

**The servant leadership paradigm of Jesus Christ
applied in a current pastoral context**

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Abstract

The church, a congregation of believers, functions optimally under the leadership of effective and capable leaders. Pastors or ministers are charged with the responsibility of 'feeding' the lambs of God. This assignment ought to be carried out from a love of Jesus and His people. Jesus has assigned specific people to positions in the church, just as He commissioned the apostles to preach the good news and disciple the believers. This study sought to determine the kinds of leadership operating in the church today, and how leadership as commonly practised compares with Jesus' style of servant leadership.

South Africa is facing tremendous leadership challenges. The church is under siege, and the government is looking at ways to regulate the church. The views of those in the church vary widely, with some in support of regulation and others wanting the church to self-regulate. All this points to a leadership vacuum and ineffectiveness. South Africa is a predominantly Christian country, and that opens the church to widespread criticism when there are serious challenges.

This study seeks to bring the standard of leadership as laid down by Jesus, back into the church. Those who lead do so at the behest of the Master, the head of the church. It is therefore fitting that they emulate the Master and serve as they lead. Servant leadership was portrayed by Jesus as He chose and empowered those whom He would leave to establish the church. He taught and mentored them, firmly establishing the principles of servant leadership and of God's kingdom on earth. Jesus left the apostles to continue the mission of God. He laid the foundation; those who want to be first in the kingdom had to be servants, and a servant was not to be above his Master. All must serve just as Jesus did, with compassion, love and care for the people of God.

The empirical study sought to examine the servant leadership paradigm demonstrated by Jesus and to compare it with current church leadership, targeting pre-selected churches in South Africa. Assessment was done in fifteen churches, through interviews with the pastors and surveys with the members. This revealed the extent to which church leaders emulate Christ, and how church members perceive and respond to their leaders. A literature review was conducted on leadership theories, and the styles, character, competencies and functions of a good leader, focusing on servant leadership. Literature was also reviewed for an understanding of servant leadership as portrayed by Jesus and selected biblical characters. The study concludes by formulating a servant leadership model and suggesting developmental areas for church leaders.

Key Words: Leadership, influence, pastoral, practical theology, servanthood

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List of Abbreviations

CRL-Commission Commission for the Promotion and Protection of Cultural,
Religious and Linguistic Rights

Note: In this thesis, the word 'church' is kept lower case throughout, for ease of reading, since reference is made interchangeably to the local church and the Church universal.

Note: With reference to the NWU Referencing guide (p. 18): "E-books downloaded on e-book readers like the kindle, doesn't have page numbers, but location numbers. In the text use paragraph numbers, or use chapter and section numbers." In this study chapter numbers were used in the text.

CHAPTER 1: Introduction, problem statement and aim of the study

1.1 INTRODUCTION

The Christian church today is facing a leadership problem, with the reputation of church leadership in disarray. The integrity of church leaders, various religious practices and moral standards are in question. Corruption in the church and the clear abuse of power and trust have usurped the credibility of individuals and consequently also of the Gospel (Stückelberger, 2010:16). Society battles with socio-economic and political issues which also manifest in the church. Non-believers outside the church no longer view Christians as representing what Jesus stood for (Kinnaman, 2007:15). Many see the church portraying Jesus as an open-minded, big-hearted person who never offended anyone (Kinnaman, 2007:33). It is good mentioning that although some (or most) people held this view, the Pharisees and some of the Jews did not see the same in Jesus. This impression hides the decay within the church. The church struggles to restore trust after experiencing scandals involving leaders (Senander, 2016:1). People interpret the failure to apprehend and prevent scandalous incidents involving pastors as incompetence and poor character among church leaders (Senander, 2016:2).

There are many contributing factors to leadership challenges and failures in the church. Among these are a regulatory void for pastors, the failure to put in place and implement proper performance evaluation systems, the high esteem in which leaders are held, to the point of inability to objectively assess their performance, and a culture of abundant affirmation, rather than constructive feedback (Marty, 2015:23).

The Christian church, which began after the ascension of Jesus to heaven and the descent of the Holy Spirit upon those who were gathered in Jerusalem for the feast of weeks, later called Pentecost, has grown over the centuries as believers continue to preach the Gospel (Robertson, 2011:chap. 1). Jesus appointed twelve disciples (Luke 9:1), then seventy (Luke 10:1), and then the Holy Spirit descended upon one hundred and twenty who were in the upper room on the day of Pentecost (Acts 2:1-4). From there the Gospel spread (Killen, 2011:chap. 3). Jesus left the governance of His church to the apostles, who then appointed other persons for the work. They were called deacons, elders, presbyters, pastors or shepherds (Robertson, 2011:chap. 1). Although Jesus acknowledged that human governance can be oppressive, He also bestowed authority on His disciples to establish church structures

(Wilson, 2011:94). However, there was a sense of joint leadership by the shepherds and overseers in the early church. Gradually hierarchies emerged, leading to the current time where some churches are led by individuals instead of groups of elders (Viola & Barna, 2008:145). Various leaders have risen to shape the church as the Gospel spread throughout the world; these include Ignatius, Cyprian, Constantine, Augustine, Luther, various popes and many more (Robertson, 2011:chap. 8, 10 and 21).

Christianity has firmly taken root in South Africa, where there are over 35 million Christians in different denominations and ministries (GCIS, 2012:12). At 79.8%, Christianity is the dominating religion or belief system in South Africa. There is a remarkable growth in the number of people who are members of churches outside of the mainstream Christian denominations such as the Roman Catholic Church, Anglican Church, Methodist Church and other long established churches (Johnston, 2008:24). The churches in their various forms and structures have been established as a result of their allegiance to the Gospel, as introduced by Jesus.

Jesus, having established the church, set an example for the behaviour of the leaders. He laid a foundation for church leadership through direct teachings and the practical implementation of His teachings. Church leaders have the benefit of learning from the master teacher. Jesus came with a mission on earth – to be the Messiah, bringing salvation to the people (Wilkes, 1998:9). In fulfilling this mission, Jesus recruited a group of people, called them to follow Him, and equipped them to carry out the mission together with Him, as a team of twelve in the ministry (Wilkes, 1998:20). While the Jews expected Jesus to establish a Jewish kingdom, He instead established a kingdom of servants. The relationship between the follower and Jesus is characterised by the recognition of the sovereignty of Jesus, which requires a position of servanthood, as Christ came not to be served but to serve (Huizing, 2011:64). Jesus showed an attitude of humility and practically demonstrated servanthood by washing the feet of the disciples (John 13:1-17) (Irving, 2011:119).

Jesus was the embodiment of servant leadership, even with the authority and power He had. As a teacher, Jesus taught people how to live righteous lives, be peacemakers, and build their lives on a solid foundation that lasts (Matthew 5:9). He spent time relating with people, caring for their needs as He did so – He not only spoke and performed miracles, but built relationships with people. Jesus served people out of love, and He expects His followers to love God and their neighbour as they love themselves (Matthew 19:19). He served all with compassion, from the man who was sick for thirty-eight years (John 5:5), to the multitude that were hungry (Matthew 14:21) and the man who was born blind (Mark 8:22) (Nsiah, 2013:105). Servanthood is done with humility, moving from the head table to the crowd and the workers (Wilkes,

1998:13). Jesus became a resource provider, ensuring that the needs of the people were met (Nsiah, 2013:104).

Despite all this, Jesus did not have a close relationship with everyone. He chose twelve in whom He invested the most, these are the people who took the Gospel to the nations. Although Jesus preached to the multitudes, He also spent time at people's homes having dinner (John 12:2, Luke 19:2-8) and teaching His closest disciples. This is contrary to the ways of some charismatic leaders, whose movements often die when the leader is no longer there (Bird, 2014:52). It is critical for leaders to develop others who will continue with the work – succession planning. Jesus was also a transforming leader who wanted to see His followers change to become better persons, not just to demonstrate a change in behaviour.

The pastor, as leader of a congregation, has the opportunity to influence and transform the lives of people. Church members look up to the church leader for exemplary leadership, while they may also influence the leader (Kelderman *et al.*, 2005:23). The relationship between the leaders and the followers has to be one of trust and responsibility, with Christ being the great shepherd and the church leaders accepting pastoral responsibility (Kelderman *et al.*, 2005:14).

Recently, the church in South Africa has seen a rise in reports that portray the church in a negative light. This has been noted by the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Commission), which undertook an investigative study during 2016. The CRL Commission studied the issues and causes underlying the commercialisation of religion and healing, and the vulnerability of some members of society during religious services (CRL Commission, 2016a:3). Dreyer (2016:1) notes that the CRL Commission's empirical investigation was planned to root out what they call 'charlatan practices' perpetuated by some pastors, which has seen a rise in 'church bashing' by journalists (Dreyer, 2016:1). The integrity of the church is being questioned on the basis of the actions of some church leaders.

The following are some of the issues the church is facing today:

- Pastors from different churches who have made their members eat grass and snakes and drink petrol, and HIV-positive members being given holy water and told to stop taking medication (Dreyer, 2016:1).
- The prosperity gospel, which promises great wealth to members of the church, increasing the balance sheet of the church while overlooking that of its members. The church is becoming more and more commercial in nature, presenting itself as a source of great wealth, which has seen the emergence of mega-churches (Johnston, 2008:24). Some leaders pride themselves on the size of their church buildings,

whereas Jesus preached in the streets, on the mountain top and on the seashore. Today, the buildings must be proper for it to be a 'great church' (Viola & Barna, 2008:44).

- Pastors are becoming entrepreneurial, enriching themselves at the cost of the devout but naïve followers. Pastors are flocking into South Africa from various North African countries (Johnston, 2008:24).
- At the other extreme are some of the independent churches that struggle to afford the salaries of the clergy, fellowshipping under trees, in parks and rented classrooms, and being led by humble leaders who are eager to help the community with the few resources they have (Bompani, 2010:312).
- There is also what is termed 'toxic' leaders who use their power to cause harm. They charm, manipulate, mistreat and undermine their followers (Lipman-Blumen, 2005:18-19). Such leaders are found in the church today, with their followers ever ready to defend their actions.
- The abuse of power by church leaders is supported by some, who use Scripture to defend their leaders' behaviour, saying, 'Do not touch the anointed ones of God.' They threaten retribution for lack of submission and do not allow followers to question directives and orders (Pik, 2016:42).
- Corrupt practices are rife, involving an abuse of power in the church to the point where leaders hinder and threaten staff who try to fight it. These corrupt practices affect church funds, church-run projects and emergency aid (Stückelberger, 2010:16). While low wages may be partly a cause for corruption, some leaders' corruption is propelled by greed and power. They pay voters in order to be re-elected or to sway votes against their cases when they misappropriate funds (Stückelberger, 2010:50).
- There is a failure by leaders to balance priorities between the church leadership role and personal issues. This failure of balance causes burnout and broken families (Cassimy *et al.*, 2009:20).

The above issues are a cause for concern and reflect badly on the church. All have roots in the type of leadership churches accept, reward and allow. The corruption of leadership that we witness today stands in stark contrast to the servant leadership model formalised by Greenleaf (2002). According to Greenleaf (2002:chap. 1), leadership manifests through a person or persons who go ahead to show the way. Leadership presumes that one person has some understanding of the goal at hand and has the willingness to take the risk and lead people, who may be required to take a leap of faith by trusting and following the leader (Greenleaf, 2002:chap. 7). Those who follow do so in the belief that the leader knows which

way to go. A leader inspires people to follow, initiates and provides ideas and structure, takes the risks of failure and the chance of success (Greenleaf, 2002:chap. 1). Given the level of trust required for people to follow leaders, a question that arises is whether leaders are acting in integrity and leading people in the way that is the people's best interests.

The church leader is supposed to follow in the steps of Jesus, who is the head of the church, the church being the body of Christ (Kelderman *et al.*, 2005:10). Church leaders are individuals who have received spiritual gifts (*charismata*) which they use to spread the Gospel and establish a community of believers (*koinonia*) as part of a kingdom wherein all become servants (*diakonia*) (Heintik, 1999:91). It is expected that church leaders reflect Christian values and behaviour, so that they may model the way for congregations (Pik, 2016:31). The role, position and responsibility of church leaders predisposes them to be agents of power in the church (Pik, 2016:33). Church leaders can use the power they have for the best interest of the church or they can cause harm. The extent of the impact of the church in communities is dependent on the people who lead as well as on the followers.

Huizing (2011:73) states that Christianity should not depend on general leadership theory to set the standard for Christian leadership, but should put Christ on display, leadership being an expression of faith. The relationship between leaders and followers is a complex one. There are leaders who are manipulative, mistreating and undermining their followers, yet followers tolerate such leaders (Lipman-Blumen, 2005:chap. 1). Spiritual abuse happens when a person who needs help is mistreated and undermined by domineering leaders who want control and have no regard for the feelings and welfare of others (Johnson & Van Vonderen, 1991:chap. 1). This can happen in any church environment where trust is abused.

Ayers (2006:4) argues that leadership and theology have not converged. While leadership continues to evolve, the literature on leadership seems to lack theological considerations altogether. Huizing (2011:58) argues that the theology of leadership has not been developed, and that the number of well-researched and academically peer-reviewed articles is inadequate. Citing a review of articles on the theology of leadership, Huizing (2011:59) indicates that it is difficult to find a link between organisational leadership theory and the theology of leadership. Huizing also argues that the ideal is to have a theology that describes leadership, rather than a leadership theory that describes theology (Huizing, 2011:62).

Ayers (2006:6) points out that the declining effectiveness of leadership in the church indicates that theological education alone is inadequate; training in management and organisational skills is needed, and will have a positive effect on the ministry of pastors. Self (2008:9) notes that there are press-related written materials on the leadership of Jesus and a scantiness of scholarly research, and that this is a reflection of intellectual bias rather than a methodological

concern. It is further stated that there is a need for more research on leadership that is inclusive of leaders in the spiritual and religious context.

Theological training affords church leaders an opportunity to obtain knowledge and understanding of the Bible, and to consider historical and modern contexts when presenting the ancient message. Cassimy *et al.* (2009:43) state that the primary role of the leader of a church, including the pastor, is to equip others for service. However, many leaders end up doing most of the acts of ministry, instead of involving church members (Cassimy *et al.*, 2009:43). Members of the congregation can preach, lead worship, counsel, evangelise and chair boards and committees. It is, however, the responsibility of the church leader or pastor to teach others how to do the work of ministry (Cassimy *et al.*, 2009:43). The leader of the church therefore has to lead, teach, coach and manage people, inspiring them to work towards the vision of the church (Cassimy *et al.*, 2009:44).

Bekker (2008:149) suggests that future research about church leadership should focus on historical and sociological rebuilding on the leadership of Jesus, as this is the need of the church today.

1.2 RESEARCH QUESTIONS

Taking all the above into consideration, the research question is: What can be learned from the servant leadership paradigm of Jesus and be applied in the current pastoral context?

In order to answer this question, the following questions were set:

- What can be learned from the leadership style of the leaders in the selected churches, and what is the effect thereof on their congregations?
- How can leadership theories and principles be applied to determine why particular leadership styles have the effect that they do on congregations?
- What can be learned from a theological point of view about servant leadership and the servant leadership foundation portrayed by Jesus?
- How can the servant leadership paradigm of Jesus be applied to address leadership deficiencies in the current pastoral context?

1.3 THE CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that church leadership challenges and effectiveness may be addressed by applying the principles of servant leadership, as portrayed by Jesus, in the current pastoral context.

1.4 AIMS AND OBJECTIVES

Aim

The main aim of the study is to examine the servant leadership paradigm demonstrated by Jesus and to compare it with the leadership style of the selected churches, in order to identify their challenges, shortcomings and successes, and to make recommendations for a model that may be applied in the current pastoral context.

Objectives

In order to meet the aim, the following objectives were set:

- to assess and evaluate the leadership style in the selected churches and to determine the impact of particular leadership styles on congregations;
- to interpret leadership theories and principles to determine why particular leadership styles have the effect that they do on congregations;
- to examine the theological concept of servant leadership and the leadership foundation portrayed by Jesus;
- to formulate a servant leadership model applicable in the current pastoral context.

1.5 EPISTEMOLOGY

This study aims to contribute to the area of pastoral ministry as a subdivision of practical theology. Research is a systematic process whereby information is collected, analysed and interpreted with the purpose of increasing understanding of a phenomenon (Leedy & Omrod, 2010:2).

Practical theology is defined as a critical, theological reflection on the actions and practices of the church (Swinton & Mowat, 2006:chap. 1). It refers to the 'how to' rules addressing the praxis of believers (Van der Ven, 1998:35). The word 'practices' has been used to include intentions and attitudes, within the context of certain circumstances and the framework within which they are acted out (Brouwer, 2010:1).

Practical theology enables the faithful performance of the Gospel while considering the intricate dynamics of the human encounter with God (Swinton & Mowat, 2006:chap. 1). There is a diversity of interpretations manifested through innovative performances of the Gospel; practical theology seeks to ensure and encourage faithfulness to the God-given Gospel (Swinton & Mowat, 2006:chap. 1).

Practical theology involves the faithful performance of the Gospel while recognising the different interpretations of the performed Gospel, and holding onto the original gospel plot as given by God (Swinton & Mowat, 2006:chap. 1). It is therefore defined as a critical, theological reflection on the practices of the church, and how the church relates with the world, in line with God's redemptive practices (Swinton & Mowat, 2006:chap. 1). Practical theology has to do with God's activity through the ministry of individuals (Heintik, 1999:7).

In line with practical theology, the research is a critical analysis of the performance of church leadership, while also a theological reflection, with the source of knowledge being theologically based and enabling faithful practice (Swinton & Mowat, 2006:chap. 1). One such faithful practice is pastoral care, which is the care of people in their existential circumstances (Magezi, 2016:1). Pastoral care is also referred to as *cura animarum*, which means 'the care of souls' (Redding, 2012:3). Pastoral care is grounded in worship, just as it is in meeting the physical and psychological needs of people (Redding, 2012:4). It also includes prayer, healing, hospitality, care, counselling, faith formation and discipline (Redding, 2012:4).

Therefore, this research will explore the subject of leadership in the context of the selected churches, and describe, analyse and compare current leadership with the foundation for leadership laid by Jesus. The research falls into the category of what Van der Ven (1998:125-126) terms explorative-descriptive, with the descriptive part seeking to describe facts, and explorative part seeking to fill a lacunae that exists. Heintik (1999:230) clarifies this, stating that explorative research seeks to describe and test, and is especially useful when the researcher is attempting to explain a broad field or develop a hypotheses from the findings.

According to Hesse-Biber and Leavy (2011:4), there are four dimensions of research that must find expression in a study: ontology, epistemology, methodology and method. These have an impact on the formulation of questions, the conceptualisation of the project and how the study is carried out (Hesse-Biber & Leavy, 2011:4). These dimensions cover the nature of the world as seen by the enquirer, and the relationship between constructs and the beliefs that are accepted on faith (Denzin & Lincoln, 1994:107). These concepts may be defined as follows:

- The ontological question deals with the form and nature of knowledge; what information exists that may inform the subject of inquiry (Denzin & Lincoln, 1994:108). Ontology, in its Greek root, means 'to talk about' or 'to give an account' (Munn & Smith, 2008:39). It studies the nature of what is; in other words, the characteristics of what is perceived as real (Canale, 2005:7).

Assumptions about what can be known may be based on what is accepted, patterned and predictable or on what is continually being socially constructed through human interactions (Hesse-Biber & Leavy, 2011:4). Ontology influences exegesis and theology in that it defines what is being studied. In Christianity, it refers to the characteristics of the reality that Christian theology deals with (Canale, 2005:8). Reality in the biblical paradigm is understood through the lens of a personal relationship with Jesus, and absolute truth is revealed in God's Word through biblical scriptures (Boyum, 2006:7).

This study will therefore seek to define the characteristics of leadership in the church on the basis of the servant leadership portrayed by the leader of the church, Jesus.

- The epistemological question relates to the relationship between the knower, the would-be knower and 'that which can be known' (Denzin & Lincoln, 1994:108). Epistemology reflects on the nature and forms of knowledge; the researcher establishes what can be known, and what and how we can know (Sefotho, 2015:30-31). The acquisition of knowledge starts from what is accepted and moves on to what is new. An inquiry cannot start from nowhere but proceeds from already tested results (Hermans & Schoeman, 2015a:13).

In this research, the knowledge of what is known is tested and compared with what is new or will be discovered. It starts from a base of ideas that are accepted as part of community knowledge (Hermans & Schoeman, 2015a:13). The hermeneutical task in the study will be to get an understanding of the gist of practices from the viewpoint of the epistemic community (Hermans & Schoeman, 2015a:14), which is church leaders and followers. The task will be to understand practices of church leaders, the meaning behind those practices and the views of the followers in relation to the actions of the leaders.

The third and fourth concepts address methodology and method, which is how the researcher obtains the knowledge of what can be known (Denzin & Lincoln, 1994:108). These concepts are described in the following section.

1.6 RESEARCH METHODOLOGY

Methodology deals with why, what, from where, when and how data is collected and analysed; it is the strategy behind the choice of using a specific method (Sefotho, 2015:31). The question

answered by methodology is how the researcher will go about finding out whatever can be known (Guba & Lincoln, 1994:108). Research methodology is the general approach which the researcher uses to carry out the research project, informing the tools that will be selected (Leedy & Omrod, 2010:12).

Although there are many research models available for practical theology (such as the model of Zerfass, Lotter and Louw), the researcher decided on the model of Osmer (2008), as it addresses questions that are pertinent to this study. In the model, four research tasks are set in the form of questions that are applicable for the interpretation of the theme under investigation (Osmer, 2008:chap. 1):

- What is going on? (The descriptive empirical task)
- Why is this going on? (The interpretative task)
- What ought to be going on? (The normative task)
- How might we respond? (The pragmatic task)

1.6.1 The descriptive empirical task

The descriptive empirical task involves the collection of information on what is going on. It requires 'priestly listening' and gathering information about the problem at hand, and is grounded in a spirituality of 'presence', where the subject is attended to in their particularity, with attentiveness and openness (Osmer, 2008:chap. 1). The Osmer (2008) model will be used for the systematic gathering of information and an understanding of the context within which the selected church leaders operate. In this empirical research, the focus will be on the formal way of attending, which is an investigation of episodes, situations and contexts (Osmer, 2008:chap. 1).

Empirical research involves testing theoretical concepts and relationships (Bhattacharjee, 2012:3). Empirical research is knowledge based and conducted in order to explore a subject, finding descriptions of situations and events or expounding on the connection between variables and events (Hermans & Schoeman, 2015b:46).

The methodology used for this research is twofold, since it is based firstly on an analysis and interpretation of the literature regarding the leadership portrayed by Jesus as a foundation for church leaders to follow, and secondly on how the literature findings may be tested in the real world through a mixed-method strategy, both qualitative and quantitative. The mixed approach has the advantage of addressing both exploratory and confirmatory questions simultaneously (Venkatesh *et al.*, 2013:4). This method is used for purposes of corroborating information to compensate for the differences in sample size and diversity where two types of participants

are engaged. The method, when viewed as a continuum, presents extensive research on a broad scale on the one end, and intensive research on a narrow scale on the other end (Osmer, 2008:chap. 1).

This method involves triangulation, in that it seeks to validate data and results using a range of sources and methods (Hussein, 2009:3). The purpose of triangulation is confirmation and completeness of findings (Hussein, 2009:5-8).

The qualitative approach deals with non-numerical data, using small samples in order to understand the activities and practices in which people are engaged, and the meanings they attribute to their experience (Osmer, 2008:chap. 1). Subjects are studied in their natural settings in order to understand and interpret phenomena (Swinton & Mowat, 2006:chap. 1). This approach allows for a deeper understanding of what is happening in the particular situation, episode and context (Osmer, 2008:chap. 1).

For this study the researcher made a pre-selection of fifteen churches, based on logistics and feasibility. All information was treated in an anonymous manner and therefore the names of the churches are withheld. Churches were selected because they were a mixture in terms of size and financial standing. Some of the churches had branches and some were fairly new. Some of them were structured denominational churches, so that interviewing them yielded quite different perspectives from the independent churches. The mixture of churches gave a wide perspective on leadership and leadership styles, with issue differing depending on size, financial status and ownership type.

The qualitative empirical research was conducted through interviews with selected church leaders, using a narrative process which allowed the leaders to share their stories about their leadership skills, character, experiences, actions and the effects on the people they lead. For the purposes of this research, the church leader is the person in charge, whether pastor, prophet or any other office, as long as they were generally regarded as the head of the church, and not just of the board or a committee.

According to Rowley (2012:261), interviews may be done in a face-to-face or telephonic manner. The researcher made use of face-to-face interviews with the church leaders and, with the necessary consent of the participants, interviews were recorded and transcribed. Semi-structured interviews were conducted comprising both open-ended and closed-ended questions in a set order, adapted where necessary at the discretion of the interviewer (Osmer, 2008:chap. 1).

A narrative style of interview was conducted, where stories were told by individuals, covering the setting and context of their experiences (Osmer, 2008:chap. 1). A narrative involves telling an experience as a story which describes the experience to ourselves and others. It brings an understanding of the behaviour of others (Moen, 2006:2). The narrative approach is defined as the study of how people experience the world and write the story of their experience (Moen, 2006:2). The emphasis is on exploring the life of a person or a group of persons, which requires the skill of stimulating storytelling, even when dealing with sensitive issues (Dreyer, 2014:6). Some scholars feel that the narrative approach is fundamental in pastoral care and counselling, preaching and religious education (Dreyer, 2014:1).

The quantitative part of the research was conducted through surveys with members of the same churches whose leaders had been interviewed. The quantitative approach is defined as an objective, systematic process which focuses on numerical data to explore the relationship between variables (Osmer, 2008:chap. 1). Quantitative research assists in determining extensive statistical patterns and relationships (Osmer, 2008:chap. 1). Critics of this method argue that it fails to capture meanings and the cues for human actions, and it does not identify the diversity of the world in which we live (Osmer, 2008:chap. 1).

For the purpose of completeness as well as validation, members of the same churches whose leaders had been interviewed were asked to participate in a survey through a questionnaire. The purpose was to validate the information given by the church leaders and to complement the information already given to attain a pool of rich data¹.

Surveys are used in quantitative research in order to collect information from people and to describe, compare or expound on their understandings, feelings, principles and actions (Hermans & Schoeman, 2015b:47). A survey is a powerful tool for producing descriptive and explanatory knowledge (Hermans & Schoeman, 2015b:46). Church members and believers who are not in leadership positions were targeted to participate in the survey. A questionnaire was used to generate information from the participants on matters on which they were informed, had experienced, or had an opinion or feeling about. A questionnaire is administered in different ways; through face-to-face or telephone interviews, or self-administered when distributed through the mail or electronically (Hermans & Schoeman, 2015b:48).

The researcher conducted a survey at each of the selected churches. Participants were given the questionnaire and an explanation of what it was about, and asked to fill it in and submit. Exceptions were made where participants who had indicated willingness to participate were

¹ Because the study is anonymous the researcher refers only to 'Church A – leader A – survey A', etc. The results of the quantitative surveys and the findings of the qualitative interviews will be compared.

not able to be present on the day; they were asked to fill in and return the questionnaire on their own later. The target number was between ten and thirty participants per church. The expected total number was around four hundred and fifty persons, made manageable by being divided into separate groups and surveyed on different days. The statistical department of the North West University helped with inputting data into an electronic system and with analysis of the empirical findings.

A pilot study was conducted with a small sub-set of the population. A pilot study is important as it helps the researcher to detect potential challenges in the research design and to determine whether the measuring instrument is reliable and valid (Bhattacharjee, 2012:23). Conducting a pilot study also helps to determine and assess the research processes, the resources required in terms of time and cost, and the data management requirements (Thabane *et al.*, 2010:3). The results of the pilot study are included in the findings.

1.6.2 The interpretative task

The interpretative task in this study was to understand why leadership occurred in the way that it did, which was done by applying 'sagely wisdom' (Osmer, 2008:chap. 2). Thoughtfulness, theoretical interpretation and wise judgement are used to interpret events and situations, their particulars and circumstances (Osmer, 2008:chap. 2). Interpreting situations is not an easy task; it requires consideration, insight and reflecting on the other person's circumstances (Osmer, 2008:chap. 2). An attitude of openness and willingness to learn from cultural resources is an important part of the interpretative task, wisdom is key (Osmer, 2008:chap. 2). 'Sagely wisdom' acknowledges that wisdom comes from God, yet it also requires an openness to the world, learning from intellectual resources, with the church playing its role of offering the theological underpinnings that inform how human knowledge may best be applied (Osmer, 2008:chap. 2).

Wisdom requires the researcher to draw on theories to bring understanding of the issues (Osmer, 2008:chap. 2). With theoretical interpretation, the researcher draws on theories of the arts and sciences to gain understanding and respond to situations and contexts, rather like a theoretical map (Osmer, 2008:chap. 2). While theory gives some understanding and explanation of certain features of a situation or context, Osmer (2008:chap. 2) cautions that theories do not give a complete picture. Therefore, the researcher must see the difference between the theory and the reality. The theoretical map does not provide a complete picture but assists in understanding certain features of an episode, situation or context (Osmer, 2008:chap. 2). The right theoretical map, suitable for the area to be investigated, must be chosen (Osmer, 2008:chap. 2). Biblical wisdom literature referred to in Osmer's (2008) model

are Israel's tradition and the wisdom of God revealed through Jesus, whom Osmer refers to as 'wisdom incarnate' (Osmer, 2008:chap. 2).

The theoretical map used for this study is the theory of servant leadership. The theory of servant leadership is epitomised in Jesus as a leader; His words and wisdom manifest God's rule (Osmer, 2008:chap 2). A servant leader is one who wants to serve first, in contrast to the one who wants to lead first and has a need for power or material possessions (Greenleaf, 2002:chap. 1). The leader who serves ensures that the needs of the people are met. A leader always has a goal, a purpose and a vision. He gives people something to strive for and inspires them by giving direction on which way to go (Greenleaf, 2002:chap. 1).

Jesus demonstrated servant leadership not just with regard to the people, but in serving the Father and fulfilling the mission of God (John 17:8, John 3:17), which is the salvation of the people (Huizing, 2011:65, Wilkes, 1998:10). In portraying servanthood, Jesus went to the extent of taking a towel and washing the feet of His disciples, which was an act of humility (Nsiah, 2013:104). Characteristics of servant leadership include listening and understanding, acceptance and empathy, foresight, awareness, persuasion, conceptualisation, healing and serving, stewardship, commitment to the growth of people and building community (Greenleaf, 2002:chap. 1).

1.6.3 The normative task

The normative task as espoused in Osmer's (2008) model for practical theology used in this study involves a consideration of what should be going on, referred to as prophetic discernment (Osmer, 2008:chap. 3). Three methods are used to discover God's Word in prophetic discernment; theological interpretation, ethical reflection and good practice (Osmer, 2008:chap.3).

- Theological interpretation uses theological concepts to interpret events and situations (Osmer, 2008:chap. 3).
- Ethical norms, principles and guidelines provide guidance for good moral practice (Osmer, 2008:chap. 3).
- Good practice looks at how other people have dealt with similar situations (Osmer, 2008:chap. 3).

Osmer (2008:chap. 3) mentions the role of the prophets as a normative one, where the prophets drew on theological traditions and addressed social conditions and decisions while delivering the message of God to the people of Israel. The prophets sought meaning and understanding, combining it with the knowledge they possessed (Osmer, 2008:chap. 3). This research draws on the prophetic tradition of Jesus, whose ministry was similar to that of the

prophets of old, just as some saw him as Elijah or Jeremiah (Matthew 16:14; Osmer, 2008:chap. 3). In comparing Jesus' ministry with those of the prophets, exegesis will be done on scriptures such as:

- Matthew 4:19, on the calling of the disciples;
- Luke 9:1-2, Luke 10:1-9 and Mathew 28:18-20, on sending out disciples with authority;
- Healing and miracles done by Elijah and Elisha in the Old Testament and Jesus in the four gospels in the New Testament;
- Matthew 21:13, driving out the money changers in the temple;
- John 13:1-17 on servant leadership; and
- Feeding the thousands, in Matthew 15:32 and Mark 8:1-10.

The prophetic tradition of Jesus holds much value as He is the one who fulfilled prophetic utterances spoken about hundreds of years before He came, fulfilling a covenant God had made with Israel generations earlier (Osmer, 2008:chap. 3). Jesus presented a message from God, yet He is the Word of God, and is also revealed as God (Osmer, 2008:chap. 3). It therefore holds that the life He lived is the example for believers and leaders to follow.

1.6.4. The pragmatic task

The fourth aspect of Osmer's (2008) model is used to seek answers to the question of what kind of leadership model is responsive to the foundation laid by Jesus; how might we respond? The study should come up with an appropriate response to the situation under investigation, developing and enacting strategies that lead to change (Osmer, 2008:chap. 4). These are guidelines, rules of art, and models of practice that reveals how to change things (Osmer, 2008:chap.4).

The leaders of the church today can learn from the servant leadership of Jesus (Osmer, 2008:chap. 4). Being a priest and king, having power and authority, Jesus still took the form of a servant through teaching and acting out the life of a mere human (Osmer, 2008:chap. 4). Can church leaders today claim to be servants, even suffering servants, as Jesus was?

The research seeks to compare the modern day leadership style and Jesus' leadership style. The information obtained in this study may be used to make suppositions on how the church can best be led. All the findings of the different points of departure in this study will provide building blocks for a theological view of best leadership practice in the church. It is hoped that the end result will be a servant leadership model in today's pastoral context.

1.7 DATA COLLECTION AND ETHICAL CONSIDERATIONS/IMPLICATIONS OF THE RESEARCH

The following ethical considerations formed part of this study:

1.7.1 Estimated risk level

The estimated risk level was low, with the research having no potential of causing no harm to the participants. The study focused on the leadership of the selected churches through personal interviews which involved no physical or emotional risk. Members of the selected churches participated voluntarily in a survey in the form of a questionnaire.

1.7.2 What was expected of participants during data gathering?

- Participants were expected to adhere to ethical considerations, such as confidentiality.
- Participants were expected to be punctual and to answer all questions.
- Selected church leaders participating in the research were expected to answer questions through an interview process which took about one hour.
- Selected church members were expected to answer questions through a questionnaire which took about twenty minutes.

1.7.3 Experience of the participants

The selected church leaders participating in the interviews were expected to respond to questions for an hour, which may have led to fatigue. To mitigate this, participants were given a few minutes' break where required. The interviews were semi-structured, which allowed for follow-up questions where necessary to exhaust the matter under discussion. The interviews covered the function of preaching or teaching the Word. However, where matters arose that brought up painful memories, these were dealt with in a sensible and sensitive manner. Where necessary the option of counselling and mediation by professionals was made available to the participants.

The survey participants filled out the questionnaire, answering a number of questions within a time span of about twenty minutes. It is possible that some of the participants were not used to answering many questions in a short space of time, and they were allowed to ask questions for clarity.

1.7.4 Risks and precautions

Table 1: Risks and precautions

Possible Risks	Precautions
Physical stress due to fatigue and hunger.	Short breaks and refreshments were provided.
Psychological risk caused by emotional stress of relaying experiences that may have caused pain and suffering to the church leader.	A qualified counsellor was made available to assist if necessary and where a participant chose to make use of the opportunity.
Social injury due to failure to protect the confidentiality of responses by participants that hold leadership positions.	Participants' identities were kept confidential and the final document does not reveal the names of participants. Information was saved on the researcher's computer and is password protected.
Legal issues due to breach of ethical considerations such as breach of confidentiality.	Before the start of each session, participants were informed of the ethical considerations and were required to sign informed consent.

1.7.5 Benefits for participants

- **Direct benefits for participants**

Through the research process participants may have acquired some knowledge. The research offered an opportunity for induced introspection which may have benefitted church leaders to become more effective and efficient in their work.

- **Indirect benefits for society at large or for the researcher's institution**

The outcomes of the research will contribute to the existing body of knowledge for use in building exemplary church leadership. It will provide an opportunity for church leaders to reflect and improve on their leadership qualities, character, skills and actions. The church will benefit from the increased skills and knowledge obtained by the leaders and participants in the study. The study will provide areas for future research through the gaps identified in the study.

1.7.6 Risk/benefit ratio analysis

The information gathered will benefit the church, as leaders and pastors will have access to developmental knowledge which may improve their leadership character and actions. The risk to the participants was very minimal, and the benefit of having exemplary leaders outweighs the risk of discomfort. Therefore, the projected risk was very low, almost non-existent, and the potential for benefit high.

1.7.7 Expertise, skills and legal competencies

The research required communication skills, presentation skills, experience in conducting research and knowledge on the subject of leadership.

The researcher has the necessary skills for implementing the research, having conducted interviews for a Master of Business Administration (MBA) degree which was completed successfully using qualitative methods of data collection. The researcher has over fifteen years' experience at management level, where communication and presentation skills are acquired and exercised. She pastors and leads youth in the church currently.

1.7.8 Facilities

Church buildings of the selected churches were used to meet with church leaders and members, at different times. Some of the pastors opted for meeting at public places that were convenient. The participants were accustomed to using the church facilities and their level of comfort was acceptable. The venues were all in areas the participants normally travel to for fellowship.

1.7.9 Legal authorisation

Legal authorisation was requested from the church board, committee or authorised person, through the pastor, for the participation of the pastor and the members in the study, as well as for the use of the venue.

1.7.10 Goodwill permission/consent

Written consent was obtained from the church leaders agreeing to their participation in the research.

1.7.11 Criteria for participant selection and recruitment

Inclusion criteria

The criteria for selection of church leaders included:

- Individuals had to be the head of the selected church or a branch of the church.
- They had to have been in office at least for one year.
- A combination of old and new leaders was sought because their experiences would be different, given the constant pace of change in our social landscape.
- Both males and females were included in the study.

The criteria for selection of church members included that:

- They had to have been members of the church for at least one year.
- They had to represent a range of different churches.
- The geographical area was limited to Mpumalanga, Limpopo and Gauteng.

Justification

Participants who had been part of the church for more than a year have obtained the experience required to engage meaningfully with the topic. A combination of old and new leaders and members was desirable because they had a variety of different experiences in the face of constant change. The selected provinces were chosen because they made the work logistically feasible and manageable.

Exclusion criteria

- Young persons up to the age of 18 were excluded from the study.
- Those who were unable to read English were excluded from the survey.

Justification

Children under 18 do not have a sufficient understanding of leadership issues.

The survey forms were written in English and it would have been time consuming to translate them and the responses written in other languages.

1.7.12 Participant recruitment

The participants were selected through a process which included the church leaders. The head of the church was requested to provide an individual or two in leadership positions to assist with identifying suitable participants and to provide their contact details. The researcher would not have known who was a member and who a visitor in the churches, and thus the assistance of the church leadership was required.

Recruitment of participants started only after permission was given by the ethics committee of the North-West University, and ran parallel with the research.

1.7.13 Informed consent (consent, permission, assent)

A recruitment letter was issued to the potential participants identified with the assistance of the assigned person within each church.

The researcher explained the following to the participants:

- the academic nature of the research;
- the aims and objectives;
- what was expected of the participants;
- the benefits of the research;
- the expected time for the research;
- the confidentiality level;
- information about the way the outcomes of the research would be handled;
- their option to withdraw from the research, and that there would be no consequences should they do so; and
- the need to fill in and sign the consent form.

1.7.14 Incentives and/or remuneration of participants

This research study made no provision for incentives. Reimbursement for travelling costs was provided for those who required it, with a maximum of fifty rand per person, paid by the researcher.

1.7.15 Announcement/dissemination of study results

Participants will be informed by cell phone and/or email when the results of the study are issued and they will be given information on where and how to access them. The results will be communicated to participants within three months of completing the study.

1.7.16 Privacy and confidentiality

All data collected was treated as confidential and was viewed by the researcher and the Department Statistics at the North-West University, the survey questionnaires were coded though. To ensure anonymity, no reference to the identity of the participants was made during the interview and during the process of transcribing data. Participants' names were not

revealed in the final documents. Participants' identities were coded. Data is kept in a locked cabinet, and electronic documents and transcripts are secured by a password known only to the researcher.

1.7.17 Management, storage and destruction of data

Data management

Data was collected and stored by the researcher. Hard copies were kept in a locked cabinet. Interviews were recorded on an audio tape with the permission of the participants and both the audio and transcribed data was stored on a password-protected computer. Electronic copies were made on a compact disc, password protected and kept in a locked cabinet.

Storage and destruction of data

Both the hard copies and electronic data will be kept in a locked cabinet for a period of five years after completion of the study, and then destroyed.

Monitoring of research

The researcher was responsible for ensuring that the research was completed in compliance with the approved protocols. Ethical considerations were adhered to throughout the research. Progress during research was regularly reported to the research supervisor, with any amendments made during the study duly reported.

Vulnerable participants

The research did not include vulnerable persons.

1.7.18 Trustworthiness, validity and reliability

Trustworthiness (qualitative studies)

Interviews were held with selected church leaders using a semi-structured questionnaire. An issue with gathering self-reported information is that individuals may give inflated opinions about their own abilities and experiences (Abowitz & Toole, 2010:9). To verify this information, a survey was conducted with the church members.

Qualitative studies earn credibility through triangulation, crystallisation, multimodality and partiality (Tracy, 2010:843). Through triangulation, the assumption is that when results based on two or more sources of data collection methods, theoretical frameworks, types of data or types of research are identical, the results are more credible (Tracy, 2010:843).

Credibility is also obtained by the presentation of rich descriptive data (Swinton & Mowat, 2006:chap. 3).

Interviews allow for the participants to tell their stories which, based on the concept of transferability, creates the sense in the reader's mind that he or she has experienced the same

thing in another setting. This is the power of evocative story telling (Tracy, 2010:845). Through the narratives of the church leaders, the study hopefully gains concurrence and enables others to identify with these leaders and to benefit from the lessons learned.

Validity and reliability indices of questionnaires/tests/tasks/experiments

A questionnaire was used as a tool to gather data from selected church members. The reliability of this tool was based on the uniformity of its rules and the measurement of the results (Abowitz & Toole, 2010:9). A survey often yields highly reliable measures that can be generalised if the probability sampling method is used (Abowitz & Toole, 2010:17).

Data analysis method

A hermeneutic analysis was conducted on the data collected through interviews. The researcher endeavoured to interpret the subjective meaning of the data within its socio-historic context (Bhattacharjee, 2012:118). With this method, the research continually iterated between a singular interpretation of one part of the data and a holistic understanding of the context, to gain a fuller understanding (Bhattacharjee, 2012:118).

The descriptive analysis method was used to describe, aggregate and present the constructs of interest and/or associations between these constructs (Bhattacharjee, 2012:119). The data was converted into a format that could be analysed by a computer programme, with a computer programmer asked to analyse the data.

1.7.19 Role of the researcher

The role of the researcher during this process was to

- obtain ethical clearance from the North-West University;
- design consent forms for the participants;
- read and explain the contents of the consent forms to the participants;
- ensure that participants signed the consent forms after understanding them;
- ensure confidentiality of information;
- keep data secure;
- ensure the safety of research participants; and
- ensure voluntary participation allowing participants to withdraw from the research if they so choose.

1.8 CHAPTER OUTLINE

Chapter 1: Introduction

The first chapter provides an overview of the issue being studied, the reasons for the study, the process and methodology used, and the various ethical considerations. It also covers some assumptions that formed the basis of the research approach.

Chapter 2: Unfolding church leadership today

In this chapter empirical research is discussed. Empirical research was done with the aim of assessing and evaluating the leadership style in the selected churches and to determine the impact of various leadership styles on the congregation.

Chapter 3: The impact of church leadership on the congregation

In this chapter the findings of the empirical research on the members of the selected churches is discussed and interpreted, using information on leadership theories and principles to determine why the leadership styles of the leaders had certain effects on their congregations.

Chapter 4: The theological basis of leadership and the leadership foundation set by Jesus

This chapter is an assessment and investigation of the leadership character, traits, actions and teachings of Jesus as a foundation for good leadership. This discussion is an expression of the normative task. Scriptures are exegetically interpreted to examine the theological concept of leadership, with the aim of deducing lessons from the leadership foundation portrayed by Jesus. The intention is to provide a framework against which current leadership may be compared.

Chapter 5: Comparative analysis and recommendations for effective and exemplary leadership

In this chapter, the results of the findings are presented and analysed, and a comparison is made between Jesus as a leader and today's church leaders. This is done in order to identify deficiencies and to provide developmental recommendations.

Chapter 6: Summary and conclusions

This chapter presents a summary of the research and findings. The conclusion provides areas for consideration by church leaders, with the aim of improving the quality, increasing knowledge and providing a resource for effective church leadership.

1.9 Value of the study

This study will contribute to the body of knowledge on the current state of church leadership. It will also be a tool for self-introspection by church leaders and hopefully assist in identifying areas for development and change. The researcher hopes that it will be used by pastors and leaders in the church, and assist in developing effective and exemplary church leaders.

CHAPTER 2: Unfolding church leadership today

2.1 INTRODUCTION

In this chapter, an empirical investigation is presented using Osmer's (2008) descriptive-empirical approach to practical theological interpretation. The descriptive-empirical task was utilised in order to gather data for this study. It involves a presentation of the definitions, patterns and themes that emerged from the data collected and analysed through the empirical study and literature review.

Empirical research is conducted in order to explore a topic, describe a situation or events and explain the causality between variables and events (Hermans & Schoeman, 2015b:46). This study includes all these three elements. This chapter seeks to answer the following question: What can be learned about the leadership styles of the leaders of the selected churches and what is the effect thereof on their congregations?

2.2 OSMER'S DESCRIPTIVE-EMPIRICAL TASK

The descriptive-empirical task for this study was to assess and evaluate the leadership style in the selected churches and to determine the impact of particular leadership styles on congregations. This answered the question, 'What is going on?'

The descriptive-empirical task in this case is grounded in a spirituality of 'presence', where one attends to what is happening in the lives of individuals, families, communities, church leaders and members (Osmer, 2008:chap. 1). As part of practical theology, research entails listening to different voices emanating from text and context, either in an informal unstructured process or an empirical process (Hermans & Schoeman, 2015:46).

This task involves 'priestly listening', attending to and investigating circumstances and cultural contexts in a formal and systematic way (Osmer, 2008:chap. 1). Attending can be informal, semi-formal or formal:

- Informal attending involves active listening and attentiveness to issues that relate to the quality of everyday life (Osmer, 2008:chap. 1).
- Semi-formal attending uses specific methods and activities which bring about structure and regulate the attending (Osmer, 2008:chap. 1).

- Formal attending involves investigating specific episodes, situations and contexts through empirical research. It is a systematic and disciplined way of attending to others in their particularity (Osmer, 2008:chap. 1).

Formal attending is the selected way of attending in this research as it allows for empirical and systematic investigation. For this study, the researcher needed to attend to what was going on in the lives of the church leaders as they served, and what was going on in the lives of the members of the churches. It involved priestly listening to the experiences of the leaders and investigating the circumstance and cultural contexts of others (Osmer, 2008:chap. 1). Understanding how church leaders discharge their responsibilities and the impact of their actions on the congregations, and comparing these aspects with the leadership of Jesus, presents an opportunity for reflection and improvement for the leaders.

Data was collected using quantitative and qualitative methods. Interviews were held with church leaders in selected churches and were validated through a questionnaire-based survey with the members of the same churches. This method is called triangulation. It allows for validation of the data through the use of more than one method, and results in rich data. The quantitative data was analysed using the services of the Statistical Department of North-West University.

2.3 EMERGING CHURCH LEADERSHIP ISSUES IN SOUTH AFRICA

The church currently faces an ‘image problem’; a perception that the church and its leaders cannot be trusted, that they lack integrity, and that the church has lost its original purpose (Dreyer, 2016:1). In South Africa, the church is often in the media for all the wrong reasons, and is the object of media-bashing because of reported abuse, materialism, institutionalism and fraudulent healing ministries (Dreyer, 2016:1). The CRL Commission noted media reports of some pastors feeding their congregants live rats and snakes, and making them drink petrol. It embarked on an investigation into the commercialisation of religion (CRL Commission, 2016a:7). One of the investigated actions was a pastor who sprayed the congregants with an insect spray, Doom, to ‘exorcize demons’. The CRL Commission strongly condemned such actions (CRL Commission, 2016b:1). The Commission sought to understand why people allow these practices, and why they believe in them. The Commission’s investigation revealed the extent to which members supported their pastors, regardless of the issues being reported, some members even going so far as to threaten the members of the CRL Commission (CRL Rights Commission, 2016a:17).

The CRL Commission's final report found the following (CRL Commission, 2016a:25):

- Prima facie evidence for the commercialisation of religion where people are required to pay substantial amounts for 'blessings'.
- Non-compliance to the relevant laws of the country, such as registration of non-profit organisations and public benefit organisations.
- Lack of good governance structures; churches controlled by one person, no succession plan.
- Flaunting of banking rules, not banking, or banking in a pastor's bank account.
- Operating religious institutions as businesses.

Financial mismanagement, lack of financial accountability and other financial challenges face the church in South Africa and internationally. Internationally, it is reported that the Billy Graham Evangelistic Association received approval to reclassify their decades-old tax status from non-profit to 'association of churches' which allowed the institution not to account for its finances to donors and the government of the United States (Townsend, 2016:20). In a study of financial management in the Catholic Church in the United States, it was found that eighty five percent of dioceses that were surveyed had experienced embezzlement of funds in the last few years (Zech, 2017:30). Some of the issues raised point to leadership issues, carelessness, a too trusting congregation, the use of one person to handle finances, no checks and balances and not acknowledging the importance of open and transparent finances (Zech, 2017:32).

In addition, church leaders have been accused of sexually violating congregants. In the Catholic Church, globally, this has taken the form of molesting mostly boys, while in South Africa the Dutch Reformed Church has been subject to similar accusations by adult men who claim to have been molested by church leaders when they were young (Calitz, 2014:2452). Persons who are entrusted with care misused their position and were not reported immediately. The time lapse between the incidents and the accusations made prosecution very difficult (Calitz, 2014:2453).

In another incident, the parents of a young girl sexually assaulted by a priest reported the matter to the bishop, who persuaded them not to publicise the matter because he would deal with it. He simply moved the priest to another parish and later, when the girl was an adult, she filed a claim (Calitz, 2014:2472). All these issues reveal the complicated relationship between leaders in the church who are trusted by people, and the impact of their negative actions on congregations. Manipulation seems to come with the power these leaders hold by virtue of their offices.

The emergence and rise of individually owned churches has brought a range of destructive dynamics to churches. One of these is the failure to identify and develop emerging leaders in preparation for leadership succession, which leaves churches in a leadership vacuum when leaders die (Ngomane & Mahlangu, 2014:1). Churches that are founded by one person are likely to face the challenge of the founder holding on to the position until death, without a succession plan. In such cases, the children may end up fighting for positions or ownership (Molobi, 2011:65).

The above issues have contributed to the motivation to conduct this research. The researcher had a strong desire to investigate the type of leadership in the church today, the styles, motives behind leadership actions and the impact that various leadership styles had on congregations.

2.4 RESEARCH DESIGN

Quantitative and qualitative methods were used to collect data through interviews and surveys. This method assists the researcher to develop rich insight into the phenomena being studied, which cannot be fully explored and understood when only one method is used (Venkatesh *et al.*, 2013:1). Research may be done using the quantitative and qualitative methods concurrently or sequentially (Venkatesh *et al.*, 2013:3). In this research, data was collected using the qualitative method, and thereafter data was collected using the quantitative method; that is, the mixed method was used.

2.4.1 Mixed method

Mixed method research is defined as an approach to a study which involves gathering both quantitative and qualitative data, whereby the two forms of data are integrated to provide a complete understanding of the area of study, which could not be achieved by using either of the two methods alone (Creswell, 2014:chap. 1). The mixed method is also called triangulation, and provides an opportunity to validate data collected (Venkatesh *et al.*, 2013:3, Hussein, 2009:3). It is used to assess the credibility of inferences found through one approach, with each approach compensating for the weaknesses in the other (Venkatesh *et al.*, 2013:4). Triangulation may include a combination of methodological approaches, theoretical perspectives, and sources of data, research and methods of data analysis (Hussein, 2009:3).

The mixed method of research allows the research to provide stronger inferences that would not be possible where only one method was used (Venkatesh *et al.*, 2013:4). It can yield divergent views which may be contradictory or complementary, which then calls for re-examination of the conceptual framework and the assumptions underlying the qualitative and quantitative research (Venkatesh *et al.*, 2013:4). This method is used for completeness

purposes, increasing in-depth understanding of the phenomena (Hussein, 2009:8). It provides for the limitation of an inability to generalise findings from qualitative methods alone and the reduced understanding and meaning of data when provided by quantitative methods alone (Creswell & Clark, 2011:chap. 1).

I chose the mixed method in order to ensure that the data collected through the interviews with pastors was valid. The purpose was to get the views of the members on the leadership of the pastor, to confirm or disconfirm the qualitative data.

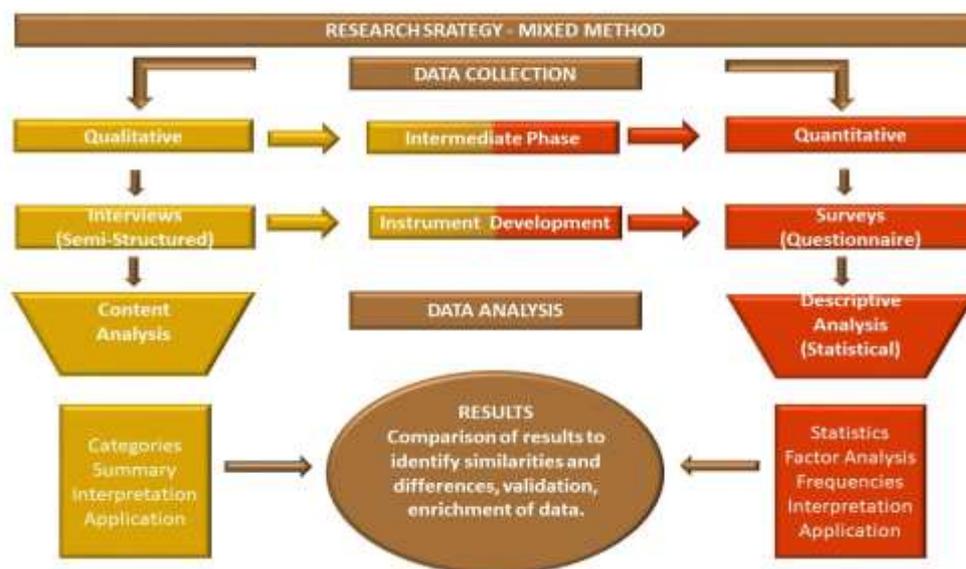


Figure 1: Research strategy – mixed method

2.4.1.1 Rationale for using the mixed method

The reasons for using mixed approaches, as stated in Creswell and Clark (2011:chap. 1), include:

- One data source may be insufficient. Quantitative data provides a general understanding of the problem, while qualitative data provides a detailed understanding of the problem.
- The initial results may need explanation. A second method is used to explain the data collected with the previous method.
- Exploratory findings may need to be generalised in a study where there is limited information. A qualitative study may be conducted first to learn the questions, variables and theories.

- There may be a need to provide and enhance understanding of the study at certain stages of the study.

The following are some of the ways used to conduct research using the mixed method (Creswell & Clark, 2011:chap. 1):

- The researcher may collect data on quantitative and qualitative instruments and compare the two data sets (Creswell & Clark, 2011:chap. 1).
- The researcher may collect data using quantitative procedures and then follow up with interviews with selected individuals who participated in the initial study to explain their scores on the outcomes.
- The researcher may also start with interviews – qualitative data collection – and then use the findings to develop a survey instrument for gaining quantitative data.

For this research, the third approach was used, whereby interviews were held with the leaders of various churches and the information gathered was used in the development of the survey questionnaire.

4.4.1.2 Design considerations

In implementing the mixed method, the researcher may mix the data at different stages, through connecting, integrating or embedding (Creswell, 2009:208). The mixed method of data collection may be done by merging the data, or keeping the data separate, or by mixing them in between (Creswell, 2009:208). The data may also be connected at the level of data analysis in one phase and data collection in another phase (Creswell, 2009:208). The qualitative and quantitative databases may also be merged or integrated, and the themes from the qualitative data compared with the descriptive quantitative data (Creswell, 2009:208). The researcher may also use one method, quantitative data, and have the qualitative data provide supporting information (Creswell, 2009:208).

A convergent design was used for this study, with some elements of an exploratory sequential design. In convergent design, the researcher collects and analyses both qualitative data and quantitative data, and then compares or combines the results (Creswell & Clark, 2018:chap. 3). The exploratory sequential design starts with the qualitative method of data collection, and the researcher then uses the data to develop a measurement instrument which is tested quantitatively (Creswell & Clark, 2018:chap. 3). The quantitative strand of the research is conducted in order to confirm or disconfirm the inferences emanating from the first strand, and or to provide more explanation (Teddlie & Tashakkori, 2006:22). The measurement instrument

may be developed in an intermediate phase, between the qualitative and quantitative phases. In this research, interviews were held with some of the pastors, and then an instrument was developed and subsequently used to conduct the surveys. The instrument was developed before all the interviews were completed, as sufficient data was already available on which to base the questionnaire. This is referred to as the instrument development design (Creswell & Clark, 2018:chap. 3). The results were analysed separately and then compared, which indicates the convergent design (Creswell & Clark, 2018:chap. 3).

The reason for using the convergent design with elements of the exploratory sequential design was that I wanted to develop a measurement instrument, then analyse data separately and then compare the two sets of results. The qualitative data came from the pastors of the churches, and was analysed. The quantitative data came from church members, and independently provided substantial data, explaining how pastors are perceived by the members, mostly confirming and sometimes adding nuance to what the pastors had said.

The quantitative tool used was developed in the setting of the participants, and is therefore relevant to the group that was studied (Creswell & Clark, 2018:chap. 3). The convergent and exploratory sequential designs were selected because of a need to develop an instrument that was as specific to the participants' situations as possible and separate data analysis (Creswell & Clark, 2018:chap. 3). Although servant leadership theories already exist, and various instruments were available, the study within a church setting and the issues emanating from the qualitative phase necessitated the development of a specific instrument (Creswell & Clark, 2018:chap. 3).

2.4.2 Qualitative research

Qualitative research is defined as an approach used to explore and understand the meaning of a social or human phenomenon as described by individuals or groups (Creswell, 2014:chap. 1). Data collected through qualitative methods provides meaning to a phenomenon (Dey, 1993:13). This method provides rich and valid data, although it is sometimes dismissed because the assessments are not based on established standards (Dey, 1993:15). The qualitative method produces data that is freely defined by the subject instead of by a standardised and limited range of alternatives determined by the researcher, as is the case with the quantitative method (Dey, 1993:15).

2.4.2.1 Interviews

The interview is a two-way method of data collection which allows an exchange of ideas and information (Pandey & Pandey, 2015:59). It is a conversation that has structure and purpose, which is to create meaningful data to be collected, analysed and validated (Griffiee, 2012:159).

The interviewer attempts to acquire information from the interviewee using the interview as a means of collecting data (Rowley, 2012:260). Interviews break the social and cultural barriers, allowing a free flow of ideas and a probing into causal factors (Pandey & Pandey, 2015:60). Interviews are used to gather facts, and to understand the opinions, attitudes, experiences, processes and behaviours of the individual or group (Rowley, 2012:261).

Interviews may be structured, semi-structured or unstructured. In structured interviews, a few questions are asked in the same order for every interviewee (Rowley, 2012:262). Unstructured interviews are based on a limited number of topics, issues or prompts, where the interviewee is encouraged to talk around a theme and the questions are adapted in accordance with the responses provided (Rowley, 2012:262). Semi-structured interviews have a varying number of questions with a varying level of adaptation (Rowley, 2012:262).

Advantages of interviews

- Interviews are easy to conduct and user friendly, as they do not require statistical training as in other methods that are numerically based (Griffiee, 2012:160).
- Participants may be more prone to accept interviews than other methods, as they involve talking (Griffiee, 2012:160).
- There is a high return rate (Alshenqeeti, 2014:43).
- Interviews produce fewer incomplete answers as the researcher is able to engage the participant and clarify issues (Alshenqeeti, 2014:43).
- Interviews are relatively flexible, allowing for follow-up questions (Alshenqeeti, 2014:43).

Disadvantages of interviews

- Some people may not be willing to discuss what they know, especially regarding sensitive matters (Griffiee, 2012:161).
- Interviews are time consuming, both in data collection and transcribing (Alshenqeeti, 2014:43).
- Interviews have the potential to reveal a researcher's subconscious bias (Alshenqeeti, 2014:43).
- There may be inconsistencies in the responses of participants (Alshenqeeti, 2014:43).

I chose interviews as they allowed for in-depth discussion and follow-up questions. The pastors were able to give a narrative of their experience in their particularity. The interviews were held at either the office of the pastor or in public spaces such as restaurants, where this was more convenient for the participant. The interviews were recorded and then downloaded onto a laptop.

Interview questions covered the following areas: biographical information, demographic information, description of the church, vision and mission, leadership style and character of the church leader/pastor, participant understanding of servant leadership, running of services, pastoral care, mentorship and empowerment, management of finances, conflict management, overall experience of the participant and desired state of the church.

2.4.2.2 Pilot testing

A pilot test was conducted with two churches, with the aim of testing the measurement instrument and the research design. Pilot testing assists the researcher to detect potential problems with the research design and instrument and to ensure the validity and reliability of measurement instrument (Bhattacharjee, 2012:23). The results from the pilot interview were used to refine the quantitative study measurement instrument.

2.4.2.3 Sampling

Sampling is a process of selecting a subset of a population in order to make observations and statistical inferences (Bhattacharjee, 2012:65). A population is the total number of units or people that have the characteristics that the researcher wishes to study (Bhattacharjee, 2012:65). Researchers rarely have access to the entire population; therefore a subset of the population is selected and the data used to infer things about the population as a whole (Field, 2009:34). The population for this research was difficult to determine because there is no single register of churches in South Africa – and even if there were, some churches might still not be registered on it.

A total of fifteen churches were selected out of the population of churches in Mpumalanga, Limpopo and Gauteng Province. Within each church, a select number of individuals were asked to participate in the survey. The sampling frame for the survey used was church membership.

A non-probability sampling method was used to select churches to participate. Non-probability sampling is a technique where some of the population units have zero chance of being selected; the sample is selected through criteria or because of convenience (Bhattacharjee, 2012:69). Convenience sampling was used, which is to select a sample that is easy and

convenient to find (Griffee, 2012:58). Church leaders and members who were identified and available for participation were included as part of the sample.

2.4.2.4 Qualitative data analysis

According to Osmer (2008:chap. 1), qualitative research is undertaken in order to understand the actions and practices of individuals and groups and the meanings they attribute to their experiences. It is most suitable for an in-depth study of a small number of people. Meaning brings up distinction (Dey, 1993:12). Qualitative analysis includes a description of the phenomena, classification of the data and identification of connections (Dey, 1993:31).

Data analysis is a systematic process of organising, integrating and examining data, finding patterns and relationships, connecting particular data to concepts, generalising the findings and improving and expanding theory and knowledge (Neuman, 2014:477)

To gather data, I interviewed fifteen pastors from different churches in Mpumalanga, Gauteng and Limpopo Provinces. Some of the pastors who were initially contacted declined to participate at a later stage, with no reasons provided. I then approached other pastors to meet the target number of participating churches. Interviews were held either at their churches or in public places.

Interviews allow the researcher to gather facts, opinions, insight, experiences, processes, behaviours and predictions (Rowley, 2012:261). The study subject was the church leader; I sought information about their experiences, how they handled church matters, processes they followed in the church and their vision for the church. The interviews were semi-structured, and consisted of twenty-eight questions. Semi-structured interviews allow for varying degrees of adaptation to accommodate the participant or to get more information (Rowley, 2012:261). Additional probing questions were asked in order to get participants to expand on their initial input. The interview questions are attached as Appendix A.

Content analysis was used to analyse the data gathered. This is an objective method of analysing written, verbal or visual information, describing and quantifying phenomena (Elo & Kyngaš, 2007:107). Through this method, an analysis is conducted of what was said, why a phenomenon occurred, to what extent it occurred and what its effects were (Bhattacharjee, 2012:115). The data to be used is selected, and subject to data collection, situation analysis, characterisation and defining analysis (Flick, 2009:323). The purpose of content analysis is to develop a condensed and broad description of the phenomena through concepts and categories that build up a model, conceptual system or map (Elo & Kyngaš, 2007:108).

a) Qualitative data analysis steps

To analyse the data, the researcher followed the steps in Creswell and Clark (2018:chap. 7):

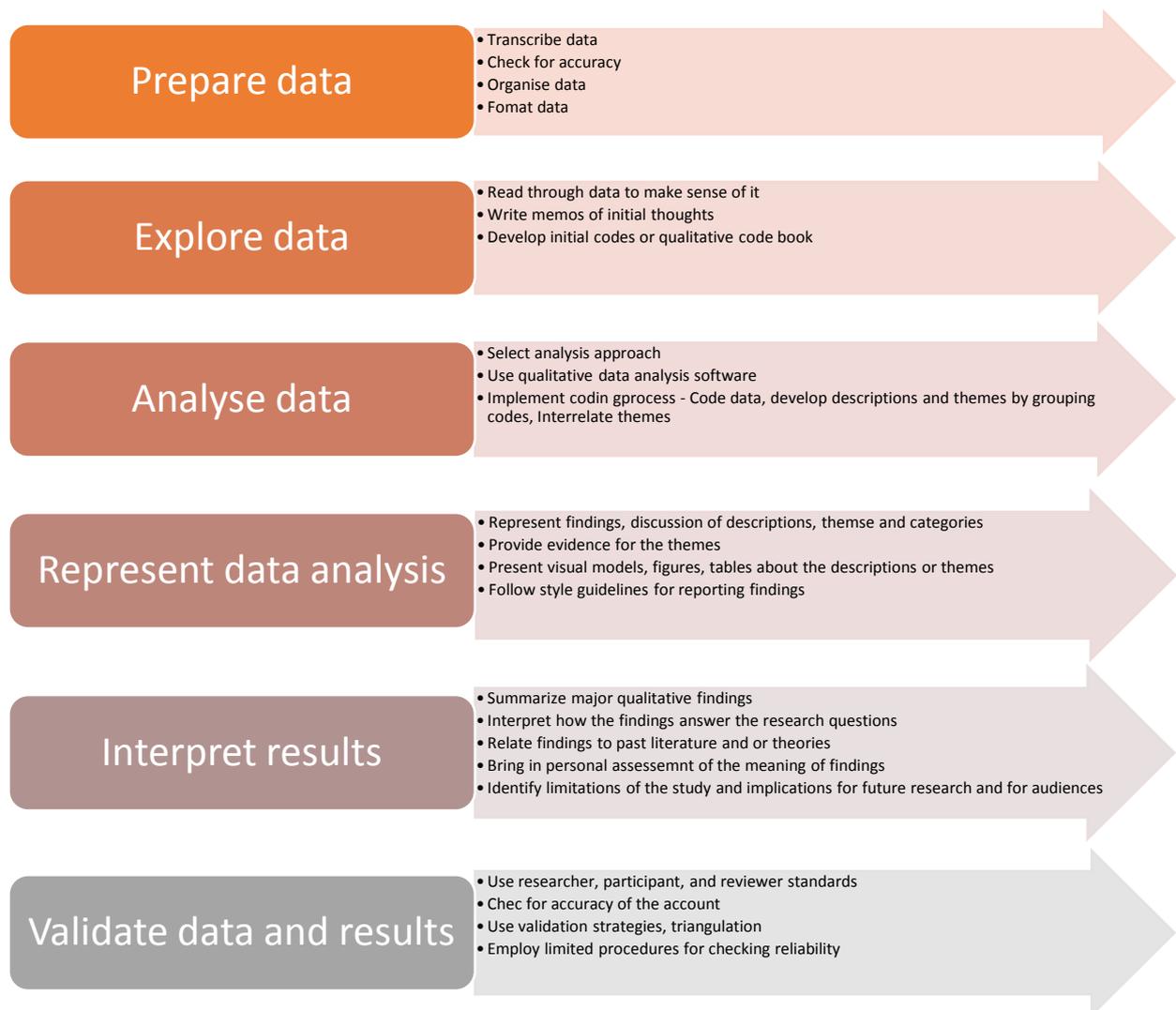


Figure 2: Qualitative data analysis steps

Source: Creswell & Clark (2018)

b) Selection and preparation of the unit of analysis

Preparation of data for analysis involves transcribing texts from interviews into word processing files, checking for accuracy, formatting and organising data (Creswell & Clark, 2018:chap. 7). The units of analysis include a letter, a word, a sentence, a portion of pages, a portion of words, the number of participants and the time used for discussion (Elo & Kyngaš, 2007:109). The interviews held with the pastors were considered units of analysis, and only

the manifest content was considered (Elo & Kyngaš, 2007:109). The interview records contains pertinent content as units of analysis (Bhattacharjee, 2012:115).

Interviews were recorded and then transcribed. The participants were identified and requested to participate, and subsequently gave their consent to do so. The interviews were intended as opportunities for the pastors to share their experiences in their pastoring roles, their motivations, character traits and leadership styles. The pastors were also asked to reflect and compare their leadership styles with Jesus' behaviour as a leader. An analysis of the final text was done to arrive at statements on when, how and why they became pastors, how they conduct themselves as leaders, how they interact with the members, and the direction in which they are taking the church.

The analysis of the text was conducted in the theoretical context of servant leadership, keeping in mind a comparison of church leaders' motivations, characters and behaviour with the biblical leadership of Jesus.

c) Exploring data

When exploring data, the researcher examines the data to identify broad trends and to seek a preliminary understanding of the database (Creswell & Clark, 2018:chap. 7). In this case, data analysis involved reviewing the transcripts of interviews, writing short memos in the margins of the transcripts, and forming broad categories of information.

d) Analysing data

Analysing data starts with selecting the best approach that will bring about answers to the research questions (Creswell & Clark, 2018:chap. 7). Data analysis can be done by manually coding the data or by using qualitative data analysis software (Creswell & Clark, 2018:chap. 7). Coding involves dividing the text into small units, assigning a code label to each unit and grouping codes into themes (Creswell & Clark, 2018:chap. 7).

In the analysis process, the researcher seeks understanding, making sense of the data, asking questions such as 'Who is telling, where is this happening, when did it happen, what is happening and why did it happen that way?' (Elo & Kyngaš, 2007:109). Inductive content analysis was done. This includes open coding, reading through the material, writing down headings and describing all aspects of the content, so that categories are generated (Elo & Kyngaš, 2007:109).

e) Representing data

Representing data involves presenting a discussion of the evidence for the themes or categories, figures that reflect the physical setting of the study, diagrams, models, theories, or maps and tables (Creswell & Clark, 2018:chap. 7). The evidence is meant to prove that the themes or categories emerged from the data, through citing specific quotes which provide multiple perspectives from the individual participants, reflect divergent views and yield a rich description (Creswell & Clark, 2018:chap. 7).

f) Interpreting the results

In interpreting the results, the researcher provides a summary of the major qualitative findings, answers to the research questions, and comparisons between the findings and past research studies (Creswell & Clark, 2018:chap. 7). The researcher may also provide personal experiences and make a personal assessment of the findings. Included in interpretation are the identification of the study's limitations and its implications for future research (Creswell & Clark, 2018:chap. 7).

g) Validate data and results

Validity means ascertaining that the information collected is accurate and describes the extent to which the information is credible, transferable, dependable and can be confirmed (Creswell & Clark, 2018:chap. 7). Quantitative studies focus more on validity than reliability. Validity can be ascertained through member checking, triangulation, disconfirming contrary evidence or asking others to examine the findings (Creswell & Clark, 2018:chap. 7). For this research, triangulation was used; two different approaches were used with two different levels of participants in churches, with quantitative data used to validate the findings made in the qualitative part of the study (Creswell & Clark, 2018:chap. 7).

Reliability is the extent to which the measuring instrument yields the same results in repeated trials (Denzin & Lincoln, 1994:785). To ensure reliability, the approach of the researcher must be consistent and neutral. I maintained a neutral position and consistency of approach during the research. The interviews were recorded on a tape recorder and saved to my computer hard drive. I also took notes and subsequently transcribed the data into Word format, keeping all records safe.

2.4.3 Quantitative research

Quantitative research is defined as an approach whereby objective theories are tested by examining relationships and connections among variables which can be measured using

statistical procedures (Creswell, 2014:chap. 1). Quantification allows the researcher to provide an expression of the 'mass' or volume of a phenomenon, assigning numbers to things (Hermans & Schoeman, 2015b:48). Quantitative research enables data to be collected from a large sample of participants. The aim was to compare and validate the responses from the pastors in the qualitative study.

2.4.3.1 Survey

A survey was conducted with the members of the selected churches whose pastors or leaders were interviewed, using the qualitative method of data collection. A survey is a quantitative method of data collection which provides a numeric description of trends, attitudes or opinions of a population, using a sample of respondents (Creswell, 2014:chap. 1). It also enables the researcher to compare and/or explain the knowledge, feelings, values and behaviour of people (Hermans & Schoeman 2015b:47, Neuman, 2014:317). Survey research seeks to identify the relationships and correlations between variables, without actively manipulating the variables (Hermans & Schoeman 2015b:47). Surveys produce statistical information from a large number of people (Neuman, 2014:317). A questionnaire was given to the participants in a group session where they were able to answer individually, with the researcher present and able to answer any questions they had.

a) Advantages of surveys

- A questionnaire is advantageous because it enables the researcher to obtain data from a large number of respondents, making it possible to generalise the data to a wider population (Rowley, 2012:261).
- A substantial amount of data can be collected within a short space of time, even from a large sample (Griffie, 2012:138).
- The anonymity of a questionnaire allows for respondents to respond without fear or influence (Griffie, 2012:138).
- Questionnaires are flexible and can be administered to groups of different sizes, using different methods – in person, by email or telephonically (Griffie, 2012:138).
- Surveys can be conducted over a wide geographical area at a low cost (Neuman, 2014:345).

b) Disadvantages of surveys

- Since questionnaires are standardised, they force the description of attitudes and behaviour to fit into boxes and categories without regard for the context or social circumstances (Hermans & Schoeman, 2015b:59).
- Surveys are not flexible. There is no space for new variables or alternatives (Hermans & Schoeman, 2015:59); thus they are unable to deal with complexity and subtlety (Griffiee, 2012:55).
- Surveys do not enable the researcher to establish cause and effect relationships (Griffiee, 2012:55).
- Surveys do not provide a detailed explanation of a phenomenon (Griffiee, 2012:55).
- A survey questionnaire provides self-reported data, wherein participants report on what they think or believe about a certain issue. When observed, participants might behave quite differently (Griffiee, 2012:137).
- There is often a low response rate on self-administered questionnaires, as respondents may receive them by mail and may not bother to respond (Griffiee, 2012:138).

2.4.3.2 Measurement instrument

A survey questionnaire is developed in an integrated manner, questions flowing smoothly from one to another (Neuman, 2014:321). A researcher has to avoid possible confusion and must keep the respondent's perspective in mind (Neuman, 2014:321). Participants must be able to quickly grasp each question as intended by the researcher, and be able to answer completely and honestly (Neuman, 2014:322).

Neuman (2014:322) advised researchers to avoid the following when developing a measurement instrument: jargon, slang, abbreviations, ambiguity, confusion, vagueness, emotional language, prestige bias, double-barrelled questions, leading questions, questions beyond respondents' capabilities, false premises, asking about distant future intentions, double negatives, overlapping and unbalanced response categories.

A survey questionnaire was developed which covered biographical information, demographical information, church information, involvement of the participant in the church, governance structure, relationship or interaction with the pastor, understanding the vision and mission, church programme, understanding the gifts of the Holy Spirit and their functioning,

mentorship and empowerment, knowledge about the finances of the church, overall views about the pastor and desired state of the church.

Servant leadership was measured using the researcher's own developed measurement instrument. A questionnaire was developed to get an understanding of current church leaders through surveys conducted with church members. The measurement instrument was informed by the data collected in the first interviews.

Servant leadership has been given attention in the literature, although there is still no widely agreed-upon model and measurement instrument for it (Green *et al.*, 2015:77). Some of the instruments noted are: *Organizational Leadership Assessment* by Laub (1999), *Servant Leadership Scale* by Ehrhart (2004), *Servant Leadership Questionnaire* by Barbuti and Wheeler (2006), *Servant Leadership Behaviour Scale* by Sendjaya, Sarros and Santora (2008) and *Servant Leadership Survey* by van Dierendonck and Nuijten (2011) (Green *et al.*, 2015:77).

2.4.3.3 Pilot testing

Two churches were used for the pilot study. There was no material change to the instrument, except the correction of a typing error.

2.4.3.4 Sampling

From the fifteen participating churches, members were selected to participate in the survey. Participants were selected with the assistance of persons assigned by the pastor. A two-pronged approach was used to obtain the sample; probability sampling and non-probability sampling. This aspect depended on the method chosen by the pastor – in essence, what worked best for the individual church. Non-probability sampling is a technique where some of the population units have zero chance of being selected. The sample is selected through criteria or because of convenience (Bhattacharjee, 2012:69). In some of the churches, the pastor determined that only those who were actively involved in various departments in the church would participate. Of these, those who were available participated in the survey. A convenience type of sampling was used, which means selecting a sample that is easy and convenient to find (Griffiee, 2012:58).

In some of the churches, the members were told about the study and those who wanted to participate then remained behind after the Sunday service. Each had a probability of being selected for the study. Probability sampling is a system of selecting participants where every unit in the population has a chance (non-zero probability) of being selected in the sample. It is random selection (Bhattacharjee, 2012:67). A simple random sampling method was used,

where all possible subsets of the population had an equal probability of being selected (Bhattacharjee, 2012:67). To ensure that the sample did not become too large, the maximum number of participants per church was capped at thirty members. With the number of participating churches being fifteen, the maximum number of participants would have been four hundred and fifty. Not all the participants completed the survey – some decided to leave because of time constraints.

2.4.3.5 Data collection

The target number of participants was four hundred and fifty, which is thirty participants per church from the fifteen participating churches. A total of three hundred and three participants completed the survey questionnaire.

The members remained seated after the church service. The group was then briefed by the researcher on the purpose of the research, confidentiality, voluntary consent and the content of the questionnaire. The participants then filled in the questionnaire, and were allowed to ask clarity-seeking questions.

A few of the churches decided that they wanted to take the forms home to fill in and bring back the following Sunday. Those were churches F, G and M. The surveys were then collected from the church. The number of participants was reduced by the number who did not return the forms at some of the churches who took this route, and by those whose left the group before the process was finished. Some of the forms of those who completed them were unacceptable, with a high number of missing responses. These were nullified. Consent forms were distributed and signed by participants.

2.4.3.6 Quantitative analysis

Quantitative data analysis begins with the conversion of raw data into a set of useful data. Data is scored and numeric values are assigned to each response, data entry errors are cleaned and special variables are created if required (Creswell & Clark, 2018:chap. 7)

The quantitative study was conducted through a survey using a questionnaire (see Appendix B) administered to members of fifteen churches within the target communities in Mpumalanga, Gauteng and Limpopo Provinces. A total of four hundred and fifty surveys were distributed to members in group settings per local church. A total of three hundred and three surveys were completed and returned by respondents. This is a sixty seven per cent rate of return.

The survey questionnaire was developed after piloting the interviews, with questions designed to validate the data collected from the qualitative data. The instrument considered elements from various servant leadership measurement instruments, which were customised to suit this

study. The survey questionnaire had twenty nine questions divided into sub-questions. A scale construction was used to design structured questions which had options measuring variables with numerical scores that were ordinal, and interval and ratio based (Hermans & Schoeman, 2015b:48).

The researcher used various rating scales to measure data, as follows:

- Nominal scales measured categorical data, which had indicators with mutually exclusive attributes (Bhattacharjee, 2012:45)
- Ordinal scales measured rank-ordered data (Bhattacharjee, 2012:46)

2.4.3.7 Data preparation

The questionnaires were coded with a unique number, corresponding to the church code used for the interviews with the pastors. The researcher then sent the survey questionnaires to the North-West University Statistical Department to input the data into an electronic data analysis system. The Statistical Department used the SPSS system to capture and analyse data. After this, steps were taken to clean the data and correct errors. Descriptives were used to check for outliers and missing data.

2.4.3.8 Statistical procedure

Data collected was organised using descriptive statistics which covered variability in scores and a comparison of the relationships between data. Descriptive statistics involve the description of data, including frequencies, proportions, mean, median, quartiles, standard deviation and inter-quartiles (Hussein, 2012:741). These measures were used firstly to describe the demographics of the church members, the church outlook, setting and governance, the leadership style and actions of the pastor, the views of members on the pastors and satisfaction levels with the pastor. These statistical descriptions were used to describe leadership styles and how the members responded to the actions of their leaders.

2.4.3.9 Reliability and validity

a) Reliability

Reliability means that a measure consistently reflects the construct that it is measuring; that is, the same score should be derived if the measure is used at a different time (Field, 2009:673). The measure of scale reliability used in this study was Cronbach's alpha, α which is the most common measure of scale reliability (Field, 2009:674). Acceptable values for Cronbach's alpha are .7 to .8. Values that are substantially lower indicate an unreliable scale (Field, 2009:675).

The researcher considered reliability, which is the extent to which the measure of a construct is consistent and its measure dependable (Bhattacharjee, 2012: 56). A measurement instrument is reliable when it can be interpreted consistently in various situations (Field, 2009:11). The possibility of subjectivity was addressed by the quantitative part of the study. To improve reliability, the questions asked in the survey were not ambiguous. This was checked with the help of the Statistical Department of North-West University. The questions asked in the survey pertained to issues which are normal within a church context and would be familiar to believers.

b) Validity

The researcher considered validity, which is the extent to which a measure adequately represents the underlying construct which it is supposed to measure (Bhattacharjee, 2012:58, Field, 2009:11).

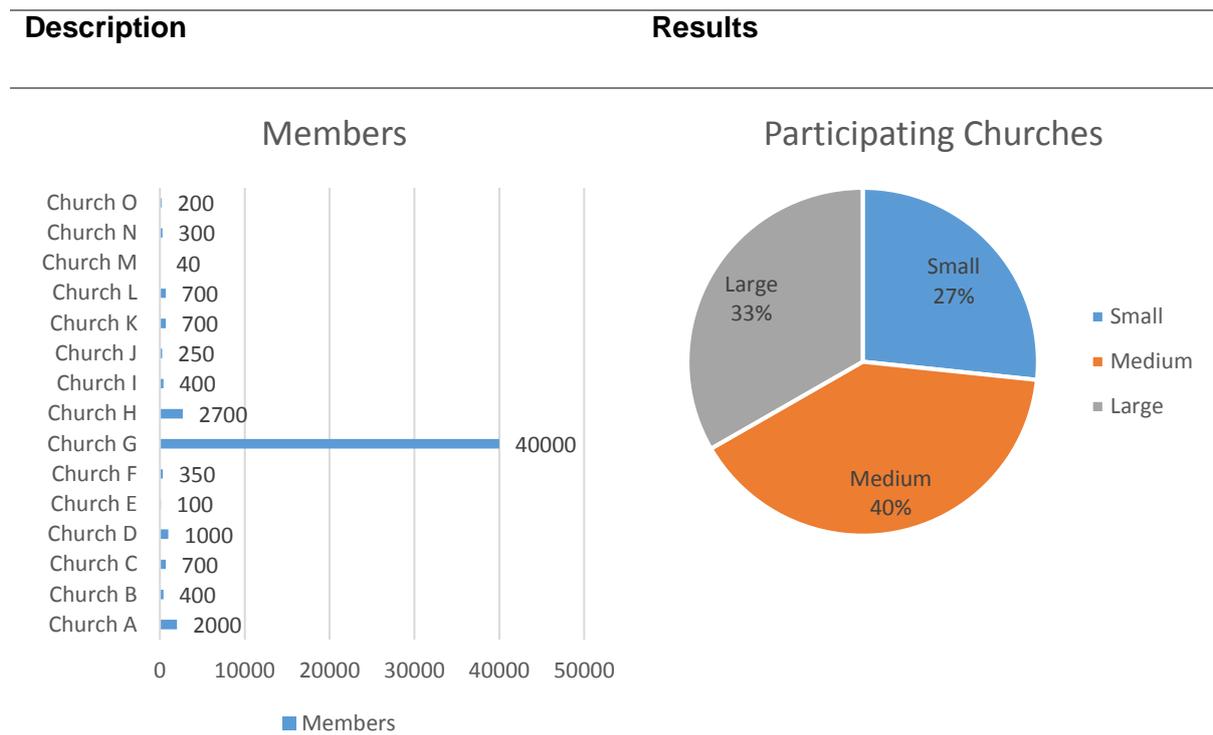
2.5 RESEARCH CONTEXT

The study sought to assess the leadership style of pastors in selected churches and to compare them with the leadership style of Jesus, testing whether the servant leadership paradigm was applied.

2.5.1 Description of the participating churches

This section provides a description of the churches to which the participants in the survey belonged. It covers number of members in the church, church category, physical structure of the church, growth pattern, the level of comfort in the church and the importance of comfort to members. This section presents the views and understandings of both church members and pastors.

Table 5: Description of participating churches



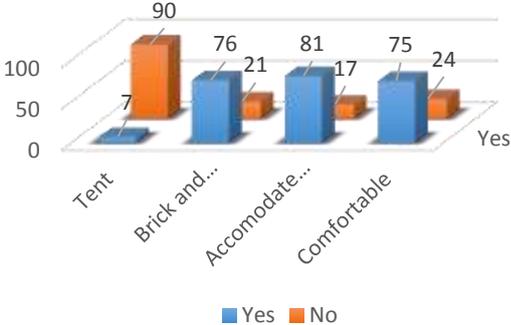
Size of participating churches

In total, 40% of the participating churches were medium sized, 33% were large and 27% were small. Small churches had around a hundred members while large churches had up to forty thousand members. One MEGA church participated, with forty thousand members.

Denomination

Description	Results
Church category ($n=303$) (Q8)	<p>Church Category %</p>  <p> ■ Evangelical ■ Charismatic ■ Pentecostal ■ Mainline ■ Independent </p>
<p>Most of the participants, 133 (44%) were from charismatic churches, 63 (21%) were evangelical, 45 (15%) were Pentecostal, 63 (11%) were independent, and 7 (2%) were mainline churches.</p>	

Physical structure

Description	Results
Physical church structure ($n=303$) (Q9)	<p>Physical Church Structure %</p>  <p> ■ Yes ■ No </p>
<p>Participants indicated that their church buildings accommodated all 81% (247), were brick and mortar 76% (231) or were comfortable 75% (227). Only 7% (20) were in a tent.</p>	

Church growth

Description	Results
Growth pattern (<i>n</i> -303) (Q10)	<p>Growth Pattern %</p> <p>■ Declining ■ Stagnant ■ Slow ■ Rapid ■ Do not know</p>
<p>Most of the participants reported a rapid growth 42% (126), slow growth 27% (81), 13% (39) did not know, stagnant 8% (23), declining 4% (13).</p>	

Demographics

C-A² notably attracted people in the same age group as the leader of the church, and had fewer older people. C-H attracted a great number of professionals and academics, and had a fairly equal proportion of men and women.

The race issue came up in the interview with the C-B leader, who questioned why there were no white people in the church when it was situated in a suburb that had white people in it. Interestingly, there had been a point where white people joined the church, but left. I asked why the leaders thought this was the case. His response was as follows:

'In South Africa the trend has been almost the same, that wherever you see a black pastor in a predominantly white area, you won't see whites. If you see a white pastor, they can have black members ... When we started, I would say that we were almost equally distributed racially ... at a later stage ... I realised that some of the whites began to leave when one of their friends left. But I would say that it's a cultural issue.

'Maybe there could be some racial issue, as undertones, because we cannot dismiss that. Sunday is the most racially segregated day in South Africa. Whites go to white churches, blacks go to black churches ... I think it's a cultural issue, in that, the singing style is different ... Remember, that part of the service consumes a large chunk of the time a person spends in church. Now if you are going to spend two thirds of the time listening to music that you don't understand and you don't like ... most of them say they don't mind the preaching, it's the

² The abbreviate C refers to church and will be consistently used in the discussion of the findings, thus C-A refers to church A, C-B refers to church B, *et cetera*.

signing, it's the sitting down, the standing up, the clapping of hands ... At first we would have Sundays that were as stiff as the church in the West. Then the other Sundays we had services that we were jumpy-jump, and exciting. And then our white members would take out cameras, and for them it was like church is powerful, it's like we are entertaining people. I realised that we've got to find our own style of worship, whoever would like to join us would have to fit into our style of worship.'

The leader of C-G said:

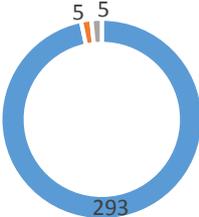
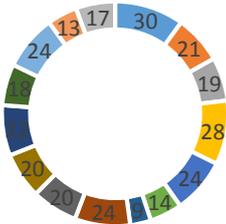
'The average age of the church members would be between 27 and 37, the median, with quite a large children's church. At some point the children's church was 1800 children per Sunday. That's about a quarter of the people coming who are young people and children. So it's a very young church, about 55% female, and from a racial composition point of view, it's very representative of the composition of South Africa. You would see largely black, with white minority, Indian minority, coloured minority, like you see across the society ... There has been evolution in the church, the church is over 35 years. When it started you might say it was upper-middle class, in the northern suburbs of Johannesburg when it started in 1979. In the first ten years, that started to change, and the church became more multi-racial and today you might say the church has a spectrum of the people, from the lower-working class, even some poor people, all the way through to the upper end of the elite. But the bulk of members would be middle class.'

2.5.2 Description of participants

This section provides a description of the church members who participated in the survey. The pastors of these same churches participated in the qualitative part of the study – the interviews.

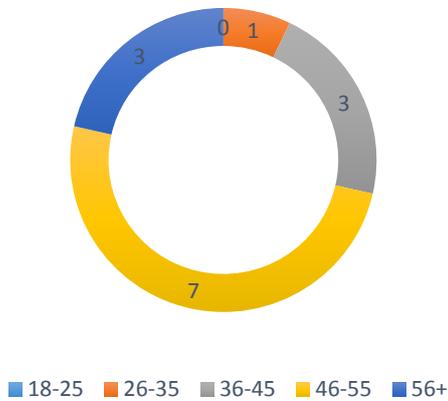
A total of three hundred and three church members participated in the study, from fifteen churches. They are described in terms of age, number of years' church membership, marital status, academic qualifications and economic status.

Table 6: Description of participants

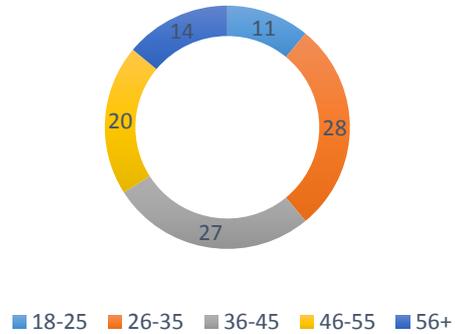
Description	Results
<p>Status of membership (n = 303) (Q1)</p> <p>A total of 293 (96.7%) of the participants were members of the participating church. In total 5 (1.7%) were not sure of their membership, and 5 (1.7%) were non-members.</p> <p>All participants had been informed that only members should participate in the study.</p>	<p style="text-align: center;">Members</p>  <p style="text-align: center;">■ Members ■ Non-Members ■ Not Sure</p>
<p>Description</p>	<p>Results</p>
<p>Member participation (n = 303)</p> <p>A total of 303 church members from 15 churches participated in the survey. This was a 67% response rate from the 450 people targeted.</p>	<p style="text-align: center;">Survey Participants</p>  <p style="text-align: center;">■ A ■ B ■ C ■ D ■ E ■ F ■ G ■ H ■ I ■ J ■ K ■ L ■ M ■ N ■ O</p>

Description and results of – age of pastors and members

Age of pastors (n = 15) (Q1) Age of members (n = 303) (Q1)



Age of Members %



Most of the pastors (seven) were between the ages of 46-55, four were between the age of 36-45, and three were above 55 years of age.

Of the members, 28% (85) were aged 26-35, 27% (82) were aged of 36-45 and 20% (61) were aged 46-55. Only 11% (32) were younger participants, and 14% (41) were older participants.

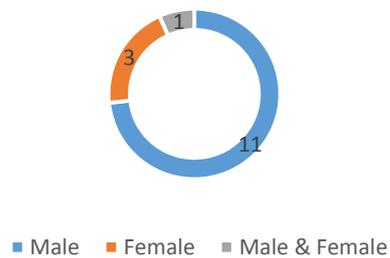
Description

Results

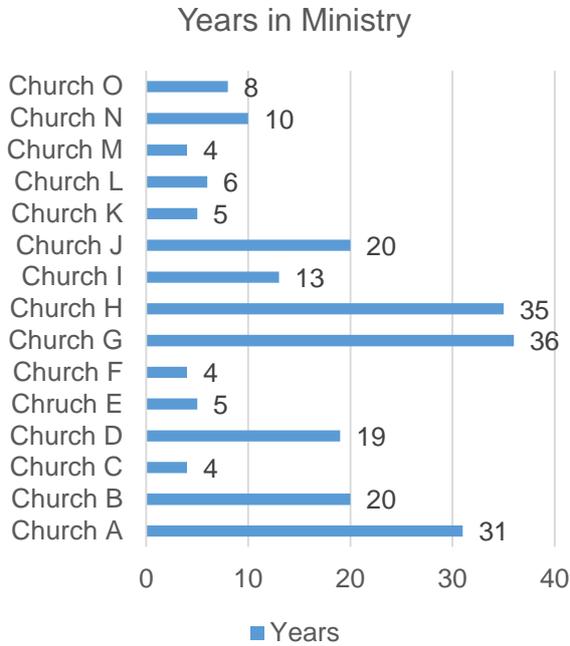
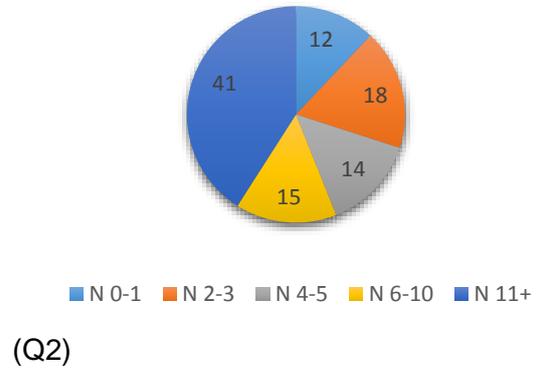
Gender of pastors (n = 15) (Q1)

Among the pastors, there were more males (11) than females. Only one church was headed by both a male and a female, a married couple.

Gender of pastors



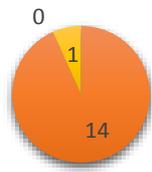
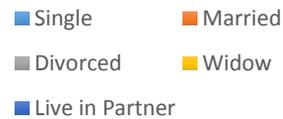
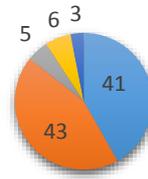
Description**Results**

Pastors' years in ministry ($n=15$) (Q2)**Members' years of membership ($n=303$)****No of Years Membership %**

The longest serving pastor had 36 years in ministry, in the middle was those who had served for around 20 years, and eight had served ten years or less.

Most of the members, 41% (124), had been members of the church for more than 11 years, followed by 18% (55) members for 2-3 years, 15% (44) members for 6-10 years, 14% (44) members for 4-5 years, and 12% (38) members for 0-1 year.

Description**Results**

Pastors' Marital Status, no.**Members' Marital Status %**

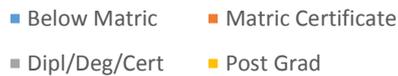
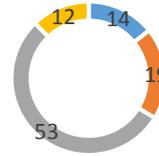
Marital status (n=15) (Q4)

Almost all (14) of the pastors were married, while one was a widowed female.

Marital status (n=303) (Q4)

The majority of the participants, 43% (130) were married, 41% (125) were single, 6% (19) were widows, 5% (16) were divorced, and 3% (9) lived with a live-in partner.

Description**Results**

Pastors' academic qualifications, no.**Members' academic qualifications %**

Academic qualifications (n=15)

The majority (ten) of the pastors had a diploma, degree or certificate, three had post graduate qualifications, and one had only a matric certificate or below.

Academic qualifications (n=303) (Q5)

The majority of the members, 53% (161) had a diploma, degree or certificate, 19% (57) had a matric certificate, 14% (43) had below matric and 12% (36) had a post-graduate qualification.

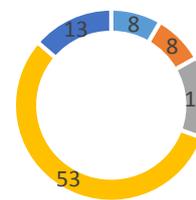
Description

Results

Members' economic status (n=303) (Q6)

Most of the participants, 53% (160), were employed, 13% (40) were unemployed, 13% (39) owned a business, 8% (25) were pensioners, and 8% (24) were students.

Status %



■ Studying ■ Pensioner ■ Unemployed
■ Employed ■ Own Business

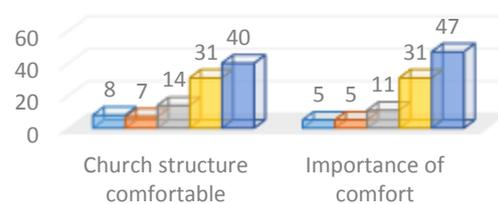
Description

Results

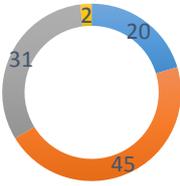
Level and importance of comfort (n=303) (Q16)

Most of the participants, 40% (121), strongly agreed that they were comfortable with their church structure; 31% (95) agreed, 8% (23) strongly disagreed. For importance of comfort, 47% (143) strongly agreed, 31% (93) agreed while 5% (14) strongly disagreed.

% Level and importance of comfort



■ Strongly disagree ■ Disagree
■ Neither agree or disagree ■ Agree
■ Strongly agree

Description	Results										
<p>Participants' fellowship in services (n=303) (Q11)</p> <p>Most participants, 45% (137), fellowshiped twice a week, 31% (95) three times a week, 20% (60) once a week, 2% (5) sometimes.</p>	<p>Participants' fellowship in services %</p>  <table border="1"> <thead> <tr> <th>Frequency</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>Once a week</td> <td>20%</td> </tr> <tr> <td>Twice a week</td> <td>45%</td> </tr> <tr> <td>Three times a week</td> <td>31%</td> </tr> <tr> <td>Sometimes</td> <td>2%</td> </tr> </tbody> </table>	Frequency	Percentage	Once a week	20%	Twice a week	45%	Three times a week	31%	Sometimes	2%
Frequency	Percentage										
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Sometimes	2%										

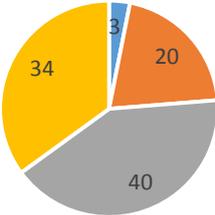
Description	Results										
<p>Participation in services (n=303) (Q12)</p> <p>Most, 40% (122), participated in services regularly, 34% (102) participated frequently, 20% (62) sometimes, and 3% (10) never.</p>	<p>Participants' participation in church services %</p>  <table border="1"> <thead> <tr> <th>Frequency</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>Never</td> <td>3%</td> </tr> <tr> <td>Sometimes</td> <td>20%</td> </tr> <tr> <td>Regularly</td> <td>40%</td> </tr> <tr> <td>Frequently</td> <td>34%</td> </tr> </tbody> </table>	Frequency	Percentage	Never	3%	Sometimes	20%	Regularly	40%	Frequently	34%
Frequency	Percentage										
Never	3%										
Sometimes	20%										
Regularly	40%										
Frequently	34%										

Table 6 above reflects the diversity of the participating church participants. The pastors were predominantly middle-aged to late fifties. Most of the pastors had served less than ten years in their churches. The pastors and members were mostly educated. The members consisted mostly of the young and middle aged, most had been members for more than ten years, most were married or single as opposed to divorced or widowed, most were fairly educated, and most were working class.

Finding women pastors who lead churches was very difficult. Some of those approached were not prepared to participate. The one female pastor who agreed to participate leads together

with her husband. The study did not focus on women's issues in particular, yet gender-related issues did emerge during research. There is insufficient data to state an opinion on women in leadership, save for noting specific issues that arose.

The first gender-related issue that may be noted was that of seniority. In the case of the one woman pastor, she had responded to the call of God to ministry much earlier than her husband had, yet she submitted to her husband's leadership when he became the senior pastor. The second issue concerned the authority and respect shown to the female pastor, and the matter of equality in the church.

Gendered inequality is arguably still persistent in most religious institutions, although more denominations are accepting female pastors (Steeves, 2017:50). It may be argued that churches place gendered and stereotyped expectations on female pastors; for instance, expecting female pastors to perform in more emotionally oriented areas like community service and care giving (Steeves, 2017:50). This expectation and assumption becomes a barrier for women's full participation in ministry.

A study by Sullins (2000) quoted in Steeves (2017:50) found that a high percentage of female pastors hold positions of lower status in the church, like associate or children's pastor, than their male counterparts do.

Although Jesus was followed by women, He did not appoint women in the first core group of apostles. Women like Mary Magdalene, Joanna the wife of Chuza, Susanna and other women supported the ministry of Jesus (Luke 8:3). One could argue that they were performing functions that were less prominent, in a way that was not equal to the functions of male followers. However, it was a woman whom Jesus spoke to at the well who went to preach the good news to Samaria (John 4:1-42). Jesus revealed Himself first to the women after His resurrection, and they were sent to tell the apostles the message of the risen Christ (John 20:17, Luke 24:10).

The early church, though still having more male ministers as recorded in the book of Acts, changed the tide by bringing females into positions or functions that were not strictly administrative or supportive in the church. Paul recognised Priscilla, the wife of Aquila, as a fellow worker (Romans 16:3), and Junia as someone who was of note among the apostles (Romans 16:7). Tyson (2016:389) notes that Junia is mentioned without qualification or characterisation which suggests that she enjoyed parity with the other apostles.

2.6 DISCUSSION OF THE RESEARCH RESULTS

The study sought to define church leaders today and compare their leadership styles with that of Jesus. The qualitative interviews yielded narratives from the perspective of the pastors, covering how they started, what motivated them to serve, how their churches were governed, accountability issues, how they conducted pastoral care, leadership sharing and serving, how they mentored others, managed finances and managed church services. It was an opportunity for priestly listening, hearing what was being said and what was not being said, allowing the pastors to tell their stories.

The study used a mixed method of research, and convergent design, also known as parallel or concurrent design. Through this design, the results of the qualitative and the quantitative data analysis were brought together for the purposes of comparison (Creswell & Clark, 2011:chap.7). A convergent design was selected in order to obtain a more complete understanding of the findings, to validate one set of the findings against the other, and to establish whether participants responded in a similar manner (Creswell & Clark, 2011:chap. 7). My purpose was to be able to validate the results from the data collected through interviews with the data collected through the survey.

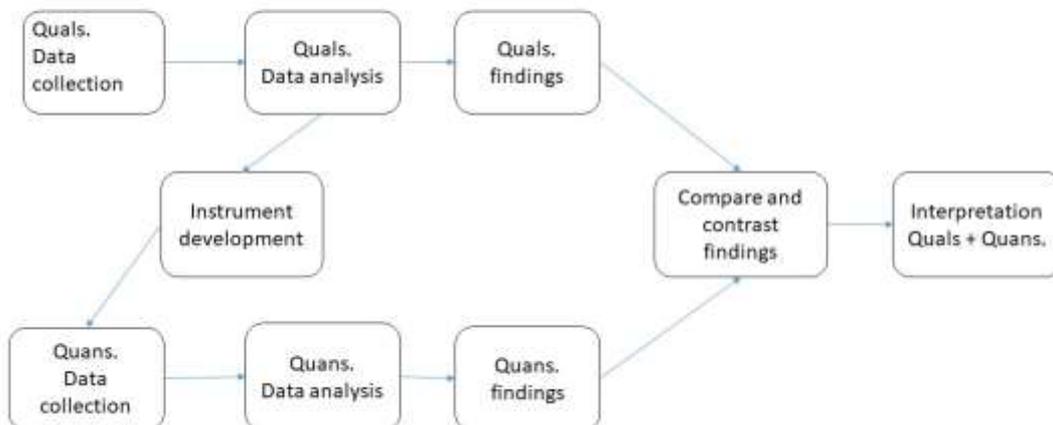


Figure 3: Convergent study design/exploratory sequential design

Source: Adapted from Creswell & Clarke (2018:chap. 3)

2.6.1 Qualitative findings

Interviews with pastors were geared towards answering the question, 'What is going on?' from Osmer's model, the descriptive-empirical task. The aim was to assess and evaluate the leadership style in the selected churches and to determine the style's impact on the congregation. Through the interviews, the pastors narrated their experiences, leadership styles and character, and spoke of the systems they had put in place in their churches.

2.6.1.1 Motivation for taking church leadership position

Pastors were asked what motivated them to start out in ministry. This was to determine if there was a calling identified personally by the pastor, or other influencing factors. Secular professions and vocations also include the idea that one must be 'called to the field'; the Latin root of the word 'profession' is *professio*, which was a sacred oath taken by monastic clergy, and 'vocation' stems from the word *vocare* meaning 'to call' (Pitt, 2012:43).

Jesus called the disciples (Matthew 4:19), giving a command to follow, a summons to leave what they were doing and literally follow Him (Constable, 2017a:82). There was no doubt regarding their call to follow, for they heard Him. This is something they could point back at; a date, time, and the instruction 'follow me'. The call of Jesus demands full attention, demands everything, and gives no choice, as was the case with the fishermen who dropped everything and followed Him (Platt, 2013:chap. 1).

The Old Testament records the calling of various servants and their responses. When Moses was called, the instruction was clear, and his initial response was that God should get someone else to do the assignment (Zimran, 2014:15). Saul, informed of his calling to lead the people, also objected, saying that his tribe was the smallest and he was the youngest (Zimran, 2014:15). Jeremiah responded with an objection to his calling, saying he was a youth and did not know how to speak (Zimran, 2014:16). Gideon, when called, objected, also based on his inabilities, his clan being the smallest and he being the youngest (Zimran, 2014:16).

Pitt (2012:42) argues that the major player in the calling of a person to ministry is God, even though human social networks may play a role in confirming the calling. Therefore God should be credited for directing the person who is called. This is the 'vertical call' between a heavenly God and an earthly aspirant minister (Pitt, 2012:42). Pitt (2012:42) describes the affirmation by others through a 'horizontal call' as a social experience, a process of getting credentials for the minister.

The identified motivating factors were as follows:

- a calling identified through an inner voice

- a calling identified through a distinct audible voice
- a calling through dreams
- a recommendation from other pastors or authoritative figures
- no call, but an opportunity to study theology
- started ministering, preaching at a young age, then calling identified later.

Some of the pastors responded as follows:

C-J: *'I started a church when I was still at home, before I was married, before we started this particular church with my husband. It started at the age of fourteen. After I got saved I was a preacher of the Word, and I was preaching the Word everywhere.'*

C-D: *'It's not like I dreamt, but it was hearing the voice of God, it was the third experience to hear the voice of God in my life. When I want to take major decisions, usually the voice will speak. So He spoke to me ... advised me to start a church. It was not by inspiration, but my father was a pastor, let me say, my uncle was a pastor.'*

C-E: *'I was called then it was first confirmed, when I was at [church]. I don't remember the year, but I think it was around the year 2000. Before that I knew I had a calling. Then a man of God who was my senior pastor confirmed it, he saw it in a vision.'*

C-H: *'I had to go and study theology through the church's bursary.'*

The church the above pastor came from did not believe in 'so-called visions, that certain things will happen to you and push you to serving God'.

C-K: *'I did not decide, it was never my aim to be a pastor. I had my own dream, my own ambitions and visions and things I wanted to achieve. But then I can't deny the fact that when I was at school I did have a passion for preaching while I was there, in high school. But it was never in my plans to be a pastor. Before I completed my matric I had applied at university, they approved and I was just going to go there the following year. But then after I completed matric, my senior pastor decided that, "No, you are not going there, I am taking you to a Bible college." Then I said "Why not?" Then he sent me to college. It was never a decision that I planned to go to the Bible College, I had my own goals as a person.'*

C-J: *'When I was small, when I was fourteen. Although then I had the desire to do things for God, it's only later that I realised that I have been an apostle from a small age. Because I would move from the township to the other, preaching the Gospel. I realised later, when I looked at my activities and all the things I did in the past, that I was actually already operating as an apostle without me being clear that this is it.'*

C-M: *'I had a dream. As I was sleeping, there was a voice that came to me, it's like I was sitting somewhere, and a voice came to me and said, "I want you to go minister the Gospel, you are the chosen one." I rejected it, and I kept away from it because I reasoned and said, "I am not the chosen one, I am not ready for this, this is not for me." And it came again, I think it came three times. God said I want you to go and minister the Gospel. And I rejected it, but the third time, I then accepted it, I took it into consideration.'*

C-O: *'I don't know. I realised when you talked, the reason we started calling him bishop is when we started ordaining people in the church. So, we wanted to differentiate between him and other pastors. And a bishop is an overseer, according to the Bible, no big deal, people are making a big deal about it, but it's just an overseer. Other versions uses bishop, others use overseer.'*

C-I: *'A calling, a passion of serving God.'*

The one who calls and sends out is God. While Bible characters like Abraham, Elisha, King Saul and King David and the twelve apostles had particular events signifying their call by God, with Paul experiencing a particularly dramatic call, most of the pastors had no dramatic calling event. There was no voice like Samuel, or burning bush like Moses, or blinding light like Saul/Paul.

Notably, however, most of the pastors identified a sense of being called, a conviction, without being able to pin a date and time to it. They acted on what they believed within. There was also a matter of free will and making a choice; to follow a career in the secular world or to drop everything and follow the call of Jesus. Some also continued with careers and studies in the secular world, serving the Lord as well, until the time came to focus fully on the work of God.

Pitt (2012:46) identifies an ordinary calling, where a person follows inclinations they may have had since youth, and grows into ministry. The participant C-J seems to have had such an experience, having preached since she was a youth. Some are nurtured into ministry, following family traditions (Pitt, 2012:46). There are dramatic callings, like Moses hearing a voice from a burning bush; such extraordinary callings are not unusual amongst those who are called according to Pitt (2012:46). Ordinary callings are not clearly discerned, although the individuals do credit God's authority with their final decision to serve (Pitt, 2012:46).

Some argue for the legitimacy of the calling when there is no explicit moment or extraordinary experience, using the biblical record of Jesus calling Andrew and Peter. He called them only after they had followed Him for a period estimated to be a year, from John's gospel, according to John (Pitt, 2012:46). Reference is made also to Isaac, who became a patriarch without any

dramatic call such as his father Abraham had had, to Daniel who had great visions, and to Timothy, who became the first bishop of the church at Ephesus (Pitt, 2012:46). The process of being called can be discovered slowly, through Scripture, prayer, circumstances, opportunities, own interest and abilities, gifts and inner impressions (Pitt, 2012:46). Pitt (2012:46) highlights calls that are sudden, surprising and shocking, as if one is struck by lightning; here the fitting example is Paul's conversion and calling at the same time, while on the road to Damascus. These 'lightning' calls do not give the person a chance to delay response – they may feel like being shoved into ministry. Whatever the method of calling, those who serve do so in response to what they believe is a call of God.

2.6.1.2 Responsibilities

The responsibilities of a pastor are summed up in this depiction of Psalm 23: 'He moves the sheep to green pastures, to quiet waters, to the path of righteousness, through the valley of the shadow of death, to a prepared table, and ultimately to Himself forever' (Holland, 2010:216). The responsibilities include preaching the Word of God, making disciples as commissioned by Jesus, and equipping the maturing disciples (Holland, 2010:222).

The pastors identified their responsibilities as follows:

- leadership
- ministering the Word
- oversight

Of note was the responsibilities that moved beyond the present, towards preparing for the future.

C-B: 'Leading leaders, training and equipping them ... trans-generational ministry ... our function is actually to shepherd people that are helping us to shepherd the congregation.'

This view of leadership encompasses shared leadership, empowerment and succession planning. It moves the focus away from the individual in front to the team that will continuously move the flock forward, even when the leader is no more. Church A was expansion focused; after training leaders, the church releases them to establish other branches.

Some pastors go into ministry thinking they will be mostly preaching, teaching, training and making disciples, but face the reality of being required to lead meetings, plan agendas, develop budgets, develop programmes and work with staff or volunteers (Miller, 2016:86).

C-K: *'Obviously it is to lead the church in a manner which will please God. And it is to make sure that I influence them to rally behind the vision that God has given me for the church. But above all, my aim is that when Jesus comes He must find them prepared.'*

In his writings, Paul stated that order must be maintained during the exercise of the gifts. The pastor is responsible for maintaining order during public worship (Holland, 2010:226). Communion is important for the church, as a corporate and individual time of repentance and self-examination (Holland, 2010:226).

The dynamics of a pastor change when it comes to mega-churches, where there may be a shift from being priestly or prophetic to being CEO of the 'church corporation' (Speakes-Lewis *et al.*, 2011:242). The pastor of a mega-church may also be viewed as an administrator, spiritual entrepreneur, and motivator with business acumen, operating the church as a business (Speakes-Lewis *et al.*, 2011:242).

C-G: *'As a pastor, his core responsibility is to provide leadership, to minister the Word and to provide spiritual guidance for the ministry broadly. And then there would be the other side of leadership, which would be the organisational aspect, where he would do what mainly a chairman of the board would do, which is to provide the oversight role across the various functions of the church.'*

2.6.1.3 Church growth

Churches may grow organically from twelve members to forty thousand over a thirty-five-year period, as in the case of church G. Such numbers prompt the discussion on mega-churches that are notable in society. A church is considered 'mega' when it has around two thousand members (Speakes-Lewis *et al.*, 2011:242). Internationally, America has seen a rise in the number of mega-churches, with people migrating from small neighbourhood churches to larger regional-type churches, seeking more services and special programmes (Eagle, 2015:589). An analogy is made where small churches are compared to small grocery stores which people bypass to go to malls, or mega-churches. Currently the trend is quite unprecedented (Eagle, 2015:590). Huge churches offer more than a place of worship; they are designed to provide an entire way of life, with schools, gymnasiums, dining halls, study group settings, bowling alleys and Christian-themed shopping (Eagle, 2015:590).

Different issues emanate from the setup in small and bigger churches, each having different kinds of internal politics. Pastoral care is one of the issues; how does the pastor take care of forty thousand members, when others have merely one hundred? The quantitative survey results reflect on the extent to which the members receive pastoral care in the different church categories.

The participating churches were at different stages of growth:

- fluctuating growth
- slight decline
- rapid growth

Some of the pastors responded as follows on church growth:

C-I: *'We are growing. When I came here there were less than twenty members because of the split that happened before I came. Now there are four hundred members.'*

C-J: *'The people that come to church when it's January and when it's Easter or when they hear that there is an event at church. They are not the people that come mid-week and Sunday.'*

C-G: *'The last I checked, the church membership was about forty thousand members, including all the different branches ... But on any day, there would be seventeen thousand in attendance in any given week. Some would come twice a month, once a month, not all seventeen thousand come at the same time.'*

Various reasons prompt people to leave a church, which negatively affects growth. High turnover naturally becomes an issue of concern to the pastor.

C-O: *'The truth of the matter is that we had a slight decline compared to what we had last year. People just decided to leave the church. It was a large number of people – it's like people conspired, and some of them were like pillars of the church. Some said goodbye and some just absconded. Honestly, we could not put our finger on it. But some of them were misinformed. There was a Judas in the church. He was prophesying to them, saying "You, your time is over here, God wants you somewhere else, these people they don't know your worth." They even call them pastor, and say you are a prophet. You know, people were just conniving. But before he left, he sent people away, and he stayed. But eventually he left. And now he wants to come back. But I don't want him because he is dangerous.'*

The definition of church growth is subjective, and depends on the person defining and the dimensions under observation (Ikenye, 2010:9). Some pastors want to see growth in numbers, while others want to see spiritual growth. Some want to see financial growth in the church. In essence, there must be positive change and upward trends in the look and feel of the congregation. While pastors put effort into getting the numbers, Ikenye (2010:9) cautions that pastors must remember that it is God who makes a church grow, and His sovereignty is paramount to church growth. Growth ought to be balanced in terms of numbers and the quality

of the members. The leader of the church is instrumental in church growth, working by God's grace and under the empowerment of the Holy Spirit (Ikenye, 2010:11). The leader has to observe, analyse and direct the resources available towards the goals, in line with God's instructions (Ikenye, 2010:11).

Jesus established the Great Commission when He sent out His disciples and gave them the authority to go and preach the Good News (Matthew 28:18-20). This was a clear instruction to take this work to all nations. Jesus envisioned a growing church, and an expansion in numbers and geographical reach. It was never about filling the local church, but about spreading the Gospel everywhere. The growth pattern of a church can reveal the extent and level of discharging the responsibility of the Great Commission. If the church is not growing, the question is, are the members spreading the Good News? The model of church growth laid by Jesus involves going, making, baptising, teaching and obeying (Ikenye, 2010:48).

Jesus said the kingdom of heaven expands like a mustard seed, which is the smallest seed and yet grows and shoots out large branches (Mark 4:31-32). When the church age started, the day of Pentecost marked the descent of the Holy Spirit as promised. Then the disciples preached in the absence of Jesus, and it is recorded that three thousand men were added to their number (Acts 2:41). The church has grown and expanded ever since, as per the command of the Lord to the disciples to preach the Gospel to all nations (Matthew 28:18).

C-G: 'So, if you look at the thirty-five years, the first fifteen years were very, very rapid growth, and then the second fifteen, twenty years have been less rapid growth but on the whole it's been a positive growth across the period. Pastor started the church with twelve people in his mother's living room. It was the first meeting of the church.'

Churches have approached church growth differently. For some, the strategy is church planting, and for others it is by making new converts where they are. Peter preached and people were converted, and they spread out and churches were started elsewhere. Church planting is often a way of adding new converts (Paas & Vos, 2016:243). Internationally, the mainline churches are now focusing on church planting, which has been a feature of the independent churches for some time (Paas & Vos, 2016:244).

The mega-churches have used publicity, mass evangelism, television and radio as modern programmes to reach people without modernising doctrine (Eagle, 2015:600). The direction of church planting is seen more in areas where there is a growing population, while old churches are located in areas with stable or declining populations (Paas & Vos, 2016:248). A missionary focus is noted among the newer churches, with more effort put into evangelism (Paas & Vos, 2016:249).

The impact of church growth has some unintended consequences, as captured by Warren (2015:83), who counts numerical growth as one of the reasons for a loss in the area of relationships, where members do not know one another because of the sheer volume of people. Participation in decisions is also reduced where numbers are huge and the church is managed by a relatively small group. In some cases, simple things like playing the piano are not open to the members, because professionals are hired.

C-J: 'It's been fluctuating big time, it's being going up and down. I feel like we have been starting the church over again. I don't know how many times I started the church. And I have conducted a little bit of a survey just to check why it is going up and down. And the findings are very funny, that people, like, she fell [an incident of a visitor who fell on this particular day], so people feel that their shoes are damaged, so they don't actually come to church, though some have decided to wear their flat shoes.'

2.6.1.4 Physical structure of the church

The physical structures of the participating churches ranged from seven-thousand-seater buildings to tents. Some of the churches fellowship in rented buildings.

In a critical discussion on the church, Viola and Barna (2008:chap. 2) posit that Christians love brick and mortar to the point where the word 'church' is synonymous with the physical structure, not with the body of Christian believers. It is further argued that Judaism and paganism are religions that focus on having a physical temple as a place of worship, priesthood and sacrifice, while Jesus fulfilled all three in Himself (Viola & Barna, 2008:chap. 2). The word 'church' or *ekklesia* is nowhere referred to as a physical structure in the New Testament, according to these authors. It would have been foreign to the first century church to refer to the church as the physical building; they were the church and the word would refer only to an assembly of people (Viola & Barna, 2008:chap. 2).

Eagle (2015:592) indicates that established forms of church organisation which accentuated the church building as the crucial place of spiritual activity were criticised by Protestant reformers. At the core of this criticism was the Roman Catholic Church, which spends large sums of money on opulent buildings while the poor are ignored (Eagle, 2015:592). Even with such criticism, it did not take long for the Protestants to begin to dream big as well, and to start building mega-churches; for instance, an eight-thousand seater was built in France in 1704, which would be able to accommodate secular activities (Eagle, 2015:592). This move also reached London. Of note, Charles Haddon Spurgeon constructed the largest Protestant church building of his day in 1861, with six thousand seats, where he attracted huge crowds through his popular preaching (Eagle, 2015:594).

The United States also joined in, with the Baptist Temple, built in 1891, seating three thousand. It was a multi-purpose facility boasting a college, gymnasium, and cricket field, and could host banquets, lectures and debates (Eagle, 2015:596). Mega-churches are clearly not a new invention. Protestants have long built them, right from the beginning of the Reformation. Those who hold stereotypical views against such churches cannot argue that mega-churches lack historical continuity (Eagle, 2015:601).

The participating churches in this study were at different stages in terms of the church building. The bigger churches already had mega-church structures. The medium-sized churches had church buildings to accommodate their members. The smaller churches mostly did not have their own buildings, and either rented or fellowshipped in tents. They all had a desire and a plan to build big church structures, some even wanting mega-church buildings, although the numbers did not support such desires. Some of the responses were as follows:

C-B: *'To me it's the kingdom approach. Should we spend resources on one group of people like one congregation or spread our resources further? Should we remove this carpet because we don't like it, or rather spend money somewhere where it is needed? So our focus has always been expansion, not locally, but expansion elsewhere.'*

C-G: *'Over the years as the church grew, Pastor expanded the church into television ministry, which he reaches thousands of people across South Africa and Africa, and then his multi-site branches. So he felt that it is better to have ministry through television and these branches than to continue building a bigger and bigger building, so the choice has been not to do that.'*

C-J: *'It is not a hundred percent what I would love to have. A bigger place, like I was showing you that I want to buy that place and that other place, because I want to have a number of things: I want to have a Bible school, I want to have an ECD going on, a Christian school ... I also want to have some shops around, you know, to support the church financially. So I want a big place where I could have even some boutiques where people can buy clothes that are good for Christians.'*

2.6.1.5 Governance structures

For the purposes of accountability and oversight, structures are established in institutions, in the church and in the secular world. In the church, the pastor is the spiritual leader of the church, a position that comes with a level of authority. Various models and structures were observed in the participating churches. The aim was to test the object and level of accountability of the pastor.

The pastors reported the following leadership structures:

- leadership boards
- advisory boards
- apostolic councils
- elders
- assistant pastors
- deacons

Church governance structures express church hierarchies, the flow of responsibilities and the flow of decision making. Church governance in the New Testament included various ministries, elders and bishops. The office of the bishop is related to the office of deacon, with the Greek word *diakonia* meaning 'service' (Oosthuizen & Lategan, 2015:558). The function of a deacon is said to be administrative and service oriented, while the bishop has a leadership, decision-making function (Oosthuizen & Lategan, 2015:558). The function of the deacon emanated from the need to assist the apostles in their mission in Acts 6, where they discharged the administrative responsibility of the daily distribution of food (Oosthuizen & Lategan, 2015:559).

Moses formed a governance structure with the selected seventy elders in Israel. Joshua had elders as well, and it is noted that the people persistently complained throughout Moses' years of leadership, and only once under Joshua's leadership (Angel, 2009:149). People might have had more confidence in Joshua than in Moses (Angel, 2009:149).

C-G: *'The church has an advisory board. That is individuals that are non-executives, that don't make executive decisions, but provide oversight over the finance and the leadership of the church. Then there is a board which Pastor is the chair, and on the board is the heads of the different portfolios. So it's the COO, the head of finance, the head of administration, as well as the head of pastoral care ... On the advisory board are non-executive church members and advisors, they advise the pastor. So what would happen, for instance, financial reports would go to the board who are running the church, and they would sign it off, but from there it would go to the advisory board for an extra review so that there is oversight.'*

C-J: *'They all report to me directly for now, but the structure reflects that when other things are in place, then reporting will be directed to the assistant pastors. But for now everybody is reporting to me.'*

In one church that had branches, the issue of autonomy and independence emerged during the interview:

C-G: 'This is important to note, that the theology of the church is that God intended for the existence of a local church, and so what you have is many autonomous local churches, where the pastor of the local church is responsible to the local church, and those pastors are in fellowship with each other, so that's the spiritual Word. And it indicates that they are not subservient to each other, they fellowship with each other, which means they are accountable, not subservient. So in the context of the church, in the main church there are best practices in terms of accounting. So it's important, and they would expect their fellowship partners to use the same practices, but they wouldn't force them to do that. They would very often have their own board that contains some of the elders of the church, with the pastors, and they would report within their own structures and their own board.'

2.6.1.6 Vision and mission

a) Vision

Vision is defined as a mental image or picture of the future (Cassimy *et al.*, 2009:33). 'Vision separates the dreamers from the doers. Vision energizes, motivates, informs, shapes, creates a climate, sets a tone, raises the bar, triggers passion, and engenders action' (Cassimy *et al.*, 2009:33). A vision defines one's purpose, gives a picture of the future, and determines the value system (Blanchard, 2003:45). A mission identifies what an organisation is about (Cassimy *et al.*, 2009:34).

A vision must be clearly stated, compelling, appealing and must challenge people to stretch themselves to reach greater heights (Cassimy *et al.*, 2009:35). A vision unifies people, giving them common issues to rally around and for which they may offer their financial support (Cassimy *et al.*, 2009:33). The pastor derives his or her vision from God; if not, their own vision may be replete with selfish elements (Cassimy *et al.*, 2009:36). God is glorified and lifted in a vision that comes from Him, not the church or the pastor (Cassimy *et al.*, 2009:36).

All the participating pastors indicated that they had a vision for the church they were leading, with a few still at the development stage. Some of the visions had the following elements:

- global reach
- community impact
- evangelism
- being Christ centred

Some of the pastors responded as follows:

C-E: *'It's quite a big one, because I desire to have a land that will be big enough for us to be able to even have an orphanage within. I want to have an orphanage, some kind of a safe haven where we can keep people who don't have a place to stay.'*

Given my lack of understanding of the vision of this church, I asked if the vision was written down.

C-E: *'Yes, it is written down. It's basically from the book of Isaiah chapter 43, if I am not mistaken. The scripture that is about calling God's people, calling them and bringing them for God's worship because they have been created by God for that particular purpose. Showing them the things that are to come, I think that is found in the following chapter, I think verse seven. Of course, according to the confirmation in my spirit, it's a prophetic and deliverance kind of a ministry.'*

C-G: *'So the vision of the church is built on what the church describes as its four pillars. The pillars are to be evangelistically potent, to be socially significant, to be prophetically relevant, and to be spiritually vibrant.'*

C-K: *'My goal here is to preach Christ, only Him, showing the church that we are called as a church to magnify one man. Not the pastor and not through him, but only Him alone. So our mandate as a church is not that we should be managed in the church and make ourselves happy. But that we should go out there and magnify Christ only, and win souls, because these days servants of God are pointing people to themselves, it's no longer about the Man Himself.'*

C-H: *'Have one million members in ten years ... You as a member, you have a task to win souls, bring people to the church.'*

C-J: *'We connect communities to Christ and once they are connected to Christ, we make disciples of them.'*

I asked the pastors whether the vision was communicated to the members and whether they followed or participated in developing the vision:

C-B: *'That's momentum ... that's why we have to do that every month, because people tend to forget if you do not deliberately visit our vision every month, in a different way – not necessarily the monotonous way, like, "What is our vision?" but by preaching it or illustrating it in various ways.'*

b) Mission

The church derives its mission from God, who called the apostles to carry out His plan, and the church to continue this work (Van Aarde, 2016:289). This includes evangelism, nurturing and building up emerging churches and establishing firm congregations (Van Aarde, 2016:288). The primary role of the church is the spiritual priestly function of bringing God's Word to people and to present them to God. On the other hand, it is also has the missionary role of pointing people to God through the preaching of the Word (Nkansah-Obrempong, 2017:283). The church plays the role of facilitating the gathering of the people of God to worship, honour and glorify God, also being an agent for bringing economic, political, spiritual, moral and social transformation in society (Nkansah-Obrempong, 2017, 283).

Vision and mission can sometimes appear to be similar. Some of the elements of a mission that emerged were:

- equipping members to go and communicate the message of Christ.
- member participation in the church.

The pastors responded on how the vision was communicated and whether members were following it as follows:

C-I: *'Since our vision is restoration, for the mission I use the praise team for worship, cell churches, hospital ministry, even now we are building a house. We also provide groceries for the poor.'*

C-K: *'I am equipping them, theirs is to go out and do it wherever they go.'*

C-G: *'So, how that would work is, again, Pastor is not directive to the congregation, he does not stand up and say "You must". He will be directive to those he works with in the ministry, he will be very clear in terms of priorities. Sundays we have to work, we have to get people involved. But when it comes to the congregation, he will only create opportunities for involvement.'*

'Once a year, Pastor will have a "vision Sunday", where he will talk a lot about the vision, and he will also, during the course of the year as he preaches, he will emphasise the different pillars of the vision. He might say, "Today we will talk about the Holy Spirit" which is part of being spiritually vibrant, for instance.'

'So, if you work in the church, then everyone knows, you work for Pastor and you follow the vision of Pastor. That's very directive. Whereas, if you are sitting in the pew and you are attending the church, you do that because you want to, you are participating in the church, so

Pastor does not get up on a Sunday and say to the forty thousand people “This is the vision, we are all going there, you must come with us.” He does not lead like that. There is a way, once a month, on the first Sunday of every month, where they welcome visitors, they will give information about all the activities of the church, as well as home cells, which is an opportunity for members to get involved. But it’s really left to the member to see where they feel led to get involved.’

C-J: *‘Yes, we have given them a project now, that is one member, twelve souls in the year, which means every month each member must win one soul to Christ. That’s what we are doing.’*

C-J: *‘That’s the thing, that’s a gap that we need to fill, we need to teach them how to evangelise ... But I think people always want you to come back and teach them.’*

Van Aarde (2016:289) argues that many churches do not have a vision for foreign missions, and that the church need to constantly renew and rediscover the mission. Another aspect is the separation of evangelism from social action, one being concerned with the salvation of the soul and the other with improving the quality and dignity of the life of people (Nkansah-Obrempong, 2017:287). This combined ideal is supported by the work of Jesus, who raised the dead, healed the woman with the issue of blood, healed the sick and did many other miracles, showing His concern about the whole man – the spiritual and the physical, the sacred and the secular (Nkansah-Obrempong, 2017:287). The proclamation of the Gospel has social consequences as people repent in all areas of life; the social involvement has evangelistic consequences as the believers bear witness to the transforming grace of Christ (Nkansah-Obrempong, 2017:289).

This holistic approach to the mission of the church in Africa is important, given that the continent is ravaged by political tensions, poverty, diseases, ignorance, injustice and other challenges (Nkansah-Obrempong, 2017:290). The church is confronted with the realities of these hardships that require a holistic approach, taking the conditions that people face seriously. This holistic concern is true to the character of God, who provides resources that are needed for a person to live (Nkansah-Obrempong, 2017:290).

2.6.1.7 Leadership style

Leadership style describes the area of emphasis in a leadership role, both the task and the relational aspect (Mwenje, 2015:56). In this research, the participating pastors were asked about their leadership styles. While it is expected that a leader knows what style of leadership

he or she operates in, some of the pastors' responses displayed a limited understanding of the subject matter.

There are various leadership styles and theories. This study will not exhaust them, since the focus of the study is servant leadership. However, leaders naturally tend to use different styles of leadership. Leadership styles are discussed in Chapter 3 in detail.

Responses to the question of leadership style caused some quite deep reflection amongst the participants:

C-A: *'I am a servant leader, the kind of leader that says, follow me as I follow Christ ... one that serves the people. I lead by example. I wouldn't call a prayer meeting and I don't attend that prayer meeting, or say people must give and I don't give. I lead by example, I am always there for the people. I am not a distant leader, I am a leader who associates with the people. I am a leader who is accessible. I give my number to the people even on the pulpit, and I say, "Any time you want to talk to me you are free to call." I am the first one to arrive at church and the last one to leave.'*

C-E: *'That one normally, we leave it to the observers to tell you because it becomes difficult, but we are more apostolic in approach and believe that.'*

C-E: *'It's a combination, I think of autocratic, being strict, and transformational. It's a combination of the two, because, I am not a leader out of my own desire, I am a leader because there is a particular pattern that we are given from the Bible. I believe that I am not raising people of my own but I am raising people who will be God's people who, at the end of the day, shall also appear before the judgement seat. And when they are judged they shall be judged according to the pattern that God has given us.'*

A combination of leadership styles was employed by some of the participants, with style depending on the situation at hand:

C-H: *'You need to be a bit militant, you must combine all of them, let me say, democratic, dictatorial ... if you are too democratic you may even lead to laissez faire, where everybody does what he likes. So there are times when you should allow people do what they like but under your guidance. You see, a bit of laissez faire, a bit of dictator, a bit of democracy – they should all be combined, that's what we call social democracy.'*

C-I: *'We are a council-bound institution. A pastor acts on behalf of the council. In our council we treat each other as a fellowship. No one is bigger than the other. In the church we have the ministry of all believers. We say we are all equal before God. And those who are elevated*

to become chairperson or directors, we say that is only for administration purposes, that does not mean the person has more power than other people.'

C-B: 'I believe in multilevel leadership. I believe also in multigenerational leadership. Multilevel meaning that we should have leaders at every level. That's why we tell people that once you are a member in our congregation, you are already a leader. Once you see a shortfall, then you are the answer, so that's multilevel leadership.'

Asked how he related to the leadership of the church, the above respondent said:

'Through consensus, within the hierarchical framework of family ... The Lord led me to start the apostolic leaders' partner network. We describe ourselves as family ... In families we talk through matters together ... My approach to how I relate to my leaders is that of always having an open invitation to them, taking initiative to invite them into my space so that we get to know each other better as individuals, and then whatever we decide, we've got to talk it through at different levels, caucus, eventually in a meeting, but it's until an issue is ironed out.

'That's my way, that's why some decisions take forever, because I bounce the ideas to them and then they come back to me ... it does take a while, but I am not in a hurry. I mean we are building a church, I mean the church of our Lord Jesus Christ. I am not, when it comes to matters of the church, I am not in a hurry. I want to make sure that even the wording is understood.'

C-G: 'So this is an interesting one, and again there are four things. In the scripture it talks about the vision of Jesus in four things, the lion, the eagle, the ox and the man. I don't know if you have read that scripture. The four faces of Jesus, in Revelation.

'What Pastor has done, he has preached before on leadership, and what he said is that Jesus is our example of leadership. And if you look at Jesus in that scripture, you see all different ways of Jesus behaving. Sometimes, he is a lion and a lion roars, and a lion is the king. So in Pastor's leadership style, there are times where he would exercise leadership top down, make a decision and it's non-negotiable. That face of leadership will come forward.

'Then there is the eagle, which talks about spirituality, the eagle that flies above and sees things, that sometimes Pastor's leadership is not so much about running a church or operations, sometimes it's about prayer and being led of God. There is a time to be spiritual, and one must balance those two things.

'Then there is the image of the ox, which talks about service, where Pastor will speak about the needs. Sometimes as a leader you need to serve the people whom you are called to serve.

His preaching for instance, he being there every Sunday, being prepared to preach even if he is tired, that is a servant leader.

'And then last one is the image of a man, that sometimes a leader must put off all these other fancy things and just be a normal person.'

C-J: 'I think I am able to take different leadership styles and combine them, because I believe that sometimes you need to apply a different leadership style for a different situation. To allow people to have their democracy at one stage. But at another stage I become that autocratic leader, where I felt like this is supposed to happen like this. You know, sometimes I allow situational leadership to come into play, depending on the situation at that point in time. So, if I have to summarise all of them, I don't know if I can categorise myself, because I don't like to lord it over people you know – I want to show people the way, I want to take people by hand and show them where to go.'

C-J: 'I take decisions with my leaders most of the time. I always sit down with them and we take decisions. But there are times where I take decisions by myself ... I don't negotiate with anyone, I take the decision and they hear from me.'

C-K: 'To be honest I have not reached that level of assessing myself. I have never taken time to determine what kind of a leader I am.'

I asked the participants to compare themselves as leaders to Jesus' leadership style. It was a mean feat to say the least. Most of them asked, 'How do I compare myself with Jesus?' My intention was for each one to reflect on whether they had learned something on the leadership of Jesus and whether they were following what they understood. They are, after all, taking care of the flock of Jesus.

C-B: 'That's a very hard one. It is for that reason why I read the gospels, Matthew, Mark, Luke and John every year, I read twice. The reason it is actually to learn more about this man that I gave all to preach about. So every year when I read the gospels all I am doing is to look at how this person who preached for three and half years had such a huge impact. I don't know, Christ had to forego a number of things ... If I was Jesus, I would not leave the world with only 12 pastors, eleven actually. I don't think so. Who does that, I mean with all that power, and he decided to leave the church behind, no building, no second, just eleven guys. So I don't know. So how do I compare with Christ? That one is hard. But I think I am not far.'

C-G: 'If I look at Jesus as an example of a leader, you see Jesus picking up the woman who they were going to stone, and saying to her, "Your sins are forgiven." So in one sense He is a very gentle leader. At the same time you see Jesus going to the temple and chasing the men

out with a whip, and throwing over, almost violently throwing over the money changers. So, it depends on whose opinion, what kind of a leader Jesus was. My opinion is that Jesus was this very diverse leader who could be gentle and strong, and I think Pastor is like that. Of course the difference is that Jesus didn't sin, whereas Pastor is a noble man with weaknesses. But he certainly has that spectrum, he is not either or.'

C-K: 'Jesus is amazing. That's why I cannot come to a point where I understand what was happening in the mind of Jesus. Especially the way He led. For example, all the twelve disciples, when you look at them, for me they did not even qualify to be in the circle of Jesus. But Jesus chose them and led them. He ordained them that they should go and preach the Gospel. But when you check their characters you can be amazed that, "How does Jesus chose leadership?"

'Out of a hundred I would give myself 20, I am telling you, I still have a long way to go. That's my prayer ... this is my personal prayer, I want to reach the level of Jesus. That's why, we were having a Bible study yesterday from Matthew 5, Jesus was speaking about the blessings, and I was amazed that when we talk about blessings we talk about tangible things. But Jesus, in His first preaching, He said, "Blessed are those who are poor in spirit." He does not talk about those who are occupying big buildings, so it comes to a point that I am encouraged, that you see Jesus, as long as you have placed me here that I lead, I want to be like you.'

2.6.1.8 Character

Character refers to the mental and ethical traits which mark and individualise a person; the formation of a person's being (Biermann, 2014:315). It is the impetus that is reflected in how a person thinks, speaks and conducts themselves; it is a matrix of personal traits that define, direct and give an identity to an individual (Biermann, 2014:327). Christian ethics have to do with the responsibility of a Christian to live life in conformity to Christ (Biermann, 2014:315).

It was also difficult for some of the pastors to identify their characters. The following are some of the character traits identified:

- honesty
- integrity
- ethical
- sincerity
- transparency
- good listener

C-H: *'I am hundred percent a human being with all the flaws that any human being can have. I may claim myself to be honest, but someone else sees me as dishonest. I think that can be determined by the people you are working for.'*

C-B: *'Christ said, "If you don't believe in me, look at my works." That would be my character. To be a role model. Not that that's my aim, to be a role model, but that's what Christ said: "If you don't believe in me, look at my works." For example, I have lived in this community for all these years without a scandal. Not that if my name was in the papers that would be evil, I am not a human "done" but I am human being. But I believe that we've got to try by all means to practise what we preach. I know I am using earthly language: "try by all means". But that's exactly what it is, it is a matter of choice. These are decisions. I believe that the character of a person that is in leadership should actually exemplify Christ, and not only that, that unfortunately we are called to account also to the people.'*

'Like a human being, when it comes to false accusations, for example, I have learned that Christ was falsely accused. When it comes to being misunderstood, Christ also was misunderstood; when it comes to people deserting you, people deserted Christ, right up to the time when He was even on the cross when He needed them the most. So it is very difficult to deal with moments of crisis. Like, that's when your character is called into question ... And also not trying to please people. That has really liberated me, that's why at the time when everybody was a motivational speaker I decided to preach the Word. I would rather be true to the Word as I understand it than to try to be something that I am not. Even the way we run our congregation, it is to sit in with who I am somehow, because I cannot be anybody else. Preacher's voice ... how I am talking to you is how I preach. I don't have a "preacher's voice". I don't have a preacher's character. I don't have preacher's time. What you see is what you get. I am not here to impress everybody.'

C-E: *'I think it's more loving ... I believe that a leader should be a man or woman of integrity and be honest. Sincerity goes a long way for a leader. In fact for a person who calls themselves a Christian, they should be sincere.'*

C-G: *'As a person, I think if you are to give a biblical example, I think he is like Peter in the Bible who when Jesus called them, Peter was one of the first guys to jump up and preach, from the eleven he jumped up. So Pastor is like that. He is a very willing and obedient follower of Christ. At the same time, when they came to arrest Jesus, Peter chopped off the guy's ear. And that comes out of the same character – the guy that will jump up for Jesus will also cut off someone's ear. Pastor is like that, which is probably why God called him to start the church. Someone that is not like Peter, that's like John the disciple who sleeps on Jesus breast, was*

not going to jump up with the twelve in the upper room. So Pastor is a strong and temperamental character, and has – like Peter – the strength and the weakness of a man.

‘He is imperfect, but he is a listening leader ... Twenty-five years ago there would have been very little formal accounting or reporting, those kind of things like there are in many churches. Whereas, today when you get to the church, like when the CRL Rights Commission called all those churches, and they called this church and saw the reports, they said, “We should take you to the other churches so you can teach them how to do it.” Now, because of the profile of the church, they have adopted a very high standard of reporting and transparency. And that speaks to the kind of ethics of Pastor, in that he has grown and developed over the years.’

I asked the pastors to identify their character flaws, the areas they wished to improve on. The following character flaws emerged:

- short temper
- impatience

C-B: *‘The short temper that I am dealing with, that one God has really blessed me here. What I am today is not what I used to be. I think I over-analyse, that’s one of my holy ones, I won’t give you the unholy ones! I think I also struggle with – I think I am over-loyal, I think I am too loyal. I think that’s too much.’*

C-E: *‘I can say in some circumstances I do get impatient. I think my patience levels must be put in check. That’s the main one.’*

C-K: *‘I think I am not patient enough. When I want something to be done I don’t want a person to hesitate. So when it takes too long I end up giving up and losing interest, or hop onto another issue. I think God must help me to be patient enough because there are things that I also want to see happening now, because I see a need for it. But sometimes God teaches you that even if it is a need, sometimes it is right for you to wait for the time of fulfilment.’*

Ellis (2015:90) advises pastors to model transformation and not perfection; not to pretend that all is well all the time, hiding weakness, afraid of revealing failures. Pastors must be true to the Gospel that Christ died for the sinful, and His disciples are not better than anyone else, but are simply forgiven (Ellis, 2015:90). However, the pastor is called to preach what he practices. Jesus condemned the religious leaders for teaching one way but living another (Miller, 2016:221).

C-E: *‘I think he does, but I think he does not do that in front of the church ... So this is interesting ... Pastor has had a principle over the years, that if someone attacks him in public,*

he doesn't defend himself publicly. One of the things he has done, if a journalist writes a bad story about him, he will go and buy a bunch of flowers and have it sent to the journalist. So he believes that if someone attacks you publicly, you should not go and defend yourself, you let God defend you. As a result, over the years, there have been many times, many negative reports about him. Then he says nothing, and that creates criticism, but other than that, people come with curiosity to see what is said about this guy and then they get saved. So that is interesting about how he deals with things.'

2.6.1.9 Servant leadership

In a culture of self-importance and self-centeredness, it may be difficult for some to comprehend the concept of servant-leadership – two concepts in a continuum. A servant leader is one who is a servant first, and that is what they are deep inside; leadership is bestowed on a person who is already a servant (Spears & Lawrence, 2004:chap. 1). Since this study focuses on servant leadership, the participants' views and understanding of this concept was sought.

The pastors identified the following elements of servant leadership:

- prioritise people
- serving
- no desire to be worshiped – humility
- commitment

C-A: *'Prioritise the people that you lead ... it means the needs of the people must be met before your own needs are met. Never be too busy for your people. You must treat people the same, regardless of your status in life.'*

C-H: *'I specialise in that. And I have delivered quite a lot of addresses on that. I am because you are and you are because I am. That is the philosophy, interdependence. Be elevated by the people. That's what it means, you serve like a slave because a slave has no status. A slave has no rights. But a slave works.'*

C-I: *'A leader is born to serve, but leaders think people must serve them, than them serving people. We are called for that kind of leadership'*

C-B: *'I consider myself more a servant than a leader. I don't think Christ was a servant leader. Because you can only either be a servant or a leader. A servant leader is someone who is still aspiring to be a leader but wants to be seen as a humble person, so they just have to attach, to append the servanthood title to leadership. Because any leader eventually is a servant. So*

we can call ourselves leaders but then we need to know that once we are leaders, then we are servants. It is easier to call ourselves servants than leaders, because I can lead in one particular aspect but I should be able to serve in another particular area. Christ as a servant was able to lead better, not as a “servant leader”. That’s why He is regarded as a servant, because any servant is able to lead. A servant can actually lead his master, through obedience, through humility, eventually the master finds himself leaning towards the servant. You can lead people that are above you through service. I think that’s what Christ did.’

C-E: ‘For me a servant leader is someone who does not desire to be worshiped. A servant leader is one who understands that he is a servant of God, and as a servant it is God that must be worshipped, not themselves. A servant leader is one who should follow Christ as a model, have compassion, have love, and be determined to teach people biblical principles.’

C-G: ‘Pastor would distinguish between serving as in serving anybody, anytime, in doing something for them versus serving with your gift. So if you think about Pastor, his gift is to preach, and to do all the calls to get people saved. And he – the way he would see it – is that he has dedicated thirty-five years of his life to serving other people using his gift. So if you go to Pastor’s house and you say, “Wash my car,” he will say, “I will not wash your car.” It doesn’t mean serving in that sense, but it is serving people in the gift. He would see himself as very dedicated and willing to serve. Even no matter how he feels. If he is tired, he would never stand up and say, “I don’t feel like serving the people,” he would never do that. If he said, “I am gonna be there for a meeting at three o’clock to pray for you,” he will be there. And so that’s how I see this thing of service.

‘If you are a minister whose responsibility is to minister to seventeen thousand people on a Sunday, one of the challenges is that what happens if one of them comes and they say, “Pastor, sit down I need you to counsel me for two hours”, ‘because in their mind, he is their pastor – in their mind he must counsel them for two hours. But if he has got seventeen thousand people, he can’t counsel seventeen thousand people. So, he understands that. He has to manage what he does with his energy and his time, that’s why he has about twenty pastors in his staff who serve the congregation with him. So, he would then say, “I am not going to serve you in that area, but here is Pastor So-and-So who can do that.”’

C-J: ‘I understand that as leader you have to serve, you serve your people, you are not a leader to boss them around and to push them around, but you are to service them and to take the character of Jesus in terms of leadership. He washed His disciples’ feet to demonstrate that servanthood. And I did that last week, washed people’s feet ... they even took a video, I was crying when I watched later on. I was sending the pastor off, I was releasing him to do what God wants him to do. So I washed his feet, I washed his wife’s feet.’

C-K: *'Servanthood. Jesus was serving unconditionally even though He knew that someone was going to betray Him. So, this shows that as a man of God, you are in leadership, you must serve in spite of negativity around you, in spite of who likes you, in spite of who speaks badly about you, and who does not want you. But because you understand your role, you must love them back unconditionally. That is why Jesus' leadership is motivating a lot, and it's always my prayer that as I am leading people, let me at least ... that the mind that was on Him be also in me, that's my prayer.'*

2.6.1.10 Empowerment, shared leadership and succession

a) **Empowerment**

Empowerment is defined as helping people help themselves, helping them to utilise strength from within to cope with challenges in life (Speakes-Lewis *et al.*, 2011:243). It is a process of helping people to discover and expend the resources they have within and around them (Speakes-Lewis *et al.*, 2011:243). Empowerment embodies collaboration and an atmosphere of equality, mutuality and social support, which brings out the strengths of the individuals within a group (Speakes-Lewis *et al.*, 2011:243). Ellis (2015:89) advises pastors not to gauge their success on the seats they fill in each service, not to sacrifice people to programmes, budgets and buildings, but to ensure that the people develop into passionate servants of God.

Empowerment as a standard of God is demonstrated with the descent of the Holy Spirit as sent by Jesus to divinely empower the one hundred and twenty followers who were gathered in the upper room. With this, the power of God was shared with the followers (Gilbert, 2013:8). Women were included in this experience, so that the Holy Spirit superseded the gender and cultural diversities (Gilbert, 2013:8).

Churches are predominantly led by an individual, a pastor, who is supported by others at different levels in the church hierarchy. The Bible states that God has given different gifts to the church, not just one. Writing to the church in Ephesus and in Corinth, Paul identified and acknowledged the presence of ministry gifts; apostles, prophets, evangelists, pastors, teachers and others (Ephesians 4:12, 1 Corinthians 12:28). God has given these gifts for the church to come to maturity. The individual identifies his or her gifts, acknowledging that differences are complementary rather than competitive. In this way each should be nurtured for the benefit of all (Ikenye, 2010:57). Four aspects to empowerment emerged from the interviews

- identification of gifts
- training and releasing

- financial support for new churches
- opportunities to minister

C-B: *'Yes, we do it this way, even in our church covenant, we encourage people to identify their spiritual gifts or assist them to identify their spiritual gifts. So this is part of our covenant. So, when we accept new members, we go through that covenant and even the whole church, that "I will discover my spiritual gifts". When it comes to support, do we have support, yes, we give them a platform. You want to pray for the sick, here they are. You say you want to sing, here they are. You want to sweep, here is the building. We also train people in every possible opportunity that we have, we run schools of training, schools of ministry. But we also have our own college of Christian leadership.*

'We also have people that have communicated that this is what God is calling me to do. And the local church does not usually stand in the way, we find out whether they want to do that, not in the name of our church but in their own capacity. But it does not change the way we relate to them. So, those that leave in that particular way, who have formally told us, that's what we normally do. We have done that in three places already. We release people to go help them. We make a public announcement: "Sister so-and-so wants to go start a church and if you want to join her just let us know, let your cell group leader know," and they will let me know. We release people. We also release finances. We support them up to a point where they are able to, even if they are not starting our church. It's just like sending anybody to Bible school. So we help them for ... some people it's a year, some people its two years, because people are in different places. We help up to a certain level and thereafter we say, "I think you are able to stand on your own now, we want to help others.'"

Those who have identified their gifts and want to go out and minister were allowed to do so by pastors, although most said that they prefer to be informed first.

C-G: *'You can do that. Pastor does not tell people what they may or may not do. Of course, if you are a member and you have never met Pastor, and you have never met the pastors and you go out and you start preaching as if you are a preacher of this church, they would have a concern with that.'*

C-J: *'I am one person that's able to spot a gift in a person, and when I see that, or a person comes to me, I mentor them, I help them in that area, I groom them and give them a chance to actually practice, and I give them feedback. If they have done something in the area of their gifting, I give them feedback so that they can improve.'*

C-G: *'There is the Bible College which is a formal curriculum of training. So if you find that a particular person ... like, if you say you have a gift of pastoring, then they would connect you with a pastor that can be like a mentor. But that happens quite organically and informally. It's not a structured process.'*

C-K: *'I will introduce a class that is about understanding the gifts of the Holy Spirit. You find some people are operating in a specific gift, but they do not know what it is. So we will have a class. It hasn't started yet.'*

b) Shared leadership

The early church leadership moved from the leadership of apostles only, then introduced the deacons (Acts 6:1-7) and elders at Jerusalem (Acts 11:30) as the church grew into neighbourhood churches (Tushima, 2016:4). While churches may have structures of leadership, like elders, committees, and deacons, the area of shared leadership in which I was interested was preaching. I wanted to test if the pastors gave space for other preachers to serve. Is the pastor the main or only one who brings the Gospel to the church, or are there others who also bring the message of God?

The Bible says, *'How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification'* (1 Corinthians 14:26). The understanding was that the church had a variety of gifts, and was not centralised on one person. The Apostle Paul wrote this in order to avoid the domination of one gift or one person in the church, since many Christians have a contribution to make to the spiritual growth of the church (Constable, 2017g:194).

The pastors occupy a central and focal point in the church. Most of the pastors indicated that they were the main preachers in their churches. Some reported sharing the pulpit with others. Gifted individuals in leadership would be given the responsibility of preaching at services other than the Sunday service. One of the arguments was that the pastor was the 'vision bearer'. However, the message of Christ is not just about the vision of the pastor, but the message of God to the people, which He can send through anyone He chooses. Another argument may be that some are not ready to preach. Yet the Bible says the gifts are given for the edification of the church, *'And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ'* (Ephesians 4:11-12).

These are some of the responses:

C-E: *'It is myself and my wife who preach. We also have one associate pastor.'*

C-G: *'Most of the time, but still, he keeps on changing as he gets older. But yes, he still is the one that does most of the preaching.'*

C-J: *'I am not really the main preacher, but I preach the most. I do give them a chance to preach, but I preach the most.'*

I asked how the above pastor selected those who preached:

C-J: *'Their level of growth, especially in the Word, their understanding of the vision of the church, and their understanding of the Word. Some of them are Bible scholars, not that I give to the Bible scholars only, but at least I am settled with them that they will do the right thing.'*

C-K: *'I am the one who is always on the podium, but I do have elders, according to the constitution. We call them assistant pastors. So when I am not around I assign them to take over, but I work with them very closely ... they never preach when I am there.'*

I asked if he did not want to listen to the assistant pastors preaching. The response was:

'No, they do preach, it depends on the services. They do preach especially on prayers, on Wednesdays, I do sit and listen to them, because how can you put a person to preach when you don't know how they preach? So they do preach when I am there.'

C-G: *'Most of them would minister within the zones, in what they call "zone gatherings", and that happens once a quarter or once a month, depending on the pastor. And that would be an opportunity for them to minister. And then they would minister during the week, and many times at weddings, funerals, and all those kinds of things.'*

c) Succession planning

Self-serving leaders can be identified by how they approach succession planning. Those that are addicted to power, want to be recognised and are afraid of losing their positions are unlikely to train and empower those who will replace them in future (Blanchard, 2003: 20). Ego-driven leaders avoid or discourage honest feedback. They are more interested in the promotion and protection of self (Blanchard, 2003:20).

The history of the nation of Israel supports the view that leadership succession is an imperative. It has been a point of interest from time immemorial (Tushima, 2016:1). Abraham was concerned about not leaving an heir (Genesis 15:3), Moses was concerned about the people not having a leader after him and God appointed Joshua to succeed him (Numbers 27:12-13). Joshua himself left a leadership vacuum which led to the times of the judges (Tushima, 2016:1). The story of Saul and David, and feuds within the house of David, are a

reflection on the challenges of leadership succession (Tushima, 2016:1). In the New Testament, with Jesus set to leave, the succession debate began with the sons of Zebedee jostling for rank (Tushima, 2016:1).

Bird (2014:51) states that every pastor is an interim pastor; at some point, a successor will take his place. The challenge for the church leader is preparing for that time, preparing that person and preparing the church. In the absence of a well-developed plan, the church has to deal with ambitious members of the pastor's family or the church leadership. Significant losses are imminent for a church that does not plan succession properly (Bird 2014:51).

The church today still battles with the temptation of building personal kingdoms, with pastors ensuring that their families take over the empires they built over the years, instead of allowing natural succession from the ranks of those who have ministered alongside the founding leaders (Tushima, 2016:2). The terms "dynastic succession" and "family empires" arise where the economic fortunes are secured by succession within the family of the founding leaders of the church (Tushima, 2016:2).

In a study by Ngomane and Mahlangu (2014), it was found that the participating pastors who claimed to have mentoring and leadership succession programmes contradicted themselves (Tushima, 2016:2). Without these programmes, succession becomes an issue of discussion after the demise of the pastor. Because of the lack of public preparation, a secret family member succession is sometimes implied (Tushima, 2016:3).

Tushima (2016:7) captures several examples of family-based leadership succession in recent years. There is the well-known televangelist, Kenneth E. Hagin, whose son Kenneth Hagin Jr took over the reins. Kenneth Copeland has his wife Gloria and their three children in ministry while he is still alive. Billy Graham who recently passed on (2018) had his son Franklin in charge of the ministry. One failure of family succession is that of Robert A. Schuller, whose son was driven out of the ministry due to sibling rivalry. The ministry became bankrupt and was sold. On the African continent, in Nigeria, Archbishop Benson Idahosa had his wife Margarete taking over at his demise.

Tushima (2016:7) recommends team leadership as the biblical pattern, and says that family relations should not be the basis of succession plans, as per the example of Jesus. People should be considered who have risen within the hierarchical ranks, and succession should be based on gifting, ministry, calling and serving. Individual testimonies should be considered of unquestioned faith, character, and soundness in doctrine and faithfulness in established tradition. Lastly, raising and mentoring successors should be done deliberately and conscientiously.

Bird (2014:52) suggests four models of succession; family plan, denominational plan, process-only plan and intentional overlap plan.

Most of the churches were still working on a succession plan, with some of the mainline churches dependent on the upper structures to take decisions on replacement. The four models that emerged were:

- still working on it
- bishop or district overseer appoints
- plan in place
- national office

C-H: *'We are a sending church.'*

C-B: *'No, not family, it has to be the most suitable candidate at that time.'*

C-E: *'Well, so far we don't have any, but I think with time we will have one, with God's guidance of course.'*

C-J: *'I am grooming a pastor, that's why I call him my resident pastor.'*

C-K: *'Unfortunately we are in this church, here you don't decide, it's not your ministry, it's not your own thing. Whether you die or you don't, there is the bishop or the district overseer. They call him and tell him that they no longer have a pastor and then a pastor is sent.'*

2.6.1.11 Frequency of services

Believers come together for services, which provides for their spiritual edification, while fellowship provides emotional support and opportunities to minister to one another's physical and social needs (Speakes-Lewis *et al.*, 2011:243). The frequency of members' participation in the appointed times of fellowship was an area of concern for pastors. When Jesus preached, multitudes came to listen. They followed Him around, and even when He crossed the Sea of Galilee, they ran after Him (Reckford, 2009:114).

Issues on frequency of fellowship raised by pastors were:

- Services during the week were not well attended.
- Sunday services were well attended.
- There was great fluctuation of attendance.

C-J: *'When I have the midweek services, no attendance at all, to a point I feel like, you know, there is no point that I should leave [home] and drive that far for people who are not going to*

turn up, you know? Sometimes I just delegate people who will do those mid-week services, because I am not satisfied about the attendance of those services. And then the Sunday services, like I told you, people ... I know the Sunday people, I know the people who will come to church on Sunday, and I know that half of them will come at certain times, January or something.'

C-K: *'What I have noticed is that if you can introduce or have a service which is led by the pastor, more people will come.'*

2.6.1.12 *Role of the Holy Spirit in the services*

The church has operated in the age of the Holy Spirit since the day of Pentecost, when the Spirit was poured out on all those who were in the upper room (Acts 2:1-4). The result of the experience of the disciples was that they were empowered, they spoke in tongues, they spoke with boldness and they were multiplied. Three thousand men were added to their number in one day (Acts 2:41). They had waited for days in Jerusalem and not a single notable activity was recorded; they simply waited. When they received and were endowed with power from on high, they multiplied. In this study, services and mid-week events varied, and were characterised in one of the following ways:

- structured
- spirit led
- combination; structured but open to changing

C-E: *'Well, some days they will be structured but more often than not they are Spirit led.'*

C-H: *'Very orderly.'*

C-K: *'I believe in order. They are structured because the Holy Spirit is moving and does not speak when there is no order. So they are structured. And obviously we are led by the Holy Spirit.'*

C-J: *'Our services are – it's a combination of that, because we believe we need to prepare, we need to plan, so we are running the service the way you saw us doing it, but also, we allow the Spirit to take over, like when we see that the Spirit is leading us, we flow.'*

I asked about the role of the Holy Spirit in the services, and whether:

- all the different functions in the church were gifts of the Holy Spirit
- the Holy Spirit was invited into the services through prayer.

C-B: *'Even sweeping, cleaning and decorating, I take it as a spiritual gift ... The person that sweeps the floor, the person that decorates, the person that prays for the sick, the one that has the gift of interpretation of tongues, so to me it's not that all of those gifts are – it's not like one gift is above the other. And that's how we even see it in our congregation.'*

C-H: *'We presume, because when we start a service we start it in the name of the Father and the Son and the Holy Spirit. Which means now the whole scenario is within the realm of the Holy Spirit.'*

I still sought to ascertain whether the Holy Spirit functioned within the church, so I asked if there were those who operated in the gifts of the Holy Spirit. The response was:

C-H: *'You see, those who sing in the church, that's the gift of the Spirit, those who preach it's the gift of the Spirit, those who are able to counsel and those who are able to pray ... the question of prophecy in the church, we don't believe in this kind of prophecy of saying, "Hey this will happen, I saw this", we don't believe in such things. We believe that prophecy is based on the Word. Like how we brought apartheid down in this country, it was a prophetic action of proclaiming the Word, of calling for the fall of the government ... we do laying on of hands, we pray for them – we have a special day where we pray for the sick and all that.'*

C-J: *'We do have prophets, word of wisdom is very scarce unless it's me operating in that. But we do have prophets, we have teachers, but word of wisdom does not come out often. Well you know, those speaking in tongues, yes, miracles ... people get miracles whilst I am preaching, and hence there are testimonies where people got healed during the sermon.'*

C-K: *'Definitely but people are not yet taught properly, they are not yet equipped, they don't have proper knowledge on the gifts, but that is in the process in my ministry. But I believe in the gifts. I believe they must be activated in people and then they can start serving.'*

C-I *'Within the fivefold ministry gifts, I am an apostle because I preach, I teach, I evangelise, not prophesy but word of knowledge. Others, but I am still observing them, because the growth of people needs you to be sure.'*

I asked if they ever used oil when praying for the sick. The use of anointing oil is being debated. The selling of 'holy oil' has also been raised by the CRL Commission. The following emerged from interviews:

- People must use faith
- Avoid dependency
- It is not scripturally supported

These are some of the responses:

C-E: *'No we don't. We are more keen to have more people increase their faith because I believe that there is a confusion in this generation practically with these objects. We are not keen in using objects, we feel people must just believe and receive by faith ... People must receive faith, because where there is water, people forget about faith and their trust is on the objects. Once the objects disappear, it's like there is no longer deliverance for them. They become more of slaves to the objects than having their faith developed.'*

C-H: *'No, we don't believe in those things. We believe that when you say a word – by the way, when you speak of "the Word" you are speaking of Christ – He is the healer.'*

I asked what his understanding of James 5:17 was regarding the use of anointing oil, and the response was:

C-H: *'No. we don't recognise that. You see, as I am telling you, these oil things is practised even by the Eastern religions of Indians, of Hinduism, who are putting oil at home and dots on their forehead, they put rice on altars saying their god will eat during the night. We don't believe that.'*

C-J: *'No I don't use handkerchiefs, I do use oil sometimes, when I ordain people, I do use oil, but it depends on what the Spirit of the Lord told me, but it's not something that we use all the time, only when we are led to. For praying for the sick, now, I never use it when praying for the sick. Predominantly, its only when I use it to ordain people.'*

The pastors were probed more deeply on their reasons for either using or not using oil:

C-J: *'Well I think its biblical. I studied about it. I learned that it has been used in the Bible, but I think my biggest problem about it is how it has been used, how other pastors use it. You know, the selling of oil. So for me it's like, if I use it a lot, if I use it often, people will put me in the category of the misuse of oil. So I am guarding myself to use it the right way, the way in which I am comfortable. The answer is not on the oil.'*

C-B: *'It's unfortunate that the doctrine of things like anointing oil for example has been contaminated. The teaching and the practice has been contaminated, whereas it's a practice. Like in our local church, we used to – you hear I am saying, we used to, then we had to reduce. We had to sort of say, wait a minute, what's happening here people? Because of the abuse. But once in a while, if the Holy Spirit leads me or the Holy Spirit leads any other person in the church and you feel like you want to pray for that person, not like a wholesale approach, you know at times we can have a general anointing service. But that's very scarce.'*

C-K: *'The things of oils is complex to be honest with you, it is very complex, and I have a problem when a man of God will always refer to James (5:17), which is not a problem, but we cannot make a sermon or a doctrine out of one verse. Even when in school, if you are a theologian, you know that you cannot make a doctrine out of one verse. Number two, we must trace the function of the oil in the church to understand what it was used for ... The Holy Spirit is our oil. So that's the major reason for me not to believe in oil.'*

Stretching the discussion with C-K participant, I asked about the issue of Apostle Paul using handkerchiefs, as in Acts 19:12: *'Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.'*

This was done by Paul, who operated in the current era of the Holy Spirit. With my question I sought to find out if there was a valid reason why some pastors were moving away from using oil and tangible things when ministering to people. Again, it seemed that the negative reports and publicity surrounding the use of such things had influenced pastors to the point that they were reluctant to use any tangible things – even when they may have been led by the Holy Spirit to do so.

C-K: *'It's an extreme, that's why I believe in the baptism of the Holy Spirit, I believe it is possible. That I can give you something under the influence and hold it, and you fall. But in the time we live in, that is sensitive for me. Because once you go that road, we cannot run away from it. Even many pastors and members who get their powers by witchcraft. And that is being done not from a good heart. And that does not edify the church. Because for me you should not just hold something and fall and wake up and then where is the edification in that? I believe that the Holy Spirit, when you are sick, you will be well after falling. If you have a need when you fall, when you wake up let the need be fulfilled. I believe in that. I don't just believe that you have fallen, they have given you a jacket, but your situation is still the same, you are still sick, so I don't believe in that. The functioning of the Holy Spirit in these days, one must be very vigilant, one must be very sensitive that you see now it is witchcraft. But I believe in the movement of the Holy Spirit.'*

2.6.1.13 Financial management

The role of the pastor goes beyond preaching, teaching, evangelising and other spiritual ministries, to include finances, property management, risk management and other operational functions (Cassimy *et al.*, 2009:160). The church has a responsibility to take care of the finances and to be effective in the mission of sharing God with the world (Cassimy *et al.*, 2009:160).

The finances of a church is an area that attracts various opinions. Some would have a pastor who does not understand the finances of the church, but focuses on spiritual matters only (Davis, 2015:12). This leads to the question of who should be charged with the financial stewardship in the church. Cassimy *et al.* (2009:161) recommends that the finances of a church not be handled by one person, not even the pastor; instead, there should be individuals who are assigned authority over the finances. This, however, does not exonerate the pastor from the responsibility of overseeing church finances. Davis (2015:12) posits a view that the pastor should know the finances of the church, even to the point of knowing who has pledged how much money. With such knowledge the pastor is able to be sensitive to the circumstances of the givers. Such knowledge also prepares the leaders for situations where there is a significant drop in the offering (Davis, 2015:12). Some leaders, however, go as far as fostering relationships with the top givers of the church, giving them privileges of discussing the church's vision, mission, and strategies (Davis, 2015:12).

Internal control measures are important for the church, as the money collected should be considered God's property (Cassimy *et al.*, 2009:161). Systems of internal control are put in place to ensure that finances are handled responsibly and to avoid financial mismanagement (Cassimy *et al.*, 2009:161). Principles underpinning internal control systems remain the same for small and large congregations, although the systems may differ (Cassimy *et al.*, 2009:161). The pastor has a responsibility of checking the finances, even when documents have gone through the treasurer, and then discussing anomalies (Cassimy *et al.*, 2009:162).

Reporting is another element in managing church finances. It is good practice that financial reports are prepared and given to the congregation periodically to keep them informed and to create a sense of openness (Cassimy *et al.*, 2009:163). Budgets prepared through coordination with various ministries and departments foster a sense of unity and mutual support (Cassimy *et al.*, 2009:163).

The responses from the pastors regarding finances included:

- Free will offerings received
- Tithes belong to the pastor
- There should be a separation of functions
- There should be recording and banking
- Pastors are not handling the finances directly
- Smaller churches – not banking, no financial statements, but simple recording
- Pastor is paid a salary
- Cash used in smaller churches.

Pastors had the following to say:

C-E: *'The way the finances work is that no one is forced to give finances to the church and tithes. Pastor believes that giving should be from the heart. The Bible says that no one should give out of obligation, God loves a cheerful giver, so he preaches that. So he will preach about the fact that by giving you are sowing and that if we sow we reap. But then it is up to people to give as they wish.'*

C-E: *'All monies that are given to the church are immediately counted, in the presence of more than one witness. There is immediately a record made of how much money was received, and a report done on that, and those monies are immediately banked. So all the monies that the church receives must go to the church's bank account and must be reported in the financials and reflect on the bank statement. The church internally runs as an organisation with a payroll, SARS, pay salaries, wages through that, and that comes down from Pastor to the members of staff.'*

C-E: *'The church runs an annual AGM where the board, an advisory board, reports on the financial reports of the church. Over the thirty-five year period there have been a handful of people in the church who would have asked how much income does the church have and where the money is spent and so on, and those people is welcome to set up a meeting with the leadership of the church where they can discuss those things in detail. Of course the church has finances that are donated by the church members, they are for the work of the ministry. And because it is given by the members, the accountability is to the members.'*

C-B: *'So for church finances is that, whatever money is given in the church is God's money. It is church's money. It has got to be accounted for by all the leaders. So we count it at different levels. The senior pastor is not involved in the counting, in the banking, in the preparation. Whatever money that we spend, it's got to be accounted for. That's why we have receipts and totals right from the first offering.'*

C-I: *'I have a finance committee, I am not involved in the finances of the church. They give a report. I am a businessman. I don't want to be fully involved, I just authorise. I don't want people to think that I am misusing the finances of the church. The committee does the counting, banking and then gives a report.'*

Churches derive their income mainly from tithes and offerings. Most of the participating churches had bank accounts, and those with branches had bank accounts for each. The bigger, established churches had financial systems of recording, banking and spending, conducted through a team or committee. Reporting to members was done by some, but relatively infrequently. For the bigger churches, reporting took place once a year in an annual

general meeting. Smaller churches struggled with the process of receiving, banking and spending the money, and ended up using it before it reached the bank. In this way it is highly likely that financial records were imperfect. Smaller churches also indicated that they struggled with developing financial statements, because of the financial commitment this requires.

It was clear that the smaller churches had many challenges in the area of finances, not least being the absence of reliable financial management systems. Because amounts were small, they ended up being used for immediate needs, and record keeping was poor.

I asked if the churches had a bookkeeper:

C-E: *'We at some stage wanted to have one but when we asked for a quote, these guys that are doing bookkeeping these days, given the size of the church and the money we keep, we could not afford them. They were very expensive. I am hoping and praying to God that some time we will be able to afford them within the church.'*

C-M: *'We don't have money that is saved for now. Seeing this structure that we are in, it still needs a lot of alterations. And the other challenge it's not easy to manage, because there isn't a stable something that you can rely on – to say I have this number of people and they are tithing at the end of the month, all of them. So there is nothing to actually keep. But we are still using it for the building.'*

The respondents were asked if the members knew the financial status of the church. Most stated that members were at liberty to come and view the financials, but it is not the norm to announce the financial report, for security reasons.

C-K: *'The church does, but especially the elders and the deaconate. Remember in this church there was a rule that we had a local conference, whereby monthly they would stand and then project how much the pastor earns and how much (money) does the church have. But over the years that did not work because of other people ... we are exposed to people stealing, so other people may ask with bad intentions. That is no longer being done. So the only way is to always update the leadership about how much is in the account, how much has been used. So if they know, the church knows.'*

2.6.1.14 Pastoral care

Church members desire to have a pastor who listens, who takes part in the special moments of their lives and who genuinely loves them, and for this they may even overlook the 'less-than-awesome' sermons (Warren, 2015:84). The downside of mega-churches is the lack of close relationships, with pastors unable to know all the people they are shepherding, and often

unable to break away from the 'armour bearers' to greet members after the service (Speakes-Lewis *et al.*, 2011:245). The sense of belonging and community is lost, and members who fail to join the smaller, created clusters within the church tend to remain anonymous (Speakes-Lewis *et al.*, 2011:245). One of the elements of servant leadership is awareness and perception. I believe this is critical in the area of pastoral care; leaders need to be able to 'read' the environment wherein they operate.

The issues that emerged regarding pastoral care are:

- Smaller church pastors are more available for members directly.
- Bigger churches foster relationships within cell groups.
- The commitment of the members plays a part in the support available to them.

Some of the narratives regarding pastoral care, relationships and support were as follows:

C-B: *'If you do not belong to a cell group, you make it very difficult for me to pastor you. Because there is no way I can be there for all of them. So pastoral care is cascaded; we have cell leaders, we have elders, we have pastors, and me.'*

C-E: *'I am relying more on calls. I call them and they use sms. We use a group that we put together on WhatsApp to make sure that people receive that ... They have access to my number. A personal assistant is not called, but the pastor is called. We do have one, but I don't believe in that, we don't use her that much, particularly, I believe a PA should not be a blockage between the pastor and members.'*

C-G: *'Pastor has a principle. He stopped doing things like weddings and funerals. He reserves his energy on those things that impact people, the largest number of people.'*

'The church is structured into geographical zones. And each zone will have a team of pastors. Each one will be responsible for home cells. If you phone the church as a member and say, "My spouse has died in this area," you would go to your cell zone pastor who is your personal shepherd, your pastor. You would not be able to phone the church and say, "I am an individual member and I want to see Pastor at two o'clock." You couldn't do that with seventeen thousand members. It's like any organisation with seventeen thousand people, the CEO can't meet with everyone every day.'

C-J: *'It's done through house visits, and not mainly by me but by my team and myself, we are sharing the responsibilities. But I think technology is also helping a lot because we have groups at church and we have people.'* I further asked if members have direct access to the pastor; *'Yes, they have straight access. My leaders tried to stop it, but at some point left me*

in the dark. I didn't know who had a problem ... they didn't give me that kind of feedback. So it's open now, people can talk to me anytime.'

C-K: 'I do visit members once a month on Tuesdays that are not busy for Holy Communion. Like in the church some of the old people are not able to come to church, so we go to them and it is an opportunity just to share the Word with them and pray for them. When someone is sick the people know to call the admin., then he tells the pastor then we go there and pray.'

One of the elements of servant leadership is awareness and perception. I asked the participants if they were able to identify those who had issues and needed help, and what they did about those who left the church.

C-E: 'There are these types that will come and tell you they are leaving. My attitude is to release them without any qualms. And there is this type that will just disappear. I usually use my observation, my God-guided observation as to what kind of people are they, because you're able to see, which people are lambs, because when a lamb is lost you will be keen to check where the lamb is and bring him back home. But if I did not observe that element, I just relax, because God guides me.'

C-G: 'You could have two types of people. One type of people who just leave, they stop attending. Pastor has always had the principle that a person who attends church does so voluntarily. And if a person decides they don't like the church and they want to leave, they are free to do that. So the church does not put pressure on people to stay if they don't feel like it. And if a person notifies the church that they want to cancel their membership, then the pastor will phone them and ask, why are you leaving, what are your concerns. The church is open to that feedback. The pastor of the zone does that.'

2.6.1.15 Conflict management

Through His radical teachings, Jesus stirred up controversy, and was no stranger to conflict. The disciples frequently disagreed with one another, as when James and John argued over positions in the kingdom (Campollo & Darling, 2010:99). Peter even ventured to rebuke Jesus when He taught them about His death and resurrection (Campollo & Darling, 2010:99), and Paul accused Peter of being a hypocrite in the way he related with Gentiles when Jews were not there (Campollo & Darling, 2010:100). The early church was therefore accustomed to conflict.

Conflict in fact has shaped the church, being responsible for the formation of the three main branches of Christianity – Eastern Orthodox, Catholic and Protestant, with over thirty-three thousand denominations between them (Campollo & Darling, 2010:100).

Because we are human, conflict arises between leaders and followers, or among followers. At times the intervention of the leader is required. The character of a leader is tested through conflict; how does the person respond when an issue is raised against them? A self-serving leader tends to work hard at protecting his status, and does not handle feedback positively for fear of losing his position (Blanchard, 2003:17).

Jesus gave instructions on how to handle conflict, without specifying any details about the kinds of conflict: Be reconciled to your brother before giving an offering at the altar (Campollo & Darling, 2010:101). The principle is that it is more important to preserve the relationship than to be proven right in a conflict. In Matthew 18:15-17, Jesus gave a sequential instruction to dealing with conflict: First engage the person who has offended you. If that fails, then take two or more to assist in dealing with the matter, and if that fails, tell the church, and thereafter deal with the person as if he were a heathen.

Pastors have a role in teaching believers the right and biblical way of handling conflict. When a conflict is reported, the first question should be, 'Have you told him or her about the offence?' Paul addressed Peter directly on the matter of dealing with Gentiles (Galatians 2:11-13). Campollo and Darling (2010:104), borrowing terms from William Wilmot and Joyce Hocker, identify the styles of managing conflict as avoidance, accommodation, competition, compromise and collaboration.

Avoidance is used when the conflict is minor, with both parties agreeing that it is not worth pursuing. However avoidance can be negative when one party feels the issue has to be dealt with, yet the other does not want to engage. The participants were asked how they handled conflict between members of the church, and between pastor and members. The common themes in response to this question were:

- Discuss issues
- Apologise
- Use a committee
- Refer to elders

C-A: *'What we normally do is to call the people that have a conflict, sit down and try and resolve the conflict. If the conflict involves me, and I know I am in the wrong, I will apologise. I don't have a problem to apologise. I have done that several times.'*

C-E: *'The problem is some members of the church; when the person comes in and focuses on that particular person, they get jealous. When you pay attention to a particular person, they would not be happy with that kind of relationship. And unfortunately, the goat kind, they will try*

to bring up friction between you and the person on whom you are giving attention. And at times it is through lies, just to break the relationship that they observe.'

C-G: 'I think that the culture of the church is that as long as things are done in respect and honour, anything can be done. So if you wanted to confront Pastor about something you are concerned with, if you did so privately like the Bible says ... Pastor preaches about this as well – if you have a thing with someone, go to the brother, and if you still have a problem with that brother, take another brother with you. And if that does not work, then you take him to the church. So Pastor believes that if you have a problem with him, come to him, but if you don't come to him and you try and stand before the church, then he will have a problem.'

C-H: 'I was conflicted once with the very chairman of my council, to the extent that we had to kick him out. We had to suspend him for six months, and during that six months we had to re-educate him about what leadership is all about. He then asked for forgiveness and then we reinstated him.'

C-J: 'I think there were times in the past, when my husband was alive. I have learned that when your man is alive and is a pastor, everybody wants to be the best, especially women. After my husband died, I never had issues like that, like when he was alive.'

2.6.1.16 Community

Given the obligations established in Matthew 25, the church is expected to feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the sick and visit those in prison, and in addition, traditionally, the church also buries the dead (White, 2015:27). It is therefore expected that the demographics of a church will always include people who are in some kind of need. The church is called to practise charity, and commanded to care for those in need (White, 2015:29). Unbelievers will judge the Gospel by how the church cares for 'the least of these' (White, 2015:27).

History records the charitable deeds of people like William Booth, who took to the streets to feed the hungry, care for the lost and destitute and then talk to them about God (Fletcher, 2015:36). The Salvation Army grew to ten thousand full-time officers within twelve years and by the time William Booth died, the organisation had spread throughout the world (Fletcher, 2015:36). The mission of the Salvation Army is to save souls, grow saints and serve suffering humanity (Fletcher, 2015:36).

The participants were asked what their impact in the church and the community had been. This again led to some reflective and thoughtful answers. Common themes that emerged from the responses were:

- influencing the community
- engaging in social development programmes
- giving input into political matters
- facilitating spiritual victories

C-B: *'I think I have also influenced people in terms of buildings, making our pastors realise that it is doable. We were the first guys that built in town, when people thought that it was not a possibility. So I think when it comes to buildings and when it comes to personal finances, when it comes to how to handle personal finances and how to handle God's finances ...'*

On impact in the community, C-B added:

'The impact of the church in the community, I would like that to grow. I would like that we be the church that is the true salt. We should be known as a church that provides shelter and food and clothing to the needy.'

C-E: *'At the villages, your social care, the needs they have ... food ... we have supported one family where we saw that they were sleeping in a shack, we started building a garage and adding more rooms so they can live properly as a family.'*

C-G: *'So if you look at the history of the church in South Africa, it was very conservative and institutional, the mainline churches were very conservative and institutional, and it was difficult for those churches to permeate into those communities in South Africa on a large scale. The church came along, it was the first church that became a mega-church in South Africa, it was one of the first mega-churches to go into the mainstream media like television ministry, like radio and so on, and so pastor and the church changed the role of the church in South Africa by changing and going out to the masses of South Africa, which has brought very positive feedback.'*

C-J: *'I tell you, there's a lot of testimonies that the traditional healers around our church are complaining that we have taken their customers. The traditional healers are complaining, apparently. So even people, when they are testifying, they say that the traditional healer is complaining that a certain person used to be their customer and the church has taken that customer.'*

2.6.1.17 Experience

Three pastors leave the ministry every day in North America – not moving from one church to another, but moving out of ministry altogether (Elkington, 2013:6). That is an alarming rate of leaving an assignment from God. An online survey (Elkington, 2013:7) revealed that pastors

face serious opposition, hardship and difficulty, coupled with loneliness, exhaustion and sadness in their ministry career. Some may not be fully equipped to deal with the suffering that comes their way, even from those within the church (Elkington, 2013:10). With regard to questions on experience, commitment and reasons why pastors leave the ministry, four themes emerged:

- Costs can be too high.
- Desire for personal fulfilment may drive some out.
- Staying causes no regrets.
- Commitment to the call keeps some in.

C-B: *'I don't think I can do another job, I don't think so. When I look back, I actually thank God for changing my plans from medicine. A medical doctor who has a calling in that field is in his rightful place, and me, in my place of ministry, I am in my rightful place. No regrets. I pray for unity among churches, but I also pray for spiritual growth and wisdom. These are things that I find myself desiring every day – for our Christians to grow in wisdom, to be wise.'*

C-G: *'Pastor would say, there are two sides to that, the positive and the negative. On the negative side, he would say if he knew the cost to him personally of being a pastor to the church he pastors, he probably would never have done it. So it was a big sacrifice. You spend your life serving others, in the public eye, and with that level of responsibility. So that is the one side, but the other side, the best place to be is in the will of God. You could say that he has been faithful to what he has been called to do. And it is the best place for him to be.'*

C-J: *'I had good and bad times, but all of them combined, they make good times.'*

C-K: *'Personally I don't like to speak as if ... some people make this thing of being a pastor as a bad thing, as if it's not something you can desire to do. But I have learned that in my experience, there are challenges. People forget that you are a person, you have emotions, but apart from that, there are more blessings than challenges to be a pastor. What I have realised is that we focus too much on the hurts, on the scars, and forget that there are more blessings than what we went through as a pastors.'*

Warren (2015:84) advises pastors not to attempt to do it alone, to expect themselves to be perfect at everything. Some pastors become broken men and women, and wonder who is there for them in their own times of desperation. Their spouses and children are prone to the same addictions, mental illnesses, hurts, habits and hang-ups as the members of their congregations (Warren, 2015:84). Pastoring may bring a person to a point of loneliness, where there seem to be no development opportunities, and a great deal of external and internal

pressure to serve others while overlooking one's own health (Miller, 2016:75). Loneliness is common, as pastors are always calculating, consciously or unconsciously, whether they can trust people in the congregation with their deeper concerns. As a result, many end up with few people with whom to share their lives (Miller, 2016:81).

Pastoring requires maturity, both personally and interpersonally (Miller, 2016:81). Miller (2016:81) advises pastors to take time off to rest and for intentional reflection. Better physical health can increase productivity and longevity. Pastors are also advised to remain physically fit, and to take up gym membership (Miller, 2016:85).

2.6.1.18. Wishes for the future

Here three clear themes emerged. All answers involved at least one of the following desires for the future:

- church building
- the spiritual growth of members
- maturity

2.6.2 Quantitative results

This section presents the results of the quantitative analysis conducted to validate the qualitative results. The purpose of the study was to assess and evaluate the leadership styles in the selected churches and to determine the impact of various leadership styles on the congregations. The quantitative results focused on the thoughts, insights and feelings of the congregations, so that a more fully rounded picture of leadership and its impact could be attained.

To determine reliability, the internal consistency of the instrument was assessed by calculating Cronbach's alpha, which is the most appropriate measure of reliability for questionnaires (Field, 2009:674). The acceptable value for Cronbach's alpha is between .7 and .8, in relation to the number of items on a scale (Field, 2009:675). Interrelated items were added to obtain an overall score for each participant. Cronbach's coefficient Alpha estimates the reliability of this type of scale by determining the internal consistency of the test or the average correlation of items within the test.

Table 7: Reliability, mean and standard deviation

Q	Item	No	α	Interpretation	Mean	Standard Deviation
13	Church governance	3	0,616	Acceptable	2,9582	1,15620
14	Vision and Mission	6	0,923	Excellent	4,3116	0,84049
15N1	Conflict management	1			2,85	0,399
15N	Calls and visitation	1			2,34	0,706
16	Comfort on structure	2	0,549	Unacceptable	4,0066	0,96618
17	Motivating factors	4	0,690	Acceptable	4,0608	0,87362
18	Leadership style	5	0,645	Acceptable	3,5566	0,84817
19	Role of Holy Spirit in service	5	0,770	Good	4,2483	0,70702
20	Gifts of Holy Spirit	9	0,906	Excellent	3,7282	1,00604
21	Persons with gifts	3	0,764	Good	3,8965	0,91472
22	Frequent preacher	5	0,752	Good	2,6629	0,59223
23	Mentorship of gifted persons	3	0,666	Acceptable	3,0151	0,85042
24	Ministering outside church	3	0,902	Excellent	2,7971	0,97951
25	Financial status - Information	1			2,81	0,972
26	Satisfaction on finances, pastoral care and input to succession plan	3	0,685	Acceptable	3,6883	0,82079
27	Pastor's rating	9	0,886	Good	4,5509	0,55831
28	Considering leaving the church	4			2,87	0,414

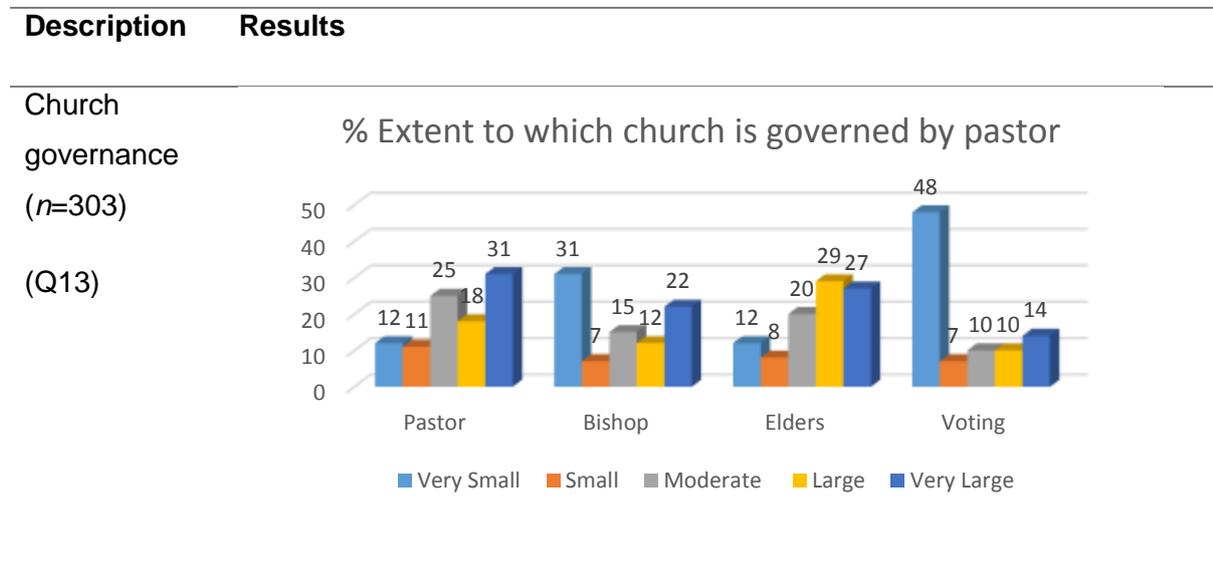
Q13N1 was deleted because it reduced the reliability. Q9, Q20 and Q24 had high reliabilities, all with a Cronbach's alpha of above .9. Q27 also had high reliability at Cronbach's alpha above .8.

Q19, 21, 22 had high reliabilities, all at Cronbach's alpha above .7. Q13, Q17, Q18, Q23 and Q26 had acceptable reliabilities below .7 but above .6. The reliability of Q16 was not acceptable at below .6 but above .5 on Cronbach's alpha.

This next section investigates how church functioned and how they are managed. It covers fellowship, participation by members, church governance, and succession plans.

2.6.2.1 Church services and governance

Table 8: Main study descriptors



Most church members, 31% (94) of the participants, reported that their churches were governed by the pastor to a very large extent. A quarter of respondents, 25% (76 people) said this was the case to a moderate extent, and 18% (54) said this was the case to a large extent. On the extent to which a bishop helped govern the church, 22% (67) responded to a very large extent, 15% (46) to a moderate extent, and 31% (95) to a very small extent. On the role of elders, 29% (88) agreed to a large extent that they helped run the church, 27% (81) said to a very large extent, and 12% (36) said to a very small extent. A voting system was not prominent in the churches, with 48% (145) participants responding that it took place to a very small extent, 14% (44) to a very large extent, and 10% said that it took place to a moderate extent or a large extent (10% for both).

The extent to which the churches are led by the pastor had a mean of 3.48 (SD 1.36), by the bishop 2.85 (SD = 1.62), by elders 3.53 (SD = 1.31) and by a voting system 2.28 (SD 1.58).

2.6.2.2 Vision and mission

Description	Results																																										
Vision and mission	% Extent to which vision and mission are known, communicated and followed																																										
(n=303)																																											
(Q14)	<table border="1"> <caption>Data for Figure 1: % Extent to which vision and mission are known, communicated and followed</caption> <thead> <tr> <th>Item</th> <th>Very Small</th> <th>Small</th> <th>Moderate</th> <th>Large</th> <th>Very Large</th> </tr> </thead> <tbody> <tr> <td>Know the vision</td> <td>2</td> <td>4</td> <td>12</td> <td>17</td> <td>64</td> </tr> <tr> <td>Vision communicated</td> <td>1</td> <td>4</td> <td>13</td> <td>18</td> <td>63</td> </tr> <tr> <td>Following the vision</td> <td>2</td> <td>3</td> <td>17</td> <td>24</td> <td>53</td> </tr> <tr> <td>Know the mission</td> <td>2</td> <td>3</td> <td>14</td> <td>19</td> <td>61</td> </tr> <tr> <td>Mission communicated</td> <td>2</td> <td>5</td> <td>14</td> <td>20</td> <td>58</td> </tr> <tr> <td>Following the mission</td> <td>1</td> <td>4</td> <td>16</td> <td>21</td> <td>56</td> </tr> </tbody> </table>	Item	Very Small	Small	Moderate	Large	Very Large	Know the vision	2	4	12	17	64	Vision communicated	1	4	13	18	63	Following the vision	2	3	17	24	53	Know the mission	2	3	14	19	61	Mission communicated	2	5	14	20	58	Following the mission	1	4	16	21	56
Item	Very Small	Small	Moderate	Large	Very Large																																						
Know the vision	2	4	12	17	64																																						
Vision communicated	1	4	13	18	63																																						
Following the vision	2	3	17	24	53																																						
Know the mission	2	3	14	19	61																																						
Mission communicated	2	5	14	20	58																																						
Following the mission	1	4	16	21	56																																						

The extent to which the vision and mission of the churches were known, communicated and followed was consistently high, with 64% of cases (193 people) agreeing that the vision was known to very large extent, 63% (191) saying the same for 'vision communicated, 61% (184) saying the same for 'knowing the mission', 58% (176) saying the same for 'mission communicated', 56% (171) saying the same for 'mission followed' and 53% (160) saying the same (i.e. that they agreed to a very large extent) for 'following the vision'. The moderate responses were also consistent on all items at 24% (72) for following the vision, 21% (64) for following the mission, 20% (60) for mission communicated, 19% (57) for knowing the mission, 18% (56) for vision communicated and 17% (53) for knowing the vision. Those who responded with 'to a very small extent' were few, 2% and 1% on all items. This reveals a generally wide awareness and participation in the vision and mission of the churches.

The mean scores for all items were very high, between 4.24 and 4.38. The extent to which members know the vision had a mean of 4.38 (SD = 0.99), the extent to which vision is communicated had a mean 4.39 (SD=0.94), 'following the vision' had a mean of 4.24 (SD =

0.97), 'knowing the mission' had a mean of 4.35 (SD = 0.97), 'mission is communicated' had a mean of 4.28 (SD=1.03), and 'following the mission' had a mean 4.29 (SD = 0.96).

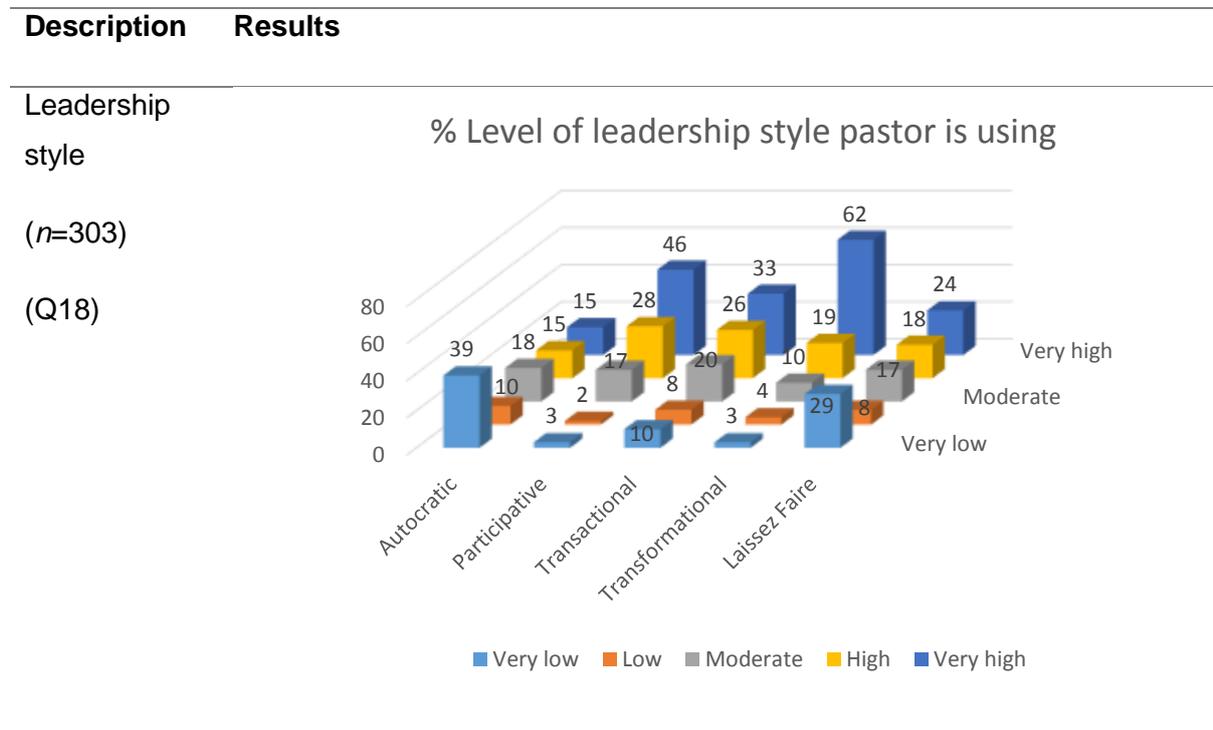
2.6.2.3 Pastor's motivating factors

Description	Results																														
Pastor's motivating factors (n=303) (Q17)	<table border="1"> <caption>% Extent Pastor is motivated by</caption> <thead> <tr> <th>Motivating Factor</th> <th>Very Small</th> <th>Small</th> <th>Moderate</th> <th>Large</th> <th>Very Large</th> </tr> </thead> <tbody> <tr> <td>Calling</td> <td>2</td> <td>1</td> <td>8</td> <td>12</td> <td>76</td> </tr> <tr> <td>Spiritual gifts</td> <td>4</td> <td>1</td> <td>13</td> <td>23</td> <td>57</td> </tr> <tr> <td>Inspired by people</td> <td>14</td> <td>8</td> <td>15</td> <td>22</td> <td>40</td> </tr> <tr> <td>Recommendation</td> <td>12</td> <td>7</td> <td>19</td> <td>19</td> <td>40</td> </tr> </tbody> </table>	Motivating Factor	Very Small	Small	Moderate	Large	Very Large	Calling	2	1	8	12	76	Spiritual gifts	4	1	13	23	57	Inspired by people	14	8	15	22	40	Recommendation	12	7	19	19	40
Motivating Factor	Very Small	Small	Moderate	Large	Very Large																										
Calling	2	1	8	12	76																										
Spiritual gifts	4	1	13	23	57																										
Inspired by people	14	8	15	22	40																										
Recommendation	12	7	19	19	40																										

Participants were asked what motivated the pastor. A sense of calling rated high as a motivating factor: to a very large extent was 76% (230), spiritual gifts followed, with 57% (173), agreeing with this item to a very large extent. For 'being inspired by people' 40% (120) agreed to a very large extent, and for 'recommendation' the same percentage agreed to a very large extent – 40% (121). In total 23% (71) scored 'to a large extent' for spiritual gifts, 22% (67) for 'inspired by people', 19% (59) for 'recommendation', and 12% (37) for 'calling'. Basically, participants said their pastors were motivated firstly by a calling, then by spiritual gifts, and then by inspiration by people and recommendation, which showed equal scorings.

The extent to which the pastors are motivated by a calling had a mean of 4.61 (SD = 0.83), spiritual gifts, 4.31 (SD 1.0), inspiration from other people, 3.66 (1.44) and recommendations from others, 3.68 (SD = 1.39).

2.6.2.4 Leadership style



The highest-scoring leadership style was transformational, with 62% (188) giving this a 'very high' scoring. For participative, 46% (141) said 'very high', for transactional, 33% (101) said very high, for laissez faire, 24% (73) said very high, and for autocratic 15% (45) said very high. Leadership styles scored moderately on participative, 28% (86), transactional, 26% (78), transformational, 19% (59), laissez faire, 18% (56), autocratic, 15% (45). 'Very low' scorings were 39% (117) for autocratic leadership style, 29% (89) for laissez faire, 10% (31) for transactional, and 3% (10) for participative.

The extent to which pastors use transactional leadership style had a mean of 2.57 (SD=1.52), participative, 4.16 (SD=1.01), transactional, 3.66 (SD = 1.31), transformational, 4.36 (SD =1.01) and laissez faire, 3.00 (SD = 1.57).

2.6.2.5 Succession plan

Description	Results												
<p>Input to succession plan ($n=303$) (Q26:3)</p> <p>Most of the participants, 34% (102), had given input on the succession plan, while 24% (72) did not know about it, 19% (58) had given reasonable input, 12% (38) had given slight input, and 9% (27) had given no input at all.</p>	<p style="text-align: center;">% Level of input to succession plan</p> <table border="1"> <caption>Data for % Level of input to succession plan</caption> <thead> <tr> <th>Level of Input</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>Not at all</td> <td>9%</td> </tr> <tr> <td>Slightly</td> <td>12%</td> </tr> <tr> <td>Reasonably</td> <td>19%</td> </tr> <tr> <td>Significantly</td> <td>34%</td> </tr> <tr> <td>Do not know</td> <td>24%</td> </tr> </tbody> </table>	Level of Input	Percentage	Not at all	9%	Slightly	12%	Reasonably	19%	Significantly	34%	Do not know	24%
Level of Input	Percentage												
Not at all	9%												
Slightly	12%												
Reasonably	19%												
Significantly	34%												
Do not know	24%												
<p>The extent to which the members of the church gave input into the succession plan had a mean of 3.5 (SD = 1.24).</p>													

2.6.2.6 Managing conflict and frequency of visiting and calling members

Description	Results															
<p>Conflict management and calling or visiting members ($n=303$) (Q15)</p>	<p style="text-align: center;">Pastor handling conflict, calling or visiting members %</p> <table border="1"> <caption>Data for Pastor handling conflict, calling or visiting members %</caption> <thead> <tr> <th>Category</th> <th>Never</th> <th>Sometimes</th> <th>Regularly</th> <th>No comment</th> </tr> </thead> <tbody> <tr> <td>Pastor handling conflict</td> <td>1%</td> <td>7%</td> <td>54%</td> <td>37%</td> </tr> <tr> <td>Pastor calling or visiting</td> <td>11%</td> <td>31%</td> <td>40%</td> <td>17%</td> </tr> </tbody> </table>	Category	Never	Sometimes	Regularly	No comment	Pastor handling conflict	1%	7%	54%	37%	Pastor calling or visiting	11%	31%	40%	17%
Category	Never	Sometimes	Regularly	No comment												
Pastor handling conflict	1%	7%	54%	37%												
Pastor calling or visiting	11%	31%	40%	17%												
<p>54% (164) participants scored pastors as regularly handling conflict satisfactorily, while 37% (111) had no comment.</p>																
<p>40% (120) participants scored pastors as calling or visiting them regularly, 31% (94) said sometimes, 17% (52)</p>																

said no comment, and 11% (32) said never.

The extent to which the pastor is able to handle conflict in a satisfactory manner had a mean of 2.86 (SD = 0.39). The frequency of the pastor calling or visiting members had a mean of 2.36 (SD = 0.7).

2.6.2.7 Level of satisfaction with pastoral care

Description	Results												
Pastoral care satisfaction (n=303) (Q26:2)	<p>55% (166) of the members were significantly satisfied with pastoral care, 21% (64), did not know, 19% (57) were reasonably satisfied, 3% (10) were slightly satisfied, 1% (3) were not satisfied at all.</p> <table border="1"><caption>% Satisfaction level with pastoral</caption><thead><tr><th>Satisfaction Level</th><th>Percentage</th></tr></thead><tbody><tr><td>Not at all</td><td>1</td></tr><tr><td>Slightly</td><td>3</td></tr><tr><td>Reasonably</td><td>19</td></tr><tr><td>Significantly</td><td>55</td></tr><tr><td>Do not know</td><td>21</td></tr></tbody></table>	Satisfaction Level	Percentage	Not at all	1	Slightly	3	Reasonably	19	Significantly	55	Do not know	21
Satisfaction Level	Percentage												
Not at all	1												
Slightly	3												
Reasonably	19												
Significantly	55												
Do not know	21												

Members' satisfaction level on pastoral care had a mean of 3.93 (SD = 0.79).

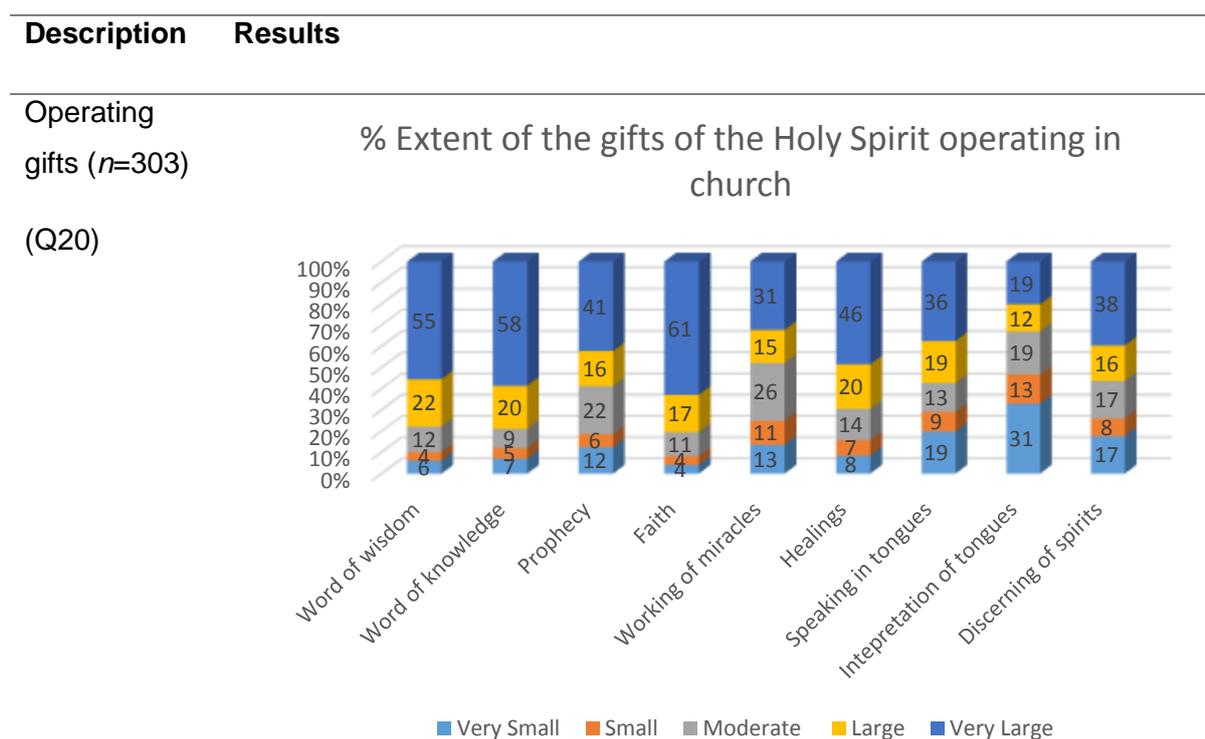
2.6.2.8 Level of support to members and comfort

Description	Results																		
<p>Support and counselling, and sense of comfort with membership ($n=303$) (Q19:4-5)</p>	<p data-bbox="836 539 1342 622">% Level of support & counselling, comfort being a member</p> <table border="1" data-bbox="756 645 1410 958"> <caption>Data for % Level of support & counselling, comfort being a member</caption> <thead> <tr> <th>Level</th> <th>Supported and counselled (%)</th> <th>Comfortable being a member (%)</th> </tr> </thead> <tbody> <tr> <td>Very Small</td> <td>3</td> <td>0</td> </tr> <tr> <td>Small</td> <td>5</td> <td>1</td> </tr> <tr> <td>Moderate</td> <td>14</td> <td>8</td> </tr> <tr> <td>Large</td> <td>21</td> <td>13</td> </tr> <tr> <td>Very Large</td> <td>55</td> <td>77</td> </tr> </tbody> </table>	Level	Supported and counselled (%)	Comfortable being a member (%)	Very Small	3	0	Small	5	1	Moderate	14	8	Large	21	13	Very Large	55	77
Level	Supported and counselled (%)	Comfortable being a member (%)																	
Very Small	3	0																	
Small	5	1																	
Moderate	14	8																	
Large	21	13																	
Very Large	55	77																	
<p>In total, 55% (168) felt supported and counselled to a very large extent, 21% (63) to a large extent, 14% (44) to a moderate extent, 5% (1) to a small extent, and 3% (10) to a very small extent.</p>																			
<p>The majority 77% (232) of participants were to a very large extent comfortable with being members of their churches; 13% (40) to a large extent and 8% (25) to a moderate extent.</p>																			
<p>The extent to which members were counselled by the pastor had a mean of 4.21 (SD = 1.1). The extent to which members were comfortable with being members of the church had a mean of 4.66 (SD = 0.70).</p>																			

2.6.2.9 Working of the Holy Spirit

Description	Results																								
<p>Working of the Holy Spirit (<i>n</i>=303) (Q19:1-3)</p>	<p>% Level of working of Holy Spirit and gifts in church</p>																								
<p>Slightly over half the participants (52%, or 158 participants), responded 'to a very large extent' that their services were led by the Holy Spirit, 23% (72) to a large extent, 17% (52) to a moderate extent, 5% (16) to a small extent, and 1% (3) to a very small extent.</p>	<table border="1"> <caption>Data for % Level of working of Holy Spirit and gifts in church</caption> <thead> <tr> <th>Category</th> <th>Very Small</th> <th>Small</th> <th>Moderate</th> <th>Large</th> <th>Very Large</th> </tr> </thead> <tbody> <tr> <td>Holy Spirit led</td> <td>1</td> <td>5</td> <td>17</td> <td>23</td> <td>52</td> </tr> <tr> <td>Standard Programme</td> <td>1</td> <td>4</td> <td>17</td> <td>31</td> <td>46</td> </tr> <tr> <td>Gifts functioning</td> <td>5</td> <td>7</td> <td>18</td> <td>25</td> <td>44</td> </tr> </tbody> </table>	Category	Very Small	Small	Moderate	Large	Very Large	Holy Spirit led	1	5	17	23	52	Standard Programme	1	4	17	31	46	Gifts functioning	5	7	18	25	44
Category	Very Small	Small	Moderate	Large	Very Large																				
Holy Spirit led	1	5	17	23	52																				
Standard Programme	1	4	17	31	46																				
Gifts functioning	5	7	18	25	44																				
<p>On following a standard programme, 46% (139) scored to a very large extent, 31% (94) to a large extent, 17% (52) to a moderate extent, 4% (12) to a small extent, 1% (3) to a very small extent.</p>																									
<p>Asked about the functioning of the gifts of the Holy Spirit, 44% (133) responded that the gifts operated to a very large extent, 25% (77) said to a large extent, 18% (55) said to a moderate extent, 7% (21) said to a small extent, and 5% (15) said to a very small extent.</p>																									
<p>The extent to which the services in the church are led by the Holy Spirit had a mean of 4.22 (SD = 0.98); following a standard programme had a mean of 4.18 (SD = 0.93) and the functioning of the gifts of the Holy Spirit in services had a mean of 3.97 (SD = 1.16).</p>																									

2.6.2.10 Gifts of the Holy Spirit operating in the church



Most participants scored the gift of faith as operating to a very large extent: 61% (185). Word of knowledge scored 58% (175), word of wisdom, 55% (168), healings, 46% (141), prophecy, 41% (124), discerning of spirits, 38% (114), speaking in tongues, 36% (110) working of miracles, 31% (94) and 19% (59) said interpretation of tongues.

Gifts operating to a large extent were word of wisdom 22% (68), word of knowledge 20% (60), healings 20% (61), speaking in tongues 19% (58), faith 17% (53), prophecy 16% (49) discerning of spirits 16% (48), interpretation of tongues 12% (37).

Gifts scored as operating to a very small extent were interpretation of tongues, at 31% (94), speaking in tongues 19% (57), discerning of spirits 17% (51), working of miracles 13% (41), prophecy 12% (35), healings 8% (23), word of knowledge 7% (20), word of wisdom 6% (17), faith 4% (11).

The extent to which the specific gifts of the Holy Spirit operate in the church had the following means: Word of wisdom, 4.19 (SD = 1.15), word of knowledge, 4.19 (SD = 1.21), prophecy, 3.72 (SD = 1.37), faith, 4.33 (SD = 1.07), working of miracles, 3.41 (SD = 1.39), healings,

3.95 (SD = 1.28) , speaking in tongues, 3.46 (SD = 1.54), interpretation of tongues, 2.75 (SD = 1.53) , discerning of spirits, 3.52 (SD = 1.51).

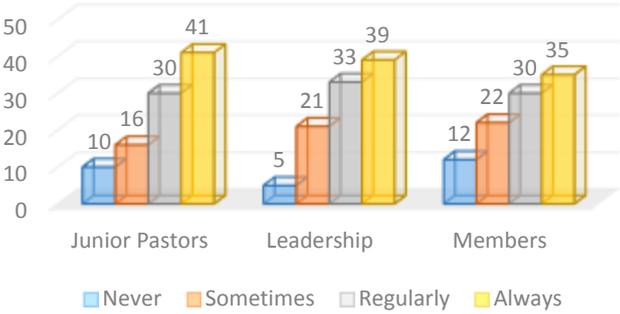
2.6.2.11 Persons through whom the gifts operate

Description	Results																								
<p>Persons through whom the gifts operate the most.</p> <p>(n=303) (Q21)</p> <p>Most of the participants, 65% (198) scored 'pastor' to a very large extent, 19% (57) to a large extent, 10% (29) to moderate extent, 4% (11) to a small extent, and 1% (3) to a very small extent.</p>	<p style="text-align: center;">% Persons through whom the gifts operate</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <caption>Data for % Persons through whom the gifts operate</caption> <thead> <tr> <th>Role</th> <th>Very Small</th> <th>Small</th> <th>Moderate</th> <th>Large</th> <th>Very Large</th> </tr> </thead> <tbody> <tr> <td>Pastor</td> <td>1</td> <td>4</td> <td>10</td> <td>19</td> <td>65</td> </tr> <tr> <td>Leadership</td> <td>7</td> <td>8</td> <td>24</td> <td>28</td> <td>32</td> </tr> <tr> <td>Members</td> <td>9</td> <td>9</td> <td>29</td> <td>25</td> <td>26</td> </tr> </tbody> </table>	Role	Very Small	Small	Moderate	Large	Very Large	Pastor	1	4	10	19	65	Leadership	7	8	24	28	32	Members	9	9	29	25	26
Role	Very Small	Small	Moderate	Large	Very Large																				
Pastor	1	4	10	19	65																				
Leadership	7	8	24	28	32																				
Members	9	9	29	25	26																				
<p>'Leadership' was rated to a very large extent by 32% (96) of the participants, to a large extent by 28% (84), to a moderate extent 24% (72), to a small extent by 8% (25), and to a very small extent by 7% (20).</p>																									
<p>'Members' was rated to a moderate extent by 29% (88), to a very large extent by 26% (78), to a large extent by 25% (76), to a small extent by 9% (28) and to a very small extent by 9% (26).</p>																									
<p>The extent to which the gifts of the Holy Spirit operate through the pastor had a mean of 4.46 (SD = 0.89), through leadership had a mean of 3.71 (1.20), and through members had a mean of 3.51 (SD = 1.22).</p>																									

2.6.2.12 Frequency of preaching

Description	Results																														
<p>Frequent preacher ($n=303$) (Q22)</p>	<p>% Frequency of who preaches in church</p>																														
<p>Most participants, 59% (180), rated the pastor as always preaching, 37% (111) said regularly, and 3% (8) said sometimes.</p>	<table border="1"> <caption>Data for % Frequency of who preaches in church</caption> <thead> <tr> <th>Role</th> <th>Never</th> <th>Sometimes</th> <th>Regularly</th> <th>Always</th> </tr> </thead> <tbody> <tr> <td>Pastor</td> <td>3</td> <td>37</td> <td>59</td> <td>3</td> </tr> <tr> <td>Junior Pastor</td> <td>11</td> <td>38</td> <td>33</td> <td>12</td> </tr> <tr> <td>Leadership / Elders</td> <td>8</td> <td>43</td> <td>31</td> <td>15</td> </tr> <tr> <td>Members</td> <td>30</td> <td>38</td> <td>18</td> <td>11</td> </tr> <tr> <td>Guest speakers</td> <td>6</td> <td>49</td> <td>27</td> <td>16</td> </tr> </tbody> </table>	Role	Never	Sometimes	Regularly	Always	Pastor	3	37	59	3	Junior Pastor	11	38	33	12	Leadership / Elders	8	43	31	15	Members	30	38	18	11	Guest speakers	6	49	27	16
Role	Never	Sometimes	Regularly	Always																											
Pastor	3	37	59	3																											
Junior Pastor	11	38	33	12																											
Leadership / Elders	8	43	31	15																											
Members	30	38	18	11																											
Guest speakers	6	49	27	16																											
<p>Junior pastors rated 38% (115) for sometimes, 33% (99) for regularly, 12% (36) for always and 11% (33) never.</p>	<p>Leadership/elders were rated as doing the preaching sometimes by 43% (131), regularly by 31% (93), always by 5% (46) and never by 8% (25).</p> <p>Members were rated as preaching sometimes 38% (113), never 30% (92), regularly 18% (54), always and 11% (33).</p> <p>Guest speakers were rated as preaching sometimes by 49% (150), regularly by 27% (81), always by 16% (50) and never by 6% (17).</p>																														
<p>The pastor preaching the most had a mean of 3.58 (SD = 0.55), junior pastors, 2.49 (SD = 0.86), leadership/elders, 2.54 (SD = 0.86), members, 2.10 (SD = 0.97) and guest speakers, 2.55 (SD = 0.84).</p>																															

2.6.2.13 Teaching and mentoring

Description	Results																				
Teaching and mentoring (n=303) (Q23)	<p style="text-align: center;">% Frequency of teaching and mentoring those with gifts/calling/desire to minister</p>  <table border="1" data-bbox="695 622 1315 936"> <caption>Data for Teaching and Mentoring Frequency</caption> <thead> <tr> <th>Group</th> <th>Never</th> <th>Sometimes</th> <th>Regularly</th> <th>Always</th> </tr> </thead> <tbody> <tr> <td>Junior Pastors</td> <td>10</td> <td>16</td> <td>30</td> <td>41</td> </tr> <tr> <td>Leadership</td> <td>5</td> <td>21</td> <td>33</td> <td>39</td> </tr> <tr> <td>Members</td> <td>12</td> <td>22</td> <td>30</td> <td>35</td> </tr> </tbody> </table>	Group	Never	Sometimes	Regularly	Always	Junior Pastors	10	16	30	41	Leadership	5	21	33	39	Members	12	22	30	35
Group	Never	Sometimes	Regularly	Always																	
Junior Pastors	10	16	30	41																	
Leadership	5	21	33	39																	
Members	12	22	30	35																	
<p>The majority of participants 41% (124) responded that junior pastors always taught and mentored, 30% (91) said they did so regularly, 16% (48) said sometimes, and 10% (30) said they never did so.</p>																					

The frequency of teaching and mentoring by junior pastors had a mean of 3.05 (SD = 0.99), by leadership had a mean of 3.09 (SD = 0.89) and by members had a mean of 2.90 (SD = 1.02).

2.6.2.14 Permission to preach outside of church

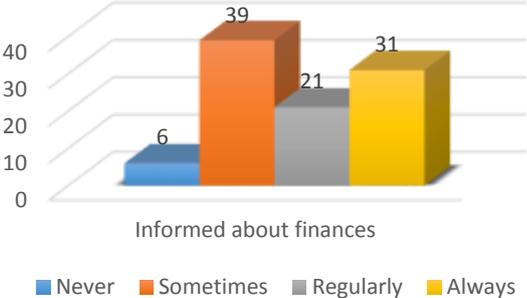
Description	Results																				
Permission to preach (n=303) (Q24)	<p style="text-align: center;">% Frequency of those with gifts allowed to preach outside</p>  <table border="1" data-bbox="703 1630 1347 1937"> <caption>Data for Permission to Preach Outside Frequency</caption> <thead> <tr> <th>Group</th> <th>Never</th> <th>Sometimes</th> <th>Regularly</th> <th>Always</th> </tr> </thead> <tbody> <tr> <td>Junior Pastors</td> <td>13</td> <td>27</td> <td>24</td> <td>33</td> </tr> <tr> <td>Leadership</td> <td>12</td> <td>26</td> <td>26</td> <td>34</td> </tr> <tr> <td>Members</td> <td>18</td> <td>23</td> <td>23</td> <td>33</td> </tr> </tbody> </table>	Group	Never	Sometimes	Regularly	Always	Junior Pastors	13	27	24	33	Leadership	12	26	26	34	Members	18	23	23	33
Group	Never	Sometimes	Regularly	Always																	
Junior Pastors	13	27	24	33																	
Leadership	12	26	26	34																	
Members	18	23	23	33																	
<p>In total, 33% (101) participants said that junior pastors always preached outside of church, 27% (83) said sometimes, 24% (72) said regularly and 13% (39) said never.</p>																					

Regarding leadership, 34% (102) said always, 26% (79) said regularly, 26% (78) said sometimes, and 12% (35) said never.

On members, scores were: always 33% (100), sometimes, 23% (71), regularly, 23% (70), never, 18% (56)

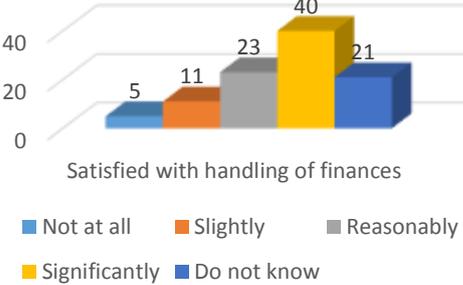
The frequency of allowing junior pastors to preach outside the church had a mean of 2.80 (SD = 1.06), leadership, 2.84 (1.03) and members, 2.72 (SD = 1.12).

2.6.2.15 Information on finances

Description	Results										
<p>Informed on finances ($n=303$) (Q25)</p> <p>In total 39% (117) said they were informed on finances sometimes, 31% (95) said always, 21% (65) said regularly, and 6% (18) said never.</p>	<p data-bbox="774 779 1289 853">% Frequency of informing members on finances</p>  <table border="1" data-bbox="762 891 1289 1189"> <caption>Data for % Frequency of informing members on finances</caption> <thead> <tr> <th>Frequency</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>Never</td> <td>6%</td> </tr> <tr> <td>Sometimes</td> <td>39%</td> </tr> <tr> <td>Regularly</td> <td>21%</td> </tr> <tr> <td>Always</td> <td>31%</td> </tr> </tbody> </table>	Frequency	Percentage	Never	6%	Sometimes	39%	Regularly	21%	Always	31%
Frequency	Percentage										
Never	6%										
Sometimes	39%										
Regularly	21%										
Always	31%										

The frequency of informing members on finances had a mean of 2.80 (SD = 0.96).

2.6.2.16 Satisfaction levels with the handling of finances

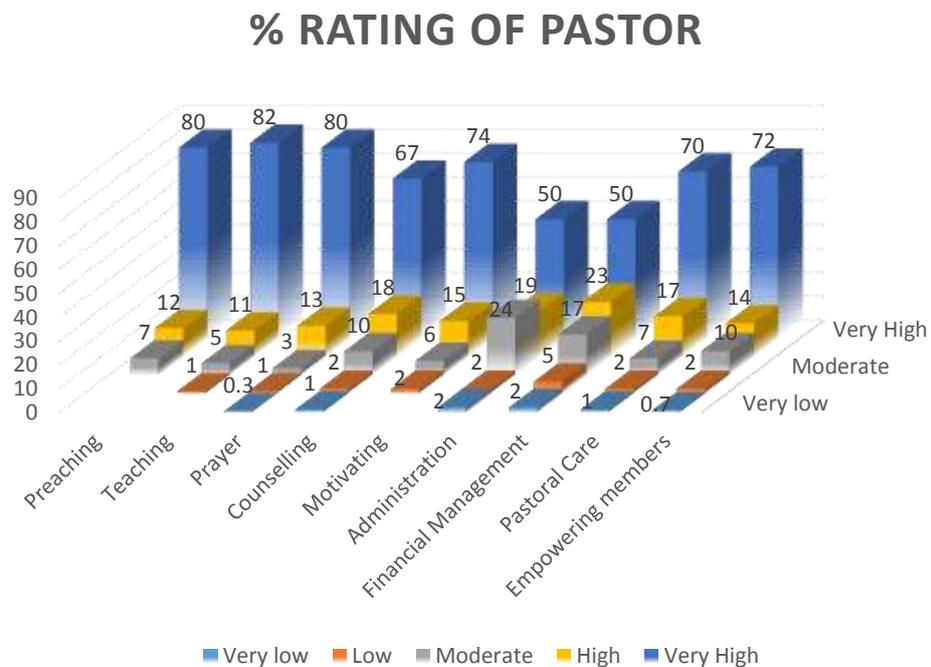
Description	Results												
<p>Satisfaction on handling finances ($n=303$) (Q26:1)</p> <p>Most participants, 40% (120), were significantly satisfied, 23% (71) were reasonably satisfied, 21% (64) did not know, 11% (32) were slightly satisfied, 5% (14) were not satisfied.</p>	<p data-bbox="826 1574 1289 1648">% Satisfaction level on the way finances are handled</p>  <table border="1" data-bbox="826 1686 1289 1971"> <caption>Data for % Satisfaction level on the way finances are handled</caption> <thead> <tr> <th>Satisfaction Level</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>Not at all</td> <td>5%</td> </tr> <tr> <td>Slightly</td> <td>11%</td> </tr> <tr> <td>Reasonably</td> <td>23%</td> </tr> <tr> <td>Significantly</td> <td>40%</td> </tr> <tr> <td>Do not know</td> <td>21%</td> </tr> </tbody> </table>	Satisfaction Level	Percentage	Not at all	5%	Slightly	11%	Reasonably	23%	Significantly	40%	Do not know	21%
Satisfaction Level	Percentage												
Not at all	5%												
Slightly	11%												
Reasonably	23%												
Significantly	40%												
Do not know	21%												

The level of satisfaction with how finances were handled had a mean of 3.62 (SD = 1.07).

2.6.2.17 Rating of pastor

Description Results

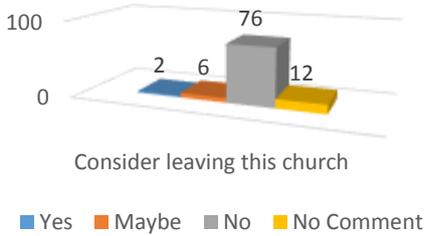
Rating of pastor
(n=303)
(Q27)
Preaching



Participants had a generally high positive opinion of their pastors' leadership skills, rating them highly on all items. In total, 82% (248) said 'very high' for preaching; other scores were 80% (243) for prayer, 74% (225) for motivating, 72% (219) for empowering members, 70% (213) for pastoral care, 67% (203) for counselling, 50% (150) for administration and 50% (152) for financial management.

Members' ratings of the pastor on preaching had a mean of 4.74 (SD = 0.57), teaching, 4.77 (SD = 0.56), prayer, 4.77 (SD = 0.57), counselling, 4.51 (SD = 0.84), motivating, 4.67 (0.67), administration, 4.17 (SD = 0.99), financial management, 4.20 (SD = 1.00), pastoral care, 4.57 (SD = 0.82) and empowering members 4.59 (0.78).

2.6.2.17 Considering leaving the church

Description	Results															
Considering leaving the church (n=303) (Q28)	<p data-bbox="794 367 1225 450">Would participants consider leaving the church?</p>  <table border="1" data-bbox="794 483 1225 719"><caption>Would participants consider leaving the church?</caption><thead><tr><th>Response</th><th>Percentage</th><th>Count</th></tr></thead><tbody><tr><td>Yes</td><td>2%</td><td>7</td></tr><tr><td>Maybe</td><td>6%</td><td>19</td></tr><tr><td>No</td><td>76%</td><td>230</td></tr><tr><td>No Comment</td><td>12%</td><td>38</td></tr></tbody></table>	Response	Percentage	Count	Yes	2%	7	Maybe	6%	19	No	76%	230	No Comment	12%	38
Response	Percentage	Count														
Yes	2%	7														
Maybe	6%	19														
No	76%	230														
No Comment	12%	38														
The possibility of members considering leaving the church had a mean of 2.87 (SD = 0.41).																

2.6.3 Mixed method findings

Using the convergent design, the findings from the qualitative and the quantitative data is now presented. Analysis was done separately, and then compared. Comparison is made of the extent to which there are similarities or differences.

Table 9: Mixed method findings

	Qualitative findings	Quantitative findings	Literature review on Jesus' leadership
Motivation	<ul style="list-style-type: none"> • Most of the pastors were motivated by a calling, but did not have a specific event they could point to, instead sensing a call on their lives. • Various ways of calling emerged; these included an inner voice or conviction, a distinct supernatural audible voice, dreams and visions, recommendations from authoritative figures and growing into a calling from a young age. One had no calling but a decision. 	<ul style="list-style-type: none"> • Most members were of the opinion that their pastors had a calling, which validated the pastors' responses. • Some identified spiritual gifts. • Very few church members said that their pastors were motivated by a recommendation or inspiration from other people. 	<ul style="list-style-type: none"> • Jesus' presence and work on earth was purely because of God the Father. • His call was witnessed at His baptism, the voice of God confirming His sonship and instructing people to listen to Him. • Jesus called His disciples publicly, commissioned them and identified their office as that of apostle.
Governance	<ul style="list-style-type: none"> • There were governance structures in place, different levels, leadership boards, advisory boards, apostolic structures, elders, assistant pastors, and deacons. • Pastor was ultimately accountable, apart from in mainline churches 	<ul style="list-style-type: none"> • Governance was seen as resting on both pastor and elders. • The voting system and the input of bishops played an insignificant role in local churches. 	<ul style="list-style-type: none"> • Jesus was the leader of the twelve disciples. However, He had three that were especially close to Him. • In addition, He appointed seventy to go out and preach.

	where collective accountability applies.		
Vision and mission	<ul style="list-style-type: none"> • Most pastors had a vision and mission for the church, which was generally communicated to members. • Some reported that members were not comfortable with taking on responsibilities in the church. 	<ul style="list-style-type: none"> • Members consistently and to a very large extent knew and were following the vision and mission of their churches. 	<ul style="list-style-type: none"> • Jesus taught at length about the vision of the kingdom of heaven, especially through parables. • The disciples followed the vision even when Jesus was no longer physically there.
Leadership style and character	<ul style="list-style-type: none"> • Most pastors were using a combination of various leadership styles. • Some offered no reflection on their leadership styles, indicating a lack of awareness of leadership styles. • Some pastors consciously sought to emulate Jesus' servant leadership style, striving to attain to that level. • Pastors struggled to describe their characters. • Some of the pastors stated honesty, integrity, high ethics, and sincerity. 	<ul style="list-style-type: none"> • Most members said that their pastors had a transformational style of leadership, followed by participative and transactional styles. • This validated what pastors had said; that they used a combination of styles. • Autocratic and laissez faire leadership styles scored low. 	<ul style="list-style-type: none"> • Jesus was a servant leader and taught His followers to serve. • Jesus also transformed people through His teachings. • Jesus' leadership had an element of transactional leadership, rewarding faithfulness to His instructions. • By virtue of being divine, Jesus gave instructions. However he never forced; people had a choice.

	<ul style="list-style-type: none"> • Character flaws identified were impatience and a short temper. 		
Servant leadership	<ul style="list-style-type: none"> • Some pastors did not understand the concept of servant leadership. • Some defined servant leadership as prioritising people, serving, showing humility and being committed. 	<ul style="list-style-type: none"> • Elements of servant leadership were tested through the questions. Listening formed a part of counselling. Shared leadership, empowerment and foresight were cited as qualities of pastors. 	<ul style="list-style-type: none"> • All the principles of servant leadership can be identified in Jesus' leadership.
Empowerment	<ul style="list-style-type: none"> • Some pastors were able to identify gifts in their members. • Few pastors had training programmes for those whom they believed had gifts. • Three out of the fifteen pastors reported that they supported those who had gifts in establishing churches, both with finances and with releasing people to go and assist with church establishment. 	<ul style="list-style-type: none"> • Teaching and mentorship received low-rated responses, validating the pastors' responses. • There was a balanced response on pastors permitting junior pastors, leaders and members to go and preach outside. 	<ul style="list-style-type: none"> • Jesus taught His disciples, more than the crowds; He therefore empowered them. • The disciples observed miracles done by Jesus. • Jesus empowered the disciples to go and preach and do miracles, with His authority and power.
Shared leadership	<ul style="list-style-type: none"> • Mostly, pastors were the main preachers. • Assistant pastors or elders led services other than Sunday services. 	<ul style="list-style-type: none"> • Most members reported that the pastor was the main preacher, followed by the junior pastors. This 	<ul style="list-style-type: none"> • Having taught the disciples, Jesus sent them out to go preach and do miracles on their own.

		corroborated the pastors' responses.	<ul style="list-style-type: none"> • Jesus was the main preacher, until the disciples were ready to go out. Then He charged them to continue the ministry work.
Succession planning	<ul style="list-style-type: none"> • Most of the churches did not have a succession plan. A few were working on plans but they were not complete. • Mainline churches had a structured way of replacing the pastor, with decisions taken by upper structures, not the local church. 	<ul style="list-style-type: none"> • Contrary to the report of most of the pastors saying they did not have a succession plan, most members felt that they had a significant input on the succession plan. 	<ul style="list-style-type: none"> • Jesus chose twelve disciples to take over the mission of God. • He further chose seventy and charged them to go out and preach. • There were one hundred and twenty people on the day of Pentecost that received power to be witnesses of Jesus.
Services	<ul style="list-style-type: none"> • Most pastors had concerns about the level of participation in midweek services, while Sunday services were well attended. 	<ul style="list-style-type: none"> • A low number of participants fellowshiped twice a week. A similarly low figure was given for participation in services. 	<ul style="list-style-type: none"> • Jesus was always followed by multitudes, and an increasing number of disciples. • People followed Jesus and listened to Him preach for days without going home.

<p>Holy Spirit</p>	<ul style="list-style-type: none"> • Responses regarding the functioning of the Holy Spirit in church services were balanced with those who said they had a set programme. • The gifts of the Holy Spirit operated mostly through the pastors and leaders. There was limited evidence of members having the gifts of the Holy Spirit. • Most pastors refrained from using items like oil and water, saying that people become dependent on them instead of using faith. They were also wary of being viewed in a negative light by the general public. • Those that used oil and water reported using it occasionally when prompted, or for ordination. 	<ul style="list-style-type: none"> • There was a balanced response on the working of the Holy Spirit in the churches; most said they were Spirit led, followed by those who said they followed a structured programme while acknowledging the gifts of the Holy Spirit. This validated the pastors' responses. • Members identified the gift of faith as the most frequently operated gift, followed by the word of knowledge, word of wisdom, healings, prophecy, discerning of spirits, speaking in tongues, working of miracles and interpretation of tongues. • The responses corresponded to that of the pastors, who viewed faith as more important than trusting in tangible things. • Most members identified the gifts of the Holy Spirit as functioning through the pastor, to a lesser 	<ul style="list-style-type: none"> • Jesus was filled with the Holy Spirit, who descended upon Him at His baptismal. • He acknowledged the Spirit of God when He started His ministry. • Jesus had all the gifts of the Holy Spirit, save for speaking in tongues and interpretation; those are meant for men. • Jesus used various methods for healing and deliverance. He used mostly faith though a word, but also touch, and saliva-made mud. Some were healed by touching His garment.
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		extent through the leadership, and even less through the members.	
Finances	<ul style="list-style-type: none"> • Most pastors did not inform their church members about the state of the church's finances. However, the records were available for perusal by members. • Churches with small memberships were not able to bank and develop financial statements, but used the cash they were given on immediate church needs. 	<ul style="list-style-type: none"> • Some members reported that they were sometimes informed about finances, and a lower number said they were always informed. • Many members were significantly satisfied with the way finances were handled in their church. 	<ul style="list-style-type: none"> • Finances for the company that was with Jesus were handled by Judas. • Jesus emphasised the point of not wasting resources when they collected the left-over food. • Through parables, Jesus taught about stewardship and accountability for what has been entrusted to a person.
Pastoral care	<ul style="list-style-type: none"> • Most pastors provided pastoral care, regularly calling and visiting their members. Those in bigger churches used a system of cell groups to reach out to members. • Smaller churches allowed for direct access to the pastor, far more than bigger churches did. 	<ul style="list-style-type: none"> • A significant level of satisfaction with pastoral care was reported. Very few were not satisfied. • Most members were supported and counselled by their pastor. 	<ul style="list-style-type: none"> • Jesus was available for the disciples, showing them care and love, through healing and feeding them. • He also went to the homes of people, to dine with them, and to heal or raise the dead.

	<ul style="list-style-type: none"> Identifying troubled members was a challenge for most pastors. Follow-ups was said to be limited to one visit. 		
Conflict management	<ul style="list-style-type: none"> Most pastors attended to conflict by calling in the parties and discussing the matter. Where the pastor was the one accused, they do apologise. Some had systems of accountability which members could use – referral to the elders – or a conflict resolution committee. 	<ul style="list-style-type: none"> There was an interesting balance of views here; 55% members reported satisfaction with conflict management while a substantial number had no comment. 	<ul style="list-style-type: none"> Jesus took opportunities to teach disciples how to handle conflict when they disagreed on issues, or were offended by the actions of others.
Community	<ul style="list-style-type: none"> Some pastors reported that their church had made an impact in the communities, whether in the form of a general positive influence, social development programmes, or input into politics. 		<ul style="list-style-type: none"> The impact Jesus made on communities was huge and varied; spiritual transformation came first, but there was a physical impact through deliverance, healings and feeding people, and a moral impact though teaching good values and actions. His focus was on the mission of God, rather than social

			issues. ('The poor you will always have', 'Let the dead bury their own dead').
Commitment and future wishes	<ul style="list-style-type: none"> • Despite having been hurt in their ministries, most pastors indicated their commitment to the call of God. • Some indicated that if they knew the cost of ministry, they probably would not have accepted, but remained committed anyhow. • Pastors wished for the churches to have proper church buildings, for members to grow spiritually, and for maturity. 	<ul style="list-style-type: none"> • A high number of members rated their pastors highly on all aspects, teaching being the highest rated, followed by preaching, prayer, motivating, pastoral care, counselling. Elements that were rated low were administration and financial management. • The majority of the members were comfortable with being members of their churches. • A majority of the members were committed to the church, and would not consider leaving. • Some of the wishes from the members were to see spiritual growth, financial growth, better administration, maturity, soul winning, bigger buildings and more training. 	<ul style="list-style-type: none"> • Jesus' commitment to the mission of God was to the point of death. • In His most trying times, He still subjected Himself to the will of God. • His wishes for the believers were that the Father would keep them and unite them with the Father and the Son.

2. 7. SUMMARY

An empirical investigation was conducted to establish the state of leadership in selected churches in three provinces in South Africa. A total of fifteen churches participated in the research, which was carried out through interviews with pastors and a survey questionnaire with church members. The collected data was organised, analysed and presented in this chapter. The chapter has focused on the types of leaders, their styles, their characters and how they managed the churches. Their answers were compared with the answers provided by the members for purposes of validation, and both the pastors' and the church members' answers were compared with Jesus' demonstrated leadership style in each of the categories that constitute leadership.

CHAPTER 3: The impact of church leadership practices on congregations

3.1 INTRODUCTION

This chapter is based on the interpretative task in Osmer's (2008) model of practical theological interpretation. Through this task, theories from the social sciences and management sciences will be used to better understand the leadership practices of pastors in the selected churches. These theories will assist in understanding and explaining specific features of an episode, situation or context of leadership in the church today, although they will not provide a complete picture (Osmer, 2008:chap. 2). This chapter seeks to answer the following question: How can leadership theories and principles be interpreted to determine why particular leadership styles used by pastors have the effect on congregations that they do?

Osmer (2008:chap. 1) states three qualities that the church requires in a leader; thoughtfulness, theoretical interpretation and wise judgement. These qualities were used as a standard in this research to interpret the information collected from the participants. Thoughtfulness means being considerate towards people, showing kindness, pausing to reflect on the circumstances of others and gaining insight into the matter at hand (Osmer, 2008:chap. 2). Thoughtfulness is important in the process of research, particularly when interviews are held, as one needs to be considerate of the experiences of the participants. Similarly, church leaders need to be considerate and thoughtful in dealing with congregants and society at large.

Various theories have been considered in this study as they are useful for understanding phenomena and providing context. However, it needs to be borne in mind that theories are an approximation of the truth, and not truth itself, and they are fallible and always subject to future reconsideration (Osmer, 2008:chap. 2). Wise judgment demands the recognition that perfect wisdom belongs to God alone, and helps one put aside the quest for certainty by moving deeply into the mystery of God and His creation (Osmer, 2008:chap. 1).

Servant leadership theory is considered in this chapter, and used as a guide or theoretical map in the interpretation of the actions of church leadership.

Moral authority is another way to define servant leadership, because it represents a reciprocal choice between leader and follower. If the leader is principle centred, he or she will develop moral authority. If the follower is principle centred, he or she will follow the leader.

3.2 DEFINING LEADERSHIP

Leadership is key to progress, success, productivity, and achievement in any group or society (Ajayi, 2018:1). It is therefore important to study leadership and to acknowledge the critical role it plays in moving society forward. The simplest definition of leadership is that it is a practice whereby a person who has a desired goal influences others in a group to work towards achieving that common goal (Northouse, 2013:5). It may also be defined as guiding, conducting, proceeding to being foremost among a group of people, developing ideas, a vision and values, and influencing others towards a common goal (Uzohue *et al.*, 2016:17). The essence of leadership is 'going out to show the way'; in going out from a group, the leader is inspired and sees more clearly where to go (Greenleaf, 2002:chap. 1). 'A leader takes the risk of making the first move, and invites others to come with him or her. This requires a sense of initiative and it requires the leader to provide a structure and a plan. The risk of failure, along with the chance of success, are both present (Greenleaf, 2002:chap. 1). Although the path may be uncertain, a leader still says 'follow me' (Greenleaf, 2002:chap. 1).

A leader knows the dream, the vision, and the overarching purpose of a team, a group or a nation and gets others to strive towards these (Greenleaf, 2002:chap. 1). Leadership gives direction towards the accomplishment of objectives (Uzohue *et al.*, 2016:18). The road may be unclear, difficult and dangerous, but the leader goes ahead and shows the way; not just by walking in front, but by venturing further and taking risks (Greenleaf, 1998:chap. 5). This definition of leadership resonates with the words of Jesus calling His disciples: 'Follow Me, and I will make you fishers of men' (Matthew 4:19).

Leadership definitions and views have evolved over time. In the early 20th century, leadership emphasised control, the centralisation of power and domination, with leaders imposing their own will on their followers, insisting on obedience, respect, loyalty and cooperation (Northouse, 2013:2). Ideas about leadership developed in the 1930s, with the focus shifting to the traits of a leader. The leader began to be viewed as an influential person, rather than a dominating person (Northouse, 2013:3). In the 1940s, leadership definitions focused on the leader as an individual, directing group activities through persuasion or coercion. By the 1950s, the element of shared goals was more clearly understood and emphasised (Northouse, 2013:3). In the 1980s, the transformational role of leadership was emphasised, where the leader raises others to higher levels based on motivation and morality (Northouse, 2013:4).

The 21st century brought to light various different approaches to leadership; authentic leadership, spiritual leadership, servant leadership and adaptive leadership (Northouse, 2013:4).

The definition of leadership hinges on the power to influence others; a leader is essentially someone who can influence others to achieve goals individually or in a group (Odumeru & Ifeanyi, 2013:355). The leader has the ability to affect people's beliefs, attitudes and courses of action, effecting change in their followers (Northouse, 2013:10). While power has been associated with leaders, it is argued that power has now shifted to followers, who demand more from leaders. In response leaders have changed tactics (Northouse, 2013:11).

Leadership is distinct from management. The management function provides order and consistency in organisations, while leadership produces change and movement (Northouse, 2013:13). Leadership creates a vision, sets strategies, communicates goals, seeks commitment, builds teams, and inspires, energises and empowers followers. Management establishes agendas, sets timetables, provides structure, establishes rules, develops incentives, develops solutions and takes corrective action (Northouse, 2013:1). Organisations need both competent managers and skilled leadership. Leadership is considered an important aspect of management, contributing to the well-being of an organisation. Leaders are the people who make things happen (Odumeru & Ifeanyi, 2013:355). The effectiveness of leadership may be understood through various leadership theories (Odumeru & Ifeanyi, 2013:355).

Traditional leadership starts with the desire to achieve a top position of power, is highly competitive and seeks personal credit for achievement. It relies on facts, logic and proof, controls information to maintain power, gives orders more than listening, and may even dominate discussions and intimidate opponents (McGee-Cooper *et al.*, 2013:5). Status and some level of authority are inherent in leadership, and power is said to be corrupting (Tidball, 2012:38).

3.3 LEADERSHIP THEORIES

A review of leadership theories is considered and presented in this section of the study. The evolution of leadership theories has seen a move from focusing on traits to behaviours, then to contingencies, and now to contemporary approaches like servant leadership, transactional and transformational theories, focusing on skills and abilities (Uzohue *et al.*, 2016:19).

3.3.1 The great man theory

Thomas Carlyle (1847) argued that the accomplishments of mankind in history are the result of the great men who worked there, men endowed with heroic potential (Khan *et al.*, 2016:1). The 'great man' theory assumes that leaders are born with an inherent capacity for leadership, and are not made. They rise to leadership when needed (Uzohue *et al.*, 2016:19). This theory

portrays leaders as heroic, mythic and destined to rise when the need for leadership arises (Amanchukwu *et al*, 2015:8).

3.3.2 The trait theory

The trait leadership theory assumes that specific qualities and traits that leaders inherit make them better suited to leadership; good leaders are born and not made (Uzohue *et al.*, 2016:19). This theory examines particular personality and behavioural characteristics shared by leaders (Amanchukwu *et al*, 2015:8). Two types of traits are identified; emergent traits which are dependent upon heredity, such as intelligence, attractiveness and self-confidence, and effectiveness traits, which are based on experience or learning, and include charisma (Khan *et al.*, 2016:2). The Forbes top ten qualities that make a great leader are honesty, creativity, intuition, confidence, commitment, ability to inspire, delegate and communicate, a sense of humour, and a positive attitude (Kibbe, 2015:50).

3.3.3 Behavioural theory

Behavioural leadership theory focuses on the actions of leaders, holding that people can learn to become leaders through training and observation. The belief is that great leaders are made and not born (Uzohue *et al.*, 2016:19, Amanchukwu *et al*, 2015:8). The behavioural theory taps into the different leadership styles, examining democratic leaders, who bring about motivation and a degree of satisfaction; autocratic leaders, who focus on greater quantity of output, and laissez-faire leaders, who encourage individuals to work and take decisions on their own (Khan *et al.*, 2016:2).

3.3.4 Participative theory

Participative leadership theory is premised on the idea of encouraging participation and contributions from group members. This style of leadership assists others to feel relevant and committed to the decisions taken, and considers the inputs of others important (Uzohue *et al.*, 2016:19, Amanchukwu *et al.*, 2015:8).

3.3.5 Contingency/situational theory

The contingency leadership theory focuses on specific variables in the environment that determine which style of leadership will work best for a specific situation (Uzohue *et al.*, 2016:19). Situational leadership theory suggests that the best course of action is the one based on the situational conditions or circumstances (Uzohue *et al.*, 2016:19). Leaders adapt to the situation at hand, as there is no single right way to lead, and group dynamics have an effect on leadership (Khan *et al.*, 2016:2). If a quick decision is required, an autocratic style of

leadership is appropriate; if all members are required to support a decision, then a democratic style is suitable (Kibbe, 2015:50).

3.3.6 Transactional theory

Transactional leadership theory, also referred to as management theory, focuses on the role of supervision, organisation and group performance which brings about reward and punishment (Uzohue *et al.*, 2016:19). Transactional leadership promotes good performance using rewards and punishment, with an emphasis on supervision, organisation and group performance (Odumeru & Ifeanyi, 2013:358). It is essentially an exchange between leaders and their followers (Northouse, 2013:162, Khan *et al.*, 2016:2). Through the reciprocity between the leader and followers, the leader may also be influenced by the followers (Khan *et al.*, 2016:3). This style of leadership centres around clarifying expectations, with the leader directing. It can also appear in a participative form but rewards and corrections will always characterise it (Burgess, 2016:4).

This leadership style works effectively in a crisis or emergency situation, or where a project has to be implemented in a specific pre-determined time and order. The leader focuses on finding mistakes and deviations from what was pre-determined (Odumeru & Ifeanyi, 2013:358). The Pharisees and Sadducees come to mind – they were concerned about the fulfilment of the law more than finding working solutions for people.

3.3.7 Transformational theory

Transformational theory, also referred to as relational theory, focuses on the connection between leaders and followers where, through engagement with others and connections made, people are motivated to follow (Uzohue *et al.*, 2016:19).

Relational leadership is defined as a process of social influence and exists within the order of an organisation (Watt, 2014:127). It involves communication between members of a social structure which develops through a negotiated process (Watt, 2014:126). People relate better with those that affirm their identities and abilities, which brings about a sense of belonging (Watt, 2014:126).

Transformational leadership has been an area of focus in recent times, as it is a form of leadership that is charismatic and affective (Northouse, 2013:163). The transformational leader stimulates and inspires others to achieve desired outcomes, and is concerned about the developmental needs of the followers (Odumeru & Ifeanyi, 2013:356). Such a leader helps others to reach their full potential (Northouse, 2013:162). Subordinates are treated and pursued individually to develop their consciousness, morals and skills (Khan *et al.*, 2016:3).

Transformational leadership seeks to change the way followers deal with issues (Odumeru & Ifeanyi, 2013:356). The style deals with emotions, values, ethics, standards and long-term goals and is ultimately geared towards changing and transforming the followers (Northouse, 2013:61).

Transformational leaders use charisma to play a dominant role, influencing others and having self-confidence in themselves and in their followers' abilities to meet expectations (Northouse, 2013:164).

Van Dierendonck and Nuijten (2011:235) says that the differences between servant leadership and transformational leadership is that the former concentrates on humility, authenticity and interpersonal acceptance, while the latter focuses on organisational objectives, whereby followers are inspired to strive towards higher performance.

3.4 LEADERSHIP STYLES

Leadership styles are the approaches or methods adopted and used by a leader in a particular situation to motivate followers and achieve group goals and objectives (Uzohue *et al.*, 2016:20). Leadership styles become evident in how a leader treats people and tasks, and may differ according to the various situations faced by a leader (Uzohue *et al.*, 2016:20).

3.4.1 Autocratic

Autocratic leadership is a form of leadership where the leader has complete power over the followers, makes decisions without consulting and uses threats or punishment to get things done (Uzohue *et al.*, 2016:21, Kibbe, 2015:52). Decisions are centred on the leader of the organisation, and the views of the followers are not always respected or considered, to the point that that followers are enslaved and denied their rights (Ajayi, 2018:6). This style is suitable in crisis situations, where decisions have to be taken quickly and without delay (Uzohue *et al.*, 2016:21). This type of leadership can be effective, although the followers may resent being treated that way (Kibbe, 2015:52). This leadership style limits the development of the followers, allowing them no opportunity to bring their views to the table, and if they do, such views are not considered or used (Ajayi, 2018:6).

Using religion as a basis, some have justified dictatorships, elevating the leader to the extent of ascribing divine characteristics to him or her (Kessler, 2013:2). Name dropping is used. 'God says' is not easily challenged, as people will not query what God says. In this way, religious autocratic leaders ensure compliance (Ajayi, 2018:6). However, some church leaders have used autocratic leadership as part of a multi-level leadership style, or in a combination of leadership styles. In some situations it is necessary to take a decision unilaterally.

The study by the CRL Commission found that 11.7% of the participating members answered that they belonged to a dictatorship (CRL Commission, 2016b:30).

C-B: *'You don't not necessarily subscribe to one [style] as 'the' thing because, I might be a bit stronger and act like a dictator to my child: "Wake up, we must go to school right now, let's go."*

3.4.2 Bureaucratic

With this leadership style, leaders follow rules and procedures vigorously and their followers are expected to do the same (Uzohue *et al.*, 2016:21). Bureaucratic leadership produces precision, predictive and efficient outputs (Kibbe, 2015:52). This style is suitable where there are safety risks and where the work required is routine (Uzohue *et al.*, 2016:21).

3.4.3 Laissez-faire

Laissez-faire leaders allow people to work on their set goals on their own, giving them freedom and decision making powers, with the leader playing a passive role (Uzohue *et al.*, 2016:21, Ajayi, 2018:7). This style works in a team that has highly competent, skilled, motivated and capable individuals who do not need much supervision (Kibbe, 2015:53). Ajayi (2018:7) argues that this style encourages mentorship, builds capacity and produces leaders among followers. The corollary is that the followers may sometimes present themselves as the main initiators and achievers instead of representing the leader. When followers are assigned something that is above their spiritual, mental and social ability, they may underperform or behave in an unacceptable manner (Ajayi, 2018:7). Laissez-faire leadership may involve avoiding responsibilities, which amounts to a lack of leadership. Such leaders may ignore the needs of others, take no interest in how others perform, avoid difficult decisions, be non-responsive to problems and refuse to participate (Mwenje, 2015:57).

3.4.4 Charismatic

Charismatic leaders motivate followers to achieve exceptional performance through personal characteristics, behaviours and relationships with followers. They tend to be visionary people (Caldwell *et al.*, 2014:20). Charismatic leaders inspire and motivate followers to work hard to achieve goals, and in this way portray elements of transformational leadership (Uzohue *et al.*, 2016:21). Kibbe (2015:53) makes a distinction between the two styles; transformational leaders want to inspire change in their team members, while charismatic leaders focus on themselves. Such leaders empower others and evoke passion in followers to be committed to the goal of the organisation (Caldwell *et al.*, 2014:20). Followers are motivated to reach higher

order needs like self-actualisation and self-esteem as well as self-sacrifice (Khan *et al.*, 2016:4). Effective leadership inspires a shared vision (Caldwell *et al.*, 2014:20)

3.4.5. Transformational

Transformational leadership is about pursuing excellence, with leaders acting as change agents. They facilitate the ability of an organisation to maintain its competitive advantage while helping followers to continuously improve, learn and grow (Caldwell *et al.*, 2014:20). This leadership style seeks to bring out the best in followers, giving attention to their needs, moral development and the advancement of their efficiency, thus benefitting the organisation (Ajayi, 2018:5). However, the downside of this style is that malevolent leaders may transform followers by instilling wrong values (Ajayi, 2018:5). King David transformed those who were in distress, in debt or discontented (1 Samuel 22:2) into warriors with whom he achieved various victories over their enemies.

Transformational leadership has four elements: Individualised consideration, in which a leader attends to his followers through support, empathy and communication when they have challenges; intellectual stimulation, wherein a leader stimulates the creativity of the followers; inspirational motivation, where the leader inspires followers to follow the vision and make it their own; and idealised influence, where the leader becomes a role model, modelling high levels of ethics, instilling pride and gaining respect (Yngvason *et al.*, 2013:400).

Transformational leadership appeals to the moral values of followers to mobilise their energy and resources to changing situations (Mwenje, 2015:57).

3.4.6 Transactional

Transactional leadership is predicated on clear objectives and goals for the followers, which they accept. The leader rewards their effort and compliance or punishes them for non-compliance (Uzohue *et al.*, 2016:21). Contractual agreements are used as principal motivators, and extrinsic rewards enhance people's motivation (Khan *et al.*, 2016:4). Transactional leadership is a form of bargaining, where the leader rewards the followers for their contributions to the organisation, based on the specific goals set (Ajayi, 2018:5).

Transactional leadership involves a cost benefit exchange of value between leaders and their followers, who provide a service (Mwenje, 2015:56). This style may induce unhealthy competition which may not be conducive to smooth relationships in a group (Ajayi, 2018:5). This study revealed that in some churches, members become disgruntled because of perceived favouritism by the pastor towards certain individuals. The pastor may have been

simply giving attention to those who were instrumental in the church, so that the recognition went with the role they played.

C-E: *'The problem is some members of the church; when the person comes in, and there is focus on that particular person, they get jealous. When you pay attention to a particular person, they would not be happy with that kind of a relationship.'*

3.4.7 Democratic/participative

Democratic leadership is where a leader makes final decisions in consultation with team members, so that followers may influence the leader to a certain degree (Uzohue *et al.*, 2016:21). A democratic leader gives room for followers to participate in decision making (Ajayi, 2018:6). Democratic leaders encourage creativity, participation and inputs from members, although the leader eventually takes the decision (Kibbe, 2015:52). This style is effective where quality is more important than productivity or efficiency (Kibbe, 2015:52). The democratic leadership style is far more productive than the autocratic style (Ajayi, 2018:6). Democratic leadership involves more than one person; the collective participates in power directly or through representation. There is a distribution of power and a bottom-up approach (Mwenje, 2015:58).

In a church, this style is also referred to as the congregational style of leadership, whereby members of the church are allowed to participate in making decisions. It tends to result in slow decisions making, as members are at different levels of spiritual understanding (Ajayi, 2018:6).

C-B: *'That's my way, that's why some decisions take forever. Because I bounce the ideas to them and then they come back to me and whatever. It does take a while, but I am not in a hurry. I mean we are building a church, I mean the church of our Lord Jesus Christ.'*

3.4.8 Spiritual leadership

Spiritual leadership is an approach where the leader encourages a sense of significance and interconnectedness within the group, considering the wellbeing of the members and their ethical contribution (Duthely, 2017:67). It is an environment where spiritual expression at individual level is encouraged (Duthely, 2017:67)

Spiritual leadership has some similarities with servant leadership in that the former emphasises a sense of meaning, focusing on organisational values and connectedness in an organisation, while servant leaders determine the goal, and build on the strengths of followers (Van Dierendonck & Nuijten, 2011:235). Damar and Eskiler (2017:3) ventured to identify the dimensions of spiritual leadership as vision, altruistic love, hope/faith, meaning/calling and a

sense of membership. These dimensions have a positive effect on empowerment (Damar & Eskiler, 2017:9).

3.5 SERVANT LEADERSHIP

The concept of servant leadership is based on a story captured in Greenleaf (Greenleaf, 2002:chap. 1), where a character called Leo in the book *Journey to the East* by Hermann Hesse accompanies a band of men while doing menial tasks, sustaining them with his high spirits and songs. When Leo disappears, the group falls into disarray and the journey is abandoned. The narrator states that it was discovered when Leo was found that he was head of the order, a guiding spirit and a noble leader (Spears & Lawrence, 2004:chap. 1). He was viewed as a servant, yet all the time he had been leading the people.

In defining a servant leader, Greenleaf (2002:chap. 1) argues that the servant leader is a servant first. He or she desires to serve, with leading coming later as a role that is bestowed. The servant nature is not bestowed or assumed and cannot be removed; it is who the person is, first and foremost (Greenleaf, 2002:chap. 1). Servanthood is inherent within the leader's personality (Caldwell *et al.*, 2014:20). At the core of servant leadership is the heart of a servant, who focuses on others before him or herself (Chan & So, 2017:13). Servant leadership is a holistic approach that emphasises increased service to others, promoting a sense of community and power sharing in decision making (Spears & Lawrence, 2004:chap. 2). Servant leaders want to change the world, while treating others humanely (Caldwell *et al.*, 2014:20).

In servant leadership, the leader is a servant first, and places emphasis on the needs of the follower and not the self-interest of the leader (Mwenje, 2015:57). Supporting leadership shows consideration and concern for the needs and feelings of others, and builds and maintains effective interpersonal relationships (Mwenje, 2015:59).

Altruism and the motivation to serve is a distinct aspect of servant leadership. It is not about performing acts of service but about being a servant; giving up control, instead of seeking it (Åkerlund, 2015:8). The ultimate result is the achievement of a higher-purpose objective which benefits the organisation and society (Coetzer *et al.*, 2017:1).

Servant leadership is not similar to servitude. It requires the leader to show initiative, take risks, take ownership, provide structure and take responsibility for failures along the way (Sousa & van Dierendonck, 2017:14). The leader dares to say, 'I will go, follow me'. With the humility of a servant, the servant leader is himself action oriented.

Servant leadership is ethical, people-centred and brings in a moral component to leadership, emphasising the needs of followers (Van Dierendonck & Nuijten, 2011:249). Servant leadership theory encompasses ethical, relational and outcomes-based dimensions (Coetzer *et al.*, 2017:1).

A distinction is made between the servant-leader and the leader-servant. The former ensures that the needs of others are met first, and that those being served grow, become healthier, wiser, freer and more autonomous, while the latter has the need to usurp an unusual degree of power or to acquire material possessions first and thereafter to serve (Greenleaf, 2002:chap. 1). In servant leadership, followers are treated as valued individuals and the leader pursues their welfare, growth and wholeness (Caldwell *et al.*, 2014:26). This, however, does not mean the organisation's needs are not a priority; a servant leader pursues the organisation's goals through those valued individuals who are made to feel an important part of the organisation (Caldwell *et al.*, 2014:26).

It is generally understood that leaders command and servants obey; that leaders determine direction and servants follow; that leaders provide the vision and servants get to work in implementing and maintaining the tasks; that leaders are proactive and servants reactive (Tidball, 2012:32). A servant leader envisages the future state of the followers and their role within the organisation, based on their strengths (Carroll & Patterson, 2014:19). Servant leaders stimulate serving behaviours amongst their followers, instilling a positive and attractive conception of leadership (Lacroitz & Verdorfer, 2017:2).

The element of followers finds prominence in servant leadership. The needs of followers are emphasised because it is a relational kind of leadership (Van Dierendonck & Nuijten, 2011:229). There is a focus on the needs of the followers in the concept of servant leadership (Carroll & Patterson, 2014:17). The servant stature of the leader attracts allegiance. Followers freely respond to a leader whom they chose, because they are proven and trusted servants (Greenleaf, 2002:chap. 1).

Finding the balance between serving and leading can be a difficult task for pastors. The tension can lead to the point where pastors try to be servants by doing the mundane tasks of technical and maintenance work, the decorating and the locking up, thus becoming more caretakers than pastors (Tidball, 2012:32).

Servant leadership should include achieving a greater vision, creating value for the community and acknowledging situational issues that arise. It needs to be transformational for the followers (Coetzer *et al.*, 2017:2). A servant leader lifts others to higher levels of possibility, enabling them to accomplish more as a team than as individuals (McGee-Cooper *et al.*,

2013:4). Diversity and the intrinsic worth of each individual in a team is valued by a servant leader, who acknowledges each gift as an integral part of the whole (Chan & So, 2017:14).

The concept of servant leadership is appealing to the church, given the foundation of Christian leadership, with Christ as the head of the church. Jesus set the bar high for church leaders. The leader who rises to wash the dirty feet of His followers (John 13:1-10) was incongruent with the common idea of leadership at the time of Jesus. In some circles, even today, church leaders may be seen in pictures with followers on their knees when they enter a room, holding the leader's Bible for him and fretting over his every whim. Not so, Jesus. *'And whoever desires to be first among you, let him be your slave - just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many'* (Matthew 20:27-28).

This leads to various questions: What kind of leader is Jesus expecting to see in the church? What is meant by servant leadership in the church? Is there sufficient evidence in the Bible of Jesus as a servant leader? Answers to these questions are building blocks to appropriate, acceptable and Biblically correct church leadership. We can only learn from the master Himself. Jesus already knew this and said, *'You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant'* (Matthew 20:25-26). Jesus is often put forward as the conceptual ancestor to the servant leadership theory; however, it must be pointed out that He was first and foremost on earth to do the will of the Father (Åkerlund, 2015:3). In this study, Jesus is put on a pedestal for leaders to simply look at, so that they may engage in introspection on the kinds of leaders they are in comparison with the Lord, who offered Himself as a model.

The concept of servant leadership emerged through the work of Robert Greenleaf (1977), who brought a moral dimension to the leadership arena (Sousa & van Dierendonck, 2017:13). This idea brought morality and virtue to the centre of the discussion on leadership (Sousa & van Dierendonck, 2017:13). The servant leadership theory's evolution is marked by inconsistent views about its solidity as a theory. Coetzee *et al.* (2017:1) posit that the servant leadership theory has evolved in the recent past, and has been shaped into a reputable theory and construct (Coetzer *et al.*, 2017:1). Contrary to this view, Van Dierendonck and Nuijten (2011:229) contends that there is no consensus on the definition and theoretical framework, and that Greenleaf did not provide an empirically validated definition of servant leadership. Furthermore, it is also argued that there is no consensus by researchers on the characteristics, competencies and measurement of servant leadership (Coetzer *et al.*, 2017:5, Green *et al.*, 2015:76).

Leadership studies have in the recent past moved away from a focus on transformational leadership towards a strong emphasis on sharing and relationship. There is an emphasis on the interaction between the leader and the followers (Van Dierendonck & Nuijten, 2011:229). The following elements are identified in Van Dierendonck and Nuijten (2011): empowerment, interpersonal acceptance, standing back, accountability, stewardship, humility, authenticity and courage.

Following Greenleaf's (1977) work on servant leadership, Spears (2010:27) identified ten characteristics of a servant leader in an endeavour to develop a model for the concept: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people and community building (Spears, 2010:27).

Laub (1999) developed an organisational assessment instrument which had six characteristics of a servant leader, each having three categories. These six characteristics are: valuing people, developing people, building community, displaying authenticity, providing leadership and sharing leadership (Laub, 1999:49) There is a distinction between leadership sharing, which includes issues like empowering and honouring others, and leadership provision, which encompasses vision, role clarification and goal setting. Involving others in leadership is part of any strong and worthy leadership (Laub, 1999:49).

In developing an integrated framework, Barbuto and Wheeler (2006) added the calling dimension to the ten characteristics of servant leadership: calling, listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, growth, and community building (Barbuto & Wheeler, 2006:304). Calling centres around a desire to serve others, sacrificing self for the benefit of others (Barbuto & Wheeler, 2006:305).

Reviewing servant leadership, Van Dierendonck and Nuijten (2011) presents six characteristics of servant leadership: empowering and developing people; humility, authenticity, interpersonal acceptance and stewardship; and providing direction.

Table 9: Servant leadership instruments

Organisational Leadership Assessment (Laub, 1999)	Servant Leadership Scale (Ehrhart, 2004)	Barbuto & Wheeler (2006)	Liden, Wayne, Zhou, & Henderson (2008)	Sendjaya & Cooper (2011)	Servant Leadership Survey (van Dierendonck and Nuijten, 2011)
Valuing people	Empowering subordinates	Altruistic calling	Conceptual skills	Authentic self	Interpersonal acceptance
Developing people	Forming relationships with subordinates	Emotional healing	Empowering	Voluntary subordination	Empowerment
Sharing leadership	Helping subordinates grow and succeed	Wisdom	Helping subordinates grow and succeed	Covenantal relationship	Standing back
Building community	Having conceptual skills	Persuasive mapping	Putting subordinates first	Responsible morality	Accountability
Providing leadership	Behaving ethically	Organisational stewardship	Behaving ethically	Transcendental spirituality	Stewardship
Displaying authenticity	Putting subordinates first		Emotional healing	Transforming influence	Humility
	Creating value for those outside the organisation		Creating value for the community		Authenticity
					Courage

The actual concept of servant leadership and its principles are found in the Bible (Coetzer *et al.*, 2017:2). Coetzer *et al.* (2017:2) presented a framework for the various functions of a servant leader, after a review of the literature on the subject.

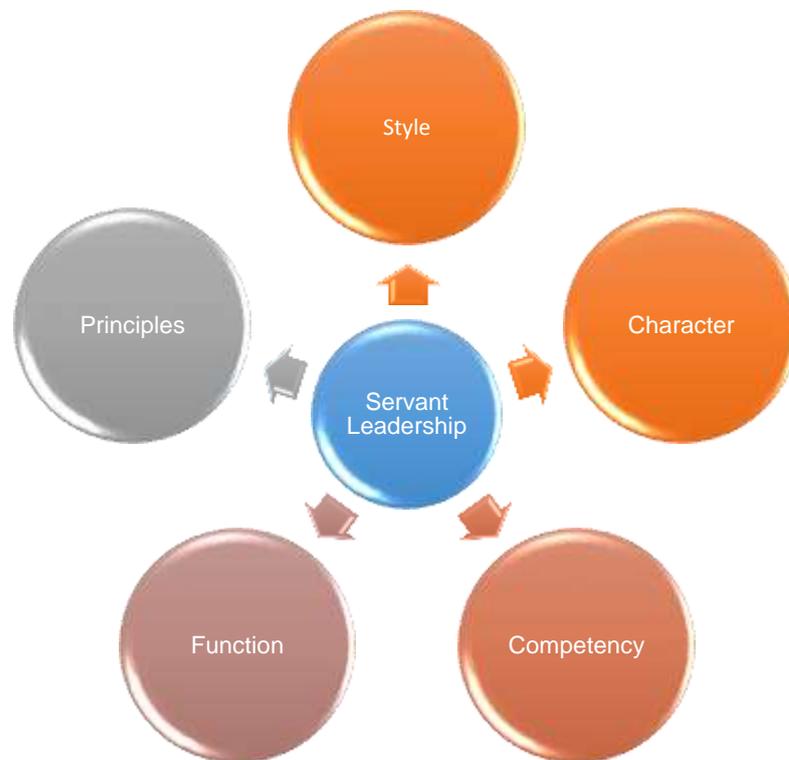


Figure 4: Servant Leadership Model

3.5.1 Principles of a servant leader

Greenleaf (2002:chap. 1) describes the features of a servant leader as follows:

3.5.1.1 Listening and understanding

Education systems teach mostly reading and writing, with little emphasis given to listening, although a human being listens more than he or she reads and writes (Campollo & Darling, 2010:66). The Bible has a lot to say about listening (Proverbs 1:5; Psalm 34:11; Proverbs 7:24; Mark 4:3; Acts 7:2).

Osmer (2008:chap. 1) raises the issue of how people attend to one another. People are task-oriented and relationships are built on what needs to be accomplished. The mind is always racing to the work ahead, making quick decisions without stopping to get a real understanding of the issue, judging people quickly without understanding what they may be going through. The pastor, in acting as a priest who brings matters to God on behalf of the people, needs to

exercise priestly listening, establishing an identity with them to the point of feeling what they feel (Osmer, 2008:chap. 1). This requires entering into the situation, through personal contact, listening and emphatic imagination (Osmer, 2008:chap. 1).

Active listening is an attitude of seeking to understand, and a technique of hearing what is said, identifying and clarifying the will of others, and attending to one's own voice by reflecting on issues (Chan & So, 2017:15). Campollo and Darling (2010:66) introduce the concept of 'sacred listening'; getting beyond oneself and focusing on others. It is purposeful and attentive. Active listening moves beyond hearing what the person is saying to understanding the meaning of what is being said, and identifying differences between what they say and what they mean (Campollo & Darling, 2010:67). Empathic listening involves listening without judgement, understanding the reasons why a person thinks and feels in a particular way, imagining an experience from another person's point of view is (Campollo & Darling, 2010:70).

Listening helps a servant leader to clearly grasp what is said and what is not said, which includes getting in touch with the inner voice that communicate matters of the body, mind and spirit (Spears & Lawrence, 2004:chap. 2)

The usual leader is said to respond to a problem by pointing fingers at others, while a servant leader would recognise that there is a problem and then respond by listening enough to hear what others say. His or she seeks to understand what the possible solution might be (Greenleaf, 2002:chap.1).

3.5.1.2 Language and imagination

A servant leader strives to exercise their imagination regarding what is being said, connecting with the message and thus ascribing meaning to the issue at hand (Greenleaf, 2002:chap. 1). Servant leadership enables open communication and information exchange, which increases trust and loyalty between members of an organisation (Carroll & Patterson, 2014:19).

3.5.1.3 Withdrawal – finding one's optimum

A servant leader who may be working under pressure needs to step back at some point from the pressure and identify a point where they are optimally utilised, reorient themselves and make choices that produce optimal performance (Greenleaf, 2002:chap. 1).

3.5.1.4 Acceptance and empathy

A servant leader receives what is being offered with empathy. It requires a tolerance of the other's imperfections (Greenleaf, 2002:chap. 1). Even with their own imperfections, the leader strives to work with the other to enable him or her to grow more than they would on their own,

The leader may push people to achieve what they are capable of (Greenleaf, 2002:chap. 1). Recognising the intrinsic worth of the people, a servant leader assumes the good intentions of others, valuing individuals based on who they are rather than purely on performance (Chan & So, 2017:15). A servant leader identifies an opportunity for healing self and others, recognising that people have broken spirits and have been hurt (Spears & Lawrence, 2004:chap. 2).

3.5.1.5 Knowing the unknowable

A leader must be able to sense the unknowable and foresee the unforeseeable. With this knowledge, the leader is able to lead those who do not know and is qualified to show them the way (Greenleaf, 2002:chap. 2). Given the fact that a leader never has all the information, it therefore requires an ability to bridge the gap through intuition, or else the leader may delay taking a decision and end up starting all over again (Greenleaf, 2002:chap. 1).

3.5.1.6 Foresight

At times all the leader has is the trends of the past. With sufficient foresight, they are able to consider current events and compare them with past events to make a future predictions, which they use to base actions on (Greenleaf, 2002:chap. 1). It is leadership failure when a leader fails to foresee the future and act on it, or fails to act while they have the power to act (Greenleaf, 2002:chap. 1). Through wisdom, a leader is always aware of surroundings, picking up environmental cues, understanding their implications and able to anticipate consequences (Green *et al.*, 2015:82). Foresight is deeply rooted within the intuitive mind, and may be a characteristic with which some people are born (Spears & Lawrence, 2004:chap. 2).

3.5.1.7 Awareness and perception

This is more than the usual alertness, but a more intense contact with the current situation. It involves not so much giving solace as being awake and having creative insight (Greenleaf, 2002:chap. 1). A servant leader views issues holistically, considers ethical implications, power and values (Chan & So, 2017:15). Understanding issues relating to ethics and values is possible when one is aware of the environment (Spears & Lawrence, 2004:chap. 2).

Awareness is important in the process of helping others. Campollo and Darling (2010:37) state that there needs to be an element of knowing oneself before knowing what others need. This means the leader knows how and why he thinks, feels, believes, talks, behaves and reacts the way he does. In the Christian leader, this process is guided by the Holy Spirit. King David asked God to search him and see if there was any wickedness in him (Psalm 139:23-24).

Self-awareness is not easy. It is just as difficult for some to recognise their strengths as their weaknesses, although in some this may be a case of false humility (Campollo & Darling, 2010:40).

In Chapter 2 of this study, participants were asked what their character flaws were. The answers were interesting; some were totally unable to name any character flaws. For pastors this is dangerous, as they are held in high esteem, and may begin to believe that they are as perfect as they are held out to be.

For some, it is difficult to see their own strengths, especially where others have downplayed, criticised or ignored their positive characteristics. This may have been the case for many people when they were still growing up (Campollo & Darling, 2010:40). In some instances, a person may be full of guilt and shame for what they have done in the past, to the point of not seeing any good in themselves (Campollo & Darling, 2010:41). Some have a single characteristic they despise that may blind them to their other positive characteristics. They become consumed by the negative (Campollo & Darling, 2010:41). To some the challenge may be an inflated self-esteem; thinking more highly of oneself than one ought to (Campollo & Darling, 2010:40).

In this study, participants were asked to compare themselves with Jesus as a leader. Most acknowledged that they were still striving to be like Jesus. None could state an area where they excelled.

Campollo and Darling (2010:40) suggest doing an inventory of one's spiritual gifts, asking others about one strengths. What they don't say can be a clue of what is lacking. Knowing one's own weaknesses presents an opportunity for improvement and change. Before we can remove the speck in our brother's eye, we are instructed to remove the log in our own eye, (Matthew 7:3-5). Knowing our own faults makes us understand the faults of others (Campollo & Darling, 2010:42).

3.5.1.8 Persuasion

Persuasion is the art of changing by convincing rather than coercing, dealing with persons one at a time. The effect of changes brought about by persuading are long term (Greenleaf, 2002:chap. 1). A servant leader seeks to reach consensus and to persuade through example and collaboration, which results in longer-term success for endeavours (Chan & So, 2017). Some of the pastors reportedly sought consensus with the church leaders on matters requiring decisions, even when the process took longer to manage due to stretched out discussions.

3.5.1.9. Conceptualisation

A clear vision, properly articulated and communicated so that people may follow it, arouses spirits and ushers in change in society (Greenleaf, 2002:chap. 1). Conceptualisation is the skill of mapping current issues and possibilities, articulating available opportunities and using sound reasoning based on a pragmatic mental framework (Green *et al.*, 2015:82). It requires a person to think beyond day-to-day realities, stretch one's thinking to incorporate broader-based conceptual thinking (Spears & Lawrence, 2004:chap. 2).

3.5.1.10 Healing and serving

A servant leader shares the need for wholeness with the ones being led. As the leader serves, he or she also receives healing (Greenleaf, 2002:chap. 1). In the church, a leader's preaching and serving often address his or her own needs. People who are suffering from emotional hurt, facing life's obstacles and broken relationships find support from a servant leader who reaches out to them, bringing healing and restoration while remaining vulnerable (Chan & So, 2017:15).

Campollo and Darling (2010:29) emphasise the role that servants of God have amongst people, especially when 'healing the soul'. The Holy Spirit does the healing through the servants of God who are positioned, ready to listen, and ready to guide and help others (Campollo & Darling, 2010:21).

Campollo and Darling (2010:31) suggest a balanced healing process that involves spontaneity, structure, solemnity and levity. One has to be ready to identify a need for healing, but also be structured when the situation calls for it. It is not always about calling a person to a formal counselling meeting, for opportunities may arise in almost any situation to minister healing to people.

3.5.1.11 Community

Building up the community is an important part of being a servant leader. It may involve taking care of orphans, the delinquent, the sick in hospitals, the education system and aged persons (Greenleaf, 2002:chap. 1). In order for young ones to learn trust and respect, there must be a vibrant sense of community, involving businesses, churches, schools and government (Greenleaf, 2001:chap. 1). As the leader of an organisation, the servant leader prepares the organisation to be able to make a positive contribution to society through development programmes and outreach initiatives (Green *et al.*, 2015:82).

3.5.1.12 Power and authority

Power may be used for coercion, or in a participative style, where people are given opportunities to make decisions. It can also be manipulative and domineering, driving people to a pre-determined path (Greenleaf, 2002:chap. 1). Servant leadership is not about the position a person holds or the authority they have over others, but about a change of heart in a person giving themselves to people and that naturally draws people towards the servant-leader (Roach, 2015:chap. 1). Persuasion attracts people, not positional authority (Roach, 2015:chap. 2).

3.6 THE CHARACTER OF A SERVANT LEADER

For effective leadership, particular leadership traits need to be present (Northouse, 2013:29). The trait approach to leadership is premised on the idea that leaders differ in the traits they possess. Knowing one's own traits can assist the individual to improve their overall leadership effectiveness (Northouse, 2013:30). While traits can be used to identify effective leaders, the limitation of this approach is that in some situations, certain traits may not lead to effective leadership (Northouse, 2013:31).

3.6.1. Authenticity

Authenticity means presenting one's true identity, intentions and motivations to others; having strong moral principles, being true to oneself, being open to learn from criticism, and being constant in behaviour (Coetzer *et al.*, 2017:6). It means expressing oneself in ways that are consistent with one's inner thoughts and feelings (Green *et al.*, 2015:86).

3.6.2 Humility

Humility means being stable and modest, having a high self-awareness of one's strengths and areas that need to be enriched and developed; having a humble attitude, having a right view of one's achievements and talents, and valuing other people's talents (Coetzer *et al.*, 2017:6). It is viewing one's accomplishments and talents in a proper perspective, not unjustly elevating oneself (Green *et al.*, 2015:86). One ought not to be egocentric, self-centred or proud because of bestowed gifts and abilities which God has given for the good of all. A leader possessing humility will also not think of himself as someone with nothing to offer (Ikenye, 2010:57). This calls for a leader and believer not to think of themselves more highly than they ought to (Romans 12:3), and neither to think of themselves in ways that are too low.

3.6.3 Compassion

Compassion is described as having empathy, caring for other people, forgiving, accepting and appreciating others, showing unconditional love, enabling emotional healing and helping others recover from hardships (Coetzer *et al.*, 2017:6). Compassion makes emotional healing possible. The compassionate leader is committed and skilled at fostering spiritual recovery, and is emphatic to the hardships faced by others (Green *et al.*, 2015:81).

Jesus commissioned Peter to care for the flock, emphasising this assignment three times (John 21:15-17). Leadership is not about giving people work to do, but about tending and shepherding, taking care with gentleness (Ikenye, 2010:92).

3.6.4 Accountability

Accountability is being responsible, making sure there are transparent practices, holding others answerable, monitoring performance, and determining clear expectations in line with the person's competencies (Coetzer *et al.*, 2017:6). A church leader is accountable and answerable to God, and must work within the scope set by the Word of God and the requirements for the office (Ikenye, 2010:94). A healthy church leadership structure provides for many levels of leadership – elders, deacons and other ministries, all individually and collectively accountable to God and to one another. A leader who claims to account to God and ignores the leadership within the church that is meant to support him ends up with a disintegrated and disgruntled leadership that may soon leave the work or the church altogether. Fellow leaders in the church are a support system to one another.

Paul confronted Peter on his hypocrisy in dealing with the Gentiles when the Jews were around (Galatians 2:11-16). Paul, realising that what Peter was preaching was incongruent with his conduct, confronted him so that he would realise his mistake. They were both leaders. Although Peter had the benefit of direct contact and relationship with the Lord in person, he was still held accountable to one who did not have such a benefit.

3.6.5 Courage

Leadership requires a good measure of courage. It starts at the moment of deciding to move forward and say to others, 'Follow me', and encompasses the many hard decisions that have to be made along the way. Courage is being able to move forward in the face of threatening circumstances, a quality of spirit that allows a person to face danger or pain without fear (Resane, 2014:5). A courageous leader is bold, confident and brave; a discouraged leader is vulnerable, insecure and aimless (Resane, 2014:5). With courage a leader will be able to

assume responsibilities, serve, challenge issues that threaten the followers and participate in a changing environment (Resane, 2014:5).

Without courage, a leader is bound to take wrong decisions or not to take decisions at all. Widespread ethical lapses in organisations, both in the secular world and in the church, require attention to the leadership issue. Bad decisions, incompetence, ignorance and bad ethical standards have led to the demise of organisations. There is an element of knowing the right thing to do, but failing to do it, in poor leadership. Leaders are required to make critical decisions in difficult circumstances; they are expected to choose right from wrong when the choices may not at times be clearly presented, and to act on them. This requires moral conviction and physical fortitude (Bangari & Prasad, 2012:42).

Courage is described as being able to take calculated risks, standing for what is morally right and having a high ethical conduct (Coetzer *et al.*, 2017:6). A courageous leader is able to try out new approaches in solving old problems (Green *et al.*, 2015:86). Leaders' failure is commonly attributed to a lack of courage to do the right thing (Bangari & Prasad, 2012:40).

Bangari and Prasad (2012:47) identify two types of courage; moral courage, which is the steadfast courage to correctly distinguish right from wrong without fear, and act on the correct choice, and physical courage, which is the extent to which a person is prepared to face privation and hardship, temptations and different kinds of weaknesses. Christians have been martyred for their beliefs, putting missionaries in positions where high moral and physical courage are demanded. Some may have the moral courage but lack the physical courage to withstand hardships.

In the church, the leader is required to take tough decisions, in line with the Word of God. One of the challenges in the church is standing up against moral decay in a country that is governed by laws that are contrary to the Word of God. In South Africa, a celebrity stormed out of a church because the sermon took a stand against homosexuality. The story made headline news, and the church was put on the spotlight and asked to explain the incident (Nemakonde, 2017). In another incident, a South African pastor met up with resistance in Scotland from gay and lesbian activists for his teachings on the subject (Littaur, 2016).

3.6.6. Altruism

Altruism is described as being selfless, having a desire to positively influence and help others, serving the needs of others consistently (Coetzer *et al.*, 2017:6). Valuing people is closely related to altruism, and will involve believing in people and being receptive to them (Green *et al.*, 2015:80). The altruistic person has a generous spirit which is consistent with a philanthropic purpose in life (Green *et al.*, 2015:81). Such a person has a concern for the well-

being of followers and is prepared to sacrifice in order to accommodate the desires and needs of followers (Carroll & Patterson, 2014:19).

There is a misinterpretation of leadership by some church leadership today, who see leadership as a role that brings honour and prestige, where the leader is required to lord it over people. This is happening in the house of God. True leadership is sacrificial, and biblically brings with it the possibility of drinking 'a bitter cup' and experiencing a painful baptism of suffering (Ikenye, 2010:93). This is part of the cost to leadership. Leaders in churches today need to be clear that it is more about what service can be rendered to God than the benefits and pleasure one can derive.

3.6.7 Integrity

Integrity is described as being honest, fair, having strong moral principles, acting ethically and creating an environment for ethical behaviour in an institution (Coetzer *et al.*, 2017:6). It is also defined as a quality of honesty and trustworthiness, and taking responsibility for one's actions (Northouse, 2013:25). Integrity is an important quality for leaders, requiring the leader to practise what he preaches (Constable, 2017f:109). People who listen to their conscience are said to have integrity; peace of mind generally accompanies those who have this quality.

3.6.8 Listening

Active listening means having a deep desire to understand what the other person wants to convey. The servant leader practices active listening by asking questions to create knowledge, making time for reflection and silence, and being conscious of what is not said (Coetzer *et al.*, 2017:6). Servant leaders listen to the prophetic voices around them, and responds to problems by listening before acting (Greenleaf, 2002:chap. 1). The servant leader makes a point of listening for what a person is not saying, to uncover the deep issues that must be dealt with. Pastors are counsellors, and people come with things that are not easy to talk about, and one must be an attentive and active listener.

3.6.9 Determination

Determination in a leader is a desirable quality, for a leader must be able to get the job done, persevere and achieve the expected result (Northouse, 2013:25). A leader must be persistent, take initiative, influence people and be driven to succeed. The kind of challenges that church leaders face, requires them to have determination to push through.

3.6.10 Resilience

Adversity and crises are all around us, whether in the form of economic downturn, natural disasters, workplace challenges or adversity in the church. Adversity has the potential to propel personal growth and develop character, as the leader strives to overcome in the midst of various storms (Elkington, 2013:1). Adverse events happen unexpectedly, are disruptive and bring an element of uncertainty (Elkington, 2013:2).

A study revealed that many pastors face serious difficulties and experience intense opposition, exhaustion, sadness, loneliness, doubt and fear in ministry (Elkington, 2013:7).

Resilience in leaders means being committed to a meaningful purpose and believing that one has the power to influence one's surroundings and the outcomes of events. The resilient leader learns and grows from both positive and negative life experiences (Elkington, 2013:4). Strategies for building personal resilience include building positive, nurturing relationships and networks, maintaining a positive attitude to life, developing emotional insight, finding a proper balance in life and in spiritual matters, becoming more reflective, maintaining a healthy diet and exercise programme, focusing on one's mission, and using supportive professional networks (Elkington, 2013:5).

Some of the issues experienced by the church leaders in this study were: members influencing others to leave the church, accusations from members and accusations from other ministers. Some of the participants stated that the difficulties were so enormous that they wished they could leave, but remained because of the call of God.

The apostles were not spared adversity either. Peter was even prepared for this by the Lord, who said that Satan would want to sift him like wheat, and prayed that his faith would not fail (Luke 22:31-32). Notice that Jesus did not 'pray away' adversity, but simply that Peter would have the resilience to withstand it. Having learned from suffering, Peter encouraged believers through his letters, saying that suffering promotes sanctification (1 Peter 4:1), and trials reveal the genuineness of their faith (Peter 1:6-7).

Paul was not immune to suffering and in fact, when he was called, the Lord revealed that he would suffer for His name (Acts 9:15-16). Writing to the church in Corinth, Paul informed them about his suffering, encouraging them by saying that he did not despair, he was not crushed, he was resilient in the midst of adversity (Acts 4:8-12).

Jesus is the perfect example of a resilient leader. Eternally divine, yet appearing in the form of a man, and suffered at the hands of the very men He came to save. Isaiah prophesied that He would come and suffer, be despised, wounded, pierced, chastised and beaten (Isaiah 53:3-

5). His suffering culminated in His arrest, crucifixion, death and burial, all to pay the price for the sins of many (Matthew 27; Mark 15; Luke 23; John 19).

3.6.11 Sociability

Sociability as a trait is reflected in the leader's inclination to build pleasant social relationships, and in being friendly, outgoing, diplomatic, and sensitive to other's needs and having a concern for the well-being of others (Northouse, 2013:26). Sociability enables leaders to connect with the people they lead and be approachable. In relating closely with people, they are able to easily identify challenges that arise.

3.7 COMPETENCIES OF A SERVANT LEADER

3.7.1. Visionary

Setting a compelling vision is defined as the ability to conceptualise a higher vision, linking past events and current trends with potential future scenarios (Coetzer *et al.*, 2017:7). A vision has to be shared so that people will be enthused to work and convinced enough to follow the vision of their leaders (Manala, 2010:2).

The mission of the church is expressed in the desire to share the experience of grace with others by preaching the Gospel to all people. Whatever the church vision is, it has to be aligned with God's mission on earth. There was consensus in this study that the pastors are communicating their vision and mission and that members are participating and contributing towards the vision and mission of their respective churches.

3.7.2 Empowerment

Empowerment is defined as a commitment to develop others to prosper, and involves transforming and influencing followers, transferring responsibility and authority to followers, providing clear directions and boundaries, aligning and activating talent, sharing information, encouraging problem solving, coaching, mentoring, giving individual support, building self-confidence and helping followers to become mature (Coetzer *et al.*, 2017:7). It is closely related to developing people, where a servant leader provides opportunities for learning, growth and building others through encouragement and affirmation (Green *et al.*, 2015:80). This is closely related to standing back when needed, where a leader prioritises the interests of others by giving them support and acknowledging their efforts (Green *et al.*, 2015:86).

A leader is able to empower others when they view success as a team effort, not wanting self-recognition and taking centre stage (Manala, 2010:2). A servant leader gives the followers a

level of responsibility and autonomy, which allows them to think independently (Van Dierendonck & Nuijten, 2011:231). Empowerment acknowledges the potential in followers by highlighting strengths and placing them in opportunities to be successful (Carroll & Patterson, 2014:19). In empowering the team, the leader takes a personal interest in the ideas and suggestions of everyone, educates and develops them, then gives them responsibilities and authority, allowing them to participate in decision making. Then they are able to adopt the vision as their own (Duthely, 2017:3, Spears & Lawrence, 2004:chap. 2).

Those that are empowered are set on a path of maturity. The members of a church, or saints as Paul calls them, are supposed to become mature by the ministry of those called into the various offices, who are equipped for the work of ministry until the followers reach maturity (Ephesians 4:11-12). A leader facilitates the growth, maturity and increase in members in the church (Ikenye, 2010:146).

3.7.3 Stewardship

The biblical concept of stewardship starts and ends with God, who entrusts men with His creation just as He did in the beginning, with Adam being made a steward over the earth (Walborn & Chan, 2001:8). This concept is seen through the allocation of land to Israel and the instructions given regarding what to do with the land (Walborn & Chan, 2001:9). In His parables, Jesus taught about masters entrusting their welfare to faithful servants (Walborn & Chan, 2001:11).

The pastor is entrusted with the responsibility of managing the household of God as a steward. Jesus requires a faithful and sensible servant to assign the responsibility of managing His house (Matthew 24:45), and the Bible further states that such a person must also be able to take care of his own household (1 Timothy 3:5). This is the person who is a steward, servant, manager, superintendent, chamberlain and governor, who is entrusted by the owner of the house with the management of his affairs (Oosthuizen & Lategan, 2015:555).

Stewardship is defined as being accountable for the common interests of the collective and the individuals, leaving a positive legacy as a caretaker of the organisation or group (Coetzer *et al.*, 2017:7). It is also defined as holding something in trust for another (Spears & Lawrence, 2004:chap. 2). Such a leader is not focused on control and self-interest (Green *et al.*, 2015:86).

The church is said to be an organism rather than an organisation, and as such, some leaders fail to learn from management literature, treating the church as something quite different (Oosthuizen & Lategan, 2015:562). While there is an element of truth to the idea that the church is something different, there is nonetheless wisdom in learning best practices for managing organisations. The church manages finances based on basic financial principles,

and similarly, personnel need to be managed properly (Oosthuizen & Lategan, 2015:562). Some churches do not pay a salary to the pastor; whatever is given to him is referred to as a stipend. The problem with this approach is that it overlooks the need for such things as a pension and medical aid, which is to the detriment of the pastor. Some retire poor and destitute because the church has made no provision. Church L's leader took over the ministry from her husband and stated that she immediately put in place a proper personnel management system, including a salary for the pastor, which her husband had never had, although his costs were taken care of. This was also done for the staff that worked in the office.

Leaders are visionaries who develop a mental picture and path to follow, while managers have to plan, organise, structure, evaluate and control resources towards that vision (Oosthuizen & Lategan, 2015:565). The challenge with pastors is that they are both leaders and managers/stewards; they envision and have to execute by allocating resources accordingly. Elders and other structures usually do not work full time, which leaves the pastor to do the work. Failure to manage the affairs of the church was one of the issues raised in the study conducted by the CRL Commission on the commercialisation of the church. The findings included the fact that churches do not have bank accounts or keep proper financial records, with 37% of the leaders claiming to be unaware that they ought to submit financial statements to the relevant government department (CRL Commission, 2016b:45).

Biblical stewardship in the New Testament moves beyond taking care of the material things in the church, to the mysteries of God (1 Corinthians 4:1), preaching the Gospel (1 Corinthians 9:16-17) and the gifts of the Holy Spirit (1 Peter 4:10).

Walborn and Chan (2001:13) state the following about stewardship:

- It involves acknowledging God as the owner of all things.
- Servants are entrusted with goods to care for until the owner comes.
- Resources on earth can be used for eternal kingdom purposes.
- Serve not for your own benefit but for the Lord Jesus.
- Have a proper, balanced picture of challenges.
- There will be a time of accounting for all that was entrusted to each person.
- Stewardship includes both material and spiritual matters.

3.7.4 Building relationships

Building relationships means having trustful relationships with individuals and the community, creating an environment of care, support, encouragement and acknowledgement, communicating effectively and spending quality time with followers. In this way a leader shares and creates knowledge and gets to understand the needs, aspirations, potential and mental

models of others. Building relationships enables a leader to work in collaboration with others and to develop common values (Coetzer *et al.*, 2017:7).

A comparison is made between Moses and Joshua and the sun and moon. Moses is regarded as the sun and Joshua as the moon. It is argued that since Moses was superior to Joshua and close to God, he had to wear a veil, and his people could not even look at him. As a result he became removed from the people (Angel, 2009:150). Moses could not understand why the people could not trust God. They could relate more easily to Joshua, as they could perceive his fears and viewed him as one of them (Angel, 2009:150). In the same way, the sun dominates the sky while the moon allows others, like the stars, to shine also (Angel, 2009:150).

Valuing the differences in others is part of building relationships. Differences should not break relationships (Green *et al.*, 2015:80). Leaders who do not build relationships end up relying on their own perspective on issues and slip into convenient rationalisations that have the potential of invalidating the integrity of their witness to the world (Blanchard, 2003:101).

3.8 FUNCTIONS OF A SERVANT LEADER

3.8.1 Set, translate and execute a higher purpose vision

The leader is expected to set a compelling vision which creates value for the community, and to link past events, trends and potential future scenarios (Coetzee *et al.*, 2017:12). The vision is then translated into workable goals which are communicated to the followers and executed (Coetzee *et al.*, 2017:12). The vision is supported through a clear mission and strategy, capacity and capability, policies and systems (Coetzee *et al.*, 2017:12).

In order not to develop a self-centred vision, a servant leader must be selfless and have the desire to help others, and so advance the community (Coetzer *et al.*, 2017:13).

3.8.2 Providing leadership

A leader is one who knows the direction to be taken, takes a step and invites others to follow (Greenleaf, 2002; Osmer, 2008). A leader gives guidance and direction on decisions or a future course of action, showing the way to go (Resane, 2014:5). That means having a vision, sharing it with others, taking initiative and providing clear goals for followers (Green *et al.*, 2015:80). A vision must be translated and executed (Coetzer *et al.*, 2017:12). The execution of a vision requires capacity and capability. Capacity is the type and number of people required to implement the vision, and capability is the skills, knowledge and attributes required to

achieve the set goals (Coetzer *et al.*, 2017:12). Processes must also be put in place to ensure effective and efficient functions of all systems (Coetzer *et al.*, 2017:12).

Leadership in the church is not ruling over people, but serving. A ruler provokes followers, applying pressure and getting them to work under intense strain, which can lead to resistance. A servant leader does not 'boss' people around; Jesus warned the disciples against lording it over people (Ikenye, 2010:94).

3.8.3 Sharing leadership

A servant leader who has a vision shares it with others – not just with followers, but with those who play a participative role in working towards that vision. This requires sharing power and releasing control, sharing status and promoting others (Green *et al.*, 2015:80). The Old Testament and New Testament provides examples of shared leadership. Moses attempted to lead alone until Jethro, his father-in-law, showed him his mistake, which might have led to him being overworked. Only then did he delegate. On the other hand, Joshua is seen sharing leadership right from the beginning of his assignment. Joshua immediately gave instructions to the leaders after taking over. When crossing the Jordan, he gave orders to the tribal delegates. Priests and officials dominate the narrative. Even when circling Jericho, the people were very involved (Angel, 2009:150).

The early church had various ministries which were present within the local church. Some were apostles, from the word *apostolos* which means 'one sent forth'. This was a term used for Christ, who was sent by God the Father (Hebrews 3:1), the twelve disciples who were chosen and sent by the Lord (Luke 6:12-16), and for Paul, who was commissioned by the Lord (Romans 1:1) (Ikenye, 2010:87). The term is also used for apostles such as Barnabas (Acts 14:14), Andronicus and Junia (Romans 16:7), and James (Galatians 1:19).

There are different levels of service that a leader ought to identify and assign to the relevant people. The Bible uses a term, *diakoneo*, meaning to wait on others at table, serve, care, help or support. It describes the ecclesiastical office of a deacon. The original meaning is seen in Luke 17:8, and John 12:2 (Ikenye, 2010:77). The early church saw the emergence of such a serving function in the book of Acts, where seven men were chosen to serve people through the distribution of food (Acts 6:1-7). Churches today have deacons, church boards and committees, hospitality teams, worship teams and various services that require people to serve. Such people ought to be taught, supported and released to discharge their duties and callings.

Another level of serving or leadership is *episkopos*, stemming from *epi* which means 'over' and *scopeo* which means 'to look or watch'. This person is an overseer, guardian or supervisor

(Ikenye, 2010:85). The term is used for those with a function or office, who work as superintendents, guardians or bishops, and who oversee the work done in the church by paying attention or supervising (Ikenye, 2010:85).

Another level of serving is what is called *presbyteros*, meaning 'be older, be ambassador or rule'. *Presbyteries* are elders or seniors – people more advanced in years in respect of age (Ikenye, 2010:86). The duties of elders in the early church included preaching, convicting, praying for the sick, shepherding and exhortation (Titus 1:5; James 5:14; 1 Peter 5:1).

A leader cannot be effective when leading in isolation, since no one can know and do everything. Moses received this lesson from his father-in-law, Jethro, in the early stages of his leadership journey, when he had to choose seventy men to assist him in leading the people (Exodus 18:15-23). On his own, the cases were too much for him to deal with, and he was becoming tired and ineffective. He also needed assistance when the people fought with the Amalekites, with Joshua leading in the battle lines. With the rod of God held high in his hand, Moses ensured victory for Israel, but when he became tired and allowed his hands to drop, the people began to lose the battle. Aaron and Hur supported his arms until the battle was completely won (Exodus 17:10-13).

3.8.4 Become a role model and ambassador

A leader is someone whom people admire and desire to emulate. It is therefore important that a servant leader is a good role model and ambassador. A servant leader sets, aligns and models shared values which become a strong motivation for others to follow (Manala, 2010:3). This requires authenticity and humility, two of the identified characteristics of a servant leader. A leader should not expect others to do what he or she is not prepared to do (Manala, 2010:3). Self-knowledge is important for servant leaders, so that they know their own strengths and weaknesses with regard to values, personality, abilities and talents (Coetzer *et al.*, 2017:14). There is no point in a leader pretending to be someone he is not, as such a person will fail in leading people, and will fail to develop his own areas of weakness. A servant leader knows what they are capable of and then delegates to others the functions they are not able to perform.

Self-management is also important in order for a servant to function optimally. This means being able to manage oneself mentally, emotionally and physically for optimal well-being and effectiveness as a leader (Coetzer *et al.*, 2017:14). It requires self-improvement and personal development in order to enhance personal effectiveness and relevance in a changing world. It is essential if one hopes to develop and promote others, which is one of the important functions of a servant leader (Coetzer *et al.*, 2017:12).

3.8.5 Align, care and grow talent

This is the area where the servant leader builds relationships through understanding the needs, aspirations, potential and mental modes of others, building an environment where care, support, encouragement and acknowledgement is realised (Coetzer *et al.*, 2017:16). A servant leader is supposed to empower others by aligning and activating talent, creating an effective work environment, developing and transforming followers, transferring responsibility, sharing information, coaching and mentoring individuals, building self-confidence and helping followers to mature (Coetzer *et al.*, 2017:12).

Pastors are called shepherds, and have a role to care for the flock. Caring involves tending to their needs as a shepherd does with his the sheep through: (a) restoration, which involves searching, finding and bringing home the sheep, the lost out in the in the world, (b) feeding them with the Word, starting with the milk and moving to solid foods, (c) watering, by rolling away the stone (hard hearts) to allow the sheep to drink the water which biblically refers to the Holy Spirit, (d) grooming, which is educating for a future role, giving a neat appearance, (e) shearing, which is cutting to the desired shape through discipline, (f) delivering the lambs, which is bringing the people to God for a new birth, leading by directing the flock in the world, and protecting of the flock from danger (Resane, 2014:3).

3.8.6 Continuously monitor and improve

A servant leader ensures that there are people to work towards the set vision. This requires continuously monitoring whether the team is still following the vision and whether there are areas in need of improvement. This requires the competency of stewardship, where the leader strives to leave a positive legacy by being accountable for the common interests of the people and the organisation, being a good caretaker of the resources and the people (Coetzer *et al.*, 2017:17). A servant leader must be a good steward of finances, assets, resources and the people in the organisation (Coetzer *et al.*, 2017:17). This requires continuous performance monitoring, practising good governance, and implementing change interventions towards achieving the higher vision (Coetzer *et al.*, 2017:17). Accountability requires servant leaders to be responsible, transparent, and hold others accountable as part of being good stewards (Coetzer *et al.*, 2017:12).

3.9 CHURCH LEADERSHIP

There are various generally accepted views that explains what a leader should be. The leader of a church, however, while learning from secular leadership principles, is bound by Christian

values and requirements for leaders as espoused in the Bible. It is expected that a Christian leader be different from other leaders mainly because of the calling to become a servant (Tidball, 2012:31). The leader of the church is expected to educate, equip, enrich and empower the members for the work of the church and life in the world (Watt, 2014:125).

The church needs both a strong leader and a prudent manager who is dedicated and committed to serve. At times the pastor is the only paid employee of the church and therefore entrusted with both roles and great responsibility (Manala, 2010:1). The pastor as a leader in a Christian community is expected to operate in accordance with God's call and not his own agenda, to work through the Holy Spirit, adhering to the vision and his God-given authority for the benefit of the church and all humanity (Manala, 2010:2). Some view leadership with caution, not wanting to have some people put on a higher level than others, the issue being hierarchies in the church (Tidball, 2012:32).

3.10. SUMMARY

A literature review of leadership was presented in this chapter. It captured the definition of leadership, leadership theory, leadership styles, character, functions, and competencies of a servant leader. These are the areas that leaders ought to reflect on and work towards improving in order to become better and effective servant leaders.

CHAPTER 4: The theological concept of leadership and the leadership foundation established by Jesus

4.1 INTRODUCTION

The normative task in Osmer's model seeks to answer the question, 'What should be going on?' In this study, the concept of servant leadership is presented, the main subject being the example of Jesus, with other figures used as supplementary examples. This chapter seeks to answer this question: What can be learned from a theological perspective of servant leadership and the servant leadership foundation portrayed by Jesus?

In this chapter, an analysis of relevant biblical standards set for church leadership is discussed. I have made reference to Old Testament leaders for the purpose of presenting a thread of leadership standards right from the Old to the New Testament. The focus, however, is on the leadership standard set by Jesus, as contained in the New Testament. Scriptural exposition and exegesis is done with the acceptance of the authority and relevance of the Bible. In order to achieve this, Osmer's normative task has been used as a guide for considering what 'should be going on', which is referred to as prophetic discernment (Osmer, 2008:chap. 3).

- Theological interpretation has been done using theological concepts to interpret events and situations (Osmer, 2008:chap. 3).
- Ethical norms, principles and guidelines providing guidance for good moral practice have been analysed (Osmer, 2008:chap. 3).
- Good practice is presented, in which I look at how other people have dealt with similar situations (Osmer, 2008:chap. 3).

The normative task provides an opportunity to dig from the well of wisdom, which is the historic way in which the prophets drew from theological traditions to address social conditions and deliver the message of God to the people (Osmer, 2008:chap. 3).

4.2 BIBLICAL LEADERSHIP

The church derives its standards, values and ideals from the Bible. Leadership for the church today is premised on what Jesus modelled and requires from church leadership. Leaders are placed in positions of authority by the Lord Jesus who is the head of the church (Ephesians 5:23, Colossians 1:18). Leadership in the church is a calling and an appointment by God which

must be executed with humility, integrity, gentleness, patience, forbearance and striving for unity in the church (Ephesians 4:3-4). The leader of the church must be a child of God first, then a servant of God, who follows the model of leadership laid by Jesus as a commitment to the Lordship of Christ. He must, of course, be a Christian before being a Christian leader (Ikenye, 2010:145). Christian leadership flows from Christ, and is not just a position but a relationship with Christ, flowing from the head to the body and its members, effectively working and edifying the members (Ephesians 4:15-16). It is Christ who gave the ministry gifts, and all who work in this ministry therefore serve the interests of Christ.

The Apostle Paul gave an instruction to the church to imitate him as he imitated Christ (1 Corinthians 11:1). This is the biblical standard for anyone in a leadership position. A leader ought to lead as Christ led the people, so that when the people follow him, they are following Christ.

Leadership in the church is not pre-eminence, nor is it exercising lordship, nor cultic control, nor displaying a public relations or platform personality, but being a servant to a Christian community (Ikenye, 2010:69). Leadership is not about telling others what they ought to do when one is not prepared to do it oneself, as was the case with the Pharisees and Scribes (Matthew 23:1-10).

The current state of leadership in the church is disheartening. The things done by leaders as captured in Chapter 1 are not the things that Christ did. Leaders have moved from pointing people to Christ to pointing people to themselves. There is much abuse of power and trust in the church, which takes advantage of the desperation of people. Leaders are putting people at risk of harm – spraying them with insect repellent, giving people snakes to eat, making them eat grass and drink petrol. These are definitely not the things Jesus would do. It is therefore important to go back to the Bible and learn standards set for leaders so that the church can have Christ-like leaders.

The concept of leadership can be traced back to the religious sphere, with God as the supreme leader who directs the affairs of the world and the creatures He created (Ajayi, 2018:3). Many scholars have studied the concept of leadership, emerging with various perspectives which consider the political, traditional sociological, legal, moral and religious dimensions (Ajayi, 2018:3). Some handle the topic geographically, identifying global, regional and local leadership perspectives. The Bible has a global influence, but is preached and disseminated from a local church. It is set in a foundation of a nation that emerged as the story of God and man unfolded.

Biblical authority was seated in kings, priests and chosen leaders of the people. By virtue of the authority of kings, followers are instructed to honour the king (1 Peter 2:17) to pray for the king (1 Timothy 2:1-2), obey the king (Matthew 22:21) and fear the king (Proverbs 14:35) (Cafferky, 2010:32).

The topic of leadership unduly induces causes scepticism regarding the issue of power and the relationship between leaders and followers (Hays, 2012:6). The Bible has positive things to say about leadership: *'Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct'* (Hebrews 13:7).

The concept of leadership and authority can be traced back from the first man and woman who were created, Adam and Eve. When God created them and released a blessing, He said they should rule over the fish, the birds and the animals (Genesis 1:28). He delegated to them a degree of sovereignty and control over nature (Constable, 2017e:31). He gave them a royal status to dominate and rule over the earth (Cafferky, 2010:34).

When they sinned, God said to the woman, *'Your desire will be for your husband, and he will rule over you'* (Genesis 3:17). While all of mankind had authority to rule over creation, after the fall, a hierarchy takes shape between the man and the woman. There are various interpretations of this verse (Constable, 2017e:66).

- that whatever a woman wishes for will be subject to the will of her husband;
- that the woman will have a deep yearning or longing for her husband, and dependence on her husband;
- that the woman will desire to have dominion over her husband, challenging his headship, and the man must master her.

Whatever interpretation is followed, the word used here is 'rule over', indicating man having authority over his wife. The deception in the Garden of Eden was such that the woman who was under the authority of her husband and of God disobeyed both, but God held Adam to account for the sin (Constable, 2017e:61). Eve sinned by initiation, and Adam by acquiescence, thus failing in his responsibility to lead his wife (Constable, 2017e:61). Leadership, rule, authority – were all established by God in the beginning.

The concept of 'shepherd' in the Bible refers to leaders in the congregation of Israel. A shepherd is one who keeps, feeds, nourishes and guards the flocks (Resane, 2014:1). The

word 'shepherd' has also been used to refer to kings (2 Samuel 5:2), leaders of Israel (Ezekiel 34:1-2, Numbers 27:17), apostles (John 21:1) and to God (Psalm 23:1). Jesus referred to Himself as the Good Shepherd (John 10:7-18), and is referred to as the great shepherd (Hebrews 13:20).

The first shepherd identified in the Bible is Abel, the son of Adam (Genesis 4:2). This role was later given to those in lower ranks of society, like younger sons (David), hirelings and slaves (Resane, 2014:2). The word 'pastor' in Latin means 'shepherd'.

The shepherd's role is to lead the sheep to pasture and water, protect them from wild animals, guard them at night, count them as they enter the fold and take care of the weak lambs (Resane, 2014:2). This role, when it comes to the church setting, has the pastor feeding the members with the Word of God, protecting them through prayer and taking care of them when they are in need.

In caring for the sheep, a shepherd searches, finds and brings home the sheep, and is also prepared to lay down his life for them (John 10:11). There is an element of restoration in shepherding, where the lost sheep is sought (Matthew 18:12). Shepherding is done out of love for the flock, with the shepherd disciplining and restoring the sheep (Resane, 2014:3). The priority of the pastor is to assist those who are lost in the faith and have fallen into the fire, while being careful not to be deceived also (Resane, 2014:3).

Jesus instructed the apostle Peter to 'feed my lambs' (John 21:6). This was the foundational role of the apostles. The sheep belong to Jesus, not the pastor. The shepherd manages and ministers to the sheep, giving them milk and then solid food, to the point where they are able to 'stand in the day of testing' (Resane, 2014:3).

Another function of the shepherd is to lead the flock to water. Water in the Bible is used to refer to the Holy Spirit (John 7:37-39). The Holy Spirit is involved significantly in the salvation process and in renewal (Resane, 2014:3). In biblical times, the shepherd would lead the flock to a well, then roll away the stone and draw water for the flocks (Resane, 2014:3). The shepherd in the church has to prepare the hearts of believers to be receptive to the nourishment of the Holy Spirit, rolling away hardness of hearts through the Word and prayer.

The shepherd grooms the sheep, giving them a neat appearance. Through discipleship, the pastor grooms the believers to keep them clean and free of the contamination of the world, the flesh and the devil (Resane, 2014:3). In this way he prepares the believers to go and make

other disciples. The shepherd has the task of shearing the sheep also, removing the wool for good or bad purposes. This encompasses disciplining, encouraging and rebuking believers (Resane, 2014:3).

The sheep in biblical times provided food in the form of milk, clothing through wool and hides, and shelter through leather, as well as constituting burnt offering (Resane, 2014:2). The members of the church provide for the church, enabling it to function through offerings of money, time and service (Malachi 3:10, Acts 4:32, 35).

4.3 ETHICAL NORMS AND STANDARDS

Religion contributes to the determination of ethics and standards in society. Leaders are expected to demonstrate a high level of ethical conduct. A leader uses wisdom and the moral will to do the right thing and has the ability to determine what the right thing is (Ben-Hur & Jonsen, 2012:963). The right thing is the ability to determine and perform the best action in a particular situation to serve the common good (Ben-Hur & Jonsen, 2012:963). Followers look up to ethical leaders with whom they desire to identify and emulate. They look for open and honest deeds, motivated by fairness and consideration (Ben-Hur & Jonsen, 2012:963).

The Pharisees struggled with the issue of fairness and serving for the common good as they looked after their own interests using the law as an excuse. They would rather have a woman remain bound by Satan instead of being healed on a Sabbath (Luke 13:6), and a man to remain with a withered hand instead of being healed on a Sabbath (Mark 3:1-6), yet Jesus healed them for it was the right thing to do. Jesus used an opportunity to show their hypocrisy when they wanted to stone a woman caught in adultery whilst hiding their own sins (John 8:4-9). Jesus came and raised the bar in terms of leadership standard and ethics.

4.4 OLD TESTAMENT LEADERSHIP

Although the focus of this study is to compare leadership in the church today with the leadership of Jesus, a synopsis of leadership in ancient times will be beneficial for understanding the ideal and godly standard for leadership established right at the beginning of humanity. What follows is a brief review of the kinds of leaders the old congregation of the people of God had, the effects of these leaders and the lessons that may be learned from them. This will form one end of an interesting continuum of leadership, from Old Testament times to the present, with Jesus in the middle.

The Bible provides a record of various leaders in ancient times. The patriarchs paved the way for tribal leadership, with Moses first recognised as the leader of the nation of Israel, followed by Joshua, then the Judges, then the priestly leadership of Eli, followed by Samuel, then kingly leadership in the form Saul, followed by David (Tidball, 2012:33). Kings ruled with the support of priestly leaders and prophets (Tidball, 2012:33). The absence of leadership after the death of Joshua without a successor proved to be detrimental, reflected in the chaotic state in the times of the judges (Tidball, 2012:33).

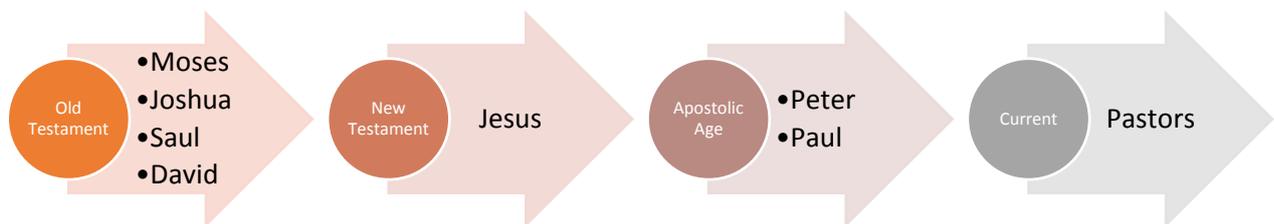


Figure 5: The servant leadership continuum

4.4.1 Moses

An exegesis on Moses is not an easy task, since the record of his life and works spans decades and is contained in Exodus, Leviticus, Numbers and Deuteronomy. Reference is made to him in many books flowing over into the New Testament. Moses cannot be contained in one or two books. The aspect of interest in this study is his display of leadership as it relates to servant leadership principles and character.

'So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD' (Deuteronomy 34:5). Can Moses be characterised as a servant leader? What did he do to earn him space in the servant leadership theory?

When God wanted a man to lead the people of Israel, He raised up Moses (Exodus 2). Born at a time when the Egyptian Pharaoh feared the growth of Israel, hidden by his mother, released to the Nile River and taken to be raised by the daughter of Pharaoh, he was raised in the royal house, learning Egyptian laws and conduct. When he was older, he sought justice for his people, killing an Egyptian for injustice and then fleeing to Midian. For forty years he

was a shepherd of livestock. For the next forty years he became a shepherd of God's people. He displayed the character of a man with a sense of righteousness and justice, a responsible person committed to self-sacrifice, shown in his killing of the Egyptian who was mistreating a fellow Hebrew, and in his rescue of the daughters of Jethro (Ben-Hur & Jonsen, 2012:965).

He is referred to as an 'accidental' leader, one who did not go all out to seek a position of leadership, but rose to the occasion when God commanded him (Ben-Hur & Jonsen, 2012:965). He did not aspire to be a leader, but was called to leadership unexpectedly (Hays, 2012:6). He was a reluctant leader, a humble person, who gave various excuses as to why he should not be the chosen leader. He protested, saying he was a man of uncircumcised lips, having been raised as an Egyptian, and that he had no leadership credentials and could not speak. God answered the latter by bringing Aaron to assist him (Ben-Hur & Jonsen, 2012:965). Knowing that he had support, Moses agreed to lead.

In focussing on the actions of Moses as leader, what is of interest to me is how he led the people, rather than the timeline of the exodus. Exodus records the beginning of the journey out of Egypt for the children of Israel. They had been slaves there for more than four hundred years. The journey to Egypt is recorded in the book of Genesis and ends with the death of Joseph and his burial outside of Egypt.

The narration of the life of Moses begins in the book of Exodus. The word 'exodus' is derived from the Greek word *exodos*, which means 'exit' or 'way out' (Constable, 2017h:1). The book was written by Moses, but the location of the writing process is uncertain; it could have been at Mt Sinai where they camped, or during the thirty-nine years of wandering in the wilderness, or in the plains of Moab just before his death. Moses is said to have lived from about 1525 to 1405 B.C.

Exodus begins by narrating that the sons of Jacob landed in Egypt together with their father – seventy persons in total (Exodus 1:5). Then we are told of the beginning of slavery in Egypt after the death of Joseph and his brothers. The mind-set of the people who entered Egypt and that of their descendants who left it could not have been the same, for slavery would have shaped the character of the people. Having cried out to the Lord for relief, the Hebrew people were sent a 'saviour' who was himself saved from the cruelty of Pharaoh (Exodus1:22). His parents, Amram from the house of Levi – six generations from Abraham – and Jochebed, named him Moses (Constable, 2017h:17).

The journey in the wilderness is told in Numbers, which follows a presentation of the law given in Leviticus. Numbers is the Greek translation of the word *'arithmoi'* which was chosen by the Septuagint translators because of the census conducted and recorded in the beginning of the book (Numbers 1-4) and towards the end of the book (Numbers 26). It was written by Moses later in his life (Constable, 2017i:1). The book captures the journey of Israel two years after they left Egypt, and their wanderings in the wilderness for thirty-nine years (Constable, 2017i:1).

The writer of Exodus notes that Moses was a 'beautiful child' (NKJV), a 'fine child' (NIV) a 'special baby' (NLT) or 'goodly' (KJV). The various descriptions attempt to give some motivation for the parents' act of saving the child. It could also be the love of the parents for their own child. Whatever the reason, this child was separated and saved, for God had a plan. He was adopted by the Egyptian daughter of Pharaoh, who named him Moses. The name means 'one born of or drawn out of water'; the 'mose' part of the name means 'is born' or 'one born of,' and 'mo' means 'water'. Although it was an Egyptian name, it has become a popular Hebrew name (Constable, 2017h:18).

Growing up as an Egyptian, living in the home of Pharaoh and having all the attendant privileges, Moses still chose to identify with the Israelites. When he was older, he took his stand in defence of 'one of his brethren' (Exodus 2:11), displaying an act of love, compassion and acknowledgement of his relations. While his motives were admirable, his method was deplorable, and shows trust in his own abilities to save rather than trust in God. He seized authority instead of waiting on God to bestow it (Constable, 2017h:19). In the New Testament, Stephen's address reflects the assumption that Moses had: *'For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand'* (Acts 7:25). This character flaw plagued Moses, resurfacing when he again took authority by hitting the rock for water instead of trusting God's word to speak to the water (Numbers 20:11). The zeal to serve should not supersede the requirement to trust God. This behaviour of Moses' also raises the question of assuming there is a call before it happens, or acting on feelings of compassion when God has not given an instruction.

Moses went to Midian after killing the Egyptian. It was desert land, wherein he would be taught lessons in trusting and relying on God's strategies instead of his own ability (Constable, 2017h:20). He had to learn to trust in God and not lean in his own abilities (Romans 12:2). Learning to serve began when he arrived in Midian, where he provided water for the daughters of Jethro who were tending their flock (2:17). He would later provide water to Israel in the

wilderness following the instruction of God (17:6). Moses remained in Midian for a period of forty years.

Then God heard the cry of the children of Israel (3:7). The salvation of the people was initiated by God after hearing their cries, although He had already told Abraham, their forefather, that they would come out of bondage after four hundred years (Genesis 15:13). It was the plan of God that they remain there in Egypt for such a time, that they multiply and then, when the numbers were sufficient, God would take them to their promised land. God raised Moses to lead the people out of Egypt.

The calling of the servants of God can be dramatic, as was the case with Moses, or not be recorded at all, as was the case with Elijah the prophet. Moses was in Horeb, another name for Sinai, a range of mountains rather than a particular mountain peak, and traditionally regarded as being in the southern Sinai Peninsula (Constable, 2017h:22). Moses saw a burning bush and came closer to check what was happening, and there, the Angel of the Lord spoke to him (Exodus 3:2). This was God Himself, Yahweh, not an angelic messenger (Constable, 2017h:22). The bushes in the Sinai desert are said to sometimes burst into flame spontaneously; however, the one Moses encountered was burning but did not burn up (Exodus 2:3). Awareness and perception is one of the elements of a servant leader.

The purpose for the call of God over Moses was revealed in the burning bush incident. Moses was not called for his own reasons, but God was touched by the suffering of the people (Exodus 2:7-10). God has compassion for His people as revealed in these verses. It was the heart of God, not the zeal of Moses, that led to his calling (Constable, 2017h:23).

Earlier in his life, Moses had assumed authority that he had not been granted, when he sought to bring order when two Israelites were fighting and one of them asked him, 'Who made you a prince and a judge over us?' (Exodus 2:14). By the time he was called by God, he had learned humility and asked, '*Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?*' (Exodus 5:11). This reveals a change in how he saw himself. He recognised that he was not an obvious choice for God, and did not assume he was qualified for the job or that he had any authority over anyone. He was no longer coming as the son of Pharaoh's daughter, a deliverer and judge, but had become a shepherd, not fit to go to Pharaoh (Constable, 2017h:24). He was still conscious of self-abilities or his lack thereof, instead being God-conscious. God answered Moses's question of 'Who am I?' with 'I will certainly be with you' (Exodus 3:12). It was not a matter of who Moses was, but who was with Moses that mattered.

It was important for Moses as a leader, and is still important for leaders in the church today, to know that their calling is of God, for the purposes determined by God. Their abilities without God do not matter. This realisation may bring a leader to the point of recognising that they need God.

With the authority granted by God, Moses and Aaron went to Pharaoh in Egypt. At the first attempt Moses and Aaron presented the command as coming from the Lord: *'Thus says the Lord God of Israel: "Let My people go"'* (Exodus 5:1). Through the ten plagues that befell Egypt, Pharaoh attempted and failed to get Moses to agree to a series of compromises. He wanted them to sacrifice in the land (Exodus 8:25), then wanted the males to go and sacrifice, leaving the children behind (Exodus 10:8-11), and then wanted them to leave their flocks behind (Exodus 10:24). After the tenth plague, the death of the firstborn, Pharaoh gave in, and allowed them to leave.

As a leader of the people, Moses began giving direction. He gave the people the requirements for the Passover, first submitting to the rite of circumcision, and then directing how the Passover was to be prepared – that the lambs' bones were not to be broken (Exodus 12:43-51). This was important, as those who failed to follow the instruction, whether by misunderstanding or disobedience, would not be covered by the blood. Moses would go on giving instructions all the way into the wilderness, culminating in what is called the Law of Moses.

Moses moved from leading flocks of animals to leading people, estimated to be around two million. Exodus 12:37 puts the number of men that left Egypt at six hundred thousand, excluding women and children. One can multiply that by at least three persons per family, which takes the number to around two million people. The writer reflects on the contrast between the number of people that entered Egypt, seventy persons (Exodus 1:5) and the multitude that Moses led out.

After leading the people out of Egypt, Moses and the people were faced with a furious Pharaoh who sent six hundred choice chariots after them (Exodus 14:7). Courage is identified as one of the elements in Van Dierendonck and Nuijten's servant leadership survey (Van Dierendonck and Nuijten, 2011). Moses needed courage to stand before Pharaoh, demanding the release of the people. When that was achieved, a standoff was set at the Red Sea, with the people cornered – Pharaoh behind them, the Red Sea in front of them.

Leading people who complain and criticise can discourage leaders. The first of their many complaints started when they saw Pharaoh approaching with the chariots. *‘Then they said to Moses, “Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? ...” And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The Lord will fight for you, and you shall hold your peace”’* (Exodus 14:1, 13-14).

Moses came to the point of frustration at Taberah, where fire came and burned people, and still the people complained about food (Numbers 11:1-15). The people were rebellious, and God was angry because of their attitude, and Moses was caught in the middle (Constable, 2017i:41).

They complained again when they needed water and found bitter water at Marah (Exodus 15:24). Again they complained when they wanted food in the wilderness of Sin (Exodus 16) which lies in the southwestern part of the Sinai Peninsula (Constable, 2017h:98). The people’s trust in the Lord waned time and again and they had to go through ever stricter lessons (Constable, 2017h:98). Moses took the matter of food to God, and He provided manna, from the Hebrew word *man*, translated into Greek as *manna*, and from Greek to English also as *manna*, meaning ‘what?’, while the Greek word means ‘grain’ or ‘bread’ (Constable, 2017h:99).

The need for water arose again at Rephidim (Exodus 17:1-7). This time there was no water, instead of bitter water at Marah. Rephidim was near the wilderness of Sin and the Horeb/Sinai range of mountains (Constable, 2017h:101). *‘So Moses cried out to the Lord, saying, ‘What shall I do with this people? They are almost ready to stone me!’* (Exodus 17:4). The people lacked faith in the promises of God to provide for their needs, and sought to dictate to God instead of waiting for Him to provide as had He promised (Constable, 2017h:101). Each time this happened, Moses took the issue to God, serving the people by listening to their issues and then presenting them to God. His listening skills went beyond physical hearing, for he heard the instructions of God on what to do: *‘Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink’* (Exodus 17:5-6). Moses called the place ‘Massah’ which means ‘testing’ or ‘proof’ and ‘Meribah’ which means ‘murmuring’, ‘dissatisfaction’, or ‘contention’ (Constable, 2017h:101). These were a difficult people to lead and serve.

Moses failed in the concept of shared leadership initially, as he sat from morning till evening attempting to settle all disputes, eventually experiencing a crisis of overworking himself and not being able to attend to all the people by himself. Problems arose as the people became unruly, because Moses was not able to attend to their issues quickly enough (Constable, 2017h:109). One of the important elements of leadership is delegation, and Moses received counsel from Jethro to delegate some of his responsibilities to men of integrity whom he would teach, so they could then deal with certain matters (Exodus 18:21). Leaders today can learn a great lesson from this experience. Labouring under great stress is not beneficial to either the leader or the people. Leaders must share responsibilities with the right people.

Moses also demonstrated listening skills. He could have ignored Jethro who was not an Israelite. A servant leader listens to the views and opinions of people, then takes an informed decision. At Mount Sinai, Moses received the Law, which facilitated the obedience of God's redeemed people, and instituted the tabernacle, which facilitated their worship (Constable, 2017h:112). He went up Sinai together with the seventy elders, who worshiped from afar while he went further to meet with God (Exodus 24:1). Moses had begun sharing leadership functions with the seventy elders. The work of God cannot be centred on one person; although one person can lead the people, there must be others who are assigned responsibilities and collectively serve the people. Moses stayed on the mountain for forty days and forty nights receiving the law written on stone tablets and getting the details of worship (Exodus 24:12-18). It was a time of listening that Moses needed; thereafter he would be ready to convey the message in all its fullness and power.

One of the thorny issues in the church today pertains to offerings. The CRL Commission report on the commercialisation of the church raised the issue that some churches do not keep proper financial records and cannot account for the money raised from the people (CRL Commission, 2016a:26). The Lord instructed Moses to build a tabernacle for Him to dwell in, with the people required to contribute freely to this great work. *'And all the congregation of the children of Israel departed from the presence of Moses. Then everyone came whose heart was stirred, and everyone whose spirit was willing, and they brought the Lord's offering for the work of the tabernacle of meeting, for all its service, and for the holy garments'* (Exodus 35:20-21). The people gave so much that they were told to stop giving (Exodus 36:6-7).

By the time the offering was required, the people had already sinned against God and made a golden calf while Moses was up in Mount Sinai receiving the Law and the stone tablets. Coming down to find this scene, Moses was angered and threw down the tablets, breaking them. Then he punished Israel for their misdeeds.

One of the difficulties that Moses had to face was pleading with God for a stiff-necked people after each act of disobedience. When the people made the golden calf, God made Moses an offer; He, God, could destroy all the people and have Moses go up to the Promised Land with his family only (Exodus 32:10). That may have been a tempting offer, for the people had murmured, complained and disobeyed the commandment of God many times. He could have given up on them. Yet, as a servant leader, Moses sought to bring restoration between God and the people. He was not thinking for himself but of the people of God. So strong was his plea, that *'... the Lord relented from the harm which He said He would do to His people'* (Exodus 32:11-14).

'Then he said to Him, "If Your Presence does not go with us, do not bring us up from here. For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth"' (Exodus 33:15-16).

'So the Lord spoke to Moses face to face, as a man speaks to his friend' (Exodus 33:11). It was not sufficient that Moses spoke with God when the people sinned; Moses had to go back and make a series of requests to God for affirmation. First Moses asked God to let him know His ways (Exodus 33:12-16). They had already received the Ten Commandments and broken the first three immediately, and God had moved away from them. How could Moses lead the people of God without Him? As a leader, Moses required God to reveal what His plans and intentions were, and give His assurance that He was with them. Secondly, Moses wanted God to confirm him as His chosen mediator: *'I pray, if I have found grace in Your sight'* (Exodus 33:13). Moses was not satisfied with the grace upon himself only, but wanted the same for the people. He requested God to go with them, and also to distinguish the people from all the other people on the face of the earth (Constable, 2017h:191).

In sharing leadership, the leader brings others in leadership positions towards the same goal. Where there are people to be led there will always be work that has to be done. A leader ought to be able to identify skilful and knowledgeable people for the work at hand. Moses identified Bezalel and Oholiab who were skilful artisans, and whom God had gifted and appointed to lead the construction work (Constable, 2017h:195).

Conceptualisation includes having a clear vision which is properly articulated and communicated, and mapping it out so the followers are roused to get to work. Moses shared the vision of building the tabernacle, giving a clear description, specifications and

measurements for everything, including the furnishings. The Israelites had to carry out everything that God had commanded, just as He had specified to Moses (Constable, 2017h:195).

Moses, chosen by God as a leader, set a high standard for leadership. Despite his character flaws and bursts of anger, he had a heart for the people of God. Moses was a visionary, always encouraging the people to maintain their faith and look forward to reaching the Promised Land, even when they were being pursued by the Egyptians, and even when they were wandering in the wilderness for forty years (Ben-Hur & Jonsen, 2012:966).

He was also a shepherd, both literally and as a leader of the people. He was empathetic regarding the suffering of the people as slaves and when they wandered in the wilderness, interceding for the people when God's wrath was upon them (Ben-Hur & Jonsen, 2012:967). So great was his compassion for the people that he even asked God to kill him if He would not spare the people after they had made and worshiped a golden calf (Ben-Hur & Jonsen, 2012:967). God was moved by seeing the suffering of the people and needed a person who would have His heart for the people, and so summoned Moses for this task (Hays, 2012:6). Leaders are called to an important task of discerning when people are crying out because of suffering (Hays, 2012:6).

Moses took on the office of being a teacher to the people, introducing them to the statutes of God and His laws (Ben-Hur & Jonsen, 2012:967). He was also a servant, exerting his moral authority, attending to their needs throughout the forty years and finally dying without entering the Promised Land (Ben-Hur & Jonsen, 2012:968).

To be able to do the many victorious acts right from Egypt to the brink of the Promised Land, Moses had to listen attentively to God and obey. He received guidance from God, from the time of his first instruction in the burning bush, to the ten plagues in Egypt and the receiving of the commandments on Mount Sinai (Hays, 2012:6). Having listened and obeyed for forty years, the one time that he listened but failed to obey resulted in his being excluded from the Promised Land (Numbers 20:7-12, 27:12-17).

As a leader, Moses began to experience a crisis of overwork when he attempted to do it all (Constable, 2017f:109). The time it took for him to dispense the law was too long for the people and they began to be unruly (Constable, 2017f:109). It was time to change the system and bring an element of shared leadership. Although he may have been gifted in administration,

he needed to be efficient, reorganise his time and delegate some of his responsibilities (Constable, 2017f:109) – just as leaders in the church today need to do.

One of the tasks Moses had was to build up structures and systems as they journeyed. He appointed seventy leaders to assist him in leading the people, designed the tabernacle and instituted the priesthood (Hays, 2012:7). With all that was entrusted to him, Moses remained a humble man, which is specifically captured in Numbers 12:3.

It is said that leaders never finish the work, and in anticipation of their own mortality, good leaders raise up other leaders to continue the work (Hays, 2012:9). Moses' last assignment was a succession plan for Israel. He had to appoint Joshua to lead the people. God instructed him to lay his hands upon Joshua, making him stand before Eleazar the priest, commission him before the people and give him some of his authority (Kislev, 2009:429). Interestingly, Moses asked God to appoint a man to lead the people; he did not choose for himself (Numbers 27:15-17). Moses had two sons, but apparently neither one of them was suitable to succeed him (Hamilton, 2001:15).

4.4.2 Joshua

Taking over from a great leader such as Moses was a mean feat. Joshua, a man chosen by God and endorsed by Moses, took on that responsibility. Little is known about his background, unlike Moses, whose history is traced to his birth.

The impact of a leader is felt for generations, whether good or bad. Of Joshua it is said, '*Israel served the Lord during his lifetime, and the lifetime of the elders who lived on after Joshua*' (Joshua 24:31). Joshua served the people and led them to serve God. That is having a real impact. Joshua was a leader who was well taught and taught others well.

The life of Joshua is contained in the historical books that cover the exodus from Egypt, with most content in the book of Joshua. Exodus was written by Moses who lived from about 1525 to 1405 B.C., and contains the history of Israel for over 431 years (Constable, 2017h:1). The book of Joshua is said to have been written by Joshua who was part of the crossing of the River Jordan (Joshua 5:1), with the exception of the later part on his death (Constable, 2017h:1). The book of Joshua takes over from the narrative in Exodus, which tells of leaving Egypt at around 1446 B.C., and wandering in the wilderness for forty years, bringing the end of that story to about 1406 B.C. It is then that the Joshua narrative begins (Constable, 2017h:2).

The book of Joshua contains the narrative of crossing the River Jordan, conquering the land – which took between five and seven years – and dividing the land, followed by the death and burial of Joshua and Eleazar (Constable, 2017h:4). The book begins with a charge from God to Joshua, and encouragement and promises that God will be with him (Joshua 1:2-9).

Joshua succeeded Moses and led the people of Israel to the Promised Land. He is mentioned first at the time Israel faced the Amalekites, when Joshua went to battle while Moses stood on the hill raising his rod (Hamilton, 2001:16). His rise to prominence is seen when Moses went to Mount Sinai to receive the tablets, with Joshua ascending with him, although not to the very top. He went further than the elders or Aaron did, to a point close enough possibly to experience the divine glory that rested there (Hamilton, 2001:16).

Joshua was identified as Moses' servant or attendant (Goswell, 2013:31), in the same way as Elisha attended Elijah and later succeeded him (Hamilton, 2001:16). It is worth noting that in the books of Exodus, Numbers and Deuteronomy, Joshua is never mentioned apart from Moses and he never has any dialogue with anyone except with Moses. He is mentioned as Moses' servant even in the book that bears his name (Hamilton, 2001:17). Only towards the end of the book of Joshua is he referred to as the servant of God (Hamilton, 2001:17). There is a lesson here on the submission of a leader in the making, which servants of God today can learn from. Instead of rushing to start churches, leaders need to put in the time of learning from those who have gone before them.

As they approached the Promised Land for the first time, Joshua was part of the group of spies who went ahead to check out the land. Ten brought back a bad report to the people, making them talk of going back to Egypt, while Joshua and Caleb gave a positive report, urging the people to trust God to give the land to them (Hamilton, 2001:18). Having told Moses that he was going to die, God appointed Joshua to succeed Moses. Joshua was a natural successor to Moses, even though he had erred in judgement when the people made a calf and he said they were dancing, and remained silent against the spies (Angel, 2009:147). It is noteworthy that Joshua had to stand before Eleazar the priest to consult the Urim, instead of consulting with God directly. This meant, however, that Moses had given Joshua part of his authority (Hamilton, 2001:18). As a servant, he accepted his assignment without comparing himself to Moses, although he was privileged enough to have served him closely.

He was appointed by Moses, a product of succession planning. He was commissioned by God, with the book of the law and God's presence being central to this assignment (Constable,

2017h:13). His success also required the unity of the followers behind their new leader (Constable, 2017h:15).

A visionary element emerged as Joshua began the assignment of taking Jericho. He sent two spies to scout out the land and bring back a report. Some have criticised him for sending spies when God had already guaranteed them victory (Hamilton, 2001:22). However, the promises of God do not take away the responsibility of planning. Through foresight, Joshua sent the spies secretly, not wanting a recurrence of what had happened at Kadesh Barnea, where the people did not have sufficient orientation and experience to compose a report of that nature (Constable, 2017h:16).

The generation that crossed the Red Sea was already dead, so that standing before the Jordan River in readiness to cross it was an unfamiliar experience for the people. Conceptualisation of what has to be done is an element of servant leadership. Two million Israelites crossed the River Jordan probably in half a day, if their procession was a mile or more wide (Constable, 2017h:24).

Joshua needed courage to conquer Jericho, a fortified city that had been prepared for a long siege, with invincible walls. Israel had no siege engines, no battering rams, no catapults, no moving towers; they had only slings, arrows and spears, which were nothing before the walls of Jericho (Constable, 2017h:24).

Joshua did the task of interceding for the people when they were punished for their sins, just as Moses had done (Goswell, 2013:32). Given the fact that the Law was already laid down by Moses, Joshua demonstrated obedience to the Law (Joshua 1:8, 8:32) as he was instructed by the Lord, to the point of establishing himself as a model of exclusive obedience (Goswell, 2013:34).

Unlike Moses, Joshua made no provision for a successor, which resulted in a decentralised governmental structure consisting of elders, ancestral heads, judges and priests (Goswell, 2013:37).

Joshua learned servanthood from Moses, and continued his role in taking the people of Israel to the Promised Land. Their travel time was shorter than the time Moses had led them through the wilderness. However, Joshua had to lead an army to conquer the land.

4.4.3 Saul

The death of Joshua, brought a leadership vacuum which was to a certain extent filled by judges. This was a difficult time for Israel as time and again, God let them be attacked by the nations around them because of disobedience. It became a cycle of disobedience, attack, and rescue by a judge. This continued until the people requested a king, and the last of the judges, Samuel the prophet anointed a king for the people.

Saul was the man chosen by God to be the first king of Israel. Although he had low self-esteem, he ascended to the throne and became a mighty man of valour who won great battles. Yet his low self-esteem reared its head when he faced a battle and was not confident enough to win it without offering a sacrifice. He appeared as a humble man, although his humility may be viewed as false humility – he looked down on himself and the possibility of being king. Saul failed in most of the principles of servant leadership, save for serving, which he did. He was not a good listener, he lacked courage, he waivered in his authority, he failed to persuade his followers to do what was right before God.

The King Saul narrative is found in the books of 1 and 2 Samuel, and a very few verses in 1 Chronicles. He is mentioned once in the New Testament. The authorship of 1 Samuel is difficult ascribe, because Samuel is only alive in the first twenty-four chapters, so he could not have written the whole book. The rest of the chapters until 2 Samuel presume that someone else must have written the books. Nathan or Gad are the suggested authors (Constable, 2017k:2).

The story of Saul begins with him losing his father's donkeys, which turns out to be a means by which God directs him to meet the seer, the prophet Samuel, who anoints him as first king of Israel (1 Samuel 10:1).

King Saul is presented as the ideal king for Israel, the one chosen by God at the beginning of his reign (Zimran, 2014:2). He is initially presented as someone who is reluctant to ascend the throne because of his family background. He feels unworthy of such a position, and even hides among the equipment in an effort to avoid being made king (Zimran, 2014:14). While Saul is the recognised leader of Israel, his leadership is tested with the appearance of Goliath, who presents a dilemma and reveals the limitation of Saul's ability to lead through a crisis (Serrano, 2015:38).

The downfall of Saul came as a result of his disobedience to the instruction of God. Disobedience to the command of the Lord leads to undesirable consequences. King Saul lost the kingdom as a result of his failure to obey the instruction of God, which was to destroy the Amalekites completely (Soloveichik, 2017:12). This action cast doubt on the purity of Saul, who spared the choicest of the flocks, or his and his people's intentions and trustworthiness.

Zimran (2014:7) identifies a further flaw in the leadership of Saul, in that he disassociates himself with the decision to spare the livestock, pointing to the people as the culprits, and then includes himself again when he argues that he utterly destroyed the rest of the Amalekites' possessions and flocks. Instead of taking responsibility for his actions, he takes the defensive route of explaining his actions and that of the people (Zimran, 2014:9). He portrays himself as someone who bows to the will of the people instead of God's command (Zimran, 2014:9). His consideration and fear of the people cause him to even entreat Samuel to honour him before the elders and before Israel, although the word is already spoken that the kingdom has been torn from him (Zimran, 2014:12).

Saul, although chosen by God and anointed to be king, lacked courage and allowed fear to cause him to listen to people and disobey God. Although he served, he failed to lead.

4.4.4 David

Servant leadership may easily be attributed to those called into ministry, but attributing this type of leadership to kings is more difficult. The position of kings is such that they are served by their subjects. They lead nations, making decisions about the different aspects of the nation. In this discourse on servant leadership, I have sought to find attributes in King David that may be associated with servant leadership. The times we live in have seen a rise in church leaders who are revered in a similar manner to that of kings. It is no longer unusual to find a pastor or prophet having drivers and bodyguards, and servants to hold the Bible and a towel, to bring water, and perform just about any service required. In a similar manner, kings are well attended by their servants. Can one be a servant while being highly exalted as a king?

David served the people, and was even prepared to leave his throne to preserve the kingdom. He served King Saul although he was already anointed as a king. He led people by serving.

The story of David is captured in the book of 1 and 2 Samuel and 2 Chronicles. The book of Samuel was given this title by the Jews because of the character of the prophet Samuel, who anointed the first and the second kings of Israel. While the identity of the writer is not recorded

(Constable, 2017k:1), we know that the book of Samuel was written between 960 and 900 B.C.

The narrative of King David begins with his victory over Goliath, being noticed by the king, and subsequently being anointed king while King Saul is still on the throne. He works on the sidelines as leader of the armies of Israel, although anointed king. He is later sought by the very king whom he serves in order that the king may harm him. He eventually ascends to the throne, commits adultery and commissions the killing of Uriah, and then faces another opponent, his own son, Absalom.

He eventually goes back to lead Israel. From the book of 1 Samuel onward, David is reflected, right through the psalms, poems and prophets and into the New Testament.

David's journey of leadership began when he faced Goliath, a selfless act of leading Israel to victory and moving him a step closer to being a leader of the entire nation (Serrano, 2015:38). Motive differentiates a servant leader from any other form of leadership, and David's motive was selfless (Serrano, 2015:39). Through this one act, David demonstrated love, humility, altruism, vision, trust, service and empowerment (Serrano, 2015:39). David showed courage in facing an enemy bigger than he was in size, more experienced and fully armed. With this act, he earned himself a place in leadership in the army of Israel, and continued winning various battles.

Although David had already been appointed king, he did not seek to take the kingdom by force from King Saul. He humbly served the king, even after the king sought to kill him, David passed opportunities to kill Saul, since he held him in high regard. *'The Lord forbid that I should do this thing to my master, the Lord's anointed, to stretch out my hand against him, seeing he is the anointed of the Lord'* (1 Samuel 24:6).

In committing adultery and murder, King David committed egregious sins and yet remained king because when confronted for his sins he responded with clear and complete contrition (Soloveichik, 2017:12). His sins were a lapse in integrity and a flaw in his character. He paid attention to the prophet who held up a mirror to his faults, having a repentant heart (Cafferky, 2010:41). The story of the success of David lies in his faith, contrition and repentance (Soloveichik, 2017:12). His success was not as a result of power, his own abilities, talents or rules, but his relationship with God (Cafferky, 2010:41).

David served and led the people even under difficult circumstances. He was able to know the danger that lay ahead when his enemies came after him, and was able to prevent his destruction and that of the people. He had the courage to face his enemies, and foresight to know what would happen in the future, and was thus able to make the right decisions. He listened to rebuke. He ably led and served the people.

4.5 THE LEADERSHIP OF CHRIST

Kings in Israel came and served the people, establishing an enduring kingdom of priests and kings until the anointed Messiah would take the throne. His story is recorded right in the beginning, the seed of a woman who would crush the head of a serpent (Genesis 3:15). It flows through to the blessing of Jacob upon Judah that the sceptre shall not depart from him (Genesis 49:10) which was fulfilled with the birth of the King of Israel, Jesus. The prophets spoke about the coming Messiah (Isaiah 7:14, Hosea 11:1, Micah 5:2). This was fulfilled with the birth of Jesus through a virgin (Luke 1:26-33). Born at the time of Roman Empire rule, the Messiah was expected to take the kingdom of Israel then, but He came to lead people to an eternal heavenly kingdom.

Beginning His ministry, Jesus identified people whom He would raise to take over after Him. He served, taught and healed with compassion, leading people to change. Jesus is the epitome of servant leadership, defining the concept in the way He taught and acted, first as a servant and then as a leader. Ikenye (2010:68) argues that the model of leadership demonstrated by Jesus is the model to be emulated by every Christian leader.

The record of the life and work of Jesus is found in the canon of scriptures, the Bible, specifically the gospels according to Matthew, Mark, Luke and John. The Bible was written between 600 BCE and 60 AD (Yngvason *et al.*, 2013:399).

The writers of the gospels used the Old Testament as source material, making references to various scriptures (Constable, 2017a:1). Matthew and John were disciples of Jesus, while Mark had a close connection with Peter and Luke was a close associate of Paul (Constable, 2017a:1). The writers used both the oral tradition and written information in capturing the gospels (Constable, 2017a:2). Mark is widely accepted by scholars as having been written first, mainly because ninety percent of what is in Mark finds expression in Matthew and Luke (Constable, 2017a:2).

The gospel according to Matthew is widely accepted as written by Matthew, a tax collector whose profession would have required him to be able to keep accurate records (Constable, 2017a:5). Matthew was probably written between A.D. 40 and A.D. 70 in Palestine, judging from references it makes to Jerusalem (Matthew 4:5) which was destroyed in A.D. 70, and also because of reference made to customs 'continuing' (Matthew 27:8, 28:15) would mean some time had to have elapsed between the death of Jesus and the writing of the gospel (Constable, 2017a:7).

According to the tradition of the early church fathers, the gospel of Mark was written by John Mark, who was not a disciple of Jesus during His ministry but accompanied the Apostle Peter and listened to his preaching (Constable, 2017b:). This is supported by various writers and sources such as Eusebius in *Ecclesiastical History* (ca. A.D. 326), the anti-Marcionite prologue to Mark (A.D. 160-180), Irenaeus (ca. A.D. 180-185), Justin Martyr (ca. A.D. 150-160), Clement of Alexandria (ca. A.D. 195), Tertullian (ca. A.D. 200), the Muratorian Canon (ca. A.D. 200), and Origen (ca. A.D. 230) (Constable, 2017b:2).

According to tradition, the gospel of Luke was written by Luke, who also wrote the book of Acts, writing to a man named Theophilus (Luke 1:1, Acts 1:1) (Constable, 2017c:1). The writer obtained his knowledge from research rather than from eye-witness observation, since he was not one of the disciples of Jesus (Constable, 2017c:1). This is supported by various writers and sources such as Marcion (ca. A.D. 180), the Muratorian Canon (the earliest witness we have to Luke's authorship, ca. A.D. 135) and Irenaeus (ca. A.D. 180-185). Luke is described as the physician who accompanied Paul on his journey (Colossians 4:14, Acts 16:10-17, 20:5-15).

The gospel according to John was probably written by John, the apostle who referred to himself as 'the disciple whom Jesus loved' (Constable, 2017d:1). Internal evidence points to the apostle John as the writer; John 21:24 states that the 'writer of these things was the same as the disciple whom Jesus loved'. He was also the disciple who sat beside Jesus in the upper room during the Lord's Supper, and the same disciple whom Peter motioned to ask Jesus a question (John 13:23-24). He also claims to have seen the Lord's glory; we know that John did see Jesus during the transfiguration, and James had already died (Constable, 2017d:1). This gospel is said to have been written in Ephesus. Eusebus states that John ministered there, and Ephesus is close to the Isle of Patmos, where John spent some time in exile (Constable, 2017d:2). The date of writing is not determined, but scholars put it between A.D. 65 and A.D. 90 (Constable, 2017d:2). An earlier date of A.D. 45, when Saul of Tarsus still persecuted the church, is dismissed because the gospel of John is written with the assumption

that the Synoptic gospels were already in existence. John lived long into the first century, and the gospel makes reference to Jerusalem as it was before its destruction in A.D.70 (Constable, 2017d:3).

The ministry of Jesus and His life is captured over a period of three years when He was approximately thirty to thirty-three years old (Yngvason *et al.*, 2013:399). The gospels provide an account of Jesus' birth (Matthew 1:18-24, Luke 1 and 2), His calling of the apostles, His teachings to the people and His close disciples, the miracles He performed, His run-in with the authorities and subsequent betrayal, and His crucifixion, death, burial and resurrection. His final instructions to His disciples are captured at the end of each gospel and the beginning of the book of Acts.

The arrival of the Messiah was announced by prophets. Isaiah, in particular, presents a suffering servant, who would be stripped, wounded and pierced for the sake of transgressors (Isaiah 53).

Jesus was a leader of an initially small group of twelve men who followed Him, listened to His teachings and witnessed the miracles He performed. The exponential growth in the number of followers and the resilience of His message over millennia is notable. While some dismissed this movement as a passing fad, generation after generation have embraced the message of Jesus.

Jesus practised peculiar leadership tactics which enabled Him to create a strong sense of values for a small number of people, driven by His vision and mission (Yngvason *et al.*, 2013:399). His followers continued to believe and proclaim His message, which still prevails and is recognised as a value system globally (Yngvason *et al.*, 2013:399).

Jesus, having all power and authority, began His ministry with nothing spectacular, but in humility (Foster, 1971:338). Compared to Elijah who came from obscurity and electrified Israel with his prediction of the drought, Elisha who hit the Jordan waters with Elijah's mantle, and other prophets who began with revelations of coming doom, Jesus was completely different (Foster, 1971:338).

The leadership landscape when Jesus began His ministry was masculine, powerful and concerned with status. It was a time of military rule by the Roman Empire (Tidball, 2012:31). The Jewish community at the time of Jesus' ministry had been exposed to leadership under the Roman rule and authority, with their harsh treatment including the killing of infants (Roach,

2015:chap. 1). In this setting, Jesus, who had led a group of disciples and followers for three years, demonstrated servanthood in the act of washing the feet of the disciples.

Jesus introduced a new way of leading, a sacrificial way of serving people (Tidball, 2012:31). This new way would not be without opponents, as He clashed with prevailing views of leadership, and the characteristics and abilities of the leaders of the time (Tidball, 2012:31). Jesus validated and affirmed John's ministry to the point of surrendering to be baptised by John, as He would expect others to do the same (Blanchard, 2003:24). Some elements of Jesus' leadership are discussed below.

4.5.1 Motivation

The reason for the existence or birth of Jesus on earth was revealed at the announcement of His coming. Given the name Jesus, which means 'Yahweh is salvation', He was positioned to be great, the Son of God, the long-awaited Messiah (Constable, 2017c:32). Jesus continually expressed His unity and obedience to the Father, and would not do anything except the will of the Father (John 5:30). Jesus listened to the Father and as a result judged correctly. His judgement was just because it was not for self-glorification but to totally advance the Father's will (Constable, 2017d:115).

4.5.2 Holy Spirit led

The role and importance of the Holy Spirit in the life and ministry of Jesus can never be overestimated. He was present at creation, hovering over the face of the waters (Genesis 1:2). The Holy Spirit filled the kings of Israel, Saul (1 Samuel 10:6, 10) and David (1 Samuel 16:13). Such was the importance of the Holy Spirit that David, when he sinned, prayed that God would not take away the Holy Spirit from him (Psalm 51:11). The Holy Spirit was also crucial in the ministry of Jesus, who was fully man and fully God.

The conception of Jesus was by the Holy Spirit (Luke 1:30-33). Jesus was anointed and commissioned by the Holy Spirit at baptism, and only then began His ministry (Johnson, 2017:148). The Holy Spirit descended upon Jesus (Luke 3:22). It was the Holy Spirit that led Jesus to be tempted (Luke 4:1). Quoting Isaiah 61, Jesus acknowledged the presence of the Holy Spirit in Him and His anointing to preach the Good News (Luke 4:18). He was under the control of the Holy Spirit right in the beginning of His ministry, empowered and enabled to teach and do miracles (Constable, 2017c:74).

Jesus depended on the Holy Spirit to the extent that in His state of humiliation, He refrained from exercising His power as the Son, but relied on the empowering presence of the Holy Spirit (Johnson, 2017:148).

Jesus, being fully man, accomplished mighty works of healing the sick, the blind and raising the dead. It is argued that He accomplished all these because of the power of the Holy Spirit (Johnson, 2017:147). Specific passages of Scripture allude to Jesus being empowered by the Holy Spirit (Matthew 12:17-21; Luke 4:14) and Jesus Himself stated that He cast out demons 'by the Spirit of God' in Matthew 12:28 (Johnson, 2017:149).

Jesus revealed the coming, role and power of the Holy Spirit upon the lives of believers at length in John 14, 15 and 16. He is referred to as the Helper (John 14:16), Teacher (John 14:26) and Spirit of Truth (John 15:26).

Before His ascension, Jesus told the disciples to wait to be filled with the Holy Spirit (Acts 1:8). There is an element of reliance on the Holy Spirit that believers should learn from the life and ministry of Jesus (Johnson, 2017:150).

4.5.3 Leading followers

Leadership would be of no consequence if there were no one to follow. That would be a solo journey. Leadership emerges when there is a group of people, irrespective of size. There is a leadership that thrives at finding followers rather than of having them naturally arise from within a group. Jesus went out to find followers at the beginning of His ministry. The gospels give accounts that are somewhat different, each emphasising elements that are different from the others. Matthew and Mark record Jesus walking along the shore of the Sea of Galilee, where Peter and Andrew were casting their nets (Foster, 1971:407). John records Jesus' initial encounter with the disciples, from where John the Baptist pointed Jesus out to them and they took the decision to follow Him into the Judean ministry (Foster, 1971:407). Sometime later, after they had gone back to their work of fishing, Jesus called them. *'Then He said to them, "Follow Me, and I will make you fishers of men"'* (Matthew 4:19). This is the first recorded action of Jesus in the book of Matthew after His testing in the wilderness, and marks the beginning of His ministry (Maharaj, 2015:1).

When Jesus found Simon and his brother Andrew, and John and his brother James, they were fishermen, and Jesus simply used terminology with which they were familiar when he told them He would make them fishers of men (Maharaj, 2015:3). In the Luke's gospel, the fishermen were approached by Jesus after having fished all night and caught no fish. He told

them to launch into the deep, which they did, and immediately they caught a large number of fish. It was at this point of the largest catch in their career that Jesus bade them follow Him and go and catch men (Luke 5:1-11). Luke does not emphasise what they gave up to follow Jesus, but emphasises instead the authority of the words of Jesus, with the only proper response being that of submission (Constable, 2017c:87). It was not an invitation but a command, with authority (Constable, 2017a:82).

Some versions of the Bible add a propositional phrase, 'after me', as in, 'Come follow after Me' (Berean Literal Bible, Aramaic Bible in Plain English, American Standard Version). Jesus was not calling them to His current location, but was issuing an invitation to discipleship and a long-lasting relationship with Him (Maharaj, 2015:4). The calling was with authority for the disciples to follow His pattern of travelling, proclaiming the Good News and healing the sick (Troftgruben, 2013:392). The call by Jesus to His disciples was for them to leave what they were doing at that moment, which was fishing, and to follow him physically everywhere He went, imitating His way of life as they did so (Platt, 2013:chap.1).

Having heard these words, the men left their livelihoods and became part of a group of disciples, committing themselves to learning the ways of Jesus, and observing how he modelled life in the way of God (Csinos, 2010:45).

The immediacy of their response is noteworthy (Maharaj, 2015:2). The call to discipleship took priority even over family; they simply left their boats and nets and followed Jesus. They had to leave the kind of life where everything revolved around individual, self-seeking, and the need for protection, promotion, preservation, entertainment, comfort and self-care; their lot was to 'slay yourself' (Platt, 2013:chap. 2). Leaving all and following Jesus was a requirement for becoming disciples of Jesus, and by following they would gain insight on how to become fishers of men, making them fit for purpose.

'A disciple was an adherent or follower of a master, an intimate companion in some common endeavour, often learning and promoting a particular ideology' (Blomberg, quoted in Maharaj 2015:4). Disciples normally took the initiative of seeking a rabbi to follow, but in this case, Jesus chose these disciples, who were not even academics in the Torah, but merely fishermen (Maharaj, 2015:10). There was nothing that qualified these men to become disciples, except for the sovereign decision of Jesus. They were the least likely choice, not what society might have naturally chosen for the task of continuing the ministry of Jesus.

The followers of Jesus were called not to observe only, but also to participate. Participation is the process or fact of sharing in an action, and involves active involvement and taking part in relations with others (Csinos, 2010:47). Participation in a community of practice affords an opportunity to shape the social aspect of the community (Csinos, 2010:48). Participation is also a process of learning, moving from the periphery of a community toward full participation (Csinos, 2010:48). The disciples of Jesus learned by observing Jesus and then were afforded opportunities to participate in doing as Jesus did (Luke 9:1).

Participation in a community of practice requires legitimacy, where newcomers are treated as members of that community and have genuine and valid access to its practices (Csinos, 2010:49). Jesus gave the disciples authority and power to do what He did, which included casting out devils, healing the sick and raising the dead (Luke 9:1-2; Luke 10:19; Matthew 10:8). The disciples did not walk on the periphery in their journey with Jesus, but became active participants, doing what their Master did, learning in the process. This is an example of how leaders in the church ought to relate with their followers. They should allow for active participation, giving legitimacy and authority to members to do as the leaders do. It should never be about competition but joint participation for a single goal, which is the mission of God on earth.

The participation of the disciples may have started at the peripheral level, when they carefully observed, sat at His feet and memorised His teachings, absorbing everything He imparted to them. It did not start with complex issues, but involved gradually learning and increasing in knowledge (Csinos, 2010:52). The extent of their readiness was tested when they had to cast out devils in a young boy and they failed. Jesus came in and told them that such kind do not come out except by prayer and fasting (Matthew 17:21). It would be dangerous for the leader of the church to give huge responsibilities to new converts. They need to learn and gradually participate in the activities of the church. Similarly, the older, mature members of the church should not be denied participation in church activities as that would be contrary to what Jesus did with His disciples.

As the followers of Jesus became active participants, they were not without faults and failures. They repeatedly expressed doubts, lacked understanding and made blunders, to the extent and Jesus told them at various times that they lacked faith (Matthew 8:26; 14:31; 16:8; 17:20; Mark 4:40; Luke 8:25). Jesus understood that they would make mistakes on the journey but that these would be an opportunity for them to grow (Csinos, 2010:58).

It has been observed that some leaders make the mistake of building ivory towers in the church, admitting only a few individuals to the inner circle who yield tremendous power, while new members are prohibited from taking part. Such behaviour is an abuse of power and leads to despondency in the members (Csinos, 2010:60). On the other hand, some welcome new members and assign them duties before they have been taught, thus robbing them of an opportunity to learn gradually (Csinos, 2010:60).

Understanding the assignment for which one is called is important. Jesus prepared the disciples by describing their evangelical tasks, preparing them for the persecution that was to come and encouraging them to persevere (Troftgruben, 2013:393). Jesus made His expectations clear; the disciples were expected to deny themselves, take up their cross and follow Him (Blanchard, 2003:52).

The call of Jesus demanded the responsibility of representing Him with genuine integrity, while also being honest about the hardships and difficulties the disciples would face. They had the assurance, however, that Jesus was with them (Troftgruben, 2013:393).

4.5.4 Vision and mission

The mission of God begins with Him; He sent His only Son to save the lost, the Son sent the Holy Spirit, and He sent His disciples and the believers that followed them (De Verón, 2011:293). Beginning His ministry, Jesus referred to Isaiah 61:1-2. He made His mission clear, which was to preach the Good News, set the captives free, and proclaim the acceptable year of the Lord. Isaiah prophetically spoke about the Messiah, the anointed one whose mission would be to announce good news to people who were troubled (Mathew 9:12-13; Mark 2:17; Luke 5:31- 32) (Constable, 2017c: 309). The principles of servant-leadership are reflected in the mission of Jesus, and include compassion for the poor, healing the sick, sacrificial giving, setting free those imprisoned by demons and the law, and restoration (De Verón, 2011:294). This was a manifestation of the love of God towards humanity, offering the fullness of life in Christ (Mayer, 2012:107).

Mission stems from a Latin verb which means 'to send' (Foster, 1971:615). Jesus introduced the word 'apostle', a Greek word meaning 'one sent' (Foster, 1971:615). Jesus initially sent out the disciples and limited them to Israel, where they were to proclaim that the kingdom of heaven was about to be established (Foster, 1971:615). The second commission was for the disciples to go to all the world and proclaim the full Gospel of redemption by the death and resurrection of the Lord Jesus (Foster, 1971:615). The church was established and now

gathers for the purpose of preparation for sending out, just as Jesus was sent by the Father, calling people into communion with God (Mayer, 2012:112).

Church leaders are therefore tasked not to preach only to the souls that have been won, but to prepare the won souls to join in the mission of God to spread the Good News. This is the holistic Gospel that flows from the Father, Son and Holy Spirit, reconciling man to God (Nkansah-Obrempong, 2017:286). It is the mission of transforming the congregation so that they unite with God, remain faithful to Him and confessing the faith (Dreyer, 2016:6). The mission of God is centred on God and focused on the church, which is not just a signpost or an end itself, but an active participant (Van Aarde, 2016:284). The church is continuing the plan of God given to the apostles, and the church needs to continually renew and rediscover this mission, so as to become the active participant in the work of God (Van Aarde, 2016:289).

A church leader needs to have a clear vision and mission for the church, giving direction on the desired state and what is to be done to get there. The vision and the mission of the church must be centred on the mission of God. Pastors are not building castles in the sky, but building the kingdom of God on earth.

4.5.5 Teaching and mentorship

'And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people' (Matthew 4:23).

In the book of Matthew, Jesus is shown mostly as an excellent teacher. He starts with the call to discipleship, then He teaches, disciples, sends them out, and as a conclusion to His ministry, He commissions them to disciple others (Troftgruben, 2013:389). Jesus' teaching was profound and revolutionary, transcending His own time, and still relevant today (Campollo & Darling, 2014:15). The disciples were commissioned to carry on with the teaching ministry, and in essence, this is what He spent His time preparing them to do (Troftgruben, 2013:389). His sermons provided direct answers to questions or criticisms, and explained a miracle, a situation or a problem, so that his subjects heard His pronouncements upon various subjects (Foster, 1971:463). Teaching is interactive, and in Jesus' ministry, while He taught, people were able to interrupt and ask questions (Foster, 1971:463).

Having taught the people in the Sermon on the Mount, Jesus concluded His teaching by illustrating the virtue of acting on His teachings rather than just listening (Troftgruben, 2013:392). Jesus concluded with a parable in Matthew 7:24-27, illustrating that those who

listen and obey build their house on a rock and it is not destroyed, unlike those who build on shifting sand (Troftgruben, 2013:392).

Integrity is featured in the teachings of Jesus. Those who teach must also practise what they teach, so that authority and authenticity is embodied in one's conduct in line with the teaching (Troftgruben, 2013:392). The teaching of Jesus is argued to be transformational, shaping the disciples whose lives incarnate the kingdom of heaven (Troftgruben, 2013:392).

Inclusiveness is important in teaching. Jesus taught the wise and uneducated, reaching out to the mature and 'infants' alike (Troftgruben, 2013:392).

As Jesus combined teaching with demonstration, He mentored the disciples, preparing them to do the works He did. It was not a matter of giving instructions and expecting them to follow; He continually practised what He preached. A leader who mentors others produces several like-minded leaders who follow the exemplary life of the one who is leading (Ajayi, 2018:15). Jesus wanted the disciples to continue with the mission after His ascension.

Today, some church leaders have not prepared others to take over when they depart. Even apart from the time when the current leader departs, the church needs more than one minister. Jesus did not have a single successor, but twelve. Paul, writing to the church in Corinth and also the church in Ephesus, reminded them that God had given them different gifts, and that some were apostles, prophets, evangelists, teachers or preachers (1 Corinthians 12:28, Ephesians 4:11).

4.5.6 Healing and serving

A leader who is revered by followers can easily fall into a comfort zone that leads him away from the attitude of serving to that of seeking to be served. Such relationships can become toxic, where the leaders, after charming the followers, follow this up by manipulating, mistreating and undermining their followers, ultimately leaving them in a worse state than their original one (Lipman-Blumen, 2006:chap. 1). Yet Jesus left an excellent example of being a servant. The call of Jesus was clear; that all who follow Him should first and foremost commit themselves to service. There was no restriction or limitation of time, place or situation that might exempt a follower from this command (Blanchard, 2003:2).

Jesus presented Himself as a servant first who came to serve and not to be served (Matthew 20:28; Luke 22:27; John 13:14). He did not just make pronouncements about His servanthood – He served, to the point of washing the feet of His disciples (John 13:1-17). Leadership is

service, and serving is humbling, and Jesus presented Himself as a humble servant (Ikenye, 2010:68).

In the book of John 13:1-20, the washing of the feet incident is recorded as an example of serving by Jesus. Jesus, having supper with the disciples, removed his outer garment, wrapped a towel around his waist, and began to wash the disciples' feet. Washing the feet of someone who is inferior was a foreign act in Jewish or Greco-Roman cultures. This was the work of a servant, and Jesus assumes that role (Akerlund, 2015:7). This act symbolised the subjugation of one person to another, the one who received the washing generally being superior to the one doing the washing (Akerlund, 2015:7). Jesus identified himself with the servant in this act. The act of putting a towel around his waist carries the weight of Jesus presenting himself as a servant (Akerlund, 2015:7) or slave (Ajayi, 2018:14).

It is because of the prevailing view and social construction that Peter, appalled by the act, initially refused to allow his feet to be washed. It is argued that Peter refused because he misunderstood the leadership model of Jesus, given the fact that foot washing was considered too low even for Jewish slaves (Akerlund, 2015:7).

Jesus did this act knowing fully that He had authority from the Father, knowing His divine origin and divine destiny (Constable, 2017d:249). Jesus extended this service even to Judas, in the full knowledge that he was going to betray Him. The disciples had not reached this level of humility, with the gospel according to Luke recording an argument amongst the disciples about who would be the greatest in the kingdom (Luke 22:24). They would not wash each other's feet while still focused on positional issues (Constable, 2017d:250). Jesus took an opportunity to teach them about serving when He responded to their argument. The disciples were to serve, regardless of age, responsibility or level of authority (Constable, 2017c:323).

The word for servant used in John 13 is the Greek word *diakon*, meaning 'one who serves in a lowly way'. What was not below their Master should not be below His servants (Constable, 2017c:323). In explaining what He had done, Jesus reminded the disciples that they called Him Rabbi (teacher) and Lord. Both titles were respectful and reflected the authority He had over them, and yet still He washed their feet. Since he was Lord and did this, they ought also to wash each other's feet (Constable, 2017d:251). This was a lesson on serving taught in actions rather than in words.

There are however, arguments against viewing this act of washing as a lesson on serving. Some have dismissed this view by arguing that it was a sacramental act, an invitation into the

household of God, or an initiation rite (Akerlund, 2015:7). Some churches believe this act is binding on believers, taking it as an ordinance or sacrament like the Lord's Supper and water baptism (Constable, 2017d:252). There is, however, nowhere in the New Testament where foot washing is treated as an ordinance (Constable, 2017d:252).

This lesson closed with a promise of a blessing to those who do it. In remembering the lesson, we should do more than see it as a lesson on being humble, but accept it as an example of an actual practice to be followed, an act of humble service (Constable, 2017d:253).

Jesus used another opportunity to teach the disciples about the importance of serving. Luke records the disciples arguing about who would be the greatest in the kingdom of heaven (Luke 22:24-30). This was after the last supper and they were facing the imminent departure of the Lord (Ajayi, 2018:13). Jesus changed their perception of leadership, saying that the one who lords it over the people should be like the youngest, and the one who governs should be the one who serves. Jesus, being the greatest, was the one who served them.

The disciples, full of human frailty, were prone to wanting to be prominent. The two sons of Zebedee asked Jesus to grant them seats on His right and left hands in His kingdom (Matthew 20:20-28). The anger of the disciples showed that they also wanted to be leaders and lord it over others (Ajayi, 2018:14). Jesus took the opportunity to teach them that those who wanted to be great would have to be servants.

Jesus came as a servant to His Father's mission, and also as a servant to those who served Him, showing them the type of leadership He wanted them to follow (Ajayi, 2018:12).

As part of serving the people, Jesus healed those who were sick physically and emotionally. The healing miracles Jesus did were captured in the four gospels. Jesus healed from a distance in the absence of the sick person; the official's son whose father believed the words of Jesus and went home to find his son well (John 4:50-53), the daughter of a woman from Canaan who was severely demon possessed (Matthew 15:21-28). He also healed the woman with the issue of blood without interacting with her, she initiated her healing by touching the hem of His garment (Luke 8:43-48). Jesus was moved with compassion and healed the sick (Matthew 14:14).

Jesus also sent out His disciples and instructed them to heal the sick, raise the dead and cast out devils (Luke 9:1-2). Jesus did so many great miracles that John stated that if it was all written, even the world could not contain it (John 21:25). The disciples continued with this

healing ministry after being filled with the Holy Spirit, beginning with healing the crippled man at the gate called (Acts 3:1-10).

4.5.8 Empowerment

The disciples spent time listening to the teachings of Jesus and watched Him perform miracles. As disciples, they had to come to a point of being ready to do as their master did. Luke records a time when Jesus sent out the twelve disciples, the apostles. He gave them power (Greek *dunamis*, meaning ability) and authority (Greek *exousia*, meaning the right to exercise power), and it is noted that these same qualities were attributed to Jesus in Luke 4:36 (Constable, 2017c:144). Having prepared them, Jesus now empowered them with the authority and power that He had used to proclaim the gospel and perform miracles. It was important that the disciples be sent out with power and authority so they could perform miracles to validate their preaching (Constable, 2017c:144).

Are present-day disciples sent out with power and authority?

Initially Jesus instructed them not to take food or staff, with the staff usually used for long journeys. Later He instructed them to take a staff, which may indicate that the first was not a long journey (Constable, 2017c:144). The mission of God is not necessarily without expense or discomfort, yet the disciples had learned the lesson of trusting God for their provision and comfort.

The disciples were further instructed to accept the hospitality they received, and not to move from house to house, which might have indicated dissatisfaction with the initial host, an insult even (Constable, 2017c:145). They were to be content with what they would receive and show kindness to those who gave them accommodation and food.

These days, do the servants of God accept what they are given or do they make demands for more and better?

As the mission progressed, Jesus sent out seventy disciples. (Some Bible versions, among them the New International Version, record seventy-two; I will use seventy.) They were sent to the towns Jesus planned to visit, including Samaritan and gentile areas, to prepare for the coming and preaching of the Messiah (Constable, 2017c:167). These disciples were also instructed to travel lightly, and not to waste time with long greetings but focus on the work they were to do. The disciples left with clear instructions on what their mission was, and how they were to conduct themselves in the places where they were going.

The disciples came back and reported what had transpired on their mission. They had seen the power of God activated, with demons bowing to them and coming out of people (Luke 10:17). Having obediently fulfilled their assignment and having seen the resulting display of power, they were joyful (Constable, 2017c:172).

Are the servants of God finding joy and fulfilment in their ministry?

As His parting words to the disciples, Jesus commissioned them to go out and make disciples, no longer restricting them to Jewish communities, but to all the world (Constable, 2017a:483). He equipped His followers to carry on the movement, a legacy lived through an intimate relationship with those He empowered (Blanchard, 2003:20-21). Jesus did not choose a crown prince but left a successor generation (Blanchard, 2003:20-21).

4.5.7 People/relationships/care

Jesus associated with the people, socialising with the crowds, interacting with those who needed Him the most, including sinners. His purpose was for their good (Coloń, 2012:13). He sought to understand their issues and circumstances, weeping with those who wept and rejoicing with those who rejoiced (Coloń, 2012:13). Jesus found out the needs of the people, fostering social attachment and then providing solutions, as is evident in the life of Bartimaeus and the man at the pool of Bethesda (Coloń, 2012:14).

Through acknowledgement and affirmation, Jesus was able to foster change in Zacchaeus, a man who considered himself a sinner, and at whose house Jesus saw fit to eat (Campollo & Darling, 2010:21). Jesus cared for the souls, even those that were condemned by others, such as the woman caught in adultery. In not condemning her, He paved a way for her soul to be healed (Campollo & Darling, 2010:21). This was healing of the soul, not for the afterlife only, but for the current life, too. This attitude changed both Zacchaeus and the woman caught in adultery (Campollo & Darling, 2010:24).

Jesus was a good listener. The record of His discussion with the woman at the well reflects how He listened to her arguments and knew what she was not saying. He brought her to the point where he revealed her past to her. Once that was out in the open, she ran back home and told the people about the Messiah (John 4). At times people ramble on when they have a deep issue of hurt or regret. A servant leader at times needs to read between the lines to 'know the unknowable', and to listen with the intention of understanding rather than judgement.

Jesus accepted this Samaritan woman and her colourful past and revealed Himself to her, irrespective of how she had lived.

When people are in need, the response of those who have the responsibility to care, who have the compassion to respond, is simply to find the means to provide. The helpless look to someone to assist them. When the Jews were hungry in the middle of a wilderness, Moses fed them with bread from heaven (Deuteronomy 15:15), Elisha fed one hundred men with a few loaves of bread and Jesus fed the multitudes. This demonstrated symbolically His ability to provide for Israel as her king (Constable, 2017l:257).

Care and compassion is important when dealing with people. The Gospel is preached in words and in deeds of compassion. Jesus had plenty of opportunities to show compassion and to care for the people, and He used such opportunities. Compassion for others does not mean you are immune to challenges. It may at times require you to put your own issues aside and attend to the needs of others.

After John the Baptist was beheaded and the disciples came back from their preaching assignment, Jesus decided that they should go to the other side of the Sea of Galilee (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15). Other than the resurrection story, this story of feeding the thousands is the only miracle recorded by all four gospels, so arguably it made a great impression on all the writers (Reckford, 2009:114).

When Jesus and the disciples needed an opportunity for rest and spiritual communion, He decided that they should go to a deserted place and rest a while (Foster, 1971:629; Reckford, 2009:114). The crowd saw them leave and hurried to the other side of the lake to be with them. The journey from Capernaum would not be far off, and the shallow streams flowing into the Sea of Galilee were not much of an obstacle for the crowd (Foster, 1971:630). The place where the feeding miracle happened was near Bethsaida, on the northeast shore of the Sea of Galilee (Constable, 2017a:256). The crowd hurried there on foot and reached the place faster than the boat Jesus and the disciples did in their little boat (Constable, 2017a:256). The number of people is the subject of some debate, with the number given as five thousand men, while the number of women and children is speculative (Foster, 1971:630).

The deep concern of Jesus for His disciples and their desire for privacy caused them to move to the other side, but mercy and compassion ruled the heart of Jesus, who then welcomed the crowd (Foster, 1971:632). This miracle reflects the compassion of Jesus and the responsibility of the disciples to minister to the needs of the multitudes (Constable, 2017a:256). The gospel

of Mark states that the disciples had not had time to eat when they were on the other side, so they must have been as hungry as the crowd were (Foster, 1971:633).

Jesus first ministered to the sick (Matthew 14:14). When He noticed that they were hungry, the need for food became critical (Foster, 1971:633). Although Jesus knew what to do, He still asked the disciples where would they get food for the people. He was testing their faith (Foster, 1971:633). Constable (2017a:256) argues that the attention of the disciples was directed first to their own resources. Once they had considered their inadequacy, they appealed to Jesus as their only adequate resource.

A dilemma ensued. Phillip's mind took him to the issue of the money required to buy such a volume of food, and the disciples concluded that the only solution was for the people to be sent away (Foster, 1971:634). However, Jesus told the disciples, as hungry and tired as they were, to give them something to eat (Luke 9:13). Jesus required them to attend to the needs of the people before they attended to theirs. The question of resources is always a sticking point for getting things done, as much in the church as anywhere else. It is a question of how far we can go with the resources we have (Reckford, 2009:114). With the church run as a non-profit organisation, the leadership is expected to gather resources and ensure that the needs of the church are met. What if available resources are too little? Who gets taken care of first?

The meal was found from a young boy who gladly gave away what he had. The people were asked to sit as Jesus took the food and gave thanks, and the disciples distributed to the people (Foster, 1971:637). The disciples could have rejected the idea that such a small amount of food could feed a multitude, but because of the power, authority and assurance radiating from Jesus, they obeyed, expecting a miracle (Reckford, 2009:115).

The disciples learned about the kind of ministry they were called to; feeding the people spiritual and material food, depending on the source who is the Lord, turning to the Lord when they ran out and being prepared to have feeding done through and by them, as ministers for the Lord (Constable, 2017a:257). It must have been a great feeling for the disciples to realise that an act of kindness, the sharing of the little that was available, unleashed a power beyond their imagination, giving rise to a multiplication they had never experienced (Reckford, 2009:115). The disciples did not know that by sharing the little they had available they would end up with more than enough. Jesus told them not to waste what was left over (Reckford, 2009:117).

4.5.8 Withdrawal – finding one’s optimum

Withdrawal, a time of solitude, means being out of contact, being alone for lengthy periods of time (Blanchard, 2003:88). Jesus is recorded as taking times of solitude, a spiritual discipline which is essential for spiritual renewal (Blanchard, 2003:87). Before He began His ministry, Jesus prepared Himself by spending time in prayer and fasting for forty days (Matthew 4:1-11). Before choosing the twelve, He spent the entire night alone in the desert hills (Luke 6:12), and before going to heal the sick, He went to a solitary place to pray (Mark 1:35) (Blanchard, 2003:87).

4.5.9 Transformation

The concept of transformation is at the core of the Gospel: *‘You must be born again,’* according to John 3:19. The individual must be regenerated, not amended. There needs to be a renewal of the whole nature (Constable, 2017d:66). One of the disciples whose transformation is recorded in the Bible is Peter. Jesus met up with an impulsive, ambitious, self-assertive, outspoken person, quick to commit without understanding, willing to challenge Jesus’ actions (Leahy, 2010:2). In the time Peter was with Jesus, he changed to become a fully committed, charismatic leader of the church (Leahy, 2010:2). Having denied Jesus, Peter’s commitment is probed with a question, *‘Do you love me?’* and an instruction, *‘Feed my lambs’*, given three times. Then the command is given again: *‘Follow me’* (John 21:15-19). This is fulfilled in the book of Acts when Peter takes up the works of Christ with charismatic flair, committing to teaching, healing and converting new followers (Leahy, 2010:2).

4.5.10 Stewardship

Jesus used parables to teach about being a responsible steward. The parable in Luke 19:12-27 speaks about a master who went away, tasking his servants with taking care of his minas, and requiring an account when he came back. One came and reported to have gained ten minas, another, five, and another gained nothing at all. Those who gained minas were all given authority over cities, while the one who had hidden his mina and gained nothing had everything taken away from him.

This parable speaks of Jesus at His second coming, when He will return with authority to reign on earth, and will call His servants to account for their stewardship (Constable, 2017c:287). This requires faithfulness in fulfilling the responsibilities given by the Lord. The rewards will vary, depending on the effectiveness of the servants (Constable, 2017c:288). The church belongs to Jesus, and when He comes He will expect an account from those He entrusted with the responsibility of shepherding, stewardship and care.

The Jewish temple, just like the church, was the responsibility of the spiritual leaders, who were stewards entrusted with the place of worship. When Jesus came into the temple, He found the place of worship made into a market place, 'a den of robbers' (Foster, 1971:361). The Jews were required to pay temple tax, a half-shekel paid in coins. Religious leaders set up currency exchange tables in the temple courtyard to accommodate pilgrims who came from out of town (Constable, 2017a:348). Some of the worshippers would need animals for offering, which they could not carry from far, so they were also accommodated by the sale of the required animals (Constable, 2017b:348). Jesus, carrying a whip, a symbol of authority and punishment, drove out the moneychangers and released the animals (Foster, 1971:361). One might ask that since the service offered by the money changers and the sellers was due to a need, why would Jesus see anything wrong with the provision of the service that was needed? Constable (2017b:348) argues that it is possible that greedy merchants cheated the buyers, especially during feasts when the pilgrims flooded into the area.

The leaders, the ones entrusted with the responsibility for the temple, demanded that Jesus give a miraculous sign to prove that He had the right to override the high priest and all the overseers of the temple (Foster, 1971:362). In contrast to the response given by the temple leaders, the disciples remembered a prediction in Psalm 69:9 that stated, '*Zeal for Your house has consumed me.*' This act by Jesus was a step towards freeing the people from corrupt leadership (Foster, 1971:364). Jesus' action was against what the temple had been turned into – a market place instead of a house of prayer (Constable, 2017a:349).

Jesus used power and authority when casting out devils (Mark 5:1-20), rebuking the Pharisees and Sadducees, and rebuking the wind and the storm (Mark 4:39). He did many signs and wonders with the authority He had over people and all created things.

4.5.11 Character

For the Son of God to become man at incarnation in order to save sinful mankind must have taken great humility. The Creator could have sent an angel to save man, but came in person to serve the creatures (Ajayi, 2018:12). Paul captures this in Philippians 2:5-7, where he says that Jesus did not consider it His right to be equal with God ('something to grasped'), but took the form of a bondservant, in the likeness of man.

A human being who has too much authority and power is prone to become proud and boastful. Showers of gratitude and plain idolatry present opportunities for a person to focus on self. Jesus was followed by crowds, and those who were touched by His ministry revered Him. In

all this, He displayed an unparalleled humility of character. He did not measure His greatness the way the world does, His greatness did not come from His authority, but from serving other people (Constable, 2017c:323).

The world's spirit of competition and criticism is rife in the church, and this lesson on humility is critical (Constable, 2017d:249). Jesus displayed humility when people started comparing John the Baptist to Him, commenting on the greater number of people that Jesus baptised. Instead of basking in glory, Jesus simply moved away (John 4:1).

Integrity as a virtue is widely taken as synonymous with honesty, doing what is right, regardless of circumstances (Pillay, 2014:27). It is argued that integrity has not been uniformly defined, having too many definitions, too little theory, and few empirical studies (Pillay, 2014:32). Integrity finds expression in consistency, universality, concern for others, fairness, trust, empathy and respect (Pillay, 2014:33). One would expect that with Christian values, church leaders would be exemplary and personify high moral standards. However, there are instances where corruption is reported in the high echelons of leadership in the church, as discussed in Chapter 1. When faced with a decision, a person has the choice of whether to respond in the right or the wrong way. A person with integrity chooses the right way.

Jesus was tempted at the beginning of His ministry, right after being baptised in the River Jordan, when the Holy Spirit led Him into the wilderness to be tempted (Matthew 4:1-11; Mark 1:12; Luke 4:1). Jesus had the choice to gratify Himself, to take the route that being the Son of God was a privilege to be exploited. He could have ordered His own affairs rather than remaining dependent on God (Constable, 2017c:71). Jesus chose to trust in God and not gratify the flesh.

The line of fairness can be blurred sometimes. James and John asked Jesus to grant them the privilege of sitting at His right hand and His left hand in His kingdom (Luke 10:35-37). The two were already part of the three that Jesus separated from the others, taking them into His inner circle. However, such a request was selfish and unfair to the others. Jesus used their request as an opportunity to tell them about the suffering they would endure, and that He was not eligible to decide who would sit at His right or left hand. In today's terms, that would be called favouritism or nepotism, and that would be unethical, unjustified. Yet, Jesus did not rebuke them for having such goals, but simply steered them away from self-centred goals to altruistic goals (Constable, 2017b:159).

Jesus modelled servant leadership through His teachings and actions. He associated with the sinners, the poor, those in need and the religious leaders who sought to know the truth. His leadership is still drawing people to the kingdom of heaven, as He multiplies Himself through believers who become servants.

4.6 APOSTOLIC-AGE CHURCH LEADERSHIP

Having been with Jesus for around three and half years, the disciples were then left to establish the church of Christ and lead the people, without Jesus being present physically. They had spent time listening to Him preach, watched Him perform miracles, heard Him defend His mission, and had enjoyed intimate times of being mentored. The time had come for them to implement what they had heard, and their Master was not there to hold their hands.

The servant leadership model was laid down by the Lord Jesus, in teaching and in action. The methods were arguably not fully developed, and the church was in its infancy. Despite their structurally under-developed leadership system, the church turned the world upside down for Christ (Ikenye, 2010:70).

Only two of Jesus' disciples are discussed in the following section; Simon Peter, one of the three in Jesus' inner circle, and Paul, called by Jesus after His ascension and appointed as an apostle, mainly to the gentile nations. One had the benefit of learning directly from Jesus through physical encounters, and the other had only spiritual encounters and the benefit of stories told by the disciples, who shared what Jesus had taught them.

4.6.1 Peter

Peter was one of the twelve apostles called by Jesus while he was fishing with his brother Andrew (Matthew 4:18-19; Mark 1:16-17; Luke 5:10-11). He responded with willingness to follow Jesus and to leave his kinship (Stewart, 2012:chap. 3). Peter and the other disciples spent time with Jesus, watching Him teach and do miracles. He is the disciple whom Jesus singled out, asking him to tend to the sheep and feed them (John 21:15-17). Jesus gave Peter another prominent role, after telling him that Satan was going to target him, and that after he had returned to the Lord, he would strengthen the brothers (Luke 22:31-32). Peter is often referred to as the head of the early church, one on whom Jesus' followers would depend (Caldwell *et al*, 2014:18). He is notably the first apostle to be mentioned in relation to the group, arguably being in a place of prominence (Stewart, 2012:chap. 1). Even with such

prominence, Peter was a servant, who at first did not understand the concept, as shown when he first refused to allow his feet to be washed (John 13:6-9).

The life of Peter is recorded in the synoptic gospels and the book of Acts, and his teachings are captured in 1 and 2 Peter. The book of Matthew is generally accepted as having been written before A.D. 70 by Matthew, with external and internal evidence supporting this view (Constable, 2017a:5). The book of Mark is widely accepted as being written by Mark between A.D. 63 and A.D. 70 (Constable, 2017b:2). The book of Luke was written by Luke between A.D. 57 and A.D. 59 (Constable, 2017c:6). The book of John was written by John between A.D. 85 and A.D. 95 (Constable, 2017d:1). The book of Acts is widely accepted as having been written by Luke, the physician and companion of Paul (Constable, 2017j:1).

The story of Peter is captured right in the beginning of the synoptic gospels, where we see his calling and following of Jesus. He was one of the three disciples who were closest to Jesus, the others being John and James. He accompanied Jesus when He went to pray, was there at the transfiguration and there when Jesus prayed in the Garden of Gethsemane before His arrest. His role as the leader of the church is captured in the book of Acts, and in teachings in the books he wrote. This section focuses on his leadership.

Jesus called Peter, despite his being impulsive, ambitious, self-assertive, outspoken, prone to rash commitments and lacking understanding, and despite the fact that Peter challenged Jesus' actions and teachings (Leahy, 2010:2). Peter was an unsteady man; although he was committed to following Jesus and dying with him, he still denied Jesus (Leahy, 2010:2).

Peter took a posture of 'following', which meant having a close relationship with Jesus. He learned to become a shepherd by following the Good Shepherd (John 15:11) and serving others (Leahy, 2010:2). Peter was the leader of the church in Jerusalem (Ikenye, 2010:70).

Empowered by the Holy Spirit and commissioned by Jesus, the character of Peter changed. From being inconsistent and fearful, Peter became a confident man, with conviction and compassion (Leahy, 2010:2). Though he is at times viewed as a weakling, Peter is argued to have been a bold person, the only one who dared to walk on water. He attacked the soldiers at Gethsemane, and he even went to the courthouse while others ran away (Foster, 1971:412).

As a servant leader, Peter demonstrated courage by speaking boldly to the people (Acts 2:14-39), healing the lame (Acts 3:1-10), and standing his ground against the leaders he had once feared (Acts 4:8-12).

Peter demonstrated the servant leadership character of building the community in his first sermon after the departure of Jesus. He touched lives, made connections and inspired followers, who turned to God on the day he spoke, with more than three thousand being added to the church (Caldwell *et al.*, 2014:23).

Taking up his leadership position in the church, Peter encouraged and guided the early believers (Leahy, 2010:3). Through his letter in 1 Peter, he recognised and honoured the people for their connection with Jesus, was willing to suffer insults in the name of Jesus, and provided guidance on the conduct of believers toward each other and toward non-believers (Leahy, 2010:3).

As the church grew, there was a need to put people in charge of departments within the group. The apostles called the people and chose seven men to attend to the function of distributing food (Acts 6:7). This was a demonstration of shared leadership. However, there were criteria in their choice; those delegated had to have wisdom, be Spirit filled and possess good reputations. The people were commissioned by the laying on of hands. As the leadership circle grew, there arose a need for organisation. The Council in Jerusalem was established, with Peter providing much-needed guidance (Acts 15:7-11). Peter involved the other apostles, consulting with them on matters of doctrine, and then matters would be communicated to the churches.

As a servant leader, Peter shared and provided leadership, addressing the elders and young men, teaching them to be shepherds (Leahy, 2010:3). In humility Peter referred to the elders as 'fellow elders', establishing a 'collegiality' with the elders, equating himself with them and acknowledging their maturity (Leahy, 2010:4). Although Peter had been with Jesus and was a witness of His resurrection, he did not carry himself with arrogance and pride, but with humility. He associated with those who had not enjoyed his experiences with the Lord. He empowered them and helped them to succeed, even though they faced pressures and the negative reactions of their neighbours (Leahy, 2010:3).

As an authentic and humble leader, Peter acknowledged that he was a sinful man in the incident where they caught a large number of fish after following the instructions of Jesus (Caldwell *et al.*, 2014:25). His cry was an expression of humility as he declared himself

unworthy of being in the presence of Jesus, in the company of the one who reveals the purity and power of heaven (Foster, 1971:410).

As a servant leader, Peter literally called himself a servant and apostle of Jesus (2 Peter 2:1), and the members were also to act as servants (Caldwell *et al.*, 2014:16). Peter was always ready to go places where he was called – the healing of Dorcas (Acts 9:36-43), the conversion of Cornelius' household (Acts 10).

Peter cared for individuals, first as a servant, then as an influential leader. He ensured that the priorities of the followers were met, enabling them to grow and become healthier, wiser, freer and more autonomous (Caldwell *et al.*, 2014:26). This kind of approach developed the individuals to become servants, also. Peter introduced himself as a bondservant of Christ (2 Peter 1:1) as he was discharging his functions as an apostle to the church, giving instructions on Christian living. Although a leader, Peter was a servant first, who focused his life on service to the church and to God. He was eventually martyred (Caldwell *et al.*, 2014:26).

Jesus had singled out Peter on several occasions among his apostles (Matthew 16:17; John 21:15-18), but Peter did not assume pre-eminence and hold himself above his fellow apostles (Caldwell *et al.*, 2014:26). He involved John and James in shouldering his burdens and responsibilities (Acts 3:1-8; 4:5-30; 8:14-25).

Peter showed care for the people through the healings he performed (Acts 3:1-11; 9:32-43). He also established a welfare programme (Acts 2:44-46; 4:34-37).

Peter served the people, as the Lord had entrusted him with the establishment of the church. He underwent a transformation in the few years he spent with Jesus. When the time came, he was the first to rise with boldness and speak about the risen Christ, at the risk of being arrested. This happened many times. As a visionary, he also brought order to the church. As a human being, he had character flaws which Paul brought to his attention. The church grew rapidly as Peter preached the good news, healed the sick and extended the Gospel to the Gentiles.

4.6.2 Paul

Paul is introduced in the early church record, in the book of Acts. He is argued to be the earliest writer in the New Testament, with some putting his authorship before that of James (Porter, 2016:chap. 1). He is also known as the apostle to the Gentiles, and the first and perhaps the greatest theologian (Porter, 2016:chap. 1). There are different accounts of his citizenship, one

being that he came from Tarsus (Acts 21:31) and another that he was a Roman citizen (Acts 22:35). Scholars have not found convergence on this matter, as some argue that not all his letters refer to him as a Roman citizen or a person from Tarsus (Porter, 2016:chap. 1).

The story of Paul is captured in the book of Acts while his letters present his theological views and teachings. The book of Acts is widely accepted as having been written by Luke, the physician and companion of Paul who accompanied him on his various missionary journeys (Constable, 2017j:1). Acts was written between A.D. 60 and 62 (Constable, 2017j:1). His authorship of the book is supported by an early mention in the anti-Marcionite prologue to the gospel of Luke (A.D. 150-180). Much information about Paul is found in the letters he wrote to the churches and to individuals: Romans, 1 and 2 Corinthians, Galatians, Philippians, Ephesians, Colossians, 1 and 2 Timothy, 1 and 2 Thessalonians, Titus and Philemon.

The character of Paul is introduced in the book of Acts, where he was still referred to as Saul. Acts mentions Saul as the young man who cooperated with the authorities by holding their cloaks when they were stoning Stephen (Acts 7:58). His age is not revealed, but since Stephen was stoned around A.D. 34, and Paul died around A.D. 68, he probably was in his twenties or early thirties at that time (Constable, 2017j:134). After the stoning of Stephen, Paul's dramatic conversion is recorded on his way to Damascus (Acts 9:1-3), where he saw a shining light from heaven and heard the voice of the Lord (Acts 9:1-9). He is argued to have been like other Israelites who were zealous to purge idolatry from Israel (Constable, 2017j:152). His journey moves him from being a persecutor of the believers in the book of Acts to becoming an apostle of the Lord by grace. He wrote most of the letters in the New Testament as he went about preaching and establishing churches.

Paul was very clearly called – and in a dramatic way, in which he was literally stopped in his tracks (Acts 9). He carried the title of apostle with authority, was widely recognised as such, and insisted on this designation in his letters (see Romans 1:1; 1 Corinthians 1:1; Ephesians 1:1; Colossians 1:1), by way of introduction (Tyson, 2016:387). Although he asserted himself as an apostle, there was some controversy about his position (Galatians 1:1).

In his assertion of his apostolic office, Paul displayed one of the elements of servant leadership – self-awareness. He was not chosen by other apostles or other humans, but became an apostle by divine appointment, having been selected before he was born (Galatians 1:15-16), and then called later (Tyson, 2016:390). Although He did not interact with the Lord Jesus while He was on earth, but saw Him after resurrection in a vision, Paul was clear about his apostolic calling.

Paul was a visionary, determined to take the Gospel to places where it had not yet taken root, and was therefore a ground-breaking missionary type of leader (Agosto, 2012:16). He used all means to achieve the task of evangelism and church building, writing letters, sending envoys and going to places personally. His commissioning by the Lord was important to Paul, as he moved from one ethnic community, to a cross-cultural community, then to an international community (Ikenya, 2010:49).

Paul implemented one of the characteristics of servant leadership identified in Laub (1999) – shared leadership. He surrounded himself with associates on his missions, calling them co-workers who worked with him to nurture and instruct the churches he founded (Agosto, 2012:16). Some those he called co-workers were Priscilla, Aquilla and Urbanas (Romans 13:3), Titus, whom he called his partner (2 Corinthians 8:23), Epaphroditus, whom he called a true brother, co-worker and soldier (Philippians 2:25), and Epaphras, whom he called a fellow prisoner (Philemon 1:24). His choice of people to work with was not influenced by class or status, which might have been typical of the Greco-Roman regime; Paul chose leaders from among those he served (Agosto, 2012:16).

Paul was not intimidated by those he called ‘super apostles’, and did not feel inferior to them (2 Corinthians 12:12). Through signs, wonders and mighty works, he performed and affirmed his position.

As Paul implemented shared leadership, he was also preparing successors in the churches he established. Paul called the elders of the church in Ephesus to report to them about his missionary journey, encourage them and discuss issues of leadership with them, and also to prepare them for the difficulties they would face (Ephesians, 20:17-38) (Ikenye, 2010:72). Relying on the leading of the Holy Spirit, Paul identified Timothy as a fellow missionary, having considered his excellent reputation; he then took him on a missionary journey (Hoehl, 2011:35). He prepared Timothy for ministry, identifying the challenges he would face on the issues of circumcision because he was the son of Jewish mother and a Greek father. Paul then had him circumcised (Hoehl, 2011:36).

Paul showed courage and altruism in that he was willing to suffer for the Gospel (Agosto, 2012:17). With a humble attitude, Paul relied on God when times were tough, not as a sign of weakness, but of serving (Agosto, 2012:18). He had great integrity, desiring to serve God’s people, not for personal gain or greed, but for the purposes of God (1 Thessalonians 2:5). He

was motivated by love for the people, to the point of doing manual labour in order to support the ministry and not be a financial burden to the Thessalonians (Agosto, 2012:17).

Commending good leadership in others reflects authenticity, being comfortable in one's own abilities and skills and recognising what others have to offer. Paul commended those he led and who were in leadership, so that they would be accepted and recognised by the church (Agosto, 2012:18). Although he recommended others, he faced challenges in his ministry, and defended himself against criticism through the letters he wrote (Agosto, 2012:19). Of note amongst those he chose to work with was Timothy, whom he empowered for success by revealing that he, Timothy, was called of God to minister, and reminding him of his ministerial goals (Hoehl, 2011:36).

Having mentored Timothy, Paul deployed him to the church in Ephesus, a challenging environment because of the false doctrines that were spreading there (Hoehl, 2011:39). True to servant leadership characteristics, this required standing back, allowing the young Timothy to function as a minister. Paul trusted and expected Timothy to be effective in opposing errors, correcting the methods of interpretation of scripture and bringing the church back to the correct doctrines of the Gospel (Hoehl, 2011:39).

Paul and Timothy formed a personal relationship, described as that of a father and son, and also as that of brothers (Hoehl, 2011:40). Their relationship was based on instruction, guidance and care, moving gradually from fatherhood to brotherhood after Timothy's faith was tested through trials in prison (Hoehl, 2011:40).

Paul served the people of God with diligence and integrity. He suffered many things just as the Lord revealed he would when he was called. He had the courage to go where danger was imminent, and was prepared to suffer for the sake of the Gospel.

4.7 CONCLUSION

The church faces a leadership challenge, not an absence of leaders. The extent to which pastors are able or unable to emulate Christ is seen in the growth or decline of the church. With just twelve men, Jesus led a movement that shook the nation and then the world. Jesus called people, taught them, released them and encouraged them when they brought their reports, yet He also rebuked and called them to order. They still followed Him as they witnessed the power of God such as had never been seen before in Israel.

The few miracles that happen in churches today are clouded in controversy, with many believers no longer believing in the power of God. Without teaching, the believers remain immature. Believers are focusing on one person instead of growing from the twelve, to the seventy, to the one hundred and twenty, to the thousands that spread from Jerusalem to Judea and to the ends of the earth. It is the leaders who are entrusted with conducting discipleship with the believers, and have the responsibility to empower and release them to go and preach the Gospel.

In this chapter, biblical leadership was presented, from the Old Testament to the New Testament. There are lessons to be learnt from the mistakes of past leaders and the standards set by Jesus. An exegesis was presented on the leadership of Bible characters, Moses, Joshua, Saul, David, Jesus, Peter and Paul. Jesus has portrayed servant leadership which church leaders ought to emulate. The issues the church faces can best be dealt with by responding in the manner which Jesus would have.

CHAPTER 5: Comparative analysis and recommendations for servant leadership model in the current pastoral context

5.1 INTRODUCTION

In this chapter, the question of how we might respond is answered, in line with the pragmatic task in Osmer's (2008) model. The pragmatic task of practical theological interpretation involves developing strategies that may be used to influence events in ways that are desirable. For this study, this means developing strategies for how servant leadership might be instituted, encouraged and grown in the church (Osmer, 2008. Chap. 4). The study sought to assess the current church leadership in selected churches and compared current leadership to that of Jesus. Church leaders today can draw lessons from the servant leadership of Jesus (Osmer, 2008:chap. 4). The study presents a model of practice that is intended to serve as guidelines, rules of art, or a general picture of servant leadership that might shape this field (Osmer, 2008:chap. 4). Jesus as a leader provides lessons that are useful for the development of servant leaders. This chapter answers this question: How can the servant leadership paradigm of Jesus be applied to address leadership deficiencies in the current pastoral context?

As a servant leader, Jesus held a priestly office, yet used power and authority differently from the way that was expected, by presenting Himself in the form of a servant, and teaching His followers to become servants (Osmer, 2008:chap. 4). He modelled servant leadership by washing the feet of His disciples, teaching them to follow His example, for a servant is not above his master (John 13:1-13). He took an opportunity to teach them when two of His disciples asked to be given prominent seats in His kingdom, saying that they should not be like the gentile rulers, who lord it over their subjects (Mark 10:42-45). Instead, they were to be servants if they wanted to be great. Both His words and His actions showed them that He had come to serve.

Jesus came with an approach to leadership that was quite contrary to the leadership styles of the kings of Israel and the priests in the temple. Abuse of power was already known, with the sons of Eli the priest abusing their power, demanding meat to roast even before it was sacrificed (1 Samuel 2:12-17). The Lord judged them for their wicked acts. The era of the monarchy was ushered in as the people demanded a king. The response from God gave the people a picture of the kind of leaders their kings would be; they would take their sons to be

servants, and their daughters to serve as cooks and bakers; they would take a tenth of their produce and a tenth of their flocks until they cried out to the Lord (1 Samuel 8:11-18). The kings lived up to this prophetic word. King David used his power to take Uriah's wife, lay with her and sent her husband to his death because he wanted to take Bathsheba as his wife (2 Samuel 11). David's son, King Solomon, was worse; for his building and expansion programme he introduced a tax system and consolidated his power, introduced slave labour, and worked the people for months to the point that when he died, the people sought relief from the next king, Rehoboam (Osmer, 2008:chap. 4). Rehoboam was no different. He responded by telling the people that the yoke would be even heavier under his leadership, and that led to the division of the kingdom (1 Kings 12).

Jesus, coming from the lineage of David, brought with Him a different kind of leadership. The Messianic rule proclaimed by the prophets reflected a suffering servant as a leader, one who would be humiliated, suffer horribly for the people and eventually die and rise again (Osmer, 2008:chap. 4). His ministry presented a leader who cares for the people, heals the sick, welcomes and dines with social outcasts, brings justice to the people and encounters resistance and conflict with the authorities (Osmer, 2008:chap. 4). Jesus ushered his disciples into a different kind of leadership, taking the form of a servant and requiring that they do the same.

In the pragmatic task, Osmer (2008) discusses – task competence, transactional leadership, transformational and servant leadership. All four are needed in the church. Task competence in the church context would include teaching, preaching, running committees, worship and pastoral care (Osmer, 2008:chap. 4). Transactional leadership influences followers through a process of trade-offs, compromise and persuasion as the leader seeks to drive people to the goals of the organisation (Osmer, 2008:chap. 4). Transactional leadership responds to the needs of the congregation through programmes that people want to participate in. Transformational leadership brings change to the vision, mission, culture and operating procedures in a congregation, bringing a new vision of the desired congregation and mobilising followers to commit to the new vision. It involves a deep change that alters behaviour (Osmer, 2008:chap.4).

This research has compared the modern-day leadership style and Jesus' leadership style. The information obtained in this study may be used to make suppositions on how the church ought to be led. The findings of the different points of departure in this study may provide building blocks for a theological view of best leadership practice in the church. The end result, it is hoped, will be a servant leadership model for today's pastoral context.

5.2 PRINCIPLES DEDUCTED FROM THE RESEARCH

5.2.1 Motivating factors for pastors

The study revealed that pastors mostly enter into ministry because of a sense of calling, although some cannot point to the exact circumstances of their calling. Most have an inner conviction to become ministers and then go on either to study or start ministering. Of note was one pastor who did not recognise a calling, but had an interest because of the availability of a bursary; this was in a mainline church which had little interest in the kinds of supernatural experiences which other pastors claimed to have experienced. Another pastor had received a recommendation from a senior pastor who had recognised a gift in him and sent him to Bible College.

The members confirmed what pastors had said about their sense of calling, with a few of them also recognising spiritual gifts in their pastors. Although some pastors had been inspired by other people in the ministry, this was not the main reason for their taking on the role of pastor. Some of the pastors had changed their titles from pastor to apostle or bishop later on, having identified with the functions of the office which they assumed.

The calling of Jesus was witnessed by people and confirmed at His baptismal by a voice from heaven, heard by the people. The call of the disciples of Jesus was specific and clear. They were called to be apostles. He sent them out with a specific assignment and instructions of what they were to do, where they were to go and with what authority they were under.

5.2.2 Church governance

Churches are governed through different structures: elders, committees, church boards and deacons. Most pastors are ultimately accountable for the churches they lead, with an exception of the mainline churches that have joint accountability with the structures in their churches or their denominations. The members recognise the pastor and elders as responsible for governance. Jesus selected a few individuals to teach and send out to continue with the mission of God, and the number of those sent out increased. The early church established governance structures, starting with the deaconate (Acts 6:1-7). When issues arose, a council was held in Jerusalem, consisting of the apostles and elders, and tasked with making doctrinal decisions (Acts 15:1-29). Paul expounded on issues of church governance in his letters to the churches and to individuals. The apostles who went out on missionary

journeys came back reported to the elders of the church. There was an element of accountability to the structures.

5.2.3 Vision and mission

The Bible states that where there is no vision, people perish or cast off restraint (Proverbs 29:18). The leader is the one who has the vision, the one who dares to step out and call others to follow. In this study, pastors and members were in agreement about the extent of knowing and following the vision of the church. A vision that is not shared and where people are not empowered to participate will not make an impact. Jesus continually taught the disciples about the envisioned kingdom of heaven. The apostles taught the believers about the mission of God and the letters were a means of sharing this vision and mission for the church.

5.2.4 Leadership style

There are various leadership styles that leaders employ, such as transformational, transactional, participative, servant leadership and dictatorship. A combination of leadership styles is used by most pastors who participated in this study. There were some who struggled to identify and define their leadership style, which revealed a gap in the theological curriculum. Jesus was revealed as a servant leader prophetically, and lived that out, and taught His disciples to do likewise.

5.2.5 Character

Jesus' character is unparalleled. He overcame temptations right in the beginning of His ministry and showed humility when He was compared to John the Baptist by just walking away. He did not consider His equality with God something to be grasped, but took the form of a bondservant (Philippians 2:7). He was a listening leader who went beyond what the woman at the well said, and reached out to her personal struggles. He had the courage to go to the cross and die a painful death in order to rise again. With compassion, He healed the sick, raised the dead, delivered the demon possessed and fed the hungry. Pastors identified honesty, integrity, good ethics and sincerity when asked about their characters, and some identified impatience and short temper as their character flaws.

5.2.6 Servant leadership concept

The concept of servant leadership is not widely comprehended, although pastors are serving and leading. The responses were simplistic, focused on actions, abilities and virtues rather than on their identities. Pastors understood servant leadership to mean prioritising people, serving, having humility and being committed. Jesus, the model of servant leadership, did more than just serving; He embodied other qualities too, that ensured that His leadership

would have lasting impact. Jesus knew things about people that they did not tell Him and responded to the needs that remained unexpressed; He got to the heart of their spiritual needs by focusing on repentance, the need to be born again, forgiveness, healing and more.

The literature study revealed that a servant leader is one who is a servant first, whose intention is to serve, with leading coming afterwards. It is not the intention of the person to lord it over others but to do what is in their very best interests by serving them, showing them the way and modelling how to live. This is the visionary who knows the way, and goes before the people, actively leading. A servant leader listens attentively, seeking to understand, communicating enough for the hearer to understand what is being said, able to stand back from the pressure to find his own optimum, exercising tolerance through acceptance and empathy, knowing the 'unknowable'. He or she considers current trends and predicts the future, is alert and awakened to situations, able to persuade people, able to conceptualise a vision clearly, able to heal and serve people and the community, and continually exercises power and authority in a good way (Greenleaf, 2002).

5.2.7 Role of the Holy Spirit and spiritual gifts

While Jesus received and depended on the Holy Spirit for His earthly ministry, some take this dependency as a matter of choice. Some make room for the Holy Spirit to lead the services and some follow standard, set programmes. Jesus received the Holy Spirit at baptism and imparted the Holy Spirit to the disciples (John 20:22). He also taught at length about the dispensation of the Holy Spirit (John 16). The apostles received the Holy Spirit (Acts 2) and imparted the Holy Spirit when they came across believers who had not yet received Him (Acts 10:44, 19:2,6). In his letters to the church in Ephesus and in Corinth, Paul explained the gifts of the Holy Spirit and how they should function in the church through each one as they had received.

In this study, the gifts of the Holy Spirit were found to function mainly through the pastors, although in the upper room, all were filled, and even those who were assigned the menial task of distributing food in the early church performed miracles. The churches have focused on a single person instead of the variety of gifts operating through many different people.

One of the issues raised by the CRL Commission is the commercialisation of religion through items sold to believers for healing and deliverance. The use of tangible things is widely condemned by pastors who feel that the use of these items creates dependency on things rather than on God. Those who used them did so with restraint, using them only occasionally, not wanting people to focus on things rather than the Word of God actioned through faith.

The church is not meant to function through one person at the top, but through all believers with their various gifts, who constitute the church. Every individual can and should play a role. The Holy Spirit gives gifts to individuals to function within the church (1 Corinthians 12:7-10, Ephesians 4:28). While the pastors identify those with spiritual gifts in their respective churches, the level of training and mentorship is still low. Very few provided training and support to the point where they could release new ministries and provide financially for them. Jesus, having identified His disciples, focused on training and mentoring them before releasing them to preach the Gospel. This is a pattern to be followed, yet few are following it.

5.2.8 Shared leadership

Leadership is supposed to be collaborative for it to be effective. Jesus had His twelve disciples whom He sent out, then the seventy, then the Holy Spirit fell on the one hundred and twenty in the upper room, and then the church was started. When the apostles realised that a lot of work was required, they appointed seven deacons to deal with the distribution of food, establishing the deaconate function. The apostles also met at a council in Jerusalem to take doctrinal decisions. Church leaders cannot function effectively without using others who are capable of dealing with specific functions within the church.

Shared leadership is still concentrated on leadership functions in the church, giving little opportunity to the function of preaching. Most pastors were the main preachers, even when they had junior pastors. The juniors were assigned preaching only during mid-week services that were smaller in scale and attendance.

5.2.9 Succession planning

Humanity functions in a system of succession, from one generation to the next. Abraham had Isaac to succeed him, then Jacob, then the twelve tribes, with some selected for the messianic lineage and the priestly office. Moses had Joshua taking over from him, Joshua failed to identify a successor, and the period of the Judges brought unprecedented dark times in Israel. Then the first king was anointed, Saul, succeeded by David, who establishing a Judaic kingship, continuing with Solomon and running up until the ushering in of the Messianic kingdom. Jesus came, and right at the beginning of His ministry selected apostles who would continue with the mission of God for the salvation of mankind. Apostle Paul, for instance, had his protégé, Timothy, to whom he assigned the responsibility of teaching the right doctrine, praying for those in authority, establishing a sound composition of leadership and many other issues that pertain to the running of a church.

Most churches in this study were not prepared for succession, other than the mainline churches which send successors through upper structures such as their national council. Leadership battles are bound to occur upon the demise of a leader if there is no succession plan. Jesus left the church to the apostles whom He had trained and mentored and released to go and do the work of the kingdom.

5.2.10 Church services

The most active and noticeable role of the pastor is that of coordinating the church services where believers gather for worship. The pastor ensures that services are run, assigning people to tasks and developing programmes. The results of the pastor's and team's effort is seen in the level of attendance and engagement of people during services. The study sought, among other things, to solicit the participants' views on the level of participation in services. Pastors were concerned about the level of attendance and participation in midweek services, which is an opportunity for improvement, while Sunday services were generally well attended. Jesus held meetings which ran for days and people were hungry, yet they still stayed to listen, until He ensured that food was provided for the hungry people. Paul preached for such a long time that a young man fell from the top floor and died, and was raised from the dead. This leads to questions regarding the reasons why people are not able to participate in services and suggests that further investigation into this area may be warranted.

5.2.11 Managing finances

Jesus taught His disciples not to waste anything. After the people had eaten and there were some leftovers, He ensured that the pieces were collected. He also taught through parables the principle of being good stewards with what we have. While most churches have some form of financial management system in place, members were mostly not informed about the state of their church finances, although they were allowed to peruse financial records on demand. The smaller churches struggled with basic banking and were using cash to cover expenses instead of applying a rigorous financial system, which can lead to abuse of funds.

5.2.12 Pastoral care

The pastoral role is that of being a shepherd, as espoused in Psalm 23. Pastoral care ensures that the soul is nourished, restored, comforted, kept and guided (Redding, 2012:3). Jesus took care of the needs of the people by teaching them for the salvation of their souls, restoring them when they had sinned and felt rejected, healing their physical ailments, feeding them when they were hungry and even showing them how to serve. Pastors are generally available to provide pastoral care directly for small and medium-sized churches, while larger churches use the small group system with assigned leaders for each small group. In this way, pastoral

care is still possible. In this study, most members were satisfied with the pastoral care they received.

5.2.13 Conflict management

Where there are people, conflict is bound to happen. Jesus had to deal with conflicts between the disciples when they squabbled over positions. He took such conflicts as an opportunity to teach them how they ought to regard themselves, teaching that one who desires to be great ought to become a servant. Pastors also deal with conflict, both between members and one another and between members and themselves. The area of conflict management still requires some attention, as there was a split in the responses with regard to satisfaction with conflict resolution. Reluctance to comment was noted; this may be seen as dissatisfaction which people do not want to vocalise.

5.2.14 Impact

Time is the best indicator of whether a person's actions have impact or not. The impact of the ministry of Jesus is felt to this day. The impact of what the disciples did after Jesus returned to heaven was felt to the extent that they were said to be turning the world upside down (Acts 17:6).

Great strides have been achieved by some church leaders in this study, who were clearly impacting the communities in which they lived and operated. Some influenced others to invest in property so that the church would not have to remain in tents; some got their members to manage their finances better, some provided social relief and shelters, and some have seen drastic changes in the lives of their congregants. Pastors scored well on various pastoral aspects, according to their congregants. They were most highly rated on teaching, and rated poorly on financial management and administration, which reflected the pastors' own comments regarding their areas of strength and weakness. Many members were not well informed about finances, for instance.

5.2.15 Commitment

Jesus prepared the disciples for the difficulties that lay ahead (John 16:2). Right from the first miracle Peter performed, they were arrested (Acts 4:1-4), the church was persecuted and the believers were dispersed to go and preach the Gospel. The struggles pastors face are tremendous, but their resolve to continue is high and is centred on the call of God. There was overall agreement on the matter of the pastors' commitment from both the pastors and the members in the church. Despite the challenges, most pastors seemed committed to the spiritual growth of the church.

5.3 IMPLICATIONS FOR CHURCH LEADERSHIP

The study looked at various aspects of leadership using the leadership of Jesus as the standard. Church leaders have much to learn from a thorough study of Jesus' servant leadership, which is a model for effective ministry. There are grounds for allegiance and for following a leader who has a servant-like nature. Followers tend to freely and willingly accept that kind of leadership (Greenleaf, 2002:chap. 1). Having selfless virtue, such a leader seeks to care for the followers rather than rule over them.

The extent of uncertainty and misunderstanding regarding the concept of servant leadership requires that those who aspire to be leaders build their own capacity and shape their characters through learning and development. Pastors focus on preaching the Word more than on building their leadership capabilities, and therefore score high in that regard, but score low on financial management and administration, reflecting a lack of understanding of the full role of leadership, which encompasses so much more than teaching. This was evident in the way some struggled to identify their leadership style, and the low level of understanding of the concept of servant leadership. There was also a generally low level of self-understanding or self-knowledge.

The church has seen a rise in the five-fold ministry, with the apostolic office becoming more prominent after a recent rise in the prophetic ministry. The pastoral office continues to hold the forte in building up the church, yet the face of leadership is now changing to the apostolic and prophetic. In whichever office an individual operates, where there are people to be led, there is a need for a capable leader. Pastors and church leaders have a responsibility to engage in introspection, identify areas that need further development within themselves and focus their efforts on that. The anointing will bring out great sermons, and leadership ability and character will sustain the droves that are attracted to follow the leader.

The church demands teaching, preaching, healings and pastoral care, all of which demand a lot from a pastor. The need for self-development cannot be over-emphasised. After the sermon, people still seek direction; they want to hold the pastor accountable, and they want to see church growth and sustainability.

There is also sufficient ground for investment in the development of other church leaders, not just the pastor. Church leaders need to build up their knowledge and understanding of the

concept of servant leadership, which is the biblical standard of leadership. The other traditional leadership styles find expression to a certain extent in the leadership portrayed by Jesus; however, the overarching motif is that of the servant.

5.4 RECOMMENDATIONS

The church needs leaders who are trained and capable of leading, who understand and lead according to the biblical principles of servant leadership as portrayed by Jesus, and who have a heart for the people of God. I therefore recommend the following:

5.4.1 Leadership style

I recommend that church leaders use primarily the servant-leadership style portrayed by Jesus, including some elements of the other well-defined leadership styles such as transformational, transactional and participative leadership styles, as required by circumstances. In all, however, servant leadership ought to be primary.

5.4.2 Training and development

I recommend that Bible colleges and seminaries assess the curriculum specifically with regard to leadership training, both theoretical and practical, and bring in the element of servant leadership as the core of such training.

5.4.3 Proposed model for servant leadership

I recommend that pastors and church leaders consider the proposed model for servant leadership, which encompasses the servant leadership principles, style, character, competency and functions.

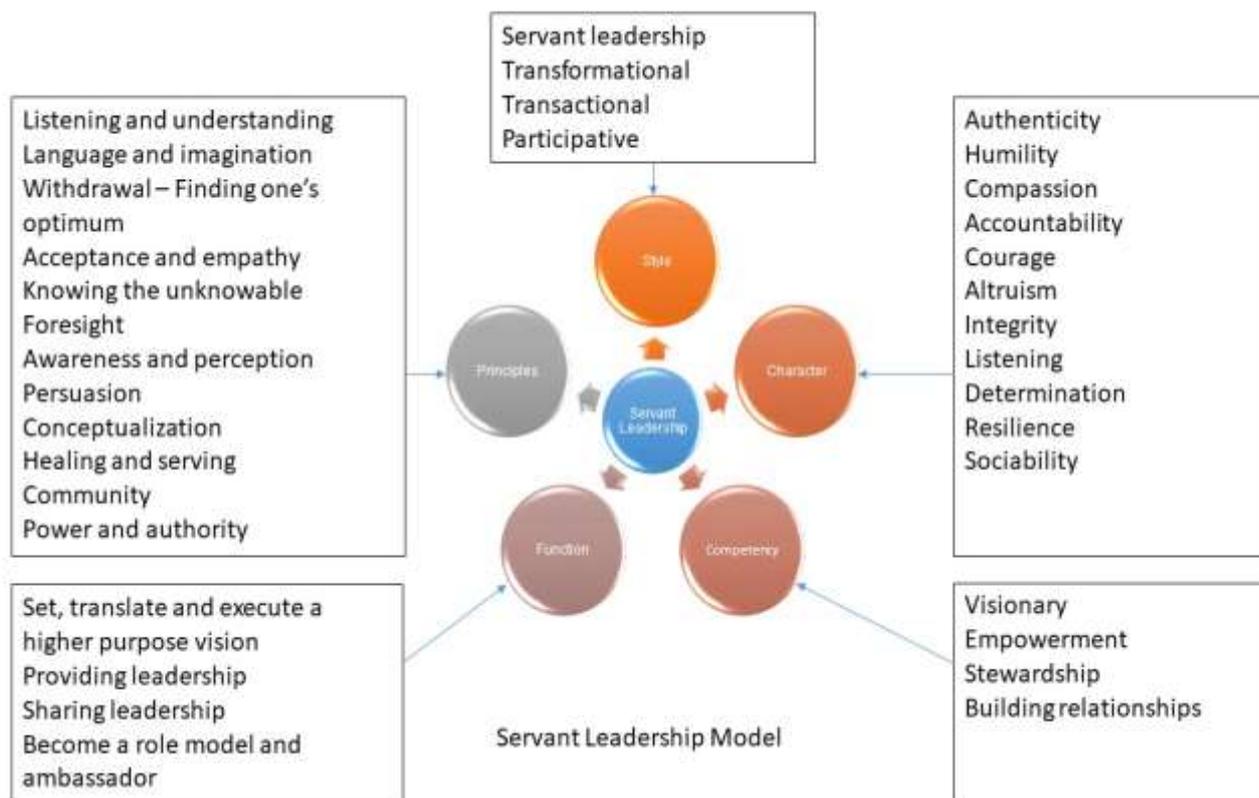


Figure 6: Proposed servant-leadership model

5.5 CONCLUSION

Jesus set a very high standard for leaders, one which some in this study are, by their own acknowledgement, still far from attaining. However, commitment and the belief that the standard is attainable kept leaders in this study striving to become like their model, Jesus. Jesus knew the needs of people before they could ask, and He made provision. He knew their weaknesses and their need for restoration and acted with empathy and understanding while maintaining a high standard of morality. He remained sinless while dining with sinners. Jesus saw the potential in those who limited themselves to what they thought their capabilities were, and saw that there was more to them than they imagined. He made the incapable capable and transformed people to become fit for the kingdom of heaven. Great servant leaders help people to become greater than who they were in the past, helping them to a better way of living (Roach, 2015:chap. 2).

As humans, our responses to life's events are shaped by limitations and challenges, and leaders are as subject to these as anybody. Leadership is not an easy task. It is always a bold step taken by someone who says, 'I will go, come with me!' (Greenleaf, 2002:chap 1).

Some lead without a clear vision, and defend their inadequacy by arguing for the maintenance of the status quo (Greenleaf, 2002:chap. 1). It requires a visionary to take steps to identify potential and use that to achieve set goals.

Church leaders act on a desire and unction to serve God by leading His people. It is a kingdom mandate. The principles within which they ought to operate are not worldly, but biblical. Jesus acted out the principles, rather than merely teaching them, washing the feet of disciples to teach them to seek out the benefit of others without regard to their status (Roach, 2015:chap. 1). He taught them that instead of seeking to be in high positions in the kingdom of heaven, they ought to seek to be servants to those they lead. They were to seek His kingdom first, and be humble, care for one another, show mercy, be pure in heart, be peacemakers, and more.

The study has revealed that most pastors were motivated by the call of God, in whichever form they received or perceived it. While the leadership structures and governance systems in the various churches varied, power was generally centralised, with pastors making most of the decisions. Centralised power has the potential to breed abuse of power. Empowerment of others was quite low in all churches, which is contrary to the shared leadership pattern and empowerment portrayed by Jesus and the early church. With regard to the work of the Holy Spirit, it was found that churches varied in their reliance and yielding, with some having a more Spirit-centred approach than others. Some pastors have abused people hiding behind being led by the Holy Spirit to do certain things. On the other side is pastors who do not allow full manifestation of the Holy Spirit because of the negative publicity on the supernatural.

CHAPTER 6: Summary of findings and conclusion

6.1 INTRODUCTION

This chapter presents an overall account of the extent to which the study was able to respond to the aims and objectives of the study. It is a reflection on whether or not the target has been reached, highlighting areas that may not have been sufficiently covered and may form the subject of future research.

6.2 AIM OF THE STUDY

The main aim of the study was to examine the servant leadership paradigm demonstrated by Jesus and to compare it with the leadership style of selected churches in order to identify the challenges, shortcomings and successes of current church leadership; in addition, to make recommendations for a model that could be applied in the current pastoral context. The study followed Osmer's model of conducting an enquiry through four tasks; the descriptive-empirical task, the interpretative task, the normative task and the pragmatic task.

The study began (in Chapter 2) with an assessment of current church leadership, focusing on selected churches, where interviews were conducted with fifteen pastors and surveys were conducted with members of the same churches. Chapter 3 presented a review of the literature on the concept of servant leadership, also touching on other leadership theories and styles. The servant leadership paradigm of Jesus was discussed in Chapter 4, in fulfilment of the normative task, which looked not only at Jesus but also at the leadership styles of a few other leaders in the Bible, both in the Old and New Testaments. The pragmatic task then sought to determine how leadership ought to be done, and suggested a servant leadership model in Chapter 5.

6.3 REFLECTING ON THE OBJECTIVES OF THE STUDY

6.3.1 Descriptive-empirical task

The descriptive-empirical task was to assess and evaluate leadership styles in the selected churches and to determine the impact of these styles on the congregations. This was done

by answering the question, 'What can be learned from the leadership style of the leaders of the pre-selected churches, and what is the effect thereof on their particular congregations?'

In interviews, the pastors narrated their journeys as pastors, the progress they had made, their leadership styles and characters, and how they managed their services, finances, pastoral care and conflicts. They also reflected on the role of the Holy Spirit in the church, and the extent to which they groomed other leaders and shared the leadership function.

The study found that most of the pastors used a combination of leadership styles, varying according to the situation. Some lacked a clear understanding of the servant-leadership concept. Despite serving, pastors without a proper understanding of this concept are unable to identify their own shortcomings in relation to the set principles of servant-leadership. As a result, such pastors are unlikely to take opportunities to further develop themselves.

The focus for many was on delivering the message of God and managing the church, with few taking the time, it seemed, to reflect on the issues of leadership such as style and succession planning. Most churches have not put a programme in place to develop leaders and servants in the church, and those that are there are not trained or given the platform to use their gifts. Very few churches had a training programme.

While most of the pastors had moved away from using objects when ministering, most had also neglected the role and function of the Holy Spirit and the manifestation of the gifts. This may have been in response to the public outcry against those who are seen to commercialise the church.

The area of finances still needs attention, as many pastors have adopted a stance of not disclosing church finances, giving members very little say in how finances are managed.

Another area that needs attention is conflict management. Members were reluctant to state their satisfaction or dissatisfaction with the manner in which conflict was managed, which may indicate unresolved conflicts. With regard to pastoral care, most were satisfied with the pastoral care they were receiving.

The commitment of the pastors to their call is commendable, given the great challenges they face.

6.3.2 Interpretative task

The interpretive task was to interpret leadership theories and principles to determine why the particular leadership styles used by pastors had the effect they did on their congregations. This was achieved by answering the question, 'How can leadership theories and principles be

interpreted to determine why pastors' particular leadership styles have the effect they do on congregations?'

A review of the literature covered prominent leadership theories and leadership styles, including transformational, transactional, participative or democratic, autocratic, and laissez-faire. Servant leadership was the main focus, with the discussion covering the definition, principles, character, competencies and functions of a servant leader. Servant leadership was discussed with much reference to the seminal work of Greenleaf (2002) in this field of study.

6.3.3. Normative task

The normative task was to examine the theological concept of servant leadership and the leadership foundation portrayed by Jesus. This was accomplished by answering the question, 'What can be learned from a theological point of view about servant leadership and the servant leadership foundation portrayed by Jesus?' Using the Bible, the principles of servant leadership were explored with reference to Old and New Testament leaders, in an effort to determine the extent to which they portrayed servant leadership. Jesus' servant-leadership praxis was used as the yardstick and standard for church leaders. Thus this area of the study 'tested' Bible characters on the extent to which they demonstrated the principles of servant-leadership, such as listening, foresight, healing and others. The character traits of servant leaders, such as altruism, courage, integrity, etc., were discussed. The competencies and functions of a servant leader were also discussed in detail.

6.3.4 Pragmatic task

The pragmatic task was to formulate a servant leadership model applicable in the current pastoral context. This answered the question, 'How can the servant leadership paradigm of Jesus be applied to address leadership deficiencies in the current pastoral context?' After assessing the different leadership styles, servant-leadership emerges as the best model for leadership in the church, as it is the biblical standard for leadership. Having existed for millennia, servant leadership is now finding expression in secular leadership theories, validating the biblical model of leadership.

The proposed model is all encompassing, proposing the principles of servant leadership as a foundation, and bringing in elements of leadership styles that clearly overlap with servant leadership. Leadership character, competencies and the functions of a servant leader form part of this model. Jesus told His disciples that the one who wants to be great in the kingdom must be a servant (Matthew 20:26); this forms the basis of the proposed model.

6.4 LIMITATIONS OF THE STUDY

The study was able to determine the kind of church leadership employed by pastors and the systems and structures used in leading churches. The servant leadership concept might not have found sufficient expression in the curriculum of Bible colleges, and pastors have also not put effort into studying it independently. The scope of leadership is very broad, and not all aspects could be covered systematically.

One of the limitations of this study is that self-reported data was obtained through individual interviews with leaders. Participants may have had what is called selective memory, reducing their experiences to what came to their minds at the time. They may also have attributed only positive things to themselves and negative events to others, especially given the fact that as pastors they are held to a high standard of conduct. Some may have exaggerated events, resulting in an unreliable picture. To counteract these tendencies, the study includes a survey conducted amongst members of the various churches, which should provide some level of validation to the data, and of completeness to the findings.

It is possible that some church leaders regarded the research as intrusive and may have prevented their members from participating for this reason. This had an effect on time taken and the number of participants as some churches withdrew from participating. The researcher extended the study to include other churches not originally listed but which had an interest in participating.

6.5 PROPOSED AREAS FOR FUTURE RESEARCH

6.5.1 Church training programmes

There is a need to investigate the completeness and effectiveness of church leadership training programmes, and whether or not these focus on secular leadership theories or biblical teachings.

6.5.2 Women in leadership

There is a need to investigate the role of women in church leadership and their experiences in pastoral roles, including the effects of societal standards and prejudice against women.

6.5.3 Succession planning

The area of succession planning needs further investigation, given the regulatory requirements in the country.

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RESEARCH QUESTIONS

Appendix A

A. QUALITATIVE

SEMI-STRUCTURED INTERVIEWS

Introduction, information about self (No reference to your name and name of the church)

1. What is your position in the church?
2. How long have you been in this position?
3. Were you a member of this church before taking this position?
4. What is your age?
5. What your marital status?
6. What are your academic qualifications?
7. What motivated your decision to serve in this position?
8. What are your responsibilities?

Describe the church you are leading

9. What is the size of the church, numbers?
10. How is the physical structure of the church / church building is it in the desired state?
If no, what is desirable, and why?
11. What are the demographics of the church?
12. What is the denomination in which the church falls?
13. How is the church governed, structured?
14. How has the growth pattern for the church been under your leadership?

How are you directing the church? This should cover the vision, mission and your leadership style.

15. Elaborate on your vision for this church?
 - Is this vision communicated, and how is it communicated?
 - Is the church following this vision, how do you know that?
 - What is your understanding of the vision of Jesus for the church?
 - How do you relate your vision to the vision of Jesus for the church?
16. Explain the mission of the church?
 - How was the mission conceptualised?
 - Is the mission communicated?
 - Is the church participating?

- What is your understanding of the mission of the church biblically?

17. How would you define your leadership style?

- In relation to the leadership of church?
- On decisions taken on church matters?
- On accountability for what happens in the church?
- How does the church respond to your leadership style?
- How do you compare yourself as a leader with Jesus?

18. How would you describe your character as a leader?

- Ethical standards?
- Issue that challenges your ethical standards?
- Any character flaws you know of?

19. What is your understanding of servant leadership?

- How is servant leadership modelled?
- How did Jesus portray servant leadership?
- How would you compare yourself with Jesus in the area of servant leadership?
- Is there an area which you feel you need to improve on in the area of servant leadership?

How are you handling the church as a ministry?

20. How would you describe the fellowship in the church?

- Frequency of meetings?
- Participation?
- Is it satisfactory or are there concerns?
- Are there home services within the church?

21. How are the services run in the church?

- Is the Pastor the main preacher / teacher in each service? If there are others, how frequently do they preach / teach? How are they selected? Why?
- Are services structured or Spirit led? Why?
- Are the gifts of the Holy Spirit functioning in the church? Which ones? How do they function? Through whom are the gifts functioning?

- Is there use of things like oil, water and other objects in demonstration of power or doing miracles in the church? What is your view on that? What is the biblical standard on this matter?
22. Explain the support provided for those who have a calling or gifts of the Holy Spirit or desire to become ministers in the church?
- Are they taught, mentored, guided?
 - Are they given opportunity to serve in the church?
 - What happens when they are ready to minister within or outside?
 - Is there a succession plan for the church? Elaborate.
23. Explain how are finances in the church received and managed?
- What is source of income for the church?
 - Does the church have a bank account?
 - Are there financial records?
 - Is the church informed of the financial status?
 - Are there concerns from yourself as Pastor or from members concerning the finances of the church?
 - What is your understanding of the biblical standard for handling finances, relate that to Jesus.
24. Explain how you conduct pastoral care to the members?
- How is it done?
 - Do you visit and or call members?
 - When members need assistance or counsel, do they have access to you or how is it done?
 - Some people do not come for help upfront when they are in trouble, how do you handle such people?
 - How do you handle those that stop coming to church?
 - Comparing yourself to Jesus on care for people, how do you fare?
25. How do you handle conflict within the church?
- What kind of conflicts are prevalent in the church?
 - What happens if the issue concerns you, how is that handled?

- What is your understanding of the biblical standard for handling conflict?

Conclusion

26. What kind of impact do you think you have made in the church and community since you became a leader in the church?

27. How would you summarize your experience in the church?

- Has it been good or bad?
- Would you still want to continue here or would you leave if an opportunity presented itself?

28. What is your wish for the church in the future?

QUANTITATIVE SURVEY

Appendix B

Church Code _____

CAROL NKAMBULE

Philosophiae Doctorate (PHD) in Pastoral Studies

The servant leadership paradigm of Jesus Christ applied in a current pastoral context

Thank you for taking the time to complete this survey. The goal of the survey is to make an evaluation on the governance of your church. Please be assured of the anonymous character of the survey. Therefore, you can answer the questions honestly.

Mark all the questions with “x”.

1. Are you a member of this church?				Yes	1	No	2	Not sure	3
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2. How long have you been a member of the church?									
0-1 year	1	2-3 years	2	4-5 years	3	6-10 years	4	11 +	5

3. What is your age?									
18-25	1	26-35	2	36-45	3	46-55	4	56 +	5

4. Your marital status?									
Single	1	Married	2	Divorced	3	Widow	4	Live in Partner	5

5. Your academic qualifications?									
Below Matric	1	Matric Certificate	2	Diploma/Degree/Certificate			3	Post Grad	4

6. What is your status?									
Studying	1	Pensioner	2	Unemployed	3	Employed	4	Own business	5

7. How many members are in your church?									
Up to 100	1	101-500	2	501-800	3	801-1000 +	4	Do not know	5

8. In which category does your church fall?									
Evangelical	1	Charismatic	2	Pentecostal	3	Mainline	4	Independent	5

9. How is your church structure?				
Is it a tent	Yes	1	No	2
Is it a brick and mortar	Yes	1	No	2
Is it big enough to accommodate members	Yes	1	No	2
Are you comfortable with the church building or structure	Yes	1	No	2

10. What is the growth pattern for your church?									
Declining	1	Stagnant	2	Slow	3	Rapid	4	Do not know	5

11. How often do you fellowship in the church?									
Once a week	1	Twice a week	2	Three Times a week	3	Sometimes	4		

12. How often do you participate in the services?									
Never	1	Sometimes	2	Regularly	3	Frequently	4		

13. To what extent is your church governed by the following?									
Please rate the following questions on a scale of 1-5:									
1 = To a very small extent									
2 = To a small extent									
3 = To a moderate extent									
4 = To a large extent									
5 = To a very large extent									
13.1 The pastor only	1	2	3	4	5				

13.2 Bishop	1	2	3	4	5
13.3 Elders	1	2	3	4	5
13.4 Voting system	1	2	3	4	5

<p>14. The vision and mission of the church.</p> <p>Please rate the following questions on a scale of 1-5:</p> <p>1 = To a very small extent 2 = To a small extent 3 = To a moderate extent 4 = To a large extent 5 = To a very large extent</p>					
14.1 Do you know the vision of your church?	1	2	3	4	5
14.2 To what extent is the vision communicated to you?	1	2	3	4	5
14.3 To what extent is the church following the vision?	1	2	3	4	5
14.4 Do you know the mission of your church?	1	2	3	4	5
14.5 To what extent is the mission communicated to you?	1	2	3	4	5
14.6 To what extent is the church following the mission?	1	2	3	4	5

<p>15. Answer the following questions on a scale of 1 to 4:</p> <p>1 = Never 2 = Sometimes 3 = Regularly 4 = No comment</p>					
15.1 Does the Pastor handle conflict in a satisfactory manner?	1	2	3	4	
15.2 Are you ever called or visited by the Pastor or leadership of the church?	1	2	3	4	

<p>16. Answer the following questions on a scale of 1-5:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neither agree or disagree 4 = Agree</p>					
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5 = Strongly agree					
16.1 Do you consider your church structure as comfortable and sufficient for the purposes?	1	2	3	4	5
16.2 Is comfort important to you?	1	2	3	4	5

<p>17. In your view or understanding, to what extent is your Pastor motivated by:</p> <p style="text-align: center;">Please rate the following questions on a scale of 1-5:</p> <p style="text-align: center;">1 = To a very small extent 2 = To a small extent 3 = To a moderate extent 5 = To a large extent 5 = To a very large extent</p>					
17.1 Calling	1	2	3	4	5
17.2 Spiritual gifts	1	2	3	4	5
17.3 Inspired by other people	1	2	3	4	5
17.4 Recommendation	1	2	3	4	5

<p>18. What kind of leadership style does your Pastor employ?</p> <p style="text-align: center;">Please rate on a scale of 1-5:</p> <p style="text-align: center;">1 = being very low 2 = being low 3 = moderate 4 = being high 5= being very high</p>					
18.1. Autocratic (Total authority, not easily challenged)	1	2	3	4	5
18.2. Participative (Democratic, includes others in decision making)	1	2	3	4	5
18.3. Transactional (Gives instruction and rewards performance)	1	2	3	4	5
18.4. Transformational (Motivating and inspiring followers)	1	2	3	4	5
18.5. Laissez Faire (Allows others freedom to decide)	1	2	3	4	5
Other – Elaborate:					

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<p>19. Please rate the following questions on a scale of 1-5:</p> <p style="text-align: right;"> 1 = To a very small extent 2 = To a small extent 3 = To a moderate extent 4 = To a large extent 5 = To a very large extent </p>					
19.1 To what extent are the services in the church led by the Holy Spirit?	1	2	3	4	5
19.2 To what extent are the services following a standard program?	1	2	3	4	5
19.3 To what extent are the gifts of the Holy Spirit functioning in the church?	1	2	3	4	5
19.4 To what extent are you supported or counselled by the Pastor or leadership of the church when you have a challenge?	1	2	3	4	5
19.5 To what extent are you comfortable being a member of the church?	1	2	3	4	5

<p>20. To what extent are the following gifts of the Holy Spirit functional in the church?</p> <p style="text-align: right;"> Rate on a scale of 1-5: 1 = To a very small extent 2 = To a small extent 3 = To a moderate extent 4 = To a large extent 5 = To a very large extent </p>					
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20.1 Gift of Word of Wisdom	1	2	3	4	5
20.2 Gift of Word of Knowledge	1	2	3	4	5
20.3 Gift of prophecy	1	2	3	4	5
20.4 Gift of faith	1	2	3	4	5
20.5 Gift of working of miracles	1	2	3	4	5
20.6 Gift of healing	1	2	3	4	5
20.7 Gift of speaking in tongues	1	2	3	4	5
20.8 Gift of interpretation of tongues	1	2	3	4	5
20.9 Gift of discerning of spirits	1	2	3	4	5
If no, what is the reason in your own understanding?					

<p>21. To what extent are the gifts of the Holy Spirit operating through the following?</p> <p style="text-align: right;">Please rate the following questions on a scale of 1-5:</p> <p style="text-align: right;">1 = To a very small extent</p> <p style="text-align: right;">2 = To a small extent</p> <p style="text-align: right;">3 = To a moderate extent</p> <p style="text-align: right;">4 = To a large extent</p> <p style="text-align: right;">5 = To a very large extent</p>					
21.1 Pastor	1	2	3	4	5
21.2 Church leadership	1	2	3	4	5
21.3 Church members	1	2	3	4	5

<p>22. Who preaches or teaches in the church?</p> <p style="text-align: right;">Please rate the following questions on a scale of 1-4:</p> <p style="text-align: right;">1 = Never</p> <p style="text-align: right;">2 = Sometimes</p> <p style="text-align: right;">3 = Regularly</p> <p style="text-align: right;">4 = Always</p>				
22.1 Pastor	1	2	3	4
22.2 Junior pastor	1	2	3	4
22.3 Leadership, e.g. Elders	1	2	3	4

22.4 Church members	1	2	3	4
22.5 Guest speakers	1	2	3	4

<p>23. Are those with gifts / calling / desire to minister taught or mentored?</p> <p>Please rate the following questions on a scale of 1-4:</p> <p>1 = Never 2 = Sometimes 3 = Regularly 4 = Always</p>				
23.1. Junior Pastors	1	2	3	4
23.2. Leadership	1	2	3	4
23.3. Members	1	2	3	4

<p>24. Are those with gifts / calling / desire to minister allowed to go and minister outside of this church?</p> <p>Please rate the following questions on a scale of 1-4:</p> <p>1 = Never 2 = Sometimes 3 = Regularly 4 = Always</p>				
24.1. Junior Pastors	1	2	3	4
24.2. Leadership	1	2	3	4
24.3. Members	1	2	3	4

25. Are you informed about the financial status of the church? Mark with X							
Never	1	Sometimes	2	Regularly	3	Always	4

<p>26. Answer the following questions on a scale of 1 to 5.</p> <p>1 = Not at all 2 = Slightly 3 = Reasonably 4 = Significantly 5 = Do not know</p>	
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26.1 Are you satisfied with the way the finances of the church are handled?	1	2	3	4	5
26.2 Are you satisfied with the way you are taken care of by the Pastor?	1	2	3	4	5
26.3 Does the congregation have an input into the succession plan of the church?	1	2	3	4	5

<p>27. Please rate your pastor on the following areas on a scale of 1-5:</p> <p style="text-align: right;">1 = being very low 2 = being low 3 = moderate 4 = being high 5 = being very high</p>						
27.1.	Preaching	1	2	3	4	5
27.2.	Teaching	1	2	3	4	5
27.3.	Prayer	1	2	3	4	5
27.4.	Counselling	1	2	3	4	5
27.5.	Motivating	1	2	3	4	5
27.6.	Administration	1	2	3	4	5
27.7.	Financial Management	1	2	3	4	5
27.8.	Support to members – Pastoral care	1	2	3	4	5
27.9.	Empowering members	1	2	3	4	5

28. Will you consider leaving this church given an opportunity? Mark with X							
Yes	1	Maybe	2	No	3	No Comment	4

29. What is your wish for this church? Elaborate.

Date: _____

Ethical approval letter



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ETHICS APPROVAL CERTIFICATE OF PROJECT

Based on approval by Research Ethics Committee of Theology (TREC) on 17/07/2017 after being reviewed at the meeting held on 03/07/2017, the North-West University Institutional Research Ethics Regulatory Committee (NWU-IRERC) hereby **approves** your project as indicated below. This implies that the NWU-IRERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

Project title: The servant leadership paradigm of Jesus Christ applied in a current pastoral context															
Project Leader/Supervisor: Dr A du Plessis															
Student: CM NKAMBULE															
Ethics number: <table border="1"><tr><td>N</td><td>W</td><td>U</td><td>-</td><td>0</td><td>0</td><td>5</td><td>8</td><td>0</td><td>-</td><td>1</td><td>7</td><td>-</td><td>A</td><td>6</td></tr></table>	N	W	U	-	0	0	5	8	0	-	1	7	-	A	6
N	W	U	-	0	0	5	8	0	-	1	7	-	A	6	
Application Type: Full Single Application															
Commencement date: 2017-03-01	Expiry date: 2017-11-30	Risk: Minimal													

Special conditions of the approval (if applicable):

- Translation of the informed consent document to the languages applicable to the study participants should be submitted to the TREC (if applicable).
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the TREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principal investigator) must report in the prescribed format to the NWU-IRERC via TREC:
 - annually (or as otherwise requested) on the progress of the project, and upon completion of the project
 - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project
 - Annually a number of projects may be randomly selected for an external audit.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the TREC. Would there be deviation from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-IRERC via TREC and new approval received before or on the expiry date.
- In the interest of ethical responsibility the NWU-IRERC and TREC retains the right to:
 - request access to any information or data at any time during the course or after completion of the project,
 - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process,
 - withdraw or postpone approval if:
 - any unethical principles or practices of the project are revealed or suspected,
 - it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented,
 - the required annual report and reporting of adverse events was not done timely and accurately,
 - new institutional rules, national legislation or international conventions deem it necessary.
- TREC can be contacted for further assistance via lj@nwu.ac.za or 018 299 1800.

The IRERC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the IRERC or TREC for any further enquiries or requests for assistance.

Yours sincerely

Prof LA Du Plessis
Digitally signed by
Prof LA Du Plessis
Date: 2017.08.10
12:48:53 +02'00'

Prof Linda du Plessis
Chair NWU Institutional Research Ethics Regulatory Committee (IRERC)

Open Rubric

