>
</table>

Source: U.S Census Bureau (2009d:2)

5.3.8 Florida economy

The following is a summary of some key economic strengths of The State of Florida, according to State of Florida.com research:
5.3.8.1. **Gross State Product (GSP)**. Florida’s GSP grew by 4% from $472 billion in 2000 to $491 billion in 2001.

5.3.8.2. **International trade**. 40% of all United States exports to Latin and South America pass through Florida.

5.3.8.3. **Tourism**. With 76.8 million visitors in 2004 (a record number), Florida is the top travel destination in the world. Tourism industry has an economic impact of $57 billion on Florida’s economy. Walt Disney World, a massive cluster of theme parks near Orlando is one of the world’s leading tourist attractions; Universal Studios, a combination theme park and film and television production facility, also near Orlando; and other attractions draw millions yearly. Famed beaches, such as those at Miami Beach, Daytona Beach, and Fort Lauderdale, attract hordes of vacationers. With more than 4000 square miles (10 360 sq km) of inland water and with the sea readily accessible from almost anywhere in the state, Florida is a fishing paradise. Other attractions include everglades national park, with its unusual plant and animal life; Palm Beach, with its palatial estates; and Sanibel Island’s picturesque resorts.

5.3.8.4. **Space industry**. The space industry represents $4.5 billion of the state’s economy. The average annual wage of aerospace workers is approximately $52,000. The number employed at Kennedy Space Centre alone is 15,000 and Florida ranks 4th among the states in overall aerospace employment with 23,000 jobs.

5.3.8.5. **Agriculture**. Florida leads the southeast in farm income. Florida produces about 75% of the U.S. oranges and accounts for about 40% of the world’s orange juice supply.

5.3.8.6. **Construction**. This industry’s strength results from the steady stream of new residents and visitors who are welcomed to Florida each year.

5.4 A Comparative analysis of Gauteng and Florida

5.4.1 **Historical background**: Gauteng as a province is historically a recent reality in the post-apartheid 1994 as compared to The State of Florida, discovered in 1513 and admitted to United State of America in 1845. Gauteng is not only the smallest province in South Africa, occupying 6568 square miles, but comparatively just over 10% of the total land area of Florida of 54, 252 square miles. Gauteng is land-locked and shares no border
with any foreign state, while Florida has a coastline of 1,197 statute miles and 663 miles of beaches and is easily accessible through sea routes from neighbouring countries.

5.4.2 Municipalities

Although Gauteng is the smallest province in South Africa, it is the most urban and populous, boasting three metropolitan municipalities, three district municipalities, and nine local municipalities, governing within the districts. Florida has by far the number of local municipalities at 67 and 24 metropolitan areas. Given the strong metropolitan and urban nature of both these areas of focus, the environment to establish mega churches is highly favourable.

5.4.3 Demographic profile

5.4.3.1 Population size and distribution

Gauteng is the most populous province in South Africa and according to estimates it is further poised to be the fastest growing province at 7% due to the predicted great urban wave. On the other hand, while Florida for some time maintained its pattern of being the fastest growing state in the U.S. this trend was completely changed from 2000 to 2009, as a result of deep recession which ambushed long-running population patterns, sharply slowing the migration to the Sunbelt while giving a boost to states with more jobs and affordable housing. It is, however, believed that this is a temporary phenomenon and that Florida’s favourable climate and absence of state income tax, among other factors, will help restore a stronger in-migration as the economy improves.

Both Gauteng and Florida have their populations distributed mainly among their metropolitan areas, with Florida in the top four, namely: Tampa/St Petersburg/Clearwater, Miami, Orlando, and Ft. Lauderdale. The implication for urban mission church planters and planners is that they are likely to find the concentration of mega churches in the metropolitan areas of both these states/provinces.
5.4.3.2 Diversity

Race: Given the unique histories and geographic positioning of the comparable states/provinces, it is interesting to note the opposite racial composition of their population. In Gauteng the Black African people formed the largest proportion of the population (74%), followed by white people (20%), coloured people (4%) and Indian/Asian (2%). In Florida the White people (including Hispanic/Latino race) make 79% of the population, followed by 16% black or African American, 3% Asian and 2% American Indian & Alaska native and other.

Although church leaders in both the areas of our focus are equally faced with the challenge of transformation, the unique socio-historical contexts, will determine unique interventions, for example, in Gauteng, the challenge is how to empower the majority of the population who have been historically excluded and disadvantaged from both the political and economic prospects of the country, while for Florida, would be how to embrace and empower the previously excluded and disadvantaged minorities.

Age and gender distribution: Gauteng has the most youthful population at 35% below the age of 20 as compared to 24% of Florida. Gauteng’s highest population in any cohort is in the 30-34 age cohorts, followed closely by the 25-29 cohorts. These categories (cohorts) alone are equally distributed among males and females at 20% of the population. Florida’s highest population in any cohort is the matured 45-54 age cohorts, followed closely by the 35-44 and 25-34 cohorts. Both Gauteng and Florida have the largest percentage of the population falling within the economically active cohorts. For both Gauteng and Florida, there are slightly more women than men and significantly more aged women than men.

These contextual factors would create unique challenges for mega church leaders. Gauteng’s significantly youthful population poses the challenge of poor education levels, poverty and high rates of unemployment while the youthful population of Florida may pose a challenge in terms of worship style, delivery methods of the sermons and music. Gauteng’s highest young cohorts represent young work-seekers and those who are establishing family units, while Florida’s highest mature cohorts, represent a balanced mix of young job seekers with a well established working group. While the growing
churches in both states/provinces could on the one hand benefit financially through stable and economically active membership, on the other hand, during the slow economic growth, recession, and lack of jobs, this population group will continue to be pushed towards poverty, making more demands on the growing churches to deal with these issues. The care needs of the aged will differ, given the unique socio-economic levels.

**Language:** South Africa has eleven official languages. In Gauteng IsiZulu is the largest spoken official language and first home language (21%), followed by Afrikaans, Sesotho and English (14%, 13% and 12% respectively). However, English remains the dominant business language followed by Afrikaans. In Florida, English is the predominant spoken language (74%), followed by language other than English and Spanish (26% & 19% respectively).

Church leaders in Gauteng are faced with the legacy of apartheid, which segregated black people according to ethnic and language grouping, and at the same time prevented the language development of these groups. This historical language challenges makes it difficult to integrate various groups in the church, more so for a mega church setup. In Florida, the growth of minority languages is also posing a challenge for mega churches to respond to this diversity if they are to sustain their ministry.

**Pluralism:** Generally speaking, it appears as though Gauteng is predominantly Christian, however, as indicated under 5.2.4.5 above, a significant component of the Christian faith consist of followers of African Initiated/Independent Churches. The African Independent Churches are a syncretism of some Christian practices with African traditional/spiritual practices. Florida is overwhelmingly Christian with almost 84% of the population classifying themselves as Christian. The Protestants forms a majority with 40%, while Roman Catholic is 26%, the evangelicals 18% and 16% consists of other religions.

The challenge for church leaders in both states/provinces, particularly in a mega church context, is how do you lead with the Bible to ensure unity in diversity of theological opinions?
5.4.4 Migration

Internal migration: Gauteng attracts the highest number of people from other provinces in South Africa and most migrants settle in the City of Johannesburg, followed by Ekurhuleni. In contrast, only 3% of the population of Florida is consisting of internal migrants.

The unique challenge for Gauteng is overload on municipal infrastructure, lack of housing, and rapid spread of informal settlement, limited job opportunities, and poverty. The recent global economic crisis, posed a challenge of job losses and limited job opportunities for Florida.

International migration: Gauteng’s international migration is significantly much, lower than Florida’s 19%. The challenge for South Africa in general and Gauteng specifically, is that of illegal immigrants. This un-accounted numbers completely distorts the figures.

The challenge for church leadership is how to integrate these communities as part of the Great Commission: “Preaching the gospel to all nations” (Matthew 28:20).

5.4.5 Education

While Gauteng had the highest percentage of people aged 20 years or higher with post-school, qualifications (13%) in South Africa, the gap is significantly wide, when compared to Florida’s predominant 55% of the population 25 years and over, holding a post high school qualification.

These sharp educational gaps between the comparative states/provinces would present unique contextual challenges for growing church leadership. For example, while Gauteng would be seating with potentially high unemployment rate as a result of limited job opportunities due to poor educational levels of its youth, Florida, would be faced by a challenge of how to uniquely reach out to its relatively highly educated and skilled youth.
5.4.6 Employment and unemployment profile

Profile of the unemployed: A scary 36% of Gauteng’s economically active population was unemployed in 2001 as compared to what was considered to be high by first world standard, Florida’s 2009, 7%. The unique profiles of Gauteng’s unemployed are: by far the majority of those unemployed were black Africans and 26% of the youth were unemployed.

Profile of the employed: Social services and wholesale & retail were joint leading providers of jobs at 19% each, followed by insurance (16%), manufacturing (15%), and electricity (11%) in Gauteng. In Florida social services by far provides the most jobs (21%), followed by retail trade; professional services; arts, entertainment and hospitality services; and finance, insurance & real estate (13%, 12%, 12% and 8% respectively).

The unique challenge for Gauteng’s church leaders would be poverty as a result of high unemployment, especially in the townships and informal settlements where black Africans are historically resident. The recent global economic crisis was expected to negatively impact Florida’s employment rate given its reliance on hospitality, entertainment, and real estate industries.

5.4.7 Economic analysis

Gauteng is the largest contributor of South Africa’s Gross Domestic Product (GDP) at 33% in 2004. Florida’s Gross State Product (GSP) grew by 4% from $472 billion in 2000 to $491 billion in 2001. Obviously, the gaps between the two economies reflect the typical gap between a first world country and developing one. Gauteng’s tertiary industries contribute 62% to its GDP followed by secondary industries at 25%. Florida on the other hand boasts a strong international trade, followed by tourism, space industry, agriculture, and construction.

This wide economic gap would present a unique challenge for mega church leaders in Gauteng when it comes to sustaining their growing churches within the context of scarce resources.
5.5 Chapter conclusion

In the light of the findings and discussions of the aspects explored in this chapter, it is evidently clear that not only are the two contexts unique but there are few features that are similar in patterns and some quite the opposite of the other. Having met the objectives of this chapter, which was mainly to do a comparative analysis of the socio-economic factors in the two states/provinces, we came to a conclusion that there are indeed some unique contextual factors that would have unique impacts on church leadership in the respective states/provinces surveyed. However, our comparison also revealed some common features within the two comparative areas. Therefore, this chapter, together with the preceding chapters, are intended to form a strong basis or context for the empirical research chapter that follows.
Chapter 6

Profiling of mega church leaders

6.1 Research methodology

The objective of this research was a quest for general but in-depth understanding of the unique context and make up of a typical mega church leader. While there is an emerging helpful quantitative studies conducted mainly in the United States by among others the Hartford Institute for Religious Research and availability of books on the topic of this research, the context is still poorly understood (Nieuwenhuis, 2007a:51). A qualitative research methodology was therefore chosen for its helpfulness in studying people or systems by interacting with and observing the participants in their natural environment and focusing on their meanings and interpretations with the emphasis on quality and depth of information and not on the scope or breadth of the information provided. This research focuses on describing and understanding the profile of a mega church leader within their natural context with the aim of developing an understanding of the meaning(s) imparted by the participants (Nieuwenhuis, 2007a:51). The central theoretical statement of this study is to profile church leaders and their mega churches in Gauteng (RSA) and Florida (USA). It is therefore hoped that this study will assist in determining the international benchmarking of church leadership with reference to mega churches.

The literature reviews in chapters two, three and four and a survey of environmental factors of Gauteng and Florida in chapter 5, provide a theoretical context rather and not a theoretical framework. This will be used as literature control in three ways: to confirm that the findings have been reported before in a similar way, to identify other findings in the literature closely related to the study but not evident in the present study and to show that the findings of the present study are truly unique and not found in the literature.

To achieve the aim of this study, the researcher decided to explore the experiences of the participants (both individual senior church leaders and
members in a focus group) by asking the following questions during the interviews:

6.1.1 Semi-structured interview guide for lead pastors

1. How would you describe your background in terms of the following:
   a) Your religious upbringing
   b) Your socio-economic upbringing
   c) Your calling into ministry
   d) Your spiritual gifts
2. In what way has your background shaped you as a mega-church leader?
3. Given your busy schedule of leading a sizeable church and staff, what are the spiritual disciplines you follow in order to maintain a healthy relationship with God?
4. Given the diversity of opinions and theological understanding of the people who attend your church, how do you lead with the Bible to ensure unity in diversity?
5. What qualities do you feel are essential to be an effective church leader?
6. If you were to draw leadership inspiration from the lives of Moses and David, what timeless leadership principles from these great Old Testament leaders, stand out for you?
7. Florida is known as a swing state politically; it attracts immigrant populations from neighbouring countries, and is economically dependent, among others, on tourism. How do these factors impact on your leadership and ministry?
8. What strategies are critically important to effectively lead a mega-church in your context?
9. The church has over the years embraced a number of governance models, such as Episcopacy, Presbytery, Congregational, independency and lately, policy focussed governing boards. Which one is practiced by your church and which principles informed its choice?
10. When did your church cross the line of becoming a mega-church? Did your leadership model of a church change or remain the same?
11. What are your feelings and perceptions (both negative and positive) about the mega-church phenomena?

12. As a leader, how do you respond to the common criticism that "mega-churches are not about spiritual quality, but simply accede to what people want?"

13. Some people may argue that leading a church is the same regardless of size. Are there unique challenges of leading a mega-church? If yes, elaborate on some key ones. If no, what are the reasons?

14. What is your view on succession and how is your church planning for leadership succession?

6.1.2 Semi-structured interview guide for focus groups

1. How would you describe your lead pastor’s leadership style and gift mix?

2. What do you consider to be his/her strong attributes as a leader?

3. The church has over the years embraced a number of governance models, such as Episcopacy, Presbytery, Congregational, independency and lately, policy focussed governing boards. Which one is practiced by your church and which principles informed its choice?

4. What are your feelings and perceptions about the mega-church phenomena?

5. How does your leadership address the negative criticism against mega-churches as being shallow?

6. Some people may argue that leading a church is the same regardless of size. Are there unique challenges of leading a mega-church? If yes, elaborate of some key ones. If no, what are the reasons?

7. What is your view on succession and how is your church planning for leadership succession?

The researcher used the above semi-structured interview guides in order to gain a detailed picture of a participant(s)’ beliefs, perceptions about mega church leadership. According to Greeff (2005:296) this method gives the researcher and participants much more flexibility in that the researcher is able to follow up particular interesting avenues that emerge in the interview and the participant is able to give a fuller picture. Semi-structured guide
suited the interest of this study which was particularly focused on the complexity, process and personal and controversial nature of mega church phenomena and its leadership. In this relationship, the participant can be perceived as the expert on the subject and it therefore allows them maximum opportunity to tell their story (Greeff, 2005:296). The guide was tested with the supervisor for expert input and guidance. To test cultural and linguistic suitability in the United States, the questionnaires were further submitted to two senior researchers based in that country for their inputs.

6.2 Role of the researcher

Given that the task of this study was to engage the context of the participants and to discern their perceptions and experiences as mega church leaders, the only possible research instrument was the person of this researcher (Guba & Lincoln 1994), who in his own right is the pioneering leader of the inner city ministry where he lives and has over the years attended leadership conferences organised by Willow Creek Church (a mega church in Chicago, USA), and his position as researcher was one of student but his knowledge, values, experiences of church leadership within the context of urban missions and the socio-economic-cultural diversity within the context of both pre and post apartheid South Africa could not be separated or divorced from the research process which is value laden and biased (Creswell, 1994:147). Therefore his humanness and intuition were fundamental elements used in the research process to inform and guide the enquiry (Nieuwenhuis, 2007b:79). Of greater significance is the thoughtful and informed discussion of related literature which built the context for this academic enquiry. The researcher thoroughly engaged the existing related research and the intellectual traditions that surround and support the topic of this study (Delport and Fouche, 2005:263).

6.3 The research strategy

Guided by its central theoretical statement the aim of this research could best be achieved within an interpretive description strategy. This is a strategy for excavating, illuminating, articulating and disseminating the kind of knowledge that sits somewhere between fact and conjecture, but which is of central importance to the aim of this research (Niewenhuis, 2007b and
Guba and Lincoln 1994). Understanding (constructions of meaning) of unique leadership context of mega church leadership and the meaning of nature of church leadership, choice of specific leadership models, unique challenges and strategies faced by mega church leaders and the socio-historical and cultural context that impacts these churches, can be best understood from the subjective experiences of participants’ sharing of meanings, and how they interact with or relate to each other. The underlying assumption is that by meeting the participants in their own social contexts, there is a greater opportunity to understand the perceptions they have of their own activities. Through uncovering how meanings are constructed, we can gain insights into the meanings imparted and thereby improve our comprehension of the whole (Nieuwenhuis, 2007a:59). The interplay between the individual’s creation of meaning and the context was therefore of vital importance during data gathering, analysis and interpretation. Following the relativist epistemological assumption that knowledge is context-bound, the analysis of data and findings are partial and subjective and but one possible interpretation of reality (Van der Merwe, 2009:62).

6.4 The chosen research methods

In line with the research strategy, a suitable method chosen was individual interviews with senior mega church leaders both in Gauteng and Florida, followed by a group interview with some key members of the church to verify and validate some leadership aspects of their senior leader. The benefit of this method was well explained under 6.1.2 above.

6.5. Data gathering

6.5.1 Sampling

Nieuwenhuis (2007b:79) rightly asserts that qualitative research is based on non-probability and purposive sampling rather than probability or random sampling approaches. The aim of this research provided the main criteria for sampling. Purposive criterion sampling was chosen because it gave the researcher the ability to decide at the design stage of this study the typical characteristics of the participants to be included and the number of them. In this research 17 church leaders (eight from Florida, USA and nine from Gauteng, RSA) were chosen (see Appendix A attached). The group included
whites and blacks, males, denominational and non-denominational from the Protestant traditions, ages ranging from 34 years to 63 years, with minimum grade 12 education, mainly English speaking and Sesotho for those in Gauteng. They all had to be seasoned leaders of mega churches, possessing the experience, or know how, or have insights into the research topic (Nieuwenhuis, 2007b:81). 14 group interviews were conducted and this purposive sample was determined on the basis of theoretical saturation (the point in data collection when new data no longer brings additional insights to the research question). These focus groups reflected the diversity of mega churches visited.

Participation was voluntary and all participants were fully informed of the aim, process, and outcome of the investigation, before giving their written consent as per attached form from the university (Appendix B). Confidentiality was also guaranteed, that the report of the findings from an analysis of the interview and the feedback to the survey in research work (thesis, articles, and books) would be done anonymously. Prior each interview, permission was sought to use the digital recorder for the purpose of capturing the interview and preserving the integrity of raw data.

6.5.2 Data collection

Over a period of eight months, both the individual and group interviews were conducted digitally captured, transcribed, reflected upon and decoded in the light of the research questions. The number and criteria used has already been mentioned in 6.5.1 above. The interview sessions for individual leaders ranged between 45 minutes and an hour, while the group session averaged 45 minutes. In total about 27 hours of audio material was transcribed for the purpose of detailed analysis. It took another 135 hours of transcribing that resulted in about 810 pages of data. In the light of latter voluminous work, the researcher had to engage the assistance of capable transcribers. There were four of them involved. One of them was third year communication student who also spend a gap year in the U.S.A. The next two are both graduates of honours in psychology and the fourth is master's graduate pursuing his PhD studies. Ethical imperatives were explained to them and the format of transcribing outlined to them.
6.5.3 Data analysis and interpretation

The data analysis strategy used in this study is content analysis. This was largely influenced or guided by the semi-structured interviews conducted with both individual leaders and the groups. Nieuwenhuis (2007c:101) defines content analysis as a systematic approach to qualitative data analysis that identifies and summarises message content and this is usually useful in analysing transcripts and qualitative responses to open-ended questions on interviews and focus groups. Content analysis is an inductive and iterative process where we look for similarities and differences in text that would corroborate or disconfirm theory (Niewenhuis, 2007c:101). Therefore, this strategy was helpful in examining the content and the unique context of mega church leaders as determined by the central theoretical statement and aim of this study. The process of analysis involved a rigorous effort of immersion in the data (Terreblanche, Durrheim & Kelly, 2007) noting impressions, intuitions and ideas. The texts were then analysed by the identification of units of meaning and significant quotes that capture the essence of these meanings. This was followed by coding and the search for and identification of themes (categories) and patterns that synthesised meaning units that were corroborated in all or most of the interview protocols (Babbie 2007; Alvesson 2002). The researcher's knowledge and experience in both the languages and cultures of the participants were helpful.

6.5.4 Trustworthiness

Devos (2005:346) aptly describes the four alternative constructs that more accurately reflect the assumptions of the qualitative paradigm as: credibility, transferability, dependability and confirmability. In order to make a defensible claim regarding the trustworthiness of the created interpretation (knowledge), meticulous care was taken by the researcher to meet the minimum criteria against the set standards.

6.5.4.1 Credibility

The study sets itself parameters guided by the exploration of its central theoretical statement and the following are some of the activities engaged in this exercise: 8 months of collecting data through semi-structured
interviews with individual church leaders and groups of church members from the churches they lead., 135 hours of transcribing audio-recorded data into text, checking transcripts against audio to verify accuracy of capturing, coding and cross-checking codes in the process of analysis and interpretation, and self-reflection of the researcher throughout the process to clarify bias.

6.5.4.2 Transferability

Based on the research aim a purposive criterion sampling was used to ensure that participants from both countries were in a position to provide experiences, perceptions, meanings and knowledge. Data collected from seventeen leaders in two countries and 14 groups from their respective churches, were used to corroborate and illuminate the findings of this study. It is therefore hoped that this could strengthen the study's usefulness for other settings (Kelly, 2007).

6.5.4.3 Dependability

Although the concept of replication in qualitative/interpretive research is itself problematic, given the fact that the social world is always being constructed (De Vos, 2005:346), the following sources of data are available for audit; list of churches and leaders and groups that participated (providing they are handled with confidentiality), audio records, transcripts, coded notes, and semi-structured interview guides.

6.5.4.4 Confirmability

De Vos (2005:347) argues that the appropriate qualitative criterion for confirmability should be placed squarely on the data themselves and thus the researcher is of the opinion that the audit of this research's data would confirm the general findings and lead to the implications.

6.6 Research findings on the profile of a mega church leader

6.6.1 Background information
In Gauteng - 6 out of 9 participants were first generation pastors and first generation Christians with the same margin. Only one in Gauteng was both a third generation Christian and pastor. 6 of these pastors left their original denominations to start their own independent ministries. 6 of the participants came from poor family backgrounds and from high crime rate neighbourhoods. The majority of Gauteng leaders, especially those from Charismatic and Pentecostal background ascribed their defining moments in terms of their call to ministry, to personal encounter with God as well as some miraculous sign. This could find support in literature review in chapter 2, where we discussed among other things, the calling of Moses and David in the Old Testament. In Florida - Similarly, the majority of participants were first time generation pastors, although in contrast, the majority came from strong Christian family backgrounds. Also, the same as in Gauteng, the majority of these pastors left their original denominations to form their own ministries. In sharp contrast, all the participants from Florida came from lower-middle class to wealthy family backgrounds, and most of them were always involved in various church leadership positions and aspired to be pastors. The vast majority of leaders were raised by both parents and it is the same in both areas of this study.

6.6.2 Leadership style

Interviews with the groups from these churches revealed two clusters of leadership styles that are in continuum, namely, autocratic and participatory leadership.

Gauteng - The majority of focus group members interviewed, experienced their lead pastor as participatory. The participatory leadership style includes, approachable to people at all levels, open minded, good listener, simple and transparent, inclusive and surrounded by other leaders, team person, gives others space to grow and develop, delegates managerial tasks, more of a coach.

“Our pastor is a very humble man. He is part of the leadership in the church and all important decisions are taken at leadership level.”

“He wants collaboration. He doesn’t want to be the guy at the top dictating what is going to happen. He really wants conversation to happen.”
"He explores your past experiences and encourages you to tap into those and use as gifts in your ministry. He allows you space to really grow and think and he challenges you.

In Florida, the vast majority of the focus group members interviewed; viewed their lead pastor as someone who is very autocratic. The autocratic leadership style was described as; father figure, hands on, very strong leader (A-type), command and control, hierarchy driven, strong personality and "if not in his area of gifting, he tends to cause problems." Only few saw their leader as being a team person, collaborator, and inclusive. "Our leader is autocratic in a way—very strong leader—he knows what he wants. He does consult other people to discuss issues but he has a final word."

"Our leader thrives on command and control—hard charging and task driven, very much hierarchy driven. Top-down kind of leadership style. Definitely type a personality."

"He’s got two personalities—there is a driven leader and then there is also a very caring person down here when he is dealing with congregants—but the soft side is not seen so much or felt corporately."

6.6.3 Qualities essential to be an effective church leader.

In Gauteng: A moderate number of participants from Gauteng believed that as key church leaders, pastors ought to be ahead of their congregations both in prayer and Bible knowledge. Leaders are to devote themselves to preaching the Word and prayer (Acts 6). "Keep yourself abreast with changes by increasing your knowledge." Leaders should intentionally have a personal development plan so that they keep growing. "Surround yourself with mentors." Two exceptional voices declared: "Be equal with the people, do not be directive,—do not tell people what to do, but decide together and listen to everyone," and "Be part of the congregation. A leader is in the midst of the people."
Most groups from Gauteng viewed their pastors as **loving and caring leaders** with a shepherd heart for people. **Genuine love** for people requires serving with pure motives and willingness to live a sacrificial life. For one participant love for the people one serves, means incarnating oneself to the people and even living and staying where they are. Another participant wisely cautioned: "to be an effective church leader, you need to have a pastor’s heart; you need to genuinely care for and love your people—the people that God has called you to serve. You need to be with those people. I think that pastors in mega churches, who do not spend time with their people, who do not visit hospitals and who do not do funerals and, who just speak and teach and raise money and those kinds of things. I don’t know that they are effective leaders because they are disconnected from their people. I believe that unless I’m with those that I’m called to serve then how will I know how to speak in their lives. I don’t know where they are, I don’t know what they’re dealing with. So I think having a pastor’s heart and a genuine care for people, having a deep and an unflagging sense of call, that God has called me to this. If a church leader doesn’t know that, because of the difficulties of the job, they will easily become discouraged and persuaded from, that task because the call isn’t secure and they’ll begin to doubt what they’re doing."

**In Florida:** Although a moderate number of participants from both areas viewed **Loyalty to God** as an essential quality to be an effective leader, much stronger sentiments were expressed by those from Florida. These leaders recognised that they are first and foremost Christ’s followers before they are leaders and thus honour, reverence and their hunger for the God who called them was of paramount importance. One leader demonstrates his dependence on God as follows: "and so I think that also plays into the attitude of humility, and, I mean, there’s not a week that goes by that I don’t get on my knees in one way or another and I just simply say I can’t, but you can. And as a leader to constantly have that attitude that no matter what skills or gifts or abilities or opportunities that I get as a leader, I still know to this day that there is no good thing in me apart from the person of Christ. I still after all these years and I have had lots of very great opportunities to do things you know over the years and have seen God do some great stuff, but I don’t get away from the mentality that there is, I’ve have nothing to offer apart from what Christ has deposited in my life. So therefore I have nothing to be proud of. I have a lot of things to be grateful for, but I’ve really got nothing to be proud because I haven’t
generated anything, I haven’t thought of anything, I haven’t created anything, I haven’t achieved anything, apart from, you know, God’s direct intervention in my life and my leadership.” Yet another one advised: “Stay true to God.” “An effective leader believes that Jesus is really who he said He was and that He is the hope of the world.”

Given the fact that most church problems at the level of a large church are not easily fixed, effective leaders have to continuously trust God and quickly realise that it is Christ himself who builds the church. One participant interestingly balanced loyalty to God as follows: “I’d say there are three things you have to be successful on the ministry in any church. Okay, you have to love God, you have to love people, and you have to work hard. Now if you love God and you work hard but you don’t love people, no success. If you love people and work hard, but don’t love God, you’ve got no centre. If you love God and love people, but don’t work hard, it (it is not going home). You see you have to have those three, love for God, love for people and an ethic to work hard.”

Three participants from Florida indicated the importance of effective communication as quality essential for church leadership:
“... It would be easier for me on Sunday morning to write my sermon and read it. I wouldn’t have to spend an extra 7 hours in my weekend and getting it in my head, but the effectiveness is being able stand out there and present a message that’s able to connect with people without that barrier, for me it’s important. So that’s hard work. I think that the pastor has to be an effective communicator.”

"... I think you have to be a gifted communicator in some form. You have to be able to communicate,” and
"I think you have to either be able to build a team of teachers or be a really good teacher. Ideally both, but I don’t think that there is a group, I don’t think that there are many examples of churches that flourish in significant numerical ways where there’s not some element of good teaching.”

Another three from Florida emphasised the importance of delegation and the quotes from two of them were as follows:
“...and a delegator which is what the staff is. The staff is an extension of the pastor. Now what I have to do is I have to own up to my weaknesses and hire to my weakness. So I have people on my immediate staff that does the things I’m not gifted to do. The role of governance, and of managing
ministry, I don’t do that well. I have a great idea but I won’t see it to completion. So I need somebody in my staff that’ll hold me and the rest of my leadership to accountability to completing tasks. I’m not a good personnel administrator because of this mercy gift I have. So I have to make sure I have human resources persons and some other folks, who can, you know, give us some parameters in effectiveness in performance.”

“Another key quality to me for a true leader is that you realise that your fulltime job is to equip other people to do the work in ministry instead of you doing the work of the ministry and it is easy for leaders to surround themselves with servers instead of equipping leaders. A server is someone I get to do the ministry. I get them to do some part of the ministry, but then it’s going to stop with them, it’ll be a dead-end, it’ll be a bottleneck. And as opposed to my, surrounding myself with and raising up other equipping leaders who are going to equip others, who are going to equip others so that you always have a forward mentality according to II Timothy 2:2. And so those will be some of the primary things.”

The last two of the participants saw the ability to not quit as essential quality for effective church leadership.

“You have to continue to address the weakest links and you have to be relentless in your pursuit of trying to do the next right thing and take the next right step as an organisation. I guess that’s another one just quality, people who are persistent. There’s a lot of people who just won’t quit, they won’t quit. When it gets hard, they won’t quit when its flattening, they’re in. I think that just shows assurance to people that over the long haul this is somebody I can trust.”

Both Gauteng and Florida: Five participants from both areas viewed focus on the vision as very important. They see vision as key quality that needs to permeate all facets of the ministry. Effective pastors are both custodians and cherishers of the congregation’s vision. The effectiveness of focus is well summarised by one participant as follows: “Now next to that I think another important quality for a leader is once you get clear on where you are, on where need to go and how to get there, you need to stay focused. Most leaders have a difficult time staying focused on just a few things and try and do too many things. And so I think the power of focus becomes very significant for a leader.” Mega church leaders are seen as highly disciplined
leaders who have an unwavering focus on what they set themselves to achieve.

The gifts of preaching and teaching are at the top for the majority of the participants. This is also corroborated by responses from the group participants' interviews. The gift of leadership is the second in the list for participants from Florida. A dominant element of leadership being vision casting, that is the ability to figure out organisationally where they need to go as a church and identifying things that are acting as blockades that may prevent the church from getting where they need to be. Prophecy, healing, and miracles are second on the list for participants from Gauteng. Some of these leaders administer anointing oil, lay hands on the sick, and the afflicted, pray for elements such as water and cloth. One leader specifically claimed to have prayed for a dead baby and the baby came back to life. Evangelism is the third gift for both areas. The love for the un-believers and compassion for the needy is the driving force for some of these leaders. Seeing more people coming into the kingdom is a critical component of their ministries.

6.6.4 What are the spiritual disciplines they follow?

**In Gauteng:** There were few exceptions from the participants. Three of the participants reckoned that listening to other preachers' sermons and teachings contributes to their spiritual growth. One of the participants understood his journey as in God's presence rather than towards God.

**In Florida:** The participants highlighted a number of exceptional disciplines such as: memorisation of Scriptures and sermons, taking one day per week sabbatical, listening, and journaling. Still few more others have developed an integral approach to devotions, sermon preparations, and relationship with God in general. The following quotes sums up this notion of integral approach to spiritual disciplines:

“So, you know, my personal engagement with the Lord starts every morning, but then I have, I have learned or been blessed through 15 to 20 years of my life how to do life throughout the whole day with Him. And that's made an enormous difference as well. So, my timeline with the Lord is literally my lifeline.”
"Well we get up at four o’clock every morning, and I start my day off in devotions to the Lord, and so I’m always in the Word, I’m always praying, I told some people just recently, that I started out having a special time set aside for prayer. But forty years into it now, I can’t, there isn’t a time when I’m not praying. There’s not a time when I’m not offering all of my thoughts and listening for God’s on-going guidance, and so there’s never a time when God isn’t bringing into my mind the Scriptures that I’ve been reading for the last forty years. So, it’s difficult for me to exactly segregate my spiritual disciplines from my normal life.”

"First part of the answer is I’ve had to make my relationship with God a constant daily activity rather than separating it out as a quiet time here or a moment there. Study time is critical to that as well. I used to struggle a lot between; I wanted to separate my devotional time from my study time, because I didn’t want my devotional time simply to be study time. But you know I’ve changed in that. I’ve grown in that and realised that study time, preparing for messages, is as much my devotional time and my messages actually become more about what God is doing in me rather than those being two separate worlds. So I find a lot of my spiritual growth and my relationship with God has now been integrated into my everyday to such an extent that when I’m studying for a message on Sunday, I’m also learning and growing and developing in my relationship with God. When I’m having meetings with people I’m constantly asking the Holy Spirit for wisdom and so my prayer life has sort of spread its way into the day now and my study time just spread its way throughout the week. I have some set aside time certainly, but honestly that’s become less and less critical to my world, and it’s just a part of everything I do now.”

**Most common disciplines:** Almost all of the participants spend their devotional time in reading and studying God’s Word followed by prayer. Few of them, in fact two from each area engage in regular fasting and prayer.

It is evident from the above responses that prayer and study of God’s Word are the two most critical spiritual disciplines equally followed in both areas of this study. It is also interesting to note that only few of the mega church leaders consider fasting as an important spiritual discipline.
6.6.5 How they lead with the Bible to ensure unity in diversity

In Gauteng: The responses reflected a wide spectrum of interventions aimed at leading with the Bible to ensure unity in diversity. These included among others new believers’ class, preaching tolerance and acceptance, inviting various denominational leaders to preach in order to expose congregants to diversity in the kingdom, quoting leaders who are not subscribing to same doctrine to highlight the strength of diversity, preaching Christ as the reconciler to a community riddled with conflict, targeting certain groups for church growth, and use the worship team to model diversity by including people from various cultural groups. Some expressed the view that the preaching and teaching of God’s Word is received and understood at the level of people’s needs.

"There are two things here for me. The first one is that I have discovered that when the word is preached, the word reaches people at different levels. It’s like when I sit in the service, and we have invited someone to preach, when he says let’s look at Matthew 6:32, by the time I open that scripture and read it, the Holy Spirit has already ministered to me. Before he preaches, He has already ministered to me as I read that verse. And secondly, when he preaches, I will pick up certain things. Now that is as he brings them according to the way God has given the interpretation of that Scripture for that day. So there is already a message at two levels. Now this second level is so important that the other person who sits next to me in the church, after service we talk about your message, but this person is bringing other things that I did not hear in the message. So, thus, I have come to realise that the diversity of people you have in the church will always hear the word in line with what is happening in their lives."

One last way that may appear to be strange to other cultures but very much practised amongst the township and rural people of South Africa and
elsewhere in the African continent, is together with ministry of healing and miracles, the use of church uniform to unite people:

"But the people that come to church are like this, the only problem that I have with this educated rich guys is when they try to own me and build a hedge around me and push the poor, Knowing where I come from is not easy for me to sit with the elite and ignore the poor of the poorest. Then we came with an idea of the uniform. Looking at my background, and the people that are coming to the church we had to come up with the uniform, we did that just to look alike. Finances in the church have done well, we have the business people, but the top ones had the problem like I said, they want to own you they don’t want to follow the protocol. But now I will tell them if you are not going to take care of the poor and not loving them as you should then you should find the church somewhere. Here I preach the gospel to the poor.” When probed if the uniform does work for his church, he responded as follows:

"Yes its working, the only problems are with those that are from the born again churches, they have lot of problems, but those that are from outside understand, when you give them Jesus they don’t ask you anything, but those who are already polluted in their minds, who don’t understand that as a ministry we need to have our own brand, we have to be known in the world, but we need to start by doing something in the world, so that tomorrow when you see this logo, then you will know that this is a particular church. It was a little bit challenging at first but I said this is what I want, and everybody who comes through the door and say take this shirt and they say no, then they don’t belong here they must find a place somewhere else, even though I don’t impose things on people, some of them have been in the church but
they don’t have those things, we are not forcing them out but don’t come here and criticize others, but I know what the uniform does, sometimes it unifies people. Once we have it no one will criticize the other.”

In Florida: The majority of the participants held the Bible in high esteem. However, their views on applying Scripture on diversity issues reflected some differences of approach. A significant number of leaders held strong views on the need to never compromise on the fundamental truths of the Bible about Christ, such as being the Saviour, the Lord, and the authority of Scripture as God’s Word. Closely linked with this was the view that pastors need to make people relevant to the Gospel and not the gospel relevant to the people and as such there can be no different gospels to different people.

“I don’t attempt to be theologically diverse. I believe in the authority of scripture. We believe in the Lordship of Jesus Christ. We believe that you know there is one name under heaven given to men by which we may be saved and that is in Christ alone. So I am unapologetically conservative and evangelical in how I preach and that it’s not necessarily the denominational view. Our church is viewed as somewhat of a rebel so to speak in our denomination because we have a higher view of Scripture than our denomination. We have a stronger emphasis on evangelism. We also know and understand that there are those on the path of seeking and they may not necessarily be at the same place I am now, they might not necessarily agree with what I have to say. So, what I do is, in my preaching and in my teaching, I challenge people to think, and to think critically and logically about where their assumptions and their beliefs naturally lead them. A lot of times people don’t realise that if they hold a certain set of beliefs they need to follow those out to where they logically lead, and sometimes they haven’t really thought that through or they’re not able to defend their position. So, I preach from an apologetic standpoint on a number of occasions. To try to challenge people to think what the cultural norms are versus the spiritual and the biblical theological norms and to try and lead people. Again I think we need to try and lead people to the foot of the cross.”

Other participants, while holding a high view of Scripture, are of the opinion that the biblical principles should be applied with grace and different contexts be considered.
"...But over the years we've taught people that there are a number of subjects in Scripture where everything is very absolute and black and white, such as, the blood of Christ, the finished work of the cross in our lives, and the reality of heaven and earth. Things like these and the nature of God, but there are a number of other things that need to be contextualised and God has allowed there to be, how can I put it? Well God has written the Bible in such a way that it was going to be relevant in every culture, in every generation. So therefore the interpretation of how to go about certain things that the Bible is going to prescribe in our lives, so there's a lot of latitude. Therefore we need to give grace to each other. A great example of this would be church leadership. Clearly there are a lot of examples in Scripture of church leaders. You go in the New Testament you have very well identified and defined church leaders, offices for church leaders, roles for church leaders. But how those leaders can go about fulfilling those roles I think God has allowed for there to be great latitude in there."

And yet another holds even a more liberal and inclusive view on how to lead diversity with the Bible for a greater unity of the congregation:

"For instance in this community we have a large number of gay and lesbian persons related to the entertainment community of Disney and Universal and SeaWorld and maybe more so than other communities. And we have a welcoming place. We don't get in to the judging of people, we stay with the loving of people. I guess the thing I say most often is when Jesus was asked to boil it down to what really matters, He said love the Lord your God with all your hearts, all your mind and strength and your neighbours as yourself. And so we really focus on grace filled love and service to the community. And when it comes to the issues that are the hot button issues in so many churches we just refrain from the judgement leave that to God. It's not our job to judge, it's our job to love. So I think that sort of permeates our congregation like some people would be very open and accepting and promoting, supporting of gay marriages for instance, but there are others here at this congregation that were totally against it. But we don't allow ourselves to bring hurt to individuals by picking up stones that we think we want to throw. So I think the ethos and the spiritual focus is on abundant grace, unlimited grace which comes from our denominational tradition is truly alive here at our local church and it holds us together. We've never had the church split over anything, we've never had the people leave over anything, and we have addressed hot topics around here."
Embracing diversity as a kingdom value was one way of leading with the Bible to ensure unity.

"My philosophy has always been and it is practically demonstrated in our church that God is a God of variety and diversity. When I started with the church, our mission statement is that we will be a multicultural community of believers that would reflect the kingdom of God and would not allow ourselves to be divided down the dogmatic lines, the cultural lines, and I feel that as a people, I constantly encourage our people to express our diversity in forms, in worship, in praise, in singing, in dancing. And even though it is different, our expressions of worship might be different, we should not allow our differences to divide us, but the difference would allow us to see the manifest sides of God. And celebrate diversity instead of allowing diversity to separate us."

"I believe in the diversity of the kingdom, especially from a (rich) ethnic perspective. I don't believe that heaven is all one colour. Revelation says they will all come from every tongue, tribe, people and nation, so we work very hard in this church to be diverse.

Few others from Florida were of the view that the church unity may be born out of the common understanding of the fallen nature of humanity.

6.6.6 Some of the leadership principles that inspired them from Moses and David

6.6.6.1 Moses

In Gauteng: There were few comparatively unique leadership principles that inspired the respondents from Moses. The participants highlighted authentic leadership based on Moses' failures and faults, while totally devoted to God and unselfishness in that he abandoned the pleasures of Pharaoh's house to pursue his calling.

In Florida: the participants also cited few comparatively unique leadership principles learned from Moses. These were; Moses inspires courage to speak the truth to power in the interest of the poor and oppressed. Moses inspires
the age old principle of identifying and delegating leaders to help one carry the load of ministry. Moses’ temper and anger inspired the importance of keeping temper and anger in control and how not to quit when disappointed by people’s behaviour.

**Shared principles:** Moses models humility and total dependence upon God and his calling for most of the participants. He is also seen as a burden carrier of his people. Although initially reluctant to embrace the call, but once he committed, he carried it through to the end.

### 6.6.6.2 David

**In Gauteng:** There were no comparatively unique leadership principles from Gauteng respondents.

**In Florida:** Few leaders were inspired by David’s humility, perseverance and long waiting for his God given time to assume leadership and lastly, they learned how not to quit when disappointed by own behaviour.

**Shared principles:** Almost all of the participants were inspired by David’s heart for God and readiness to repent from his sins. His willingness to esteem others more than himself, including faithfully serving Saul up to the end, despite the suffering endured under him. He patiently waited for his right moment to assume the leadership mantle of his people. David also inspired some to be where the people are and to fight their battles against injustices perpetrated against them by those who are powerful. This is particularly the case when ministering amongst the poor of the poorest,
riddled with high unemployment rates, HIV and AIDS, taxi wars and tribal factional wars.

6.6.6.3 Both seen together

One participant from Florida well summarised the lessons learned from both these Old Testament leaders:

"When I look at Moses and David, I love the way both of them allowed God to create levels of brokenness in them that they both needed. But God went about it in different ways with both of them. He would do it as gently as He could and when they wouldn’t get the message then He did it in hard ways of reminding them that they couldn’t but He could. And what I love with both of them is how to me, they exemplified leaders who were Spirit led and at the same time strategically focused. So, Moses would follow the cloud by day, right, follow the fire by night, he was following the lead of the Spirit. David, was constantly asking God to speak to him. But then both of them out of those nudges, those whispers, those -you know- impressions from God, those literal voices from God, and a couple of cases, they would then formulate a plan and say: alright because God has said here’s where we need to go, here’s how we are going to now do it. And then we get focused on that. So that’s what it means to me to be Spirit lead and then strategically focused. Most leaders have a default switch in one of those instead of learning how to marry both of those together. And when I look at the leadership of Moses and David I see that they did both of those things together and they did them well."
6.6.7 How the socio-economic factors impacted their leadership and ministry

In Gauteng: Given the socio-economic gaps between the two comparing states, it was not surprising to find that participants from Gauteng were uniquely impacted by high rates of unemployment, high crime rate, and lack of housing and rapid spreading of informal and squatter settlements, extreme poverty, and lack of resources. The ever widening gaps between the rich and the poor and to a limited extend the problem of polygamy. People come to Gauteng with the hope of getting a better life, only for their hopes to be crushed. Most of the mega churches visited grappled with distributing the scarce resources between church programs and the social needs of the immediate communities. Only half of these churches provided high-tech sound and visual worship services.

"It does not impact us positively; we talk about the influx of people coming in where they are trying to make a living, maybe there is a small cake but we all fight for that, that’s where you find, people murdering each other, drug and human trafficking, prostitution and the spread of different kinds of diseases and lots of informal settlements around, and that also affect the economy of this area."

"I can’t speak for other churches but I think we are unique kind of a church in a South African situation. Economically we are in poorest section of Johannesburg so we fall in an area that lies in a grand plan of apartheid. The poverty circle is spiralling, it’s affecting people negatively, it’s affecting the ministry in a bad way, and you labour in dry conditions. You are not labouring in an affluent area; it’s a trying situation, for the families, church, and the whole community."
"Our church may be bursting to the seams with numbers but the reality of the low income is with us all the time. So we have to be very realistic as to how much income we can be able to expect from people. We can't push them hard to give, you know. We just have to be very realistic. For when we take on a project we've got to be very realistic as to how far we can go."

While, racism and the problem of high rate of migration are common for both states, owing to the legacy of apartheid, all of the interviewed participants in Gauteng are based in areas which were previously designated for specific racial groups. As black people become upwardly mobile, they easily join suburban mega churches led by white pastors while black led mega churches based in white industrial areas are finding it difficult to attract white members.

**In Florida:** On the contrary, despite the fact that all those interviewed in Florida, were white and are leading predominantly white churches, there are some indications of intentionality to embrace the demographical diversity of their area:

"My own personal belief is we do something to have identifiable boarders and a way for people to attain citizenship but we're also doing something for the people who are already living here. And I'm not a hard line immigration person, because God looks at the world differently. I've done this with my congregation, shown a big picture of the world. Borders are things we've arbitrary drawn and they change and it's, it's a larger picture of our care for each other that we need to look at."

"Florida is racially indeed a melting pot of sorts and so we are always trying to look at, in terms of leadership how are we creating an environment in
which people from many different cultures can come together and feel comfortable. So, we have created multiple worship services with multiple styles. We're in the process you know, right now of trying to work on a Spanish language outreach and how are we using our dexterity in terms of language to communicate, and we haven't, we haven't done that well frankly in the past, but I think we realising that we have to do that. So I think you know, that certainly is a factor."

"We do have a lot of immigrants here from various countries, and not only neighbouring countries now, but 2 years ago National Geographic said that Orlando was the most diverse city besides Manhattan of any other city in the country now. And that we are acting as the model city for where most other major cities in the United States will be 20 years from now. So, now that affects my leadership a lot. And I've always said when we started this church 20 years ago, I started the church and I announced to the church that we were middle-class all white church at the time and I told the church that I felt like God's dream for us was that one day we would look like a checker board if you would look out over the audience. And that we would reflect all the colours of the kingdom, we would reflect the diversity of the kingdom, both when (looking) to ethnicity as well as gender as well as generation. And so, we've tried to do that over the years. Now in the last 5 years we've seen enormous influx of immigrants here in Orlando and our church population has changed dramatically. Not only because of that but because I think we've prepared the church and we've encouraged the church to be so embracing of people that are different than who they are, and So, you know that's reflected in all like who we would, like we try to have diversity at our elder level. We're trying to have more diversity at our pastoral staff level; we don't have as much diversity there as what I believe we should have and what I want us to have. We have a lot of very good diversity at our worship level. People that are on stage, people that we would feature you know in various mediums like you know film; you know media things that we would create. And then as well as all of the leaders we would have leading our groups throughout all of our campuses."

"Here in the south due to proximity to the Caribbean and Mexico it is more ethnically diverse than anywhere else that I have ever worked. I think that's reflected, for me in intentionally building a team that reflects the
community. So, I have two pastors with Hispanic background, I have one pastor who’s Haitian, three of the staff are women. So, there’s, a lot of diversity in my staff that I think reflects the richness of diversity in our congregation.”

Most of the participants from Florida alluded to the severe impact of the recent global financial crisis. Greater Orlando area being heavily dependent on the theme parks and business conventions saw a drastic drop in attendance figures and dropping hotel occupancy resulting in job losses. Most churches were severely affected and had to reduce their budgets and cut a significant number of staff and those remaining had to take salary cuts. This also had an impact on evangelism programs of some churches as they target visitors to the area.

Lastly, four participants from Florida described how the political landscape affected their leadership and ministries. Most of these churches are home to a strong contingent of conservative Republicans and also a strong liberal group of Democrats. One participant reckoned that this gives the church richness for dialogue and perspective. He leads by reminding the congregants that they are fundamentally not the citizens of the United States, but are fundamentally citizens of the kingdom of God. One other participant insisted that the Church is A-political and therefore cannot take sides in any political party. He believed that the Church is supposed to be a kingdom endeavour and not a political endeavour. A quote from yet other participants demonstrated how difficult it may be for most of the mega church leaders, because of the influence they command, to navigate their role to minister to top politicians:
“So, when you say it’s a swing state, you’re exactly right, there’s kind of an equal division in democrats and republicans in power, the same would be true in this congregation, there’s a pretty equal division between conservative and progressive people, and what I’ve tried to do, is always serve according to Romans 13, serve in a way that makes us good citizens. Tell people that part of our service as Christians is to render what is Caesar’s to Caesar, and what is God’s to God. There’s a reaction when people perceive that you may be serving someone of a different political philosophy than they like. I’ve gotten a lot of that recently because of my relationship with our president, and conservatives probably don’t like that very much, they think I’m being used as a pawn, but I’ve always kept that on a pastoral level, I’m a pastor to
him, I'm not there to do political things, and so, most of them understand that. So it's a little bit tricky, you know when we talk about politics, but I've written a lot on it, so people know, and I've got a website that explain my stances, and I always try to base them on moral and biblical foundations rather than on political foundations. And so, so you know, that's kind of how I would answer that, it is a swing state, it is tricky, but you've got to go right back to Scripture with what you say."

6.6.8 What are the leaders' feelings and perceptions (both negative and positive) about the mega church phenomena?

6.6.8.1 Negative feelings and perceptions

In Gauteng: The participants expressed various negative sentiments against the mega church phenomena. Their reservations included: security risks when large numbers gathers, costly overheads, creates a lot of enemies, takes a lot of time away from family, needs transparency and accountability to counter criticism, the challenge of preaching at a level acceptable to all, difficulties associated with land acquisition, size can sidetrack one to lose focus on the Word, lack of capable co-pastors to share the load, cannot connect with all the people, against mega churches that bus in people out of their areas to attend their church, being labelled as a prosperity church in a bad sense, being isolated as a mega church leader and the poor who stay far from the sanctuary do not benefit from the programs.

"The negative of the mega church is that people who are furthest away from the meeting place, you know, don't really benefit. And this is where if the structure was broken down to spread wide, those places would be reached especially in the context of where we stay. You know in other countries people have got cars, I mean they don't mind driving an hour to church meetings. But here the distance of the church to people dictates whether they get there or not. So people would usually prefer to fellowship a walking distance from where they are. So, then, that model sort of, like fails. The second problem is, if, in that mega church you don't have a proper infra-
structure, to teach the word of God thoroughly, people hide, in the crowd, and before you realise it, you find that you have the image and no power. I think the biggest challenge of a mega church is how do you get everybody involved, and how do you breakdown to make sure that the word reaches everybody, and that people are really into getting the word the way they should.”

In Florida: Equally there were a number of negative sentiments expressed. These included: prosperity gospel driving the growth of some of the mega churches, some mega churches watering down the gospel to attract membership, the temptation to just hire staff rather than to develop volunteer leaders, bigger is not better, there are no distinct negatives about mega church as against smaller church, and it can become its own universe. "Negatively it troubles me when it seems the pastors who lead are just so egotistical and impressed by themselves. And it always concerns me when there's such an over emphasis on money and affluence. I think that it's certainly in my call as a pastor to call people to be faithful in their stewardship, but not so that I would become rich. The prosperity gospel is often what drives some mega churches, not all but some. So, that concerns me. I think there are a lot of mega churches that are mega churches because they've watered down the gospel and they've made the gospel palatable to many; that God is a God who just loves you no matter what, and that things are always going to work out, and your life is going to be great, and people think oh gosh that sounds great and it attracts people and so there're large numbers. But my concern is that when things don't work out and when life doesn't function that way. I think the biblical God said in this world you will have trouble but take heart I've overcome the world. So, we
need to be careful to preach the entirety of the gospel. So, that concerns about some mega church approaches.”

**Shared concerns:** The uppermost concern for most of the participants was that sheer size of the mega church can become a barrier to fellowship and intimacy. This concern was expressed in various ways that include among others; difficulty in discipling members, the challenge of transport for the poor who stay far from the church, the challenge to connect with most of the people, and the tendency for people to hide in the crowd.

"But the challenge for the large church is to create enough intimate connection among the members that they don’t feel lost. Now one of the things that people are surprised when they come to our church as opposed to going to large facility church or some of the other churches; is that our campus is much smaller. Sanctuary only seats 900, we could build a sanctuary that could seat many more, but we want to keep the sense of connection.”

"I think the larger your church grows, the less responsible the normal church attendee can feel in terms of giving of their spiritual gifts, of trying to reach your neighbours for Christ. If your church seems to be getting bigger and bigger and bigger, it looks like you really don’t need me. So it’s easier for me to drop out as a contributing member of the church and just end up attending the church, and being a consumer instead of a contributor. And I think every mega church fights that consumerism versus that contribution side, you know."

"I think the mega church phenomenon; can quickly bunch people into statistics. And people can get lost in a crowd. That concerns us. That’s why we are trying to keep our church small through cell groups. Because people can come into this thing and just get lost in it just and become a number. And the second thing, is that I think sometimes, the hype of a crowd, can potentially cause people to avoid intensive discipleship programs. That it’s the in-thing to go to this huge church where there’s this buzz and thousands of these people in a huge and large, so you just hide in the crowd. So there is really no intensity or rather no personalised training of everybody. So as to
whether people follow because it’s a popular church, you know like in the days of Christ people came because of the fish and the bread. The other side of a mega church is that it can also, just in my own view, because of its sheer size, you can end up getting bogged down in admin issues, and so on, and I think forgetting the core of what we are called to do, preach the Gospel, teach and so on. And I always try to make our leaders aware of that, that we can sit in a meeting and talk about the broken toilets, and whatever, expenses and I was never even told how many people got saved this Sunday. So, that is a bit of a problem.”

Now again business is a part of the church, but it feels like we’re building a huge business in that they’re very good at getting people in the door and getting them into a relationship with God, they tend not to be so good at developing that relationship with God. Why? Because shepherding by definition takes place on a relational one-to-one scale, and the mega church forgets that very often. You have a single large leader. People pour in, and pour out. They get to experience church as something that you can pop-in and pop-out of. So I don’t think you see discipleship take place at the relational level that you should see or could see in a much smaller church. I think the mega church comes up with lots of discipleship solutions, but for the most part I’m still hard pressed to find a mega church that’s really doing that well. Because their discipleship turns into a process rather than a relationship and by definition because you’re a mega church you have to have processes and so everything becomes a process. So mega churches tend to, because of growth become everything to you. They tend to make growth their god and I say that lightly, but in other words, momentum and growth. You never did anything to mess with momentum and growth, but you did
everything you could to, to push momentum and growth. Because they had that saying ‘for every number, that number is a (personal win) coming to Christ’. Well I, I’d buy into that, but I’d. What they’d forget was we make them numbers and we suddenly forgot to grow them. Yeah they come to Christ, but what’s next? So, I’ve seen the mega church very often turn into a big strap strategic process, and when that happens you lose authenticity, you lose relational ministry. Even relational ministry is a strategy in a mega church, and you lose an organism, so the church moves very quickly to become an organisation instead of an organism. And the church was never meant to be an organisation it was meant to become an organism, an organised organism.”

6.6.8.2 Positive feelings and perceptions

Shared positive sentiments: The one outstanding positive given the sheer size of a mega church, which was confirmed by the majority of participants from both areas of this study, was the unique ability to leverage resources for greater impact. This provides a unique opportunity to deploy talent and gifts over various ministries opened up by size thus ensuring greater volunteer involvement in the congregation. Visibility brought about by size attracts attention from the community, which may result in more people coming to the church. Besides making it easy to raise funds, larger numbers ensure greater impact when doing community outreach, for example consider this scenario:

"And then, you are able to do things on a large scale. I will tell you what I mean. When we have a prayer meeting we have three thousand people coming
to prayer. And you can imagine the power of that. You know, we have a prayer meeting in January we have the whole week where we come and pray we do have three thousand five hundred people coming to pray. You know from a spiritual stand point in terms of the power that gets, if we, when we do community projects like we did during volunteer day, just after the Good Friday, we had two thousand five hundred volunteers that pitched. We went to the local hospital to paint the ward. We changed the whole ward and did the garden outside. We then went to the local police station to furnish some of their offices and painted a children’s room. We went to a neighbouring township and to fix a home for children with mental handicaps, that included fixing electrical wiring and faulty taps and we gave them blankets and bedding. Part of our group visited another township to fix an old age home, all these in one day. Just a sheer volume of what we did in one day. It was amazing for me I said to myself look at this and the impact it had, you know, just because of the numbers. So I think that there is a lot more you can do when you have large numbers."

Yet another participant cautiously agrees with the notion of leveraging resources:

"I appreciate the opportunity that mega churches have for influence. They simply had more resources and more human capital to invest. They are more connected because of just sheer numbers in the community to do various things. They are looked to for leadership; their pastors are consulted on, for their opinions about various crises in the community or the country. So, they have the opportunity for influence that many other churches just don’t have. They have greater opportunities to serve. I mean in our denomination, I’ve been in smaller churches and I’ve seen other congregations but this church has had the resources and here with all to do things in, around the globe that smaller churches simply don’t have the opportunity to do. So, that’s one of the blessings is the impact and opportunity for the mega church model."
So, by no means do I consider the mega church the only way to go or the perfect model. It’s one model among others but I think a pastor in a 150 member church can be absolutely effective and do great things for the kingdom."

Most of these leaders believe that God blesses and uses all kinds of churches to reach specific kinds of people; however, with a mega church comes resources to do church on such a scale that it appears sometimes very significant and with exciting impact. With economies of scale both with finances, with a staff and facilities and also with just even name recognition, God can use that for the good. While a mega church provides a different opportunity for non-believers to enter church, both small and large have a role to play the kingdom.

6.6.9 What are the unique challenges of leading a mega church?

In Gauteng: The participants expressed the following as unique challenges within their context: large churches require legislative compliance in terms of safety, finances, buildings etc.; preaching style and strategy is different; it imposes more time and commitment on the mega church leader; leadership style changes and requires constant training and development of other leaders; buildings and land are a big issue for mega churches; the church can be misrepresented by some of its leaders; and denominational constraints on the appointments of assistant pastors, while lay leaders are highly restricted in terms of what they can do.

In Florida: The participants expressed the following as unique challenges within their context: leadership succession is a huge challenge for larger churches; vision casting has to be much clearer; difficult for people to connect like they would in a smaller church; given the constant attention, the challenge is guarding one’s heart against pride; the threat of losing focus and the passion for God; unique challenges of identifying and assessing the drivers of your church growth; it is just impossible to know everyone; and different pastors are gifted to lead at different levels of the church.

Common views: All the participants stressed the fact that they never started in the ministry as mega church leaders, and almost all of them grew their current churches from nothing to the numbers they are today.
Therefore, most of them believe that there are unique leadership style challenges at various stages of congregational growth and as such have gone through most of them.

The majority of participants from Florida and few from Gauteng contended that the most unique challenge was more managerial skills required to lead a mega church. Mostly because of among other things; a large church requires focus on specific areas of gifting, challenges of ensuring quality of programs across the church, identifying, equipping, delegating, and leading co-leaders and the ability to cast the vision in clear terms.

The following are few of some of the quotations from the interviews:
"The overall principles of running the church are the same, but running a mega church requires extra responsibility, you know. Extra responsibility in that when you are pasturing a smaller church, the pastor and maybe just a few staff can do that. But once you go into big sizes, there are a lot of infrastructure changes, you know. You might need more pastors on board. You might need more techniques in monitoring certain things which you don't need in a small church. But the basis in as far as the Scripture is concerned, the same." 

"So my role has changed repeatedly, I've had to take on some things and give away some things. For instance with my mercy gift, I loved to visit. I love to visit in the hospitals, I love to visit in the home, and I have two other clergy on the staff, I have five all together. But two others if they never had to visit again they wouldn't mind it. They don't like it. I love it. But my leadership came to me and said Pastor, you've got to stop visiting, because the time that you are devoting to that is time we need to devote to vision and staff development, okay. So, in a small church I would be able to balance visiting and leadership, in a large church I have to give it away in order to do what the church really needs for me to do. The thing about the large churches today is the mega church phenomenon is something that we lived into as it was happening. Bill Hybels didn't go to Willow Creek to start as a mega church. Rick Warren didn't start as a mega church. You know, all of, Andy Stanley didn't start as a mega church. I didn't come here to be pastor
of a mega church. It all happened in the course of our ministries. So, there’s that component of just management. There is an understanding of how you maximise your gifts for the greater use of the church, where you can’t do everything and you have to know what to do. There’re also the intricacies of staff management. Say that you and I are the only people on the church staff. I’m the pastor and you’re the director of music, we just have to worry about this. But we put another 45 people in a circle here and you think of all the lines of communication that have to take place, it’s so complex. And we’re not trained to do it, you don’t take a class in seminary that says how to manage a mega church.”

“Oh absolutely, leading a big church is different than leading a small church. I think you are simply dealing with more people and therefore you have more issues and you have more opinions and you have more ideas therefore your organisation and your administration has to be sharper.”

“Leadership in a mega church is different because you have the challenge of trying to organise and equip a much larger army, that you trying to send into the world. So, how do I send them out? How do I create a meaningful service opportunities? Again that’s an administrative organisational challenge. And then I think your leadership has to be different because you’re leading elders in larger numbers. In a 100 member church you might have 5 or 6 elders. You know in a 5000 member church you’ve got 36 elders. So how you bring unity to that body? How you build community is different. In a 100 member church, you know I can have a potluck once a month and, you know community is pretty easy, everybody knows each other. In a 5000 member church, you know there are people who’ve been here 20 years that don’t know each other. So you have to constantly be trying to create ways to build communities. So, it’s value neutral. Now, I don’t think I have the necessary right gift package for leading a smaller church. I think in a small church you’ve got to have the ability to manage details. I mean if you’re a pastor of a 200 member church you know you’ve got to figure out how to buy chairs, you’ve got to figure out how to buy curtains, you’ve got to figure out how to do the cleaning, you’ve got to figure out how to put the lights on, on Sunday morning. You know I don’t think about any of that stuff. And that kind of detail makes me crazy. So you know in a large church setting you are kind of free to focus on these things, in a small church setting that pastor has to do those things. So, it’s a different set of skills, and one is not better than the other. It’s just different.”
These leaders were also aware that it is impossible to know everyone in a mega church setting. Some also alluded to the challenge of giving up control and trusting other people to do just as well if not better than their leaders.

6.6.10. What strategies are critically important to lead a mega church?

In Gauteng: Given the socio-economic context, of rampant poverty and high rate of unemployment in Gauteng, it was interesting to note that most of the participants from this area, viewed the involvement of the church in social development projects as a key strategy to effectively lead their churches. The building facility of the church was viewed as an integral part of the community. The church ought to respond to the needs of both its members and those of the community at large. With the possibility of the church building being the only visible and useful structure in the community, it becomes an asset to be used by the community for various big events that includes funerals, thus drawing attention and ultimately influencing people’s choice of church. One of the leaders is running a thriving church based business enterprises in response to the dire needs of his community. This is what he said about his motivation for that model:

“I have taken the approach to look at a model that will be different. And I have established a business model that helps me generate revenue in order to respond to the needs of people through programmes that are working within the framework of the church. There are so many people we talked about even though Gauteng is a looked upon as an economic hub, many people remain unemployed. There are a lot of people that are faced with the problems and the challenges of HIV and Aids, homelessness, squatter camps and things like that. So, I realised that tithes and offerings alone will not be able to help me, to respond effectively to those challenges. Hence I then decided that I will look at a business model, which will enable me to generate revenue streams that will help me then to respond to the social economic challenges. And that has helped me tremendously in terms of responding to some of the challenges that our people are facing.”
Another leader, while also doing projects and setting up individuals to run their businesses, on the contrary, as a church they do not run a business:

"So, what I am saying is that there are different things that different people are doing here and there. And, one of the things that we started here is for me to look at guys that have long been in the church here. And they don't seem to be making it, to start their own businesses. Now, if somebody has been in the church here for more than ten years, the loyalty of that person is here with us. So now we are equipping these guys with certain skills and then we help them to get the equipment, to start the business. Now we don't baby-sit them. They have the skill; they have the equipment, now they must face the world. We keep on just monitoring how they are progressing. We have started with four groups of different kinds of businesses. They are excited, they are going out there they are challenging and some of them their businesses have already been registered and they are beginning to operate. We don't run those businesses as a church."

The second strategy identified by most Gauteng participants, had to do with **discipleship and development of people**. Leading a mega church requires a team effort. One challenge for those who are ministering within the context of a township is lack of leadership skills as a result of the previous inferior and segregated educational system. Most people coming to church would have had no prior significant leadership experience. Thus one leader suggested that identifying and training leaders was critical for their sustainable growth. They brought in consultants, recommended books and sent people to specific conferences to expose them to leadership and finally
incorporated them in their leadership structures to grow in their leadership roles. This church has since developed a program called leadership 101, where everyone identified for a leadership role, first have to enrol for training and matching gift mix with role. Two of the Gauteng mega churches are also running accredited Bible Colleges offering degrees and diplomas in theology and ministry development. One interesting theory of development during one interview was the concept of mobilising the entire congregation to live out their calling in all spheres of their lives on a daily basis. The third strategy identified was the importance of knowing the condition of one’s flock and the environment in which one operates. One leader from the township indicated that when he started his church 27 years ago, he went into the township and physically counted how many shebeens (taverns or pubs) were there, how many witch doctors operated in the area, how many churches and their types where in the area and what were the key spiritual problems the community was grappling with. (Alcohol dependency and polygamy were two issues he had to confront in his church). His ministry was then focussed on challenging these issues and showing people how the gospel could transform their lives and today the same people are the backbone of both the leadership and membership of the church. Lastly, the two other strategies expressed by two participants were; delegating according to gifts and talents and the ability to differentiate one’s leadership style as the church grows.

In Florida: The first strategy cited overwhelmingly by the participants from Florida was creating a sense of ownership by articulating and staying focused on the vision. They asserted that a clearly articulated vision-
aligned with leadership, staff, and resources, gets the church where it needs to go. They believe that people take ownership when they are mobilised to participate around the vision of the church. It was imperative to stay focused on the “what” and “how” of the vision with the entire discipline one needs. One participant from Florida aptly summarised this strategy this way:

“Well I think the first strategy; I’ve said many of these things, but I’ll put it in this context, I think it’s absolutely critical to know where you are to know how many people you have coming, what your finances are really like, to know what your trend lines are- are you trending up, down or flattening? You know, we went through a 10 year period of time where we had exponential growth. We were growing 20 to 30% per year. It was when we were listed as one of the fastest growing churches in the 21 century for America. So we had massive growth going on for, an extraordinary period of time, but then all of a sudden we hit a plateau period for several years. And so, to lead a large church you need to not be in denial of the facts, they maybe great facts or they may be bad news, but you need to know what they are and then be able to respond accordingly. The larger you are, the easier it is to cover up the facts: especially bad facts, because no one wants to hear that, everyone wants to hear that it’s always good. And most large churches I know, because I do a lot of consulting, I know what’s going on. Most large churches tend to cover up when things aren’t going well and they live in denial and pay for it. And so I think that is one of the important things you have to first do. Then from there that helps you determine okay, so where do we need to go from where we are and then laying out that plan.”
Secondly, one participant from Florida cautioned against the comfort brought about by size and resources to merely hire staff to avoid identifying and equipping volunteers to lead. The recent financial crisis exposed this weakness. Thirdly, along the same lines of development is retention strategy. Most leaders recommended strong cell group system as the best strategy, not only to retain but also to create community and to ensure an environment for growth, particularly for new believers. Lastly, few more strategies included the following: the need to recognise and embrace diversity, the importance of loving people and loving God, the imperative to let go of control and allowing other leaders to co-lead and manage, and commitment to excellence.

6.6.11 Models of governance and principles informing their choice.

There is evidence of various church governance models adopted by different mega churches interviewed, with the majority practising a presbytery system, followed by episcopacy, autocracy, a hybrid system, congregational/democratic, and policy focused board. Based on observation and the researcher’s interpretation, this study proposes to include with episcopacy, concepts such as autocracy, theocracy, and hybrid system (flexible structure).

In Gauteng: Of those practicing presbytery systems of governance, two were part of the Presbyterian denomination, thus representing a “purer” form of the model. The rest who are independent ministries chose to have elder-led boards and since most of them are pioneer leaders, tend to chair
those boards and had casting votes. The underlying principles for this choice included among others; transparency, accountability and compliance with legislative requirements governing the form of their incorporation. None of the participants from Gauteng represented an Episcopal church. Most of the remaining participants came from independent ministries and viewed themselves as either autocratic or theocratic and those who shied away from the negativity associated with the term would say that they are flexible. The independent leaders strongly articulated the importance of their roles in the pioneering of their churches and also expressed fear of outsiders who may just come and destroy what took so long and personal resources to build. While they do have a group of advisers to bounce ideas with, the final decisions on major strategy direction of the church lie with them. This researcher is of the view that despite the inherent weaknesses of this governance, the success of these leaders lies in hiring staff and mobilising volunteer ministry leaders to help them do the work of the ministry. The following quotes highlight the principles behind the practice:

"I am autocratic! As the Bishop I have the final say, the board of elders have delegated responsibilities."

"This one is Theocracy! We are strongly dependent on God. Other leaders are there on an advisory capacity. As a shepherd I am the head of the flock and I am guided by the word of God. The presbytery subjects the pastor to the elders and he cannot make policy decisions but must submit to the elders."

**In Florida:** One of the two participants, who embraced the presbytery system of governance, came from a Presbyterian system of denomination.
From this group there was one participant who came from a "purer" form of Episcopal denomination, where local pastors are appointed by the bishop and reported to him. One other participant came from a congregational denomination and there was one who embraced a policy focused board. The following quotations from participants represent each stream of governance:

**The Presbytery system:** "We are governed by elders and we believe in a connectional system and therefore have a regional gathering of churches. I am grateful that each individual congregation is autonomous in its theological approach and practice. The national church can make statements but those statements bear no authority in the life of the local congregation unless the local church chooses to accept it. The local leaders are representatives of the congregants and they vote and lead according to how the Lord leads them."

**The Episcopal system:** "Our church is an Episcopal denomination with Bishops and local churches. The local pastor is appointed by the bishop but paid by the local church. Each appointment is on an annual basis, which means I have been appointed nineteen times in this local assembly. The system allows the freedom to form a structure at the local level that effectively helps the church towards achieving its vision and thus we have a twenty member church council and the sub-committees that go with it."

**Congregational system:** "We have a more democratic and lay-led board. The board and most committees are chaired by those gifted to do so. The senior pastor casts the vision."
Policy board system: “We have a policy board system driven by elders. The elders govern the spiritual direction of the church. The elders are appointed in line with the biblical standards for church leadership and they handle three particular areas of the ministry, namely: doctrine—they guard the doctrine of the church, direction—that is policy, and discipline. The staff team manages the direction. The deacons serve the church in the areas of finance, facilities, and benevolence. They lead by serving while elders serve by leading.”

The Hybrid system: “So, we don’t follow any one governance model, we have tried to create a hybrid and a synthesis of the best of the models over the years. But most importantly our model has continued to evolve based upon what unique ministry season we’re in as a church. So, you know, the dominant part of our governance model is that we have, you know, a small group of leaders which would be myself - the lead pastor and the elder board working in concert with the management team. And so, you know, I’m clearly the chief leader. I’m like the chief elder amongst elders of the church, and then the elders take care of what we call all the 30 000 feet issues of the church. The elders only are involved in the macro issues, in directional and doctrinal issues. The staff and the management team, they’re involved boots on the ground. They’re involved on the day-to-day execution of all of our ministry initiatives and so, there’s a very delicate dance that’s going on between those three parties on a regular basis. And every couple of years we seem to adjust the role of the elders, adjust the role of the staff
management team based upon the size of the church and based upon what unique season we might be in as a church.”

6.6.12. What was their view on succession and how was their church planning for leadership succession?

In Gauteng: A sizeable number of participants believed that planning is important and that identifying and grooming of leaders should be a continuous and inclusive process covering every ministry of the church. They cautioned against targeting one individual for a succession plan as circumstances might dictate differently in the future. Very few of them believed that succession should be build around the family of the pastor, expressing concern about the need to leave a family legacy. While, equally the same number of participants were opposed to building the leadership of the church on family dynasty but rather around the vision and the mission of the church.

In Florida: A significant number of leaders interviewed, alluded to the fact that they do not have a succession plan in place. The reasons for these varied and included the following: the Episcopal Bishop appoints the successor from the pool of pastors in their national data base, in the Presbytery system, the congregation follows a specific system of recruiting a replacement for the senior pastor and would appoint an interim pastor to manage the transition (in this case an associate or assistant pastor is not allowed to be the next in line, lets he divides the church), some are still in their thirties and consider such a plan to be too early, they are not goal
oriented but rather focussing on process and believe that the fruit will be there when needed and one said that they are not planning for succession but rather transition as the senior leader was already changing roles as he grew and the ministry grows. Lastly, they lamented the absence of a mega church succession model that is working and cited recent failures of attempted succession plans at Willow Creek, Crystal Cathedral, Oral Roberts Ministries, and others.

6.7 Conclusions

In the light of the analysis and findings discussed in 6.6 above, the study concludes with the following general comparative statements:

6.7.1. **On the background of leaders**: Though, despite some of the sharp differences in the background of all the participants, and their proven track record of having pioneered and established these growing churches, it is the opinion of this researcher (based on field observation, interviews and these findings), that these give the leaders from Florida a leverage in terms of leadership and management style and a stronger base to access resources.

6.7.2. **On leadership style**: It is hard to believe that the majority of the leaders from Gauteng are more participatory in style than their counterparts in Florida. The sharp contrast in leadership style as experienced by focus groups in the two areas of study could be attributable to the gaps in socio-economic contexts of the participants. For example, the majority of the focus group
members in Gauteng comprised of volunteers serving in the church (in most cases see their leaders as pastor), due to lack of sufficient resources to hire staff, whereas, in Florida, almost all the group participants were members of staff, who were more likely appointed on the basis of their expertise and qualifications and thus more knowledgeable of what was expected from their leaders.

6.7.3. **On qualities essential to be an effective church leader:** Here the participants differed in terms of emphasis on what they perceive to be the essential qualities for effective church leadership. With Gauteng the emphasis was more on: being ahead of the congregation both in prayer and Bible knowledge, genuine love for the people one leads and loyalty to God. In Florida, the participants accentuated: loyalty to God, effective communication, delegation, equipping other leaders, the ability to not quit. In both areas focus on the vision was critically important and the gifts of teaching and preaching received top ranking. Florida ranked leadership as the second top gift, while Gauteng viewed grouping, prophecy, healing, and miracles as the second in ranking. Mega church pastors are seen as highly disciplined leaders who have an unwavering focus on what they set themselves to achieve. Most of these leaders viewed their gifts of leadership at this level as being the sheer grace of God and nothing of their own.

6.7.4. **What are the spiritual disciplines they follow?:** Some of the leaders from Gauteng reckoned that listening to other preacher's sermons and teachings contributed to their spiritual growth. On
the other hand leaders from Florida highlighted disciplines such as: memorisation of Scriptures and sermons, taking one day per week sabbatical, listening, and journaling and still others have developed an integral approach to devotions, sermon preparations, and relationship with God in general. Prayer and study of God’s Word were the two most critical spiritual disciplines equally followed in both areas of this study. It is also interesting to note that only few of the mega church leaders consider fasting as an important spiritual discipline. It is clear that the spiritual disciplines followed by mega church pastors are not exclusive to them and as such are applicable to all church leaders regardless of the size of congregation.

6.7.5. On how they lead with the Bible to ensure unity in diversity: The two groups differed on emphasis, with Gauteng leaders citing more practical interventions such as: establishing new believers classes, preaching tolerance and acceptance, opening up their pulpit ministry to leaders from other denominations in order to expose congregants to diversity in the kingdom, preaching Christ as a reconciler to a community riddled with conflict (though most black participants lamented the resistance of white communities to be led by people of colour), and using worship team membership to model both cultural and racial diversity and one exceptional case where a church uniform was used to promote unity within the congregation. The responses from Florida were more philosophical in terms of focusing on views of Scripture. While the majority had an orthodox view on Scripture, they differed on how it was applied.
in their contemporary context. Yet a minority of them held a liberal and inclusive view on Scripture. Lastly, almost all the participants from Florida, embraced diversity as an imperative for a sustainable ministry in today’s plural and diverse society.

6.7.6. **On inspired leadership principles from Moses and David:** (i) **On Moses**—The Florida participants highlighted more leadership principles inspired by the life of Moses, such as courage to speak truth to power in the interest of the poor and oppressed and identifying and delegating leaders to help carry the load of ministry. For both groups, Moses models humility and total dependence upon God and His calling. Lastly, commitment and endurance to God’s calling until the end. (ii) **On David**—The Florida participants were mostly inspired by David’s humility and perseverance and learned how not to quit when disappointed by own behaviour. Both groups were, however, inspired by among other things, David’s heart for God and readiness to repent from his sins and to be where the people are and to fight their battles against injustices perpetrated against them by those who are powerful. Lastly, from both Moses and David, they were inspired on how to have balance between being led by the Spirit and at the same time being strategically focused on what the Spirit inspired.

6.7.7. **On how the socio-economic factors impacted their leadership and ministry:** The two comparing states/provinces had unique socio-economic contexts given also their location within a developed country (United States of America) on the one hand, and the developing country (South Africa) on the other. Therefore
churches in Gauteng were uniquely impacted by among other factors: extreme poverty levels, high rates of unemployment, high crime rate, lack of housing and rapid spreading of informal settlements, and lack of resources in most churches. Churches in Florida were mostly impacted by the 2008 financial global crisis, forcing most churches to cut their budgets and staff and those remaining having to take salary cuts. Given the equal dominance of the big two political parties, namely, the Republicans and the Democrats and the public profile of mega churches, church leaders have to be vigilant on how they deal with political issues. Both states were faced with the issues of racism and immigration, and both impacted negatively on the churches, with Gauteng church more severely impacted due to the legacy of apartheid.

6.7.8. On the leaders’ feelings and perceptions about mega church phenomena: (i) Negative feelings and perceptions—Gauteng church leaders openly expressed their reservations about the problems that comes with large numbers, among others, security and safety risks, costly overheads, jealousy from other church leaders, lack of resources to hire staff, mega churches that bus people from other areas to come to their churches, and the members who are poor and not in a position to benefit from the church programs. Leaders from Florida were concerned about the prosperity gospel driving the growth of some of the mega churches, some mega churches watering down the gospel to attract membership, and the fact that bigger is not necessarily better. (ii) Positive feelings and perceptions— the shared positive sentiments can be summarised as:
the sheer benefit of large numbers give the mega churches the unique ability to leverage resources and staff, and do ministry on a large and impactful scale. Most leaders conceded that while a mega church provides a different opportunity for non-believers to enter church, both small and large have a role to play in the kingdom.

6.7.9. **On what are the unique challenges of leading a mega church:** Although there were several unique challenges based on the unique socio-economic contexts of the comparing states, the majority of these mega church pastors contended that the most unique challenge was more managerial and leadership skills required to lead a mega church. Mostly because of among other things; a large church requires focus on specific areas of gifting, challenges of ensuring quality of programs across the church, identifying, equipping, delegating, and leading co-leaders and the ability to cast the vision in clear terms.

6.7.10. **On what strategies are critically important to lead a mega church:** Gauteng’s leaders highlighted as important, the involvement of the church in social development projects, discipleship, and development of leaders and the importance of knowing the condition of one’s flock and the environment in which one operates. Participants from Florida highlighted the following strategies: creating a sense of ownership by articulating and staying focused on the vision, rather than just hiring staff, focus more on identifying and equipping volunteer leaders, building a strong cell group system not only to retain but also to create community and to ensure an environment for growth, particularly
for new believers, the need to recognise and embrace diversity, the importance of loving people and loving God, the imperative to let go of control and allowing other leaders to co-lead and manage, and lastly, commitment to excellence.

6.7.11. On models of governance and principles informing their choice: Various church governance models existed among mega churches interviewed. The majority were practising a presbytery system, followed by episcopacy, congregational/democratic, and policy focused board. In Gauteng, the leaders who did not embrace presbytery system of governance viewed themselves as either autocratic or theocratic and those who shied away from the negativity associated with the term would say that they are flexible. These independent leaders strongly articulated the importance of their roles in the pioneering of their churches and also expressed fear of outsiders who may just come and destroy what took so long and personal resources to build. While they do have a group of advisers to bounce ideas with, the final decisions on major strategy direction of the church lie with them. In Florida, apart from those practicing presbytery and episcopacy, one congregation practiced a congregational system where a lay-led board was democratically elected to lead the church and another one practising policy focused board system. Despite the various governing board systems, the majority of these mega churches tended to have common operational approach to ministry, driven by strong teams of staff or volunteer leaders.
6.7.12. On succession and planning: Most of the leaders from Gauteng believed that planning for leadership succession was important and should be a continuous process that is not focused on one individual ministry of the lead pastor but should cut across the other ministries of the church. Only two of them were of the opinion that they should be succeeded by either their wives or one of their children and on the contrary, two other leaders were strongly opposed to the system of building the church around family leadership dynasty, but rather on the mission and vision of the church. In Florida, those who were not practicing Presbyterian and Episcopalian systems alluded to the fact that they did not have a succession plan in place. Nevertheless, they were confident that their congregations and their leadership would be able to handle that well, should the need arise. They expressed concern over the lack of a successful mega church succession model. It was clear from these interviews that most independent mega churches do not have a succession plan in place, though they sometimes talk about it.

6.7.13. Lastly, based on the researcher's experiences, observations and perceptions shaped and influenced by interaction with both leaders and church members of the mega churches visited, the following are worth noting: Firstly, within the USA mega churches, there seems to be a trend to follow or mimic what the leading mega churches like Willow Creek Community Church and Saddlebag Church of Rick Warren are doing. Secondly, it appears like churches in the developed world such as the USA, are still
influential upon those in the developing world such as South Africa. And, thirdly, given South Africa’s legacy of apartheid, churches in the more affluent white areas, are to a large extend similar in most respect to their counterparts in the US. There are at least two factors attributable to this continuing trend; one is the impact of globalisation which through the dynamic modern information technologies and boundary less capabilities, churches can easily access the current trends in church organisation and leadership models. Two, it could be as a result of our strong common roots and allegiance to the Bible. This observation is recommended for further research in the next chapter.
Chapter 7

Conclusions and Recommendations

7.1 Introduction

In the light of the literature reviews, empirical findings and chapter conclusions discussed in the chapters above, this chapter is aimed at integrating the whole study through some conclusions and suggest some guidelines for leaders of both large and small churches and other interested stakeholders to embrace and benchmark some of the leadership disciplines and strategies that have had positive impact on the spiritual growth of the mega churches in both Gauteng and Florida and explore further research possibilities.

7.2 Some major conclusions of the study

In order to achieve one of the stated aims of this chapter, the key questions of this study served as guidelines:

- What is the nature of church leadership and its biblical/theological basis?
- What principles inform the choice for leadership models? Or how do churches choose for a leadership model?
- Are there unique challenges for leading a mega church? What challenges are there for those who have to lead mega churches?
- How does Gauteng (RSA) and Florida (USA) compare as contexts for church leadership of mega churches?
- What are the profiles of church leaders and their mega churches in Gauteng (RSA) and Florida (USA)

7.2.1 What is the nature of church leadership and its biblical/theological basis?

According to section 2.2.3, those who aspire to be leaders ought to meet the observable qualifications expounded in this research and qualities already taught in the Old Testament, re-affirmed by Christ and expounded in the New Testament. Churches are urged to avoid making poor choice of leaders
and ensure that they officially examine, evaluate, and scrutinise the prospective leader’s character in the light of God’s requirements before they take office. Church leaders are encouraged to emulate Christ’s example of leadership. Section 6.6.3 demonstrates evidence from empirical research that almost all the mega church leaders and church members interviewed embraced the biblical standards of qualifications for leaders.

Section 2.3.3 highlights some key leadership lessons learned from the lives of Moses and David respectively. Both these leaders’ lives typified most of the leadership qualifications explored in section 2.2.3 of this study. Two out of many lessons from the life of Moses has to do with how he dealt with the challenge of leadership succession and lack of delegation. While David’s life provide the leadership continuum of someone whose heart was completely sold to doing God’s will on the one hand and being completely human and sinful on the other. Sections 6.6.6.1, 6.6.6.2 and 6.6.6.3 reflect the mega church leaders views on lessons learned from Moses and David. Most were inspired by Moses on the challenge of delegation and none picked up how Moses dealt with leadership succession. Leaders were inspired by leadership continuum learned from the life of David, particularly on how not to quit when disappointed by own behaviour.

Section 2.4.8 highlights the post-modern, socio-economic context in which church leadership is practised. In section 6.6.7 mega church leaders defined their unique socio-economic contexts in which they operate. While there are generic similarities imposed both by globalisation and post-modernism between the two areas of our focus, there were unique and distinct challenges faced by church leaders in the two states. The main challenges for Gauteng were lack of resources due to poverty, unemployment, crime and lower literacy levels, and it was amazing how mega churches in the townships managed to survive. While the 2008 economic meltdown which started in the USA, had disastrous effect on the real estate and tourism depended State of Florida, churches had to respond with drastic budget cutting measures in order to survive.

Section 2.5.13 highlighted what leadership entailed as the following: distinct calling of church leaders to fulfil specific positions in the church, leadership is one of God’s gifts given for the sake and welfare of the church’s life and mission, leadership involves casting a vision for the church, leadership is
conferred by the people being led, leadership is a collective team effort, sustainable leadership is based on effective succession planning and love for the people. From the empirical research, section 6.6.3 summarised what leaders saw as essential qualities for an effective church leader as: being ahead of the congregants in terms of a prayer life and bible study, genuine and caring love for the congregants, loyalty to God, effective communication, delegation, equipping leaders, and the ability to not quit, and focus on the vision.

7.2.2 What principles inform the choice for leadership models? Or how do churches choose for a leadership model?

While the mega church leaders interviewed in this study, were not specifically asked about their Old Testament and New Testament views on leadership models, sections 3.2.1.3 and 3.2.2.5 of the literature study made some important conclusions to note respectively: the office of the prophet provided more functions considered dominant and core to the pastoral office. Pastors are expected to preach the Word of God fearlessly and with conviction. According to the New Testament, pastors are first and foremost Christ followers and thus children of God. Pastors are part of leadership called to equip members for effective ministry. Pastors have three critical stewardship functions to fulfil; first, pastors are essentially teachers as consistently shown in this study. Second, what we teach has been entrusted to us in the Scriptures, it is not our responsibility to invent or compose our message. Third, we are required above all else to be faithful, to develop disciplined habits of study, to study both the ancient Word and the modern world in order to relate one to the other, never knowingly twisting or distorting or disobeying the teaching of Scripture. This study (see section 3.3.1.3) is of the view that a congregation was governed by a team of elders, recognised by an act that established order (Acts 14:23 and Titus 1:5). Thus among the New Testament status categories, elders were core leaders of a congregation and today pastors are part of the recognised local congregation’s elders and are in most cases holding a teaching office. The study concluded that since the Bible uses the terms bishop and elder interchangeably (Acts 20 and 1 Timothy 3), the term bishop does not convey a higher status among the elders.
The view of this research is that church leaders should always pursue leadership and governance images or even aspects of various models that are in line with Scripture. And thus, the Presbyterian form of church governance as shown throughout this study stands out as being closer to the New Testament model. Sections 6.6.11 and 6.7.11 indicated that various church governance models existed among mega churches interviewed. The majority were in line with our literature review, practising presbytery system, followed by episcopacy, congregational and lastly, a modern form of governance called policy focused board system.

7.2.3 Are there unique challenges for leading a mega church? What challenges are there for those who have to lead mega churches?

Section 4.4 articulately summarised some of the unique challenges for leading a mega church as the following: they seem to embrace a distinctively outward orientation toward the larger cultural, demographic, and community context within their vision; rather than having an abstract vision of what one ought to be, mega church pastors often outline specific steps and actions that members can take to actualise this vision; one other distinct leadership feature of mega church pastors, is their managerial skills and abilities, necessary to handle complex multi-leadership environment, consisting of church boards, large staff component and other volunteer leadership structures; it is scripturally difficult to emphasis on numerical growth of any church and as such the mega church ministry has a contribution to make in the extension of the kingdom of God; given the advantage of size, mega churches are able to offer a variety of ministry programs to their members or attendees; on the basis of their size, structure, and vision, mega churches have a unique ability to hold together many different types of Christians so that God may help members to demonstrate his kingdom through diversity; contrary to most criticism that mega churches water down their theology to appeal to a broad, low-commitment, casual attendee, it has been proven that most mega churches present serious, high commitment Christian message; the unique leadership challenges for pastors of mega churches, include guarding against personal ego, guarding against the development of personality cult, abuse of power and the ability to not only clearly cast the vision but also to be a faithful custodian of it; unique leadership style; there seems to be no clear cut model of leadership succession model among mega churches; and size related problems, among others, just to mention two of
them; the danger of chasing numbers as opposed to biblical imperatives of a well functioning church and the insatiable appetite for finances and membership to meet their ever skyrocketing costs. Sections 6.6.9 and 6.7.9 demonstrated from the interviews with the mega church leaders that they correctly perceived the unique challenges of leading a mega church and what is required from leaders in line with findings from the literature.

7.2.4 How does Gauteng (RSA) and Florida (USA) compare as contexts for church leadership of mega churches?

This study revealed that there were both similarities and differences in the socio-economic features of the two comparative areas (Section 5.5). This conclusion was corroborated by interviews with mega church leaders and their church members (section 6.7.7). It is also the view of this researcher as per section 6.7.13, that despite the unique socio-economic factors of our two comparative areas, the developed world still exerts a considerable and significant influence on churches in the developing countries, especially USA to SA, mainly as a result of globalisation and common biblical roots.

7.2.5 What are the profiles of church leaders and their mega churches in Gauteng (RSA) and Florida (USA)

Leadership like all the gifts from God is anchored by a specific calling for a specific role in life. Effective church leadership, likewise, is greatly dependent upon God’s calling and grace upon individuals. Regardless, of the sharp differences in terms of upbringing and unique socio-economic context of individual leaders, it has been proven that with a strong calling upon one’s life, anyone can start any church from inception to a mega church status anywhere in the world (section 6.6.1).

Although, mega church leaders naturally have a shepherd’s heart, that is, love and care for the people they minister to, in general, they tend to be very strong, focused and highly driven leaders. Though they operate within a collective team environment and leading at different levels within the congregation, and consequently, having to consult and negotiate their way within the given structures, still, they are very strong and tough (section 6.6.2).
An earlier observation in section 1.1 that mega church leaders were often visionaries and innovative spiritual entrepreneurs, many without the usual pastoral credentials, could not be wholly confirmed. Indeed, the empirical research showed that while these leaders were undoubtedly visionaries, with special managerial and leadership skills and abilities, almost all of those interviewed in addition to having graduated from high school, had a minimum of diploma in theology and some had Ph. D in theology. The majority of them have been in their churches for more than two decades and pioneered their churches without any business background (appendix A). These leaders recognised the importance of developing other leaders and working in a collective team environment where their weaknesses are compensated by those who are differently gifted and talented (section 6.6.9 and 6.6.10).

The all time disciplines of a devoted prayer life and personal engagement with God’s Word remain the most effective ways of personal spiritual growth and intimate relationship with God. These are applicable to all church leaders regardless of the size of congregation (section 6.6.4).

Based on the responses and observations from the majority of the participants in this research and literature review in chapter four of this study, it is abundantly clear that even in today’s plural and secular societies, churches and leaders who held Scripture in high esteem and do not compromise the basic principles of God’s Word, continue to grow and attract both new believers and growing Christians, who are yearning for the transforming truth of the Gospel. Effective leaders and churches tend to have a strong emphasis on evangelism and preach from an apologetic standpoint occasionally to critically challenge those on the path of seeking to logically rethink where their assumptions and their beliefs naturally lead them. Effective leaders try to challenge people to think what the cultural norms are versus the spiritual and the biblical theological norms and to try and lead people to the foot of the cross (section 6.6.5).

7.3 Some strategies critically important to lead a mega church

The following are some of the strategies employed by mega churches in the two areas of our study: involvement of the church in social development projects; discipleship, and development of leaders; and the importance of
knowing the condition of one's flock and the environment in which one operates; creating a sense of ownership by articulating and staying focused on the vision; rather than just hiring staff, focus more on identifying and equipping volunteer leaders; building a strong cell group system not only to retain but also to create community and to ensure an environment for growth, particularly for new believers; the need to recognise and embrace diversity; the importance of loving people and loving God; the imperative to let go of control and allowing other leaders to co-lead and manage; and lastly, commitment to excellence (section 6.7.10).

7.4 Suggestions for further research

In the light of limited scope and space of this research, certain relevant aspects of the subject matter could not be explored. It is therefore, proposed that that the following be considered for further investigation:

1. What is the impact of the specific role of women leaders within male lead mega churches?
2. How do women mega church leaders compare with their male counterparts?
3. A trans-disciplinary profiling of mega church leaders from psychological and pastoral perspectives
4. What are the critical challenges of leadership succession within the mega churches?
5. A quantitative survey of mega churches in South Africa
6. What is the impact of a mega church on the surrounding smaller churches?
7. Is the multi-site campus strategy of a mega church an alternative to church planting?
8. Critical evaluation of teaching and preaching material within the mega churches
9. Investigating the drivers for growth within the mega churches
10. How mega churches in the developed world are impacting on those in the developing world?
11. The South African mega churches within the historical context of black and white
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Appendix A

A list of participating churches

Senior church leaders and focus groups interviewed came from the following churches per province/state

A. Florida: United States of America

<table>
<thead>
<tr>
<th>Name of church</th>
<th>Denomination</th>
<th>Year started</th>
<th>No: Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mosaic</td>
<td>Non-denominational</td>
<td>2002</td>
<td>1200</td>
</tr>
<tr>
<td>Summit Church</td>
<td>Non-denominational</td>
<td>2002</td>
<td>3000</td>
</tr>
<tr>
<td>Discovery church</td>
<td>Non-denominational</td>
<td>1990</td>
<td>4000</td>
</tr>
<tr>
<td>Forest Lake Church</td>
<td>Seventh Day Adventist</td>
<td>1973</td>
<td>3500</td>
</tr>
<tr>
<td>St Lukes United Methodist</td>
<td>United Methodist</td>
<td>1976</td>
<td>5000</td>
</tr>
<tr>
<td>Northland Church</td>
<td>Non-denominational</td>
<td>1972</td>
<td>15000</td>
</tr>
<tr>
<td>First Presbyterian</td>
<td>Presbyterian USA</td>
<td>1876</td>
<td>4950</td>
</tr>
<tr>
<td>Grace Orlando</td>
<td>Non-denominational</td>
<td>2003</td>
<td>1200</td>
</tr>
</tbody>
</table>

B. Gauteng: South Africa

<table>
<thead>
<tr>
<th>Name of church</th>
<th>Denomination</th>
<th>Year started</th>
<th>No: Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crystal Ministries</td>
<td>Non-denominational</td>
<td>1993</td>
<td>4000</td>
</tr>
<tr>
<td>Reach Out For Christ</td>
<td>Non-denominational</td>
<td>1987</td>
<td>3000</td>
</tr>
<tr>
<td>Driehoek Dutch Reformed Church</td>
<td>Dutch Reformed Church</td>
<td>1980</td>
<td>3000</td>
</tr>
<tr>
<td>Redemption Centre International</td>
<td>Non-denominational</td>
<td>1983</td>
<td>800</td>
</tr>
<tr>
<td>Church Name</td>
<td>Denomination</td>
<td>Year</td>
<td>Members</td>
</tr>
<tr>
<td>-------------------------------------</td>
<td>-------------------------------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>Orange Farms Uniting Reformed Church</td>
<td>Uniting Reform</td>
<td>1990</td>
<td>3200</td>
</tr>
<tr>
<td>Rivers of Living Waters</td>
<td>Non-Denominational</td>
<td>1988</td>
<td>5300</td>
</tr>
<tr>
<td>Grace Bible Church-Soweto</td>
<td>Non-denominational</td>
<td>1983</td>
<td>12000</td>
</tr>
<tr>
<td>Jesus Celebration Centre</td>
<td>Non-denominational</td>
<td>1996</td>
<td>3500</td>
</tr>
<tr>
<td>Koinonia Bible Church</td>
<td>Non-denominational</td>
<td>1990</td>
<td>2500</td>
</tr>
</tbody>
</table>
Appendix B

Informed Consent

Introduction

I am Rev TJ Maloma. I am a PhD student at the Vaal Triangle Campus of the North-west University conducting a comparative research about the parallels in portraits of leadership in mega-churches of Gauteng (South Africa) and Florida (USA). My student number is: 11666285.

To be able to complete the research, I require to interview church leaders and to survey the views, attitudes, perceptions and experiences of church members through a questionnaire. The study will benefit the church community at large in many ways, as the topic is one that can yield information that church leaders and churches can use when thinking through the issues that are relevant to the operations of mega-churches.

Those that participate in the study do so voluntary. Your voluntary participation to make this study possible is highly appreciated, and it is important that you indicate so if you are participating in the study voluntarily. Please indicate below.

Yours sincerely,

Rev TJ Maloma

I would like you to participate in the research I am doing. The aim of the interview and of the survey is to clarify my understanding, as well as to gather information about your attitudes, perceptions and experiences.

Participation is voluntary and you are welcome to withdraw your participation at any point in the process. I will report the data anonymously for research purposes only.

Permission
I therefore request your permission to:

1.1 Transcribe our interview or have you complete my survey questionnaire.

1.2 Anonymously report my findings from an analysis of the interview and the feedback to the survey in research work (dissertation, articles, and books).

Please tick (✓) the relevant response.

<table>
<thead>
<tr>
<th>Yes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td></td>
</tr>
</tbody>
</table>
Title, initials and surname of participant: ________________________

Signature of participant: ________________________ Date: __________