



**The role of evangelical leadership in Uganda for effective church ministry:
a strategic practical theological study**

by

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Declaration

I hereby declare that this PhD thesis:

The role of the evangelical leadership in Uganda for effective church ministry: a strategic practical theological study

is my own work and has not been submitted by me to any other university.

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Abstract

God is the ultimate leader, and the church leadership mandate and responsibility is from Him. The Lord prepares those He calls to take leadership responsibilities. He does not intend to use persons who are not properly equipped and developed to occupy high leadership positions in the church. Hence church leaders in evangelical churches in Uganda who wish to be proficiently used by God should be holistically trained in theology and leadership for effective church ministry and church growth.

However, lack of proper leadership training poses a huge challenge to evangelical churches in Uganda. The traditional theological educational system in Uganda is too academic, paying too little attention to practical relevance; to pastoral ministry, mission and spiritual formation. In addition, the weak relationship of many Pentecostal leaders with theological training in Uganda has led to dead intellectualism and heresy upon heresy. As such these church leaders do not address the felt needs of the church correctly.

This study commences by noting the limitations of leadership training models of ministers, and the lack of theological and leadership training, especially among many Pentecostal pastors in Uganda. It is divided into three phases. The first phase focuses on basic-theoretical principles, the second on meta-theoretical guidelines and empirical findings and the third phase focuses on critical-hermeneutical interaction between the basis-theoretical principles and the meta-theoretical guidelines.

The purpose of the basis-theoretical perspectives was to explore the role played by different categories of leaders in the Bible: visionary, administrative and shepherding leaders, and to research early church fathers and other historical church leadership. Visionary leadership functioned as change agents: brought change in the church, and new life in the people of God. Administrative leadership performed the task of governance and guidance: teaching, discipline, conflict resolution and the management of resources. Shepherd-servant leadership cared for the daily needs of church family; not only the spiritually weak, but also physical sick and the needy. The autocratic leaders ruled over others and democratic leaders shared responsibilities.

In the meta-theoretical perspectives a literature study was conducted of recent research in Sociology on the challenges encountered by visionary, administrative and shepherding leaders in Uganda and approaches to each. An empirical study consisting of the quantitative interviews with a selected group of Uganda evangelical leaders was also carried out to establish the challenges and approaches to these challenges. A practice-theoretical perspective offers some guiding principles to the evangelical leadership for effective church ministry and church growth.

Opsomming

God is die hoogste Heerser. Die kerkleiding en mandaat kom van Hom. Die Here berei die wat Hy roep voor om leierskapverantwoordelikheid te neem. Hy wil nie mense gebruik wat nie volkome voorberei en ontwikkel is om die hoë leierskapsposisies in te neem nie. Daarom moet kerkleiers in evangeliese kerke in Uganda holistiese opleiding ontvang om effektiewe kerkgroei en bediening te verseker.

Die afwesigheid van voldoende leierskapsontwikkeling hou egter 'n groot uitdaging in vir evangeliese kerke in Uganda. Die vlak van die tradisionele teologiese opleidingstelsel in Uganda is te akademies. Daar word te min gefokus op praktiese riglyne, die pastorale bediening, evangelisasie en geestelike formasie. Die swak opleiding van charismatiese kerkleiers het ook 'n hoë insidensie van dwaalleer tot gevolg. Die ware nood van die kerk word nie aangespreek nie.

Hierdie studie begin deur die beperkings van die opleiding van kerkleiers in Uganda te noteer asook die gebrek aan teologiese- en leierskapsopleiding. Dit gebeur spesifiek onder baie charismatiese pastore in Uganda. Die studie is opgedeel in drie fases. Die eerste fase fokus op die basiese teoretiese beginsels, die tweede op meta-teoretiese riglyne en empiriese bevindings, en die derde fokus op krities-hermeneutiese interaksie tussen die basis-teoretiese beginsels en die meta-teoretiese riglyne.

Die doel van die basiese-teoretiese perspektiewe was om die rol van die verskeie kategorieë van Bybelse leiers te ondersoek: Visionêre leiers, administratiewe en herderlike leiers, en om die vroeë kerkvaders asook die historiese kerkleiers te ondersoek. Visionêre leiers het gefunksioneer as agente vir verandering: hulle het verandering in die kerk gebring en nuwe lewe in die volk van God. Administratiewe leiers het die rol vervul om leiding en begeleiding te bied: onderrig, konflik oplossing en die besturing van hulpbronne. Herderdiensknegleiers het omgee vir die daaglikse nood van die kerkfamilie, nie alleenlik vir die geestelik-swakkes nie, maar ook vir die siekes en hulle in nood. Die outokratiese leiers het regeer oor ander en demokratiese leiers het hulle verantwoordelikhede verdeel.

Rondom die meta-teoretiese perspektiewe, is 'n literêre studie gedoen in Sosiologie van resente navorsing aangaande die uitdagings wat oor die pad gekom het van visionêre, administratiewe- en herderlike leiers in Uganda en die benaderings van elk. 'n Empiriese studie, wat bestaan uit kwantitatiewe onderhoude van geselekteerde groepe Ugandese evangeliese leiers, is uitgevoer om te bepaal wat die uitdagings en benaderings tot hierdie uitdagings is. Praktiese-teoretiese perspektiewe word gebied tesame met begeleidende beginsels wat toegepas kan word by evangeliese leierskap vir effektiewe kerkbediening en groei.

Preface

Unless otherwise indicated, the primary Bible translation used in this project is the New International Version. Citations of authors and materials retain the original authors' translations of the biblical sources, often made by the authors themselves.

Acknowledgments

Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:18-20).

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THE ROLE OF EVANGELICAL LEADERSHIP IN UGANDA FOR EFFECTIVE CHURCH MINISTRY: A STRATEGIC PRACTICAL THEOLOGICAL STUDY

PHASE A: BASIS THEORY

CHAPTER ONE

1. Introduction

Key words

[A leader & leadership, church, church leadership & church Ministry, Evangelical leadership in Uganda, Strategy and Pastoral Studies]

Sleutelwoorde

[n Leier & leierskap, kerk, kerkleierskap & kerkbediening, evangeliese leierskap in Uganda, strategie, Pastaraal Studies]

1.1. Background and problem statement

111. Definition of church leadership

Ferdinand (1990:38) states that a leader is someone who is charismatic and instigates others to support his vision for a better course of action. He is a visionary who has the ability to communicate that vision and inspire others to greatness. A good leader is a person who never lies, he does what he says he will do.

In the Old Testament the word *nahag* is used to denote leadership. It means to lead or to guide, and conveys the idea of shepherding i.e. leading something from one place to another, including both animals (Genesis 31:18) and people (1Samuel 30:22). Leadership also comes from the Hebrew word *nagid*, employed for 'rulers'. It applies to a military commander (1Chr.13:1), palace officials (2Chr. 28:7), temple officials serving in the various administrative capacities (1Chr.9:20; Jer.20:1). Therefore, as general term, it designates a tribal chief (1Ch.12:27-28). In the Book of Job 29:10, leaders are dignitaries of the city (Van Gemeren,1995:46).

In the New Testament usage, leadership comes from the Greek word *Hodegeo*, which means to lead, guide, and direct. It signifies to lead someone to know: 'the Spirit of truth will lead you to complete truth' (Jn.16:13). It pertains to 'guiding' people in learning, with the implication of making certain that they are not lost, but reach an appropriate destination (Mt.2:6). The word *επισκοπη* is also used for the 'position' of religious leader. It refers to an office, service and ministry as a church leader (1 Timothy 3:1; Acts1:20, 27). It also relates to a person of high status (*επιστατης*) particularly in view of 'master' (Luke 5:5).

Walter (2002:35) asserts that church leaders are not 'talkers' but 'doers' of the will of God by serving others. They direct followers in a particular context to pursue a God-given task, the great commission. Church leadership is leadership extracted from the teachings, principles and examples of God's word. The Lord Jesus Christ revealed to His disciples His understanding and expectations of what Christian leaders ought to be, not 'Boss' leaders but 'Servant' leaders (Mk.10:42-45).

Schemata (1994:88) state that church leadership encompasses a multiple of church leaders who come together to exercise authority and to make decisions. They consequently influence church activities towards goal setting and goal achievement. Church leadership is also group interaction directed towards solutions to mutual problems. When one says that there is no leadership, one usually means that one feels like nothing is being done about the growing problems within the given context. One wants "strong" leadership to deal with the problems one sees or dilemmas one faces.

However, basing his definition on the contemporary context, Giles (1989:36) defines church leadership as the ability to inspire confidence and support among the followers who are expected to achieve church ministerial goals. It is a leader's task to communicate what the picture of church ministry and leadership should look like, and to convince the believers and to channel all activities towards accomplishing it. Along the line of the contemporary approach, but from a more recent perspective, Grenz (2001:12) defines leadership as the art of transforming people and the church with the aim of improving church ministry. For the purpose of this study, this definition will be applied more than others, for it has much to do with change, inspiration and motivation in the church ministry, the ingredients that are critical for church effectiveness.

1.1.2. Background

There is an average of 178,000 people who come to the Lord Jesus Christ daily around the world, and there are also countless numbers of Christians leaving the church every day. It is estimated that 7,000 new church leaders are needed daily to care for the growing church. However, the latest statistics indicate that there are 3.2 million pastors worldwide who have no formal training in theology or ministry. The majority of these church leaders or pastors are in the third world countries (Livermore, 2010:41).

In Uganda very few evangelical leaders are theologically trained and the majority of them, mostly Pentecostal pastors, lack theological training. Yet, the Pentecostal Church reaches millions in that country with the good news about Jesus Christ, especially in the cities and villages. Because many of the pastors lack theological training, many have fallen prey to false teaching, worldly methods and goals. These pastors should be equipped biblically so that they can reach their own people with the truths of the Scriptures (Mugarura, 2004:42).

There have been two opposing views concerning leadership development in the evangelical churches in Uganda. On the one hand, the conservative Pentecostals attach something mystical to leaders in that leaders are born and trained by the Holy Spirit to do good work, so theological training is not a guarantee of good leadership (Kanuagaba, 2002:86). On the other hand the traditional evangelical leaders in Uganda affirm that church leaders are not only born, but made through theological education in order to undertake their responsibilities effectively (Okumu, 1995:83). On the one hand the Pentecostal-Charismatic leadership in Uganda believes that God has uniquely wired some people with specific "DNA" and this includes the spiritual gift of leadership: "some people are born leaders to move and shake the world. Their blessings include: Anointing from God, high energy, boldness, self-confidence, yearning to influence others, exceptional wisdom and intelligence from the Holy Spirit, not by sitting in the classroom for biblical-theological training for a number of years which is waste of time, and resources" (Kanuagaba, 2002:86). On the other hand the traditional church leadership in Uganda argues that biblical naivety leads to falsehood, but with the right theological training coupled with the good work of the Holy Spirit, we can produce not only good leaders but the best church leaders. They further reflect an understanding that the necessary skills for preaching and teaching the whole counsel of God are not developed in the 'street' but are honed at seminary. Seminary education alone qualifies no one to preach the gospel, but it does serve as an effective

training ground for those who are called to preach and are thus recognized as such by these churches (Okumu, 1995:83).

Morgan (1996:48) argues that leadership in the Pentecostal Churches in America carries the same notion as those of Uganda concerning leadership development. The persons who exhibit a "call" to the ministry and are led by the Holy Spirit are declared fit for leadership positions. The idea of seminary education is seen as a hindrance and not as a benefit to the ministry. Meanwhile, the view of the traditional evangelical leaders in America are not different from that of their Ugandan counterparts, that is, the education of the theologian has always been perceived as the training for ministry, designed to prepare the clergy for the church ministry. It is characterized by training in the skills and tasks involved in ministry in order to inform, to perform and to possess skills for a range of ministry tasks that seem impossible.

Stephan (2003:63) reasons that by learning theology, a minister in Uganda will not only have opportunity to develop a better understanding of church ministry, but he will also gain insight into the work of many of the other missionary colleagues around the world who have labored and still labor today in the field of theological education and ministry. The minister will not only be familiar with the content and meaning of the gospel, but will be able to preach the true Christian doctrine, and as a result he will avoid heresy.

Ataman (2006:92) affirms that every person is born in this world, but not everyone becomes a leader. The evangelical-charismatic leaders in Uganda have to improve and develop their leadership skills to become good leaders. This should be established through formal theological training. It does not require short cuts, but takes time to learn and develop leadership. Every church leader in Uganda not only needs to have good verbal skills, but also listening and visual skills. These skills are not inborn, they have to be learned and improved through seminaristic life. Morgan (1997:69) adds that God develops a leader over a life-time, not within a short period. The development is a function of the events and people used to impress leadership lessons upon leader time and leader responses.

According to Clark (2002:103), leaders have inborn qualities/attributes acquired early in life that makes a person a good leader. The average person who occupies the position of leadership exceeds the average member of his group to some degree in the following respect: Intelligence, courageousness, passion, obedience, responsibility, sociability, alertness, initiative, persistence, cooperativeness, and popularity. Bussey (1988: 23) argues that everyone is born with great promise, purpose and ability unique to his or her

own life. He who does not discover, nourish, develop and put to work all of the talents and gifts from God becomes a fiasco, but he who identifies his gift and immediately puts it into practice by working out the processes will thrive.

Anderson (2000:232) argues that leaders are born to be made. Jesus Himself said to his disciples: “follow me and I will make you fishers of men”. In other words, He will train them to become good leaders. Indeed He turned them into proficient apostles.

Barneo (2003:23) states that the traditional theological educational systems in Uganda are good, but do not seem to further Christian spirituality. The traditional seminaries are too academic, paying too little attention to practical relevance, to pastoral ministry, mission, and spiritual formation. The curricula are supposed to turn out effective pastors for effective ministry, but their curricula are out of touch with the vitality of church life in evangelism, discipleship, care and counseling in churches, homes, schools and workplaces and in enhancing mission commitment.

Anglican Bishop Onono (2002:67) lamented that the traditional churches’ theological training curricula in Uganda are largely relics from the past and are not much related to the task for which ministers are being trained. He suggests that the only way forward is to “abandon the ideal of a comprehensive theology” and to train church leadership for different functions of ministry in the same way that all other professions have adopted long ago, what he calls “a functional approach to theology”.

Serwagi (1998:58) argues that traditional seminaries in Uganda provide theological education in the Bible in its original forms (The Old and New Testament departments), in the historical manifestation of the Bible (the Church History department), in the topical expression and defense of the teaching of the Bible (in the Systematic Theology and Apologetics departments), and in the application of the Bible to the lives of the people of God (the Missiological and Ministerial or Practical theology department). The seminary curricula is not designed to educate parts of a leader, but the whole man. Such a man has to be ready to be faithful and able to preach God’s word effectively, minister sacraments and give his life to the equipping and edifying of the saints. In fact, the seminary is not the master, but a servant of the church and should assist her in equipping those leaders for ministerial service who the church deems suitable for the sacred office.

According to Erikana (2005:120), Pentecostalism’s weak relationship with theological training in Uganda has led to “dead intellectualism”. Theology is marginalized in the Charismatic Churches in Uganda, worship

is becoming more and more centered on entertaining worshippers and seekers instead of divine adoration. Christian tradition is truncated or curtailed if not disregarded altogether; preaching is reduced to entertaining story-telling instead of contextualization and exposition of the word. No doubt these churches are able to draw people to them, but what they draw is often nothing more than a constant stream of religious consumers in and out of assemblies with no scriptural quality and no sense of being the body of Christ. Many Evangelical-Pentecostal Churches in Uganda have become mere collections of ministries driven by strategies for growth and wealth, but not for building up the socio-spiritual and intellectual well-being of believers with the truth about the word of God. The nature of ministry has quietly metamorphosed.

Kanuagaba (2002:59) argues that Pastoral leadership in the Pentecostal-Charismatic Churches in Uganda is not attained through theological education, but acquired simply after the salvation of an individual and baptism of the Holy Spirit. This is based on a biblical conversion experience of being 'born again' through an individual act of repentance and submission. This implies 'giving your life to Christ' and baptism by the Holy Spirit, expressed in the story of the Pentecost in the Acts of the Apostles (Acts chapter 2), which is the doctrinal cornerstone of Pentecostal Christianity. In the Pentecostal paradigm in Uganda, truth is related to Jesus Christ Himself and not theological concepts. The moment a person is 'born again' and filled with the power of the Holy Spirit, marks the beginning of his Pastoral ministry.

Smart (2006:159) speaks of "inadequate nature of a model of theological education that takes for granted a professionalized ministry with independent means", and says that the Uganda Pentecostal "practical apprenticeship" model is well-suited to their own needs.

According to Bright (1986:268), God does not use persons who are not properly trained and developed to occupy leadership positions. He prepares those He calls. Joseph was sold into slavery, and thus falsely imprisoned during which time he gained favour and rose to a position of prominence. Moses grew up in Pharaoh's household and then spent 40 years as a fugitive before he was ready to lead the people out of Egypt. Joshua served as Moses' servant to prepare him to take Moses' place. King David worked as a shepherd and then as a soldier under constant pursuit before taking the role of a king. Apostles were well equipped by the Lord before granting them some responsibilities, and the Apostle Paul served as pharisaic extremist before Christ took hold of Him as one of his prominent servants. Layman (1998:162) states that God uses life experiences to mold and shape leaders. He uses development perspectives and passions essential to the capacity of leadership to which He calls. The Pentecostal leadership in Uganda should be

careful not to short-circuit this preparation time due to impatience and arrogance. God's ways and timing are best.

Mckane (1998:186) states that both Jesus and the apostle Paul took “education for spirituality” very seriously, but the methods they used were very different from the rabbinic method of education that Jesus vigorously rejected, that is, an academic and residential method that was not unlike the models used in theological education today. Jesus Christ seldom ministered by Himself. He usually had at least three disciples with Him wherever He went. By constantly having His closest followers near Him, He showed how the best lessons came from the classroom of experience. He trained leaders, tested them and then rewarded them. Therefore, by allowing the 12 to follow Him around for more than three years, Jesus was able to model leadership principles for them.

Bryan (1994:358) emphasizes that there is a need to celebrate the diversity of approaches to theological education and commitment of many theological educators in Uganda to contribute towards strengthening theological education and improving faculty and ministerial development. In this manner they contribute to the integral quality of theology and life in its material and spiritual, physical and intellectual, moral and aesthetic, personal and communal, natural and cultural dimensions.

However, there are different types of church government in the evangelical churches in Uganda. In the traditional churches, leaders are called elders, ministers, bishops, reverends and deacons. They oversee the worship, shepherd the flock, and have ruling authority under Christ and His Word. The deacons' care is that of mercy. The Pentecostal Churches leaders are known as apostles, prophets, evangelists, pastors and teachers. Apostles emphasize the doctrine and discipline in the church, those who operate in the prophetic ministry discern and proclaim God's word, evangelists present the gospel of Christ to the lost, pastors care for the everyday needs of the church family, teachers of the Word instruct the church in the practical application of God's Word (Elliston, 2000:62).

While there are various kinds of leadership positions in the evangelical churches in Uganda, the author has decided to group them into three types of leadership in the church to effectively achieve the good work God has for them to accomplish (Eph.2:10). These include visionary, administrative and shepherding leadership. This will be the focus of his study.

1.1.2.1. Visionary leaders

According to Elliston (2000:69) visionary leaders tend to have the gift of leadership faith and a more goal oriented temperament. They do not dwell so much on the past. They are focused on the future, based on faith. They help us to see what those good works may be that God "prepared in advance for us to do". They help us "press on to take hold of that for which Christ Jesus took hold of us" and not to think that we "have already obtained all this" (Phil. 3:12). Jesus is the greatest visionary leader. He ensured that His disciples had a clear vision: They were impelled by Jesus' urgent declaration that "The harvest is plentiful but the laborers are few" (Lk.17:2). The first responsibility of a great leader is to define reality. That is precisely what Jesus did.

Johnston (1988:173) states that God gives vision primarily to a chosen leader, not to committees. A leader is wisest to work out the clarification and implementation of any vision with a team of godly gifted and skilled people, not himself alone. Employment of unskilled people will lead to the collapse of the vision. Allan (2003:85) claims that the most important task facing a visionary leader is to develop an understanding of where the church organizations need to be at some future point. Without a chain of visions, church organizations are destined to live in the past and ultimately die. Where there is no vision, the people perish (Proverbs 29:18). As per Christian leadership, such a vision must come from God and should not be man-made. Hence the process of vision development combines both prayer and formal education, without which the vision will remain ineffective.

Mugarura (2006:76) is saddened that leadership positions in the Pentecostal Churches in Uganda are not attained through merit, but through either friendship, membership loyalty or family membership, which is unacceptable and preposterous. They say for example, "why should I hand over the leadership of church to an unrelated theologically trained stranger when my sons, brothers and friendly founder members are present? Is not family, or friend's loyalty of greater value than a cold efficient theologian?" Therefore, a friend or a son is selected to inherit his father's position of pastoral leadership in cases the latter retires or dies, which is disastrous. Due to the rapid growth of the church the need for a new visionary and skilled or theologically trained leadership will certainly be felt. Christopher (2004:162) argues that relatives, friends and family members employed in different leadership departments of Pentecostal-Charismatic Churches in Uganda have made significant contributions of their time, talents and teamwork to the ministry. They serve

together as staff, even at low cost, and have generated tremendous achievements, but of course nepotism is unhealthy in the body of Christ.

Alexander (1994:82) points out that most groups of Pentecostal leadership in Uganda value vision to theological training. Such biblical training should go along with vision as exercised in the Bible. He mentions "schools of the prophets", instituted for the training of prophets, who constitute a distinct order (1 Sam19:18-24; 2 Kings 2:3, 15; 4:38). The schools attracted students with the prophetic gifts as well as of the word, who were given formal training in the law and its interpretation. He affirms that young men were taught not only rudiments of secular knowledge, but they were brought up to exercise the office of prophet, "to preach pure morality and the heart-felt worship of Jehovah, and to act and co-ordinate along with the priesthood and monarchy in guiding the state rightly and checking all attempts at illegality and tyranny." Just like in our modern schools of theology, not everyone who was enrolled in these schools possessed the gift of prophecy. Also, like today, not all inspired prophets were graduates of such schools. Amos, although called to be a prophet, was trained outside the prophetic schools of the day.

Ferdinand (1988:187) states that the apostles spent three years with Jesus to prepare them to be the early leaders of the church, but still, before they were to go out on their own, they had to wait for the Holy Spirit to come upon them in power. The Holy Spirit did not come on "empty heads" on the very day of Pentecost. He empowered those who had been through an intensive process of training on the job.

According to Douglas (2003:48), God can use people with or without natural ability and proper educational background. God can, and often chooses to work with the raw materials. God prepares and empowers those He chooses to do His work. He does not need to call into ministry people who have good models of leadership in their background. Therefore, "Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong" (1 Cor.1:26:27). The disciples, who went on to be the founding leaders of the Church, were fishermen and tax-collectors by trade. They were not highly educated or from influential families. Some had strong, driven personalities, but others did not.

Nevertheless, Shaba (1991:283) states that studies of Scriptures show the stages of development in both Old Testament and New Testament. Although most of these experiences were gained in the wilderness, today they are acquired in the classroom, field of academia and ministry. He encourages visionary

leadership in Uganda to be trained and to work hard to sharpen their leadership skills. It's not something you 'arrive' at once, no! You have to undergo training and practice, because training and practice makes perfect. It is true that God gives leadership to His Church and His kingdom: "promotion cometh neither from the East nor from the West, nor from the South. God...puts one down and sets up another" said the Psalmist (Ps.75:6-7). It is also true that there are processes that God uses to produce his leaders.

All in all, visionary leadership in Uganda should recognize leadership selection and development as priority.

1.1.2.2. Administrative leaders

The term to administer, as used in Romans 12:8, means 'to govern' or 'to be in charge'. Administrative leadership tends to have the gift of management or organized efficiency, teaching, and discipline (Klaus, 1998:347). The gift of teaching is the ability to 'govern' others into the deeper understanding of Scriptures. The Lord taught with authority on the sermons of the mount (Mt.7:28-29, 4:23, 9:35, Mk 2:13, 6:6, Lk13:22, 20:1) and also warned His disciples against the wrong teachings of the Pharisees. Jesus Christ constantly taught His disciples, formally and informally, through His own examples. He instructed them about the kingdom of God (Matthew 13), his mission on earth (Mark 10:32-34) and their own attitudes about being his followers (Lk.17:7-10). They had seen him deal with hostility and negative responses before. Jesus made sure that his followers were well-prepared. Through the teaching of the word, the elders also guard the congregation from doctrinal and practical errors. They also taught principles for godly living (cf. 1Tim. 4:6; 2Tm. 2:15, 24; Titus 2:1).

According to Jasi (1994:54), some people are given supernatural gifts to lead. That is to say, they possess gifts for teaching and administration, given at salvation, mixed with a natural drive and personality as part of who God designed them to be at birth. Spiritually speaking, yielding to the Holy Spirit and having the anointment of God is basic to being a successful spiritual leader regardless of formal theological training. Stephan (2003:66) argues that the best teacher in the church is someone who is well-equipped with the word of God because he knows the preaching, teaching and administrative aspects of his work. The minister who is not well informed regarding the Scripture will 'water down' the word of God.

Rwakasisi (2005:92) remarks that a lack of theological training among some pastors in the Pentecostal Churches in Uganda has led to a lack of focus on teaching Christian doctrine. The essential doctrines of the historic Christian faith such as the Trinity, the deity of Christ, the vicarious atonement of Christ, the bodily

resurrection of Christ, and the second coming of Christ are not strongly taught. Many of these churches do not even have a written statement of faith. It's not enough just to preach about faith, prosperity and that Jesus saves, all the essentials of the Christian faith have to be taught. This is because Jesus preached to unbelievers and taught believers. Pentecostal pastors in Uganda preach to believers but do not teach anything.

According to Mugarura (2004:27), the Pentecostal-Charismatic leadership in Uganda, unlike traditional Church leadership, places a strong emphasis on different facets of spirituality. To them spirituality is distinct "as it is the spirituality of God". In other words, the Spirit of the Lord is believed to be operational in every sphere of the believer's life. Spirituality to Pentecostal-Charismatic pastors does not include anything, but "involves actions like fasting, praying, memorization and confession of the Scriptures, speaking in tongues, operating the gifts of the Spirit, raising hands while singing or praying and emotional attitudes like joy, sorrow, confidence and being comforted".

Plumber (2002:65) states that if more recognition or accreditation were given to the experiences in the ministry and the developing spirituality that these experiences bring in Uganda, we would be educating people in Pentecostal-Charismatic spirituality more effectively than in traditional spirituality. Hence, we must find ways and means to quantify and realize this, and to integrate cognitive learning with concrete, active learning.

Bosch (1992:126) states that the apostle Paul admonished Timothy to be "a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), and to "guard what was committed to his trust" (1 Tim. 6:20). Bosch adds that a minister of the Word must be thoroughly trained in the exposition and the defence of the Word of God.

Watson (1986:258) says that there are some ministers in Pentecostal and traditional churches in Uganda who are not effective. Just because you have a theological education does not mean you can become a good teacher. Being a good teacher is earned, not given. Hard work determines how effective a minister you can be. Natural ability determines how far a person can go, but one should not ignore formal training. The person should identify what his strengths are. If he feels that he is a teacher, then he should lead, if not, he should let someone else who is ready or more equipped, do it.

Johnston (2005:138) affirms that biblically trained leadership in Uganda has been based on the common experience that the servant of God will have as much spiritual influence and control as possible. The more influence and control he enjoys, presumably, the better he will be able to motivate, guide and direct his group members in performing their specific tasks correctly. Biblical training explicitly aims to make the teacher more sensitive towards heresy and to the needs of others and to his own impact on them so that he can help them more effectively towards the ministry of teaching, evangelism, discipleship, catechism teaching, and group Bible study.

1.1.2.3. Shepherding leader

Robert (1997:59) reasons that shepherding leaders have the gifts of pastors. They help people by feeding, protecting, comforting, encouraging, directing, gently and lovingly rebuking the flock. The term shepherd is often used metaphorically for spiritual or pastoral leadership. Jesus considered Himself a good shepherd. He warned his disciples against bad shepherds (John 10:11-14).

According to Collins (2003:24), the lack of formal theological education among the pastors is the leading reason for a lack of Christian orthodoxy in the Pentecostal-Charismatic churches in Uganda. The majority of Ugandan pastors have no training at a Bible College or a seminary at all. These pastors, uneducated in Christian orthodoxy as they are, are nevertheless highly respected by their parishioners/ congregations as teachers of theology. Pastors who have not had formal theological education mentor many young Ugandan ministers in doing church ministry. This has caused a chain reaction in the Ugandan Pentecostal churches from one generation to the next. These young ministers are falling into the same patterns of teaching heretical doctrines and practices, as their church emphasizes social issues, including prosperity for all people of God. However, because of the lack of theological training and discernment, some churches have already joined hands with even cultic groups that embrace these same views.

Christopher (2004:72) says that the Word-Faith pastors emphasize health and wealth. This way of thinking has attracted many in Ugandan Pentecostal churches who have lived with poverty all their lives. Guaranteed prosperity sounds very attractive. They do these things in the name of prosperity, but in the process, they lay aside their doctrinal beliefs and instead lend credibility to these pastors and provide a platform for them to spread false teachings.

Word-faith pastors in Pentecostal Churches in Uganda assert that Christians have the power to control their physical well-being and financial fortunes through their faith. The underlying assumption is that the death and resurrection of Jesus Christ provided Christians with the ability to live in total victory, financial prosperity, and perfect health, not poverty and suffering. However, God's "hands are completely tied" from blessing many Christians who lack faith and misappropriate biblical principles, explaining why some Christians do not experience prosperous and healthy lives. These word-faith preachers argue that once believers strengthen their faith by memorizing and confessing the Scriptures, they are able to live in total victory and control of their physical and financial fate. The prosperity gospel is a central part of word-faith teachings among the Pentecostal ministers in Uganda and suggests that God does not want all believers to live in poverty of wealth and health, but to prosper physically and financially and will bless them according to their faith (Tumusiime, 1998:46).

What then is the true biblical view of wealth and poverty? At first glance, the Bible seems to teach that wealth is wrong for Christians. It appears even to condemn the wealthy. After all, "both Jesus and the Old Testament prophets preached against materialism and seemed to say at times that true believers cannot possess wealth. If this is so, then all prosperity pastors are in trouble, because they are all wrong by New Testament standards and analogy" (Tumusiime, 1998:47). However, a comprehensive look at the relevant biblical passages quickly reveals that a biblical view of wealth and poverty is more complex. In fact, the Scriptures teach some basic principles about wealth and condemn poverty. Therefore, wealth itself is not condemned. Genesis 13:2 for example reads that Abraham had great wealth. In Job 42:10 we see that God once again blessed Job with material possessions. In addition, in the New Testament there are rich people who followed Jesus like Joseph of Arimathea (Mt.27:57), and socially distinguished women ministered to Jesus out of their own resources (Luke 8:3). In Deut. 8; 28; Prov. 22:2; and Eccles. 5:19 wealth is seen as evidence of God's blessing. Nevertheless, though wealth might be an evidence of God's blessing, pastors and believers should not trust in wealth, but in the Lord (Prov. 11:4; 11:28; Jer. 9:23; 1 Tim. 6:17; James 1:11; 5:2; Christopher, 2004:74).

Alexander (1995:45) reasons that pastoral theological training is vital for pastors in evangelical churches in Uganda because it provides models for detecting false teaching in the churches, resolving conflicts among believers, handling disciplinary cases, and helping a wide variety of interpersonal problems that are likely to arise in the ministry and families. Robert (1997:59) states that pastoral training that emphasizes skills makes the evangelical leadership in Uganda more dependent on the Word of God and less on others and

his believers for advice, and thus provides guidelines for ways to deal with the technically difficult problems that may arise in the church ministry with ease.

1.2. Research question

What role can the evangelical leadership in Uganda play for effective church ministry?

The different research questions are:

- I. What are the biblical and historical perspectives regarding the role of leadership in the church ministry with special emphasis on visionary, administrative and shepherding leadership?
- II. What are the qualities of a good church leader in the light of the Scriptures?
- III. How do the disciplines of Sociology and Business Management indicate and approach the challenges encountered by evangelical leadership in Uganda?
- IV. What do the selected groups of the evangelical leadership in Uganda say about the challenges of leadership in the church ministry and their response to these challenges?
- V. What model should be advanced from Biblical knowledge and insights from Meta theory to help evangelical leadership play their roles effectively in the Ugandan community, with special emphasis on visionary, administrative and shepherding leadership?

1.3. Aim and objectives

1.3.1. Aim

The aim of this study is to research the role of the evangelical leadership in Uganda for effective church ministry with special emphasis on visionary, administrative and shepherding leadership.

1.3.2. Objectives

The specific objectives of this research are:

To explore what Scripture and history has to teach about the roles of leadership in church ministry with special emphasis on visionary, administrative and shepherding leadership.

To examine the qualities of a good church leader in the light of the Scriptures.

To study the viewpoint of how the scientific disciplines of Sociology and Business Management indicate and approach the challenges faced by church leaders.

To examine what selected groups of evangelical church leadership in Uganda say about the challenges in the church ministry and their response to these problems by means of quantitative interviews.

To propose an integrative model that can be used by leadership to play their roles in church ministry effectively in the Ugandan community, with special emphasis on visionary, administrative and shepherding leadership.

1.4. Central theoretical argument

The central theoretical argument of this study is to research the role of Ugandan evangelical leadership for effective church ministry with special emphasis on visionary, administrative and shepherding leaders.

1.5. Method of research

The research on the role of church leadership in church ministry in Uganda is undertaken from within the evangelical perspective. It is a study in practical theology, utilizing a practical theological research method of *Zerfass*.

Letšosa (2005:10) states that a problem exists because a specific field of practice might no longer be satisfactory, as is the case that called for this specific study. He says that to solve the problem, there must be a way or an approach, referred to here as “method”. He analyses two arguments with regard to the methodology in practical theology. The first argument is that practical theology has no methodology at all, and that it should not have one because it is not a discipline that makes use of procedures and methods. Therefore, it is simply the practical actualization of theology. It is more about the truth of God’s revelatory praxis in Jesus Christ.

The second argument is that methodology in practical theology is viewed as not the alpha and omega of practical theology, but at least as a necessary condition for it (Letšosa, 2005:11). Yet without a sound and clear methodology, practical theology cannot fulfill its task. Much depends here on the conception one has of practical theology, whether it is tradition-based perspective of theology as *sapientia* or *scientia*. Understanding practical theology as an encounter between God and human beings, one can also study this encounter scientifically. If theology is Science, then practical theology is also a science. The adjective that qualifies theology (practical) does not change the nature of what it qualifies (theology; (Letšosa, 2005:11).

The method of Zerfass (cf. Heitink, 1999:113, Heyns and Pieterse 1998:34-37) in terms of identifying basis-theoretical, situation-analytical (empirical) and practices-theoretical theories will be employed. This method is engaged as follows in this study:

1.5.1. Basis theoretical aspects

Expositional studies of a selected core of Biblical references pertaining to the role of leadership such as Moses (Exodus 24:3-11), Samuel (1Sam.7:3-17), Nehemiah (Neh.2:17-20), Jesus (Mt.11:1-6, John.7-18) and Apostles (Acts 2:42-47) are taken into consideration. This will be done according to the historical-grammatical method of exegesis (Pink, 1990:5 cf. Coetzee, 1997:14). In analyzing the OT, word analysis of a semantic domain will be conducted according to the model of (Van Gemeren, 1997). Word analysis of a semantic domain in the NT will be prepared according to the dictionary of (Louw and Nida, 1989).

Basis-theoretical perspectives can be divided into two parts, namely the biblical perspectives regarding visionary, administrative and shepherding leadership on the one hand, and historical perspectives on visionary administrative and shepherding leadership on the other hand.

1.5.2. Meta-theory and Empirical aspects

A literature study will be conducted of recent research on the challenges met by church leadership and their approach to these challenges within the disciplines of Sociology and Business Management. In addition an empirical study with selected groups of church leadership in evangelical churches in Uganda, will be conducted about the challenges in church ministries and the approach of the leaders to the challenges.

1.5.3. Practice-theoretical aspects

Basis and Meta-theories are used in hermeneutical interaction to form practices-theory, and to suggest a model to help evangelical church leadership in Uganda play their roles successfully.

1.6. Chapter division

The content of the chapters of this thesis is as follows:

Chapter One: Introduction

Chapter Two: Biblical and historical perspectives on the role of leadership with special emphasis on the visionary, administrative and shepherding leadership.

Chapter Three: Basis-theoretical perspectives on qualities of a good leader in light of the Scriptures.

Chapter Four: Human scientific and empirical research perspectives concerning challenges encountered by the church leaders in the Ugandan situation and their approach to these challenges.

Chapter five: Practice-theoretical perspectives on the roles of leadership for effective ministry.

Chapter Six: Final conclusions and suggested further research.

1.7. Schematic representation

Problem statement	Aims and Objectives	Methodology
What role can the evangelical leadership in Uganda play for effective church ministry?	The aim of this study is to research the role of evangelical leadership in Uganda for effective church ministry.	The model that deals with basis-theory, situation-analytical (empirical) and praxis theory as defined in practical theology by Zerfass will be used in this respect.
What are the Biblical and historical perspectives regarding the role of leadership in the church ministry, with special emphasis on visionary, administrative and shepherding leadership?	The main objective is to explore what Scripture and history has to teach about the role of leadership in the church-ministry with special emphasis on visionary, administrative and shepherding leadership.	Expositional studies of a selected core of Biblical references pertaining to the roles of leaders such as Moses Samuel, Nehemiah Jesus and Apostles.
What are the qualities of a good church leader in light of the Scriptures?	To examine the qualities of a good church leader in light of the Scriptures.	Discussion of theological literature on the qualities of a good church leader.
How do the disciplines of Sociology and Business Management indicate and approach the challenges encountered by church leaders?	To study the view-point of how the scientific disciplines of Sociology and Business Management designate and approach the challenges faced	A literature study on the challenges met by the church leadership and approach to these challenges within the disciplines of Sociology and Business Management.

	by church leaders.	
What do the selected groups of evangelical Church leadership say about the challenges in the ministry and their response to the challenges?	To examine what the selected groups of evangelical leadership in Uganda say about the challenges in the ministry and their responses to these challenges by means of quantitative interviews.	Quantitative interviews will be conducted with selected groups of leadership in evangelical churches in Uganda.
What model should be advanced from Biblical knowledge and insights from the relevant human sciences to help church leadership perform their roles effectively in the Ugandan community?	To suggest an integrative model that can be used by the evangelical leadership in Uganda to function well.	The basis and meta-theory are used in hermeneutical interaction to form a Practice-theory and to propose a model to help evangelical leadership in Uganda to exercise their task productively.

CHAPTER TWO

2. Basis theoretical perspectives – the biblical idea of leadership in general

2.1. Introduction

2.1.1. Method and work plan

This chapter will make use of the basis-theory as a point of departure as discussed by Letsosa (2005:16). He argues for a hermeneutical approach when dealing with basis-theory. He reasons that this circle acts as an interpretation theory that is typical of human sciences. It has as its primary task the understanding of the text, but it may also be applied to the understanding of actions. Therefore, it is a process of moving from guessing to testing.

This chapter will briefly introduce leadership perspectives in the Bible in general. It will then be followed by three chapters on visionary, administrative and shepherding leadership respectively. These three proceeding chapters will be exegetical and will use the historical-grammatical exegetical method. The method will also include the word study and literature review. Some perspectives will be summarized. Finally, basis-theoretical principles in relation to the interpretation of the three chapters will be determined.

2.1.2. Problem formulation

This chapter seeks to address the first research question: What are the biblical perspectives regarding the role of leadership with special emphasis on visionary, administrative and shepherding leaders? This question is asked in the attempt to address the problem statement: What role can evangelical leadership in Uganda play for effective church ministry? The Bible does not sketch out a theory of leadership, but it often comments on leadership by showing examples of good and bad leaders. Many of these leaders in some ways fulfil all of the categories of roles (e.g. priests, judges, prophets, kings, teachers, apostles and elders), but they are also mentioned in their primary sphere of leadership.

Although the concept of leadership is not directly addressed in the Bible, it has been heavily and directly debated in the recent times (Allan, 1997:32). One of the consequences of such deliberation has been the

emergence, convergence or clarifications of “leadership” with its associated terms. These terms have been designed to provide a clearer understanding of comprehensive nature of leadership in the post-modern era. The capacity to lead in the Christian definition is a gift that comes from the Holy Spirit. Therefore, the quality and success of leadership lies in the Giver, the Creator and not humanity on its own (Allan, 1997: 32).

2.2. Scriptural perspectives on the leadership of God in relation to people

2.2.1. The leadership of God

The God of creation is the ultimate leader. His sovereign will to bring the universe into being with his logos cannot and should not be denied and should not be made arbitrary or illogical by human kind. God spoke and only after His utterance did things happen, not before. An understanding derived from Biblical statements reinforces His position: “the earth was formless and empty...and the Lord God said, let there be” (Gen1:2,3). This infers that the earth was there and was waste land and God employed pre-existent material. The use of the word *bereshit* is in the absolute sense in Hebrew and maintains the fact that God converts “non-existence to existence” (Lewis, 1996:576).

Mankind is made in the image of God: “Then God said, let us make man in our image” (Gen.1:26-27). Adam is said to be made from dust, then with a breath from God into his nose he became a living being (Gen 2:7). Man was not made to be alone, as God also created a helper for the first man, Adam: a companion (Gen 2:20-25) named Eve (Gen 4:1). Indeed God was well pleased to have created mankind so that they would cultivate the land and rule and care for the animals that He had created (Gen 2:15; Choong, 2008:7).

Choong (2008:13) asserts that God is king over all peoples, and Jesus Christ the messiah is Lord of all (1 Cor.12:3, Phil 2:6-11). The Bible makes clear what went wrong with mankind, as recorded in Genesis chapter 3, and also the remedy, as found in the NT, which is to follow Jesus Christ, for He is the only way back to God (Acts 4:12, Jn.14:6).

Pink (2007:8) maintains that God has not abandoned mankind because of their sins, He continues His relationship with them (Gen. 3:8, 12:1-3, Ex. 24:12, Jer. 24:7, Lk. 6:12, 2 Cor. 6:16). Moreover, He has a defined interest in his creation. He is not an idol, He is God who speaks, acts, delivers, protects, provides

and leads them. He especially chose Israel to be His people in the Old Testament. He delivered her from slavery in Egypt and took her to the Promised Land and Israel pledged to remain submissive to His leadership.

Anderson (2004:62) adds that Jesus Christ is not only a visible revelation of the invisible God (Col.1:15-18); He is also the Lord of the universe and of the church. As creator, He directs the entire universe. As head of the church, He directs His representatives on earth. Christ as the head of the church is precisely accurate in describing His relationship with the church and its leadership as He did during New Testament times. His relationship to the church is practical and real. As head of the church, Christ originates, sets the agenda, plans the objectives and accomplishes the purpose of the church. He hears and listens to its needs. He is moved by its victories and suffers with its defeats. Jesus Christ desires to communicate regularly with the church, especially church leadership, in order to guide them. Therefore, from this stand point, the reason for the human race to turn to the creator for guidance and meaning in life is insightful.

2.2.2. The leadership of God's servants

Packer (2006) remarks that everything rises and falls with leadership. The leadership of the church or any group will determine its success or failure. The impact of leadership is frequently seen in the Bible. In ancient Israel, when God's people had a good king, all was well with the nation. When they had a bad king, things went poorly for everyone. That is why Scripture teaches that without a vision, people perish (see Prov. 29:18).

The call to leadership is a consistent pattern in the Bible. When God decided to raise up a nation of his own, He did not call upon the masses. He called one leader - Abraham. When He wanted to deliver his people from Egypt, He did not guide them as a group. He raised up a leader to do it - Moses. When it became time for the people to cross into the promise land, they followed one man - Joshua. When Apostasy had invaded Israel, God brought hardship on them as a punishment. Upon crying out to the Lord for rescue, the judges were chosen by God to deliver the Israelite people. When the Israelites felt oppressed by their neighbours, they demanded for a king to defend them against the foes, God elevated leaders like Saul, David and Solomon to protect them (Maxwell, 2002 :17).

When God desired to re-establish His kingship directly on earth, He sent his son Jesus to take a commanding lead on the world stage, and when the Lord was almost on the verge of accomplishment of his mission on the earth, He installed the twelve apostles to take the leadership responsibilities of the church. In Revelation 21:14, we read that the twelve foundations of the wall of the New Jerusalem will have on them the names of the twelve apostles. It is thus evident that our Lord attaches great importance to these men. Every time the Lord desired to do something great, He did not do it alone, He called leaders to step forward to work with Him. Today He still calls leaders to step forward for every great work. Hence a church leadership should not do God's work alone, they should work as a team (Maxwell, 2002:17).

Clinton (2002) summarizes leadership in the Bible by identifying six biblical leadership eras:

A leadership era is a period of time, usually several hundred years long, in which the major focus of the leadership, the influence means, basic leadership functions, and followership have much in common and basically differ from time periods before and after it (Clinton Robert, 2002).

The first step toward recognizing leadership in the Bible does not involve seeing a specific era, but various leadership eras in the Bible. These time periods share common leadership assumptions and expectations. These assumptions and expectations differ clearly from one leadership time period to the next, though there are commonalities that bridge the leadership eras, as indicated below (Clinton, 2002).

Table 1. Six leadership eras in the Bible - definitive characteristics

Leadership Era	Examples of Leaders	Definitive characteristics
1. Foundational (Patriarchal)	Abraham, Joseph	Family leadership/ formally male dominated/ expanding into tribes and clans as families grew/ moves along kinship lines.
2. Pre-Kingdom	Moses, Joshua Judges	Tribal leadership/ moving to national /military/spiritual authority/ outside the land moving toward a centralized national leadership.
3. Kingdom	David Hezekiah	National leadership/kingdom structure/civil, Military/ spiritual/ national leaders- Prophetic call for renewal / inside the land/ break up of nation.
4. Post-Kingdom	Ezekiel Daniel, Ezra Nehemiah	Individual leadership/ modeling/ spiritual authority

5. Pre-Church	Jesus/ Disciples	Selection/training/spiritual leadership/preparation for decentralization of spiritual authority/ initiation of a movement
6. Church	Peter/Paul John	Decentralized leadership/ cross-cultural structures led by leaders with spiritual authority which institutionalized the movement and spread it around the world.

Clinton (2002) states that a study on leadership or the particular issue of leadership in Scripture must be done in light of the leadership context in which it took place. One cannot judge past leadership by the present leadership standards. Yet major leadership lessons can be learned from these leaders, and these will usually have broad implications for our leadership.

Table 2. Transitions along the Biblical leadership time-line

Transition	Eras involved	Key figures/ results
God directed Leadership	Patriarchal Era	Abraham/ God directed a destiny involving an ethnic group and leaders from that group hearing God, getting revelations from Him, and obeying God.
Tribal to National	From Patriarchal Era to Pre-kingdom Era	Moses/ A nation is established. God established the concept of an influential leader with spiritual authority to direct the nation; God reveals truth about Himself, life and destiny for this nation.
Federation to Kingdom	From Pre-kingdom to kingdom Era	Samuel/ A dispersed geographical/ tribal society, each doing its own thing and basically not following the God-given truth, is moved toward a centralized, unified national entity directed by one major leader - a king, who has to direct the nation with God's direction.
Babylonian captivity	From kingdom to post- Kingdom	God/ God dismantles the Kingdom structure. He disperses the followers. God by-passes the Kingdom leadership altogether and begins a long preparation that will eventually emerge in spiritual leadership. In this Era individual spiritual leadership is highlighted in which God's perspective is crucial.
The Great Divide	From post-kingdom to pre-church. From a defunct national Leadership to Spiritual leadership that can be decentralized anywhere.	Jesus/ Jesus re-establishes God directed leadership - the concept of the kingdom of God. God by-passes the Jewish national leadership when they rejected Him - i.e. His message through Jesus. Jesus at the same time of offering the kingdom also builds the foundational roots of a movement, which will eventually contextualize the kingdom of God in an institutional church from which it can move into any culture on earth.
Universal	From Pre-Church to	Peter, Paul/ Peter ushers in the Church to the Jewish followers of

invitation	Church	Jesus. Paul takes the Church to the gentiles. God's invitation of salvation and His truth for living, God-directed lives become available (decentralized) to any people on the earth.
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There are transition times between all the eras. Each of these are important in themselves, but two stand out: Moses' desert-leadership and Jesus' movement-leadership. God focuses intently in these two times and usually reveals them as the foundational truth. Such is the case with all transitions (Clinton, 2002).

2.2.3. Conclusion

The six leadership eras provide enlightening perspectives for studying leadership in the Bible. The macro lessons flowing from Moses' desert leadership and Jesus Christ's movement foundations are particularly instructive.

Scriptures present us with a range of examples of leadership in the Bible. However, to get a hold on what leadership looks like both in the Old Testament and the New Testament, this study will split leadership in the Bible into three major chapters which include: visionary, administrative and shepherding leadership as discussed below.

CHAPTER THREE

3. Basis-theoretical perspective on visionary leadership

3.1. Method and work plan

This chapter will reflect on visionary leadership. It will comprise an exegetical survey and a literature study. The purpose is to understand the meaning of visionary leadership, to get a Scriptural overview of visionary leadership in the Bible, the role played by key visionary leaders in the Old Testament, for example Nehemiah and Ezekiel, and the New Testament great figures like Jesus Christ and the apostle Paul, and to identify the qualities of good visionary leaders in the Bible like Joshua, Daniel and the Lord Jesus. Some perspectives will be summarized, and last but not least, the principles derived will be offered those church leaders who want to capture God's vision.

3.2. Introduction

According to Burt (1992:10), visionary leaders are social innovators and change agents, seeing the big picture, and thinking strategically. They present a challenge that calls forth the best in Christians and that brings them together around a shared vision and purpose. Sashkin and Sashkin (1988:14) add that visionary leaders assume orientation towards the future, orientation that involves a certain dissatisfaction with the present and a conviction of a possibility of a better future. Hultman (1998:93) affirms that the visionary leaders have the ability to see what things could be in the future rather than what things are now, and claim to move people toward it. Through the attractive vision that they provide, they are able to draw followers to themselves.

Leith (1999:202) argues that a visionary person dreams wonderful vision of the future and articulates it with great inspiration. In other words, a visionary person is good with words, but not with actions. However, a visionary leader is good with words as well as with actions and can bring his vision into being in the world, thus transforming it in some way. More than words are needed for a vision to take form in today's world. It requires effective leadership and heartfelt commitment. Hence a visionary leader is effective in achieving his vision because he creates specific, achievable goals, initiates action and then enlists the participation of

others.

Bass (1994:57) states that the spiritual concept of visionary leadership should not be confused with human leadership creativity. Creativity and the common sense that many people possess equip them with the inborn ability or the talents that qualify them to be born visionary leaders, who can motivate, lead, as well as succeed at any task. Barna (1992:16) adds that spiritual leadership vision is not about the mighty exploits of human creativity that ends in successful praise by the followers. Rather, a spiritual leader with a vision is the one who receives direction from God, then starts on deep by believing that God who called Him is faithful and will also do it (1 Thess.5:24).

3.2.1. The relationship between church leadership, vision and mission

Mission is the bridge that connects vision to reality. Vision is God's dream, dreamt in men, mission is the waking dream embodied in the life of church leadership. Vision is from God, it cannot be planned; mission is the church leadership responsibility, it requires grand plans, strategies and execution. Both require that church leaders give themselves to God without reservation to each realization. God desires to work with a leader who is visionary and hard working. He can hardly implant a vision of expensive ministry into a heart preoccupied with petty, fearful, faithless, and baseless desires. Therefore, vision is fragile, it must be tended carefully. Vision can be clear or unclear, and even lost (Malphurs, 1999:236).

3.3. Scriptural perspectives on visionary leadership in the Old Testament

God, who is the author of leadership vision, has proven able and willing not to withhold His own vision of the world's 'preferred future', but to share it with His servants. He has done so with the apparent intent of enlisting them in participating with Him in bringing about that future (Burt, 1992:23). In Genesis chapter 12 God promises in a vision to give Abraham a land, to make of him a great nation, to bless him, his descendants and then through them, to bless all the nations of the earth, if only Abraham obeyed the word of God (Gen.12:1-3). Abraham stepped forward, by faith, sowed the seed for monotheistic religion that helped destroy paganism, permanently changing the world with the ideas of monotheism, justice and compassion (Gen.18:17-19; 22:15-18). At least one-half of today's world is not stuck in polytheism, but influenced by father Abraham's vision of monotheism and three-quarter influenced by justice and compassion (Sashkin, 1988:18).

According to Robertson (1994:473), Joseph displays a number of characteristics of visionary leadership. His accurate interpretation of the dreams, both inside prison and in front of Pharaoh, clarifies his prophetic giftedness as he speaks out about what God has told him (41:16). His appointment as Prime Minister over Egypt, and the degree to which he was able to prepare the land to withstand the famine are testimony to Joseph's ability to communicate God's vision in a compelling way.

Elijah is always seen as the epitome of the prophetic ministry. He steps out of the shadows at God's instruction and not only appears on the political scene, but also on the religious scene to challenge the apostasy of his time. Elijah is the archetypal man of action and his life and ministry provides a rich seam of the biblical material from which one can learn about the aspects of spiritual life and visionary leadership (Broyles, 2002: 133). Elisha was able to follow Gehazi's wrongful actions "in spirit" and confronted him on his return. The Bible records the illustration of Prophet Nathan who enthusiastically approved David's plan of building a temple for God (1 Chronicles 17:1-4). The same night, God revealed to the prophet that His plans were different. David would not be the builder of the temple. Nathan then went back to the king with a corrected message (2Kg. 5:26; Arthur, 1992:283).

Other prophets in the Old Testament were also given visions through which God's own vision was unveiled. Isaiah (6:1-6; 9:6-7; 11:6-9), Jeremiah (31:31-34; 33:15-16), Ezekiel (37:31-33), and Amos (9:13-14) are good examples. In Israel's darkest hours, prophets arose to revive the vision of the promised future of the Lord. In each of these cases, the prophetic visions involved a transforming future that God holds for his people who trust Him. This situation proves striking, especially in the cases of Isaiah (6:1-9), and Ezekiel (chap.1-3; Dunn, 2003:294).

Both Israel and Judah desperately needed this vision because they were tempted to trust false hopes, to misinterpret their ancient and recent story, and to confuse the meaning of the covenant relationship with Yahweh under the influence of alternative faiths in their surroundings (Amos 5:18-24; Jer.7:4ff.). Thus, against these errors, the prophets proclaimed the truth they received from God, denouncing false hopes. Even during the time of national prosperity, the prophet Amos proclaimed imminent catastrophe because of widespread unfaithfulness to God, moral decay and social injustice (Amos 2:6; 5:18, 23; Keith, 1986:194).

Conversely, beyond sin and catastrophe, prophets saw God's vision of Israel's preferred future. Jeremiah envisioned the day of Yahweh's new covenant (31:31-33). Ezekiel proclaimed the coming possibility of

national resurrection; life from death only through the power of God's Spirit (37:1-14). He foresaw a transformed nation; cleansed, with a new heart, new spirit, the idols gone, and all God's doing (36: 25-28; cf. 18:30-32). Joel proclaimed that spiritual illumination would no longer be the domain of a spiritual aristocracy (2:28-29). These supernatural gifts were given only to the prophets (Spence, 2004:114)

Today God may not give a Christian leader a vision of heaven like the prophets experienced. He will give a Christian leader a vision through His word; He will show a leader what He is like and will give him insight into His spiritual destiny. As a Christian leader seeks God through prayer and His word, he should ask God to show Himself, and to give him a clear vision of the work God has called him to join Him in accomplishing. A visionary leader will understand through God's Word and fervent prayer that there is a calling and purpose in his life that he needs to pursue (Broyles, 2002:134).

God has a vision for His people and the world at large, and this vision goes beyond anything we could ever imagine. As he accomplishes His sovereign purposes in human affairs, He is moving history toward a glorious consummation (Revelation 21:1-7). Everything in this life hinges on whether or not the Christian leaders are willing to fix their eyes on an unseen reality of God's vision and to be His co-workers like the visionary leaders in the Bible (Spence, 2004:114).

3.3.1. The two key models of visionary leadership in the Old Testament

Historically, biblical models of visionary leaders brought about spiritual transformation, social change and justice in the community. Visionary leadership of the church must not search their own inspiration from somewhere else, but draw their examples to accomplish God's vision from the biblical models like Nehemiah and prophet Ezekiel.

3.3.1.1. Nehemiah's visionary strategy to rebuild the city - Nehemiah 2:17-20

Though born during the period of exile, away from Promised Land, Nehemiah had a clear understanding of the children of Israel's place in God's vision and was determined to bring God's vision to fulfillment (Boniface, 2002:693). When word came to Nehemiah that the walls of Jerusalem were broken and the gates of the city burned, he could not waste time, but decided to take immediate action on behalf of the remnants of Israel. He began both prayer and preparation for personal involvement. The first expression of

Nehemiah's concern was prayer (Chapter 1), to understand the Lord's vision for Israel. Here he pleaded that God remember His covenant with Israel to help them return home if they repented of their sins (cf. Deut. 30), and that God grant him favour in the sight of 'hard hearted' king to allow him to rebuild the city of Jerusalem (1:11; Hamilton, 1991:42).

Humanly speaking, Nehemiah found himself in an impossible situation. He could do nothing except pray. The Lord did not answer his prayer immediately, he waited four months for an obvious God-given vision and opportunity. But when God gave Nehemiah a vision and granted him permission from king Artaxerxes of Persia to visit Jerusalem, Nehemiah immediately began his journey for firsthand investigation of the situation of the city (Bromiley, 1982:241).

3.3.1.1.1. Nehemiah describes the problems of the city

After investigation of the city, Nehemiah met with rulers and the people and explained the problems of the city of Jerusalem in verse 17a: Then I said to them, "you see the trouble we are in; Jerusalem lies in ruins and its gates have been burned with fire". At first he had told them nothing of his purpose, nor of his investigation of the wall, because he did not want to do it for ostentation or showing off and if he found it impracticable, he would just retreat more honorably. Therefore, upright humble men will not sound a trumpet before any of their other good offices. When Nehemiah had viewed the problems and considered the parts to be repaired, and probably felt the enthusiasm of rulers and people, he 'broke the silence' of 'what God had put into his heart', to rebuild the wall of the city (Helb, 1998:252).

The word translated as "trouble" in Hebrew is *ra a h*. It denotes distress or adversity. The adversity Nehemiah presented was both spiritual and physical. Far more serious than physical desolation is spiritual distress (Brown, 1985:417). First, what Nehemiah meant was that there were enemies on every side who had their gods, but Jerusalem stood alone as the city of the true God and the Israelites were the people of that God. Of all the nations, they alone had been adopted into Gods family (Ex.4:22), given the promises and covenants (see Gen.12 and Gen.15, 2 Sam.7:12-16). Hence, to him the collapse of the wall of the city is a reproach and a disgrace to the name of God, a matter of scorn and abuse among Jerusalem's pagan neighbours and the visitors. The sight of those walls that had been collapsed for over a century created the impression in the pagan mind that Israel's God has abandoned His people because of their sins. They thought that He no longer cared for Israel and could not draw His prospective workers' attention to their

spiritual values and ideals. Secondly, to Nehemiah the wall was supposed to act as a defence against their enemies, but since the wall was destroyed, the people were exposed to the adversaries that surrounded them. The enemies could easily butcher them whenever they got it in their minds (Milgrom 1994: 528).

3.3.1.1.2. Nehemiah called the people to join him and pointed out the benefits

Nehemiah urged the people to rebuild the wall so that they would no longer be disgraced, verse 17b: “Come, let us rebuild the wall of Jerusalem” and “we will no longer be in reproach”. He never attempted to do the work alone, he had a plan to work as a team. He did not command authoritatively, but in a friendly and brotherly way, he exhorted and excited them to join with him in this work. Nehemiah calls the leaders and their people to rebuild the wall of the city so that they can be above rebuke. ‘Above rebuke’ in 1Tim 6:14 may be rendered as ‘in such a way that no one can scorn them’ (Plumber, 1982:449).

The wall was a source of protection. Nehemiah reminded them that to be without the wall was a shame, and that the enemies saw them as a useless, defeated, fallen and defenceless nation. He further told them that the city had been destroyed because of their sin. To restore the wall would indicate a restoration of their favour with God and of their commitment as a nation to work for Him, thus standing above rebuke and danger (Bloomberg, 1992:289).

3.3.1.1.3. Nehemiah’s testimony inspires the people to rebuild the city

Nehemiah believes in the power of persuasive testimony, verse 18a: “Then I told them about the hand of my God upon me and what the king had said to me”. Nehemiah mentions the walls, but his central theme was the sovereignty or greatness and goodness of God as he shares his testimony with those that he wants to work alongside him. He told them that they must relate well to one another as fellow-workers, but their greatest effort is to be united in things which matter most; that is their confidence in God and dependence on Him because of His sovereignty, faithfulness and goodness (Ropes, 1994:459).

The word translated as ‘hand upon me’ in Hebrew is *ya d*. It figuratively signifies ‘power’ or ‘strength’ in this respect. Nehemiah told the people that he had reached Jerusalem not because he had been a skillful persuader (verses 3-4) or because the queen was possibly a compliant helper (v.6) or the king a generous benefactor (verses 7-8), but because of God’s sovereign power to make everything possible (Vines, 1996:

384). Secondly, he produced the king's commission, told them how readily it was granted and how forward the king favoured his design in which he saw the power or strength of his good God upon him. In order for the work to prosper, the people needed the king's provisions as well as that of the authority to do the work. Nehemiah had already obtained them. Thus, because the Lord had done that for Nehemiah, he knew that it might help others if he talked about it. Personal testimony can enrich others by widening their horizons and inspiring their confidence (Ps 66:5-6, 16; Carson, 1994:265).

His inspirational testimony and good approach motivated the people and they unanimously came to a resolution to concur with him. They said, "Let us rise up and build" (v.18b). They strengthened their hands for the work. They did not just talk about it, but proceeded to do what was needed, to accomplish the job (Carson, 1994:266).

3.3.1.1.4. Nehemiah's reaction to opposition parties in Neh. 2:19-20

The work of the Lord never lacks either external or internal opposition. When God makes a leader prosperous, he never remains without opposition. Therefore, opposition and obstacles build character and prove a church leader's real worth. Someone will always be grieved when the Lord's work is being accomplished. For that matter, visionary leaders have not been called to listen to the opponents, but to concentrate on God's work (Acts 5:29; Barton and Muddiman, 2001:294).

3.3.1.1.4.1. Internal and external oppositions

The internal opposition was no less difficult; it took the form of complaints about the need to mortgage property in order to meet the Persian tax burden (chapter 5). However, by employing prayer and decisive action, Nehemiah appointed a governor to handle the hard situation, he was relieved of the burden and the work continued (Broyles, 2002:74).

Owen (1993:262) remarks that the most serious and destructive external opposition came from leaders like Sanballat, Tobiah, and Geshem who had been unfavourable to the Jew's project since they first heard of it (verses 10 and 19). They initiated their opposition campaign the moment work got under way. This was because Nehemiah's appointment had disrupted the political balance of the region and had put Sanballat

and Tobiah out of their jobs as far as Jerusalem and Judah were concerned. Verbal insults and sinister insinuations threatened the project at the start.

They represented the undertaking of Nehemiah and his group as something silly: “They laughed at us, scorned and despise us as foolish builders, that we could not finish what we began”. They represented the undertaking also as a wicked thing, no better than treason: v.19 “will you rebel against the king?”, though Nehemiah had a commission from the king, they were still called rebels (Bruce, 1993:357).

3.3.1.1.4.2. Nehemiah’s response to the external opponents

Nehemiah did not stoop to answer their lies and insults, he just absorbed all the criticism. He decided first to exalt the God who called him to the work, verse 20a: “I answered them by saying ‘God of heaven will give us success’”. The word translated as success in Hebrew is *tsalack*. It implies to prosper or to profit (Douglas, 1988:884). Nehemiah responded with persuasive confidence that God would not “let down” the Jews but allow them to prosper in their work, so they proceeded with the work, trusting in Him. People may ridicule and say it cannot be done, but if the visionary leaders and their people are on God’s side, He will bless what they do (Alexander, 1985:571).

3.3.1.1.5. Conclusion

Nehemiah’s first visionary strategy in the reconstruction of the city of Jerusalem was direction from God through prayer. He did not disclose his plans until he had mobilized his spiritual, physical, and the material resources. After inspection of the city, Nehemiah then explained the problems and his plans for the fallen walls of the city of Jerusalem. He urged leaders and their people in a friendly and brotherly way to join with him in the project so that God’s name is not at stake among pagan neighbours and their people are not vulnerable to the enemies because of the collapsed walls.

Nehemiah’s persuasive and inspirational testimony concerning sovereignty, sufficiency and goodness of God encouraged and motivated the people and they unanimously concurred with him and strengthened their hands for the work of the Lord. However, the work of God does not lack opposition. Nehemiah was undisturbed and unshaken by enemies’ false accusations because he had the faith and the confidence in

God. He absorbed all the criticisms and continued with the work of the Lord and the work was completed within 52 days.

3.3.1.1.6. Basis-theoretical principles derived from Nehemiah 2:17-20

- The first principle for a visionary leader is to seek God's guidance through prayer.
- A visionary leader should be able to detect problems in his ministry, describe them to believers and design immediate solutions to combat the challenges.
- A visionary leader should work as a team, never do God's work alone (even Jesus did not do it alone). He needs the support and expertise of trustworthy colleagues.
- He should not disclose his vision to the enemies because God's work will never lack opposition.
- A visionary leader should inspire believers in a brotherly and friendly way to unite with him in the service of God, so that God's work is well done. Never command people to do God's work.
- A visionary leader should motivate the laity with his 'moving testimony'. A leader's personal test and testimony and experience of Christ can enrich others by widening their horizons and inspiring their confidence. This will entice them to come to the Lord Jesus Christ and do His work with ease.
- A visionary leader should be firm, absorb all criticisms and answer the enemies wisely, press on amidst opposition, persecution and demoralization tactics from the devil when doing the will of God.

3.3.1.2. Ezekiel's visionary experience of God's punishment and restoration of Israel

God called Ezekiel to be a prophet. His service was to the Jews who were far away from their own land. Their enemies had taken them to Babylon and they were feeling very hopeless and sad. They thought that God loved and cared for their enemies more than for them. Ezekiel's task was to declare God's message to them, which Ezekiel had been given in a vision. He had to tell them the reason why they were in Babylon. God was unhappy with them, and punishing them because of their wickedness. This was a very serious matter. Ezekiel had to tell them to denounce sin and had to call them to a holy life. Then, he could give them the good news. God had a better future for them if they repented of all their iniquities (Barker, 1995:1653).

3.3.1.2.1. Ezekiel describes the wickedness of the Jewish people

Ezekiel describes his vision of the Jews' wickedness (8:5-6). The first wickedness that Ezekiel described was idol worship practiced by the seventy elders and the people of Israel and the worship of the Canaanite goddess, Asherah and Babylonian deities (see 8:7-13; 1Kings 17:1). Idol worship was and is ritually and ethically detestable to God (see Deut.7:25-26; 13:13-15; 17:4). By such acts, Israel not only angers God, but drives Him from the sanctuary (Garland, 1999:1127).

Secondly, and worse than all wickedness Ezekiel described to the people was not only idolatry, but violence (8:17-18). The land was filled with violence (8:17): murder, robbery, sodomy, adultery, moral lewdness, bribery and oppression (cf. Genesis 6:11; Ezekiel 9:9). Violence was Jerusalem's first class wickedness, to be wiped out by punishment. Ezekiel warned them that though they cry, God will not listen (8:18). The Lord will only hear the cry of the oppressed and of the poor people (Deut.15:9; Sangster, 1993:885).

3.3.1.2.2. Ezekiel describes the punishment of the Jewish people

Ezekiel described to the people the executioners that have been ordered to kill the unrighteous (Ezekiel 9:5), and bypass the righteous who have the mark on their foreheads (Ezek.9:4 cf.Gen.4:15; Ex.12:7-13). All those who do not have the mark will be killed: old men, and old women, young men and young women, and even little children (Ezek.9:6; 1Kgs.18:40; Joshua 7:10-12), and all those who had the mark on their foreheads will be spared. The Lord will also punish the false prophets whose false visions and lying divination misled the people to say "peace when there is no peace" (Ch.13; Melic, 199:384).

3.3.1.2.3. Ezekiel describes God's blessing of Israel

Punishment on evil is God's preparation for blessing (chapters 33-48). God desires life, not death, for His people. Therefore, in order to provide this resurrection of Israel (Ch.35-37), God gave exhortations to His people (Ch.33-34). The advice is "Israel must repent and confess their sins before God can re-visit them with life" (Pink, 1990:145).

3.3.1.2.3.1. Ezekiel's vision of dead bones coming to life in Ezekiel 37:1-14

Richards (1985:394) agrees that this vision is not about literal resurrection of dead bones of Israelites coming to life. Instead it is about the renewal of Israel's physical and spiritual life and their return to their homeland; a community with a new heart and spirit, living in a renewed land, with a new leadership (36:16-38; 35:1-36:15; 34:1-31).

3.3.1.2.4. Conclusion

Although Ezekiel exposed the Israelites' wickedness and pronounced judgment over them because of their sin, he was a visionary leader of hope. Ezekiel's visionary leadership of hope bears witness to the fact that God is not defeated by the wretchedness of the human condition, and can even use that wretchedness to reach glorious goals. Ezekiel was an agent of hope, empowering people to imagine change and new possibilities to return to the dream of God's restoration.

3.3.1.2.5. Principles extracted from Ezekiel's visionary leadership experience

- Ezekiel teaches us that visionary leaders who serve God's purpose must be prepared to expose wickedness and warn the people about the consequence of their sin.
- Visionary leadership should provide hope in a hopeless situation.

3.3.2. Leadership qualities of visionary leaders

3.3.2.1. Leadership qualities of Joshua

Joshua's personal history prepared him well as a leader for the great conquest, the conquest of Canaan, which began about 1405 B.C. His leadership of Israel covered about twenty-five years. Joshua served Moses as a military leader in many battles of war and he alone accompanied Moses up to Mt. Sinai when God gave Israel the Ten Commandments. Joshua is one of the few leaders in the Bible who had fantastic leadership characteristics (Longman, 1998:385).

3.3.2.1.1. Faithfulness and trustworthiness

As Moses' assistant, Joshua demonstrated an intense devotion and heart for the Lord by often sitting for long in the presence of God, and less among his people, because he treasured God's company. Joshua was a mighty warrior who had an earnest faith and trust in nothing else but the great God Jehovah, with all of his heart and soul. Joshua learned much from Moses, his trusted counsellor and guide. He did not only learn about the ways of the Lord, but also about the difficulties of leading His people to the promised land (Stuart, 2006 :198).

When sent by Moses to spy on the land of Canaan, ten of the twelve spies demonstrated their lack of faith in the Lord by their report (Nu.13:25-28;14:8). Despite the "peer pressure" he must have felt, Joshua (and Caleb) demonstrated his faith in God by giving an encouraging report of victory to the people (cf. Nu 14:6-9). The Lord was with Joshua and his fame spread throughout the land (Josh.6:27; Johannes, 1985:242). Under the guidance of God Joshua sent spies into Jericho, even though Jericho was tightly guarded as a result of the Israelite presence (Joshua 6:1) and impossible to conquer. The Lord had already established a strategy to exhibit His glory and power and Joshua faithfully obeyed God's word to go around Jericho city (Joshua 12:27). Joshua's trust and faith in the Lord made him follow such instructions (Heb.11:30), which led to the collapse of the wall and defeat of the city (Boniface, 2002:291).

Joshua knew in his heart that there were some in the assembly who were secretly worshipping idols and other gods. He urged them to serve the Lord with sincerity. Joshua could not endure double-dealing, so he pushed the people to a decision. He gave them a choice between the true God and their idols. As for him and his family Joshua said 'we will serve the Lord' (Jos.24:15). People who want to be great leaders should not place their faith in men and idolatry, but look unto God (Arthur, 1992:283).

3.3.2.1.2. A man of prayer

Joshua prayed for his people's failures, following the defeat at Ai (Josh 7:6-9), in which he and the elders pleaded with God on behalf of Israel. He also prayed in the midst of warfare, as Israel was routing the kings of the south, trusting not in their own strength, but looking to the Lord for help, who caused the sun and moon to stand still (Josh 10:9-14). If Joshua had not been a man of prayer, the aid of the Lord would not

have been provided. When leaders need all the help from God, they need to be men of prayer (Leland, 1998:262).

3.3.2.1.3. Conclusion

Joshua was a faithful servant of God, and had an earnest faith and trust in nothing else but the great God. When sent by Moses to spy out the land of Canaan, ten of the twelve spies demonstrated their lack of faith in the Lord by their report, but despite the peer pressure they must have felt, Joshua and Caleb demonstrated their faith in God by giving an encouraging report of victory to the people. Joshua's trust and faith in the Lord also made him follow instructions, which led to the collapse of the wall of Jericho and defeat of its people. Joshua knew in his heart that there were some in the assembly who were secretly worshipping idols and other gods. He gave them a choice between the true God and their idols. Joshua said that as for him and his family, they will serve the Lord. Joshua was a man of prayer. He prayed in the midst of warfare, as Israel was routing the kings of the south, trusting not in his own strength, but looking to the Lord for help. The aid of the Lord was provided.

3.3.2.2. Leadership qualities of Daniel

Throughout his life, Daniel made the Lord his first priority. His loyalty and prayer contributed to his spiritual authority. Having arrived in Babylon, Daniel was selected by Nebuchadnezzar to be in the King's service. He was of noble birth, a young man without physical defect, handsome, showing aptitude for every kind of learning, well-informed, quick to understand and qualified to serve in the King's palace (Dan.1:3, 4). Daniel and his friends had to be trained for three years in Babylon. They had to learn the language and literature of the Babylonians (Dan.1:4). They also had to be trained to learn the ways and language of Chaldeans (Oswald, 1994:86).

3.3.2.2.1. Daniel's faithfulness to God

Daniel remained faithful to God no matter the cost or how conspirators tried to take advantage of his commitment (1:10-11). Daniel made a resolution not to eat the king's special diet and wine, preferring to eat vegetables (Dan.1:8). His decision may have been based on the dietary laws of Leviticus 11 or might have been a refusal to eat food that had been dedicated to Babylonian idols. Daniel proposed to be faithful to God even before his formal education began. He was able to identify himself publicly as a faithful follower

of the Lord by adhering to the Jewish food law. God honored his decision to refrain from eating Babylonian food given by Melzar, the King's steward. God helped him and his friends to learn the culture of Babylonians. Finally, the result of the test at the end of this period was conclusive proof that their diet was more beneficial than the King's food, so they were permitted to continue it indefinitely (Dan.1:16). Daniel was a servant of God. His actions towards the Babylon's King could have led to death, but he tried in his mind to remain faithful to God without the fear of death (Oswald, 1994:86).

3.3.2.2.2. Daniel's prayer

Prayer is an important tool for a servant leader who needs to know God's will. Daniel prayed whenever he was faced with crisis, and he always praised God when he discovered an answer to his questions. The first record of prayer by Daniel was the occasion when he and his companions had prayed to God to find out the secret to Nebuchadnezzar's dream (Daniel 2:18). The Scripture reads, "during the night the mystery was revealed to Daniel in a vision. Then Daniel praised God of heaven" (Daniel 2:19; Johannes, 1985:342).

The second record of Daniel's prayer was when the king issued an edict and enforced a decree that anyone who prays to any god or man during the thirty days, except the king, should be thrown into the lion's den (Daniel 6:7-9). In this situation, Daniel prayed three times a day, giving thanks to his God, just as he had done before (Dan.6:10). He had continued with prayer to the Lord since the time of interpretation of Nebuchadnezzar's dream. Daniel was aware of the key to receiving power from God through prayer. Because of Daniel's devotion, he was called "one who is highly esteemed" by the messenger of God (Dan. 10:11; Oswald, 1994:87).

3.3.2.2.2. Conclusion of Daniel's leadership qualities

Daniel remained faithful to God without the fear of death. He resolved not to eat king's special diet and wine, preferring to eat vegetables, as a refusal to eat food that had been dedicated to Babylonian idols. God honoured his decision to refrain from eating Babylonian food. Daniel was a man of prayer. He prayed all the time, most especially when he was faced with crisis, and he always praised God when he discovered an answer to his questions. Daniel and his companions prayed to God to find out the secret to Nebuchadnezzar's dream. God revealed the mystery to Daniel in a vision. Daniel and his friends also

prayed uneasily when threatened with the death penalty for praying to God and not the king. The power behind prayer freed them from the den of lions.

3.3.2.3. Basis-theoretical principles for qualities of visionary leadership

- Visionary leaders should be faithful to God, and should admonish the laity to have faith in the true God, not false gods.
- They should pray fervently, especially when they need the aid of God during crisis. They should encourage the believers to pray passionately.

3.3.3. Summary and conclusion of visionary leadership in the OT

God, who is the creator and instigator of leadership vision, has not declined to share his vision with men. He did so with Abraham, who He promised to bless, and through him to bless all nations of the earth. Abraham faithfully obeyed God, moved from his homeland to a foreign land, sowed the seed of monotheism that helped destroy paganism, which permanently changed the world with the ideas of monotheism, justice and compassion. Joshua was a faithful servant of God, and had an earnest faith and trust in nothing else but the great God. Joshua knew in his heart that there were some in the assembly who were secretly worshipping idols and other gods. He gave them a choice between the true God and their idols. Joshua said that he and his family will serve the Lord. Daniel remained faithful to God without the fear of death. Daniel made a resolution not to eat the king's special diet and wine, preferring to eat vegetables as a refusal to eat food that had been dedicated to Babylonian idols.

Joshua was a man of prayer. He prayed in the midst of warfare, as Israel was routing the kings of the south, trusting not in his own strength, but looking to the Lord for help. The aid of the Lord was provided. Daniel too was a man of prayer. He prayed all the time, most especially when he was faced with crises, and he always praised God when he discovered an answer to his questions.

Nehemiah's first visionary strategy in the reconstruction of the city of Jerusalem was direction from the Lord through prayer. He then explained the problems and his plans for the fallen walls of the city of Jerusalem. He urged the leaders and their people, in a friendly and brotherly way to join with him in the project. The

work of God does not lack opposition, but Nehemiah was undisturbed and unshaken by the false accusations from his enemies. He absorbed all the criticism and continued with his work.

Joseph interpreted dreams correctly, both inside the prison and in front of the Pharaoh. This explains his prophetic gift, which led to his promotion as prime minister. As a visionary leader in Egypt, he was able to prepare the land to produce food that withstood famine. The prophet Nathan went to David with a corrected message that David would not be the one to build the temple for God, but his son Solomon. Elisha was able to follow Gehazi's wrongful actions in spirit and confronted him regarding his actions on his return.

Beyond sin and catastrophe, the prophets foresaw God's vision of Israel's preferred future. Though Ezekiel exposed the Israelites' wickedness and pronounced judgment over them because of their sin, he was a visionary leadership of hope in a hopeless situation. He proclaimed the coming possibility of the national resurrection: Life from death through the power of God's Spirit with a new heart, new spirit, without idols, the people back home, and it is the work of God. Jeremiah envisioned the day of Yahweh's new covenant.

3.3.4. Basis-theoretical principles derived from visionary leadership in the OT

- ❖ A visionary leader should be faithful to God, and should put his trust in the Lord.
- ❖ A visionary leader who serves God's purpose must be prepared to expose wickedness and warn the people about the consequences of their sin. Encourage godly worship and frustrate idolatry.
- ❖ A visionary leader should pray fervently when he needs guidance and aid from God in crises. He should build confidence in the believers to pray aggressively in times of difficulty to access God's support.
- ❖ A visionary leader should accurately interpret God's word. Never distort the word of the Lord.
- ❖ A visionary church leader must be creative and innovative.
- ❖ A visionary leader should be able to identify problems in the ministry, describe them to believers and design immediate solutions to combat the challenges.
- ❖ A visionary leader should be willing to share his vision with sincere members, but not with foes. He should not do God's work alone, you need the support and expertise of trustworthy colleagues.
- ❖ A visionary leader should inspire believers in a brotherly and friendly way to unite with him in the service of God. Such a leader should motivate parishioners with 'moving' testimonies. A leader's personal tests and testimonies and experience of Christ can inspire confidence in others.

- ❖ A visionary leader should offer hope in a hopeless situation.
- ❖ Visionary leadership should be firm despite opposition, persecution and demoralization tactics from the enemies, when doing the will of God.

3.4. Biblical perspectives on visionary leadership in the New Testament

The New Testament continues the Old Testament's future orientation and provides the evidence of God's vision. By and large, God's vision for Israel and the world has dawned through Jesus Christ. Taking the clue from Jesus Himself, Matthew and Mark proclaimed God's Kingdom present in Jesus (Matthew 4:17; Mark 1:14-15). Luke presents Israel's eschatological promises as substantially (4:18-19), and perhaps in the end, completely fulfilled in Jesus Christ (24:44-49). Choosing prophets like John the Baptist, and an apostle like Paul as the bearer of the divine message was also an act of divine vision (Moshe, 2006:68).

3.4.1. Jesus Christ, the promised messiah is the epitome of divine vision

Ulrich (2002:287) affirms that before Jesus came to earth in the New Testament, John the prophet was sent not only to warn the people to repent of their sins, but he was a servant sent to prepare the way for the promised Messiah. Then 'when the right time had fully come', Jesus Christ, the maximum revelation of God, arrived. His message surprised and shook the society of His days. Thousands listened to His sermons. Hundreds and thousands followed Him wherever He went, and many gave their lives to Him, though some denounced Him and plotted to kill Him. Nevertheless, Jesus was able to accomplish His vision that the father had sent Him to execute.

3.4.1.1. Jesus' proclamation of the coming kingdom of God - Mathew 4:17

Matthew summarizes Jesus' message in words adapted from the summary found in Mark 1:15; "Repent, for the kingdom of heaven has come near". At least two things are noteworthy in the formulation Matthew offers: (1) "Repent" (2) The call to repent in the coming of the kingdom, which is the key theme of Jesus' preaching (Bloomberg, 2001:193). The kingdom of heaven (kingdom of God) of which Jesus Christ speaks refers to God's eschatological reign or rule (Rev.11:15). Although the kingdom in its fullness still lies in the future, "its powers are in operation, with and around Jesus Christ". It is this that gives urgency to Jesus' summons to repent (Hendrickson, 1998:186).

The fact is that the coming of Christ has indeed brought about a tremendous change on earth, so that millions of people have moved from the realm of darkness into the kingdom of light. This shows that the proclamation, “the kingdom of heaven is at hand”, was fully justified. The message to be proclaimed throughout the world was not intended to be all at once. Its spread was premeditated to be progressive: it was to reach first the Jews (10:5, 6), then, step by step, all nations (24:14; 28:19; Acts 13:46; Rom.1:16). It is not surprising that the announcement ‘the kingdom of heaven is at hand’ was found first on the lips of John the Baptist, then confirmed by Jesus, and at Christ’s command was repeated by the disciples (Matt. 10:7) with the intention that it shall at last reach the entire world, every nation. Then shall the end come (Freedman, 1992:98).

3.4.1.2. Jesus’ accountability to John’s query about his Messiahship - John 11:2-4

In Matthew 11:2-3, the reader finds John the Baptist in prison (cf. John 4:12; 14:1-12). He had showed that Jesus was the Messiah (Jn.1:29-33), he had spoken about judgement and a powerful Messiah (Mt.3:10-12). But now, in prison, John the Baptist is not so sure. Perhaps he thought that Jesus should have freed him from prison. Instead Jesus was being kind to people by helping them, but not John. In addition Jesus did not announce himself as the Messiah. John may have wondered why Jesus did not announce Himself and help him out of prison (Xavier, 1993:275).

When Jesus was confronted by John’s men concerning His messiahship, His answer to them in verse 4 is, “Go back and report to John what you hear and see: the blind receive sight, the lame walk, the lepers are cured, the deaf hear, the dead are raised, and the good news is preached to the poor”. Jesus was not direct in His answer to John’s question. Instead of revealing himself as the Messiah, He chose to point out to John’s disciples His wonderful work (Keith, 1986:384).

Jesus Christ encouraged John’s disciples to go and report (*apaggello*) or tell John what they ‘hear’ (*akouo*) and ‘see’ (*blepo*). What they can report is the power of the word and Christ’s miracles. By the word of Jesus, ‘the blind receive their sight’ and ‘lame walk’!! In other words, he was indirectly explaining to them that the promised messiah John preached about has come because what Jesus did portrayed divine vision and power (Brown, 1985:386). It is particularly spoken of as God’s prerogative to ‘open the eyes of the blind’ (Palms 146:8) and to raise the dead (Mt.11:5). The raising of widow’s son at Nain immediately

precedes this message (cf. Lk. 7:11-7). Healing the sick constitutes the saving of bodies, while preaching the gospel saves souls (Brown, 1985:386).

Jesus not only performed miracles, He also came with good news of the kingdom of God. He briefed John's disciples about the gospel (*evangelizo*) to the poor that accompanies His miracles. He says to the messenger to tell John that 'the good news is preached to the poor'. Jesus answers John by pointing to His work, the climax is good news to the poor (cf. Zech. 11:11). They were more convincing actions than words. Though John could not 'see' the works of Christ, he 'heard' of them with pleasure (Fretheim, 1996:335). Boniface (2002:264) remarks that Jesus could not allow God's plan of redemption to mankind to come to an end. He therefore decided to train leaders to continue with His work of salvation after He has gone to be with the Father.

3.4.1.3. Jesus' vision of training and commissioning the twelve disciples

Jesus Christ had a vision. He modeled the vision in the deliberate manner in which He selected and trained His (leaders) disciples. He preached to multitudes, but He spent most of His time with His disciples. Jesus started small and simple, but He had a world-wide vision and mission in mind. It was a simple church movement, begun with a band of nobodies who were trained and turned into obedient persons by being with Jesus (Carson, 1994:284).

Bennet (2004:192) states that as Jesus was going back to His father, He commanded his disciples to make disciples as they go, baptizing and teaching the people (Matthew 28:19-20). He told them to pass this command to succeeding generations of disciples, because He had a very clear vision of each succeeding generation of His disciples obeying Him. He promised them a wonderful counsellor, the Holy Spirit. They learned His ways and advanced the kingdom of God by doing what Jesus Christ did. Jesus calls every visionary leader to follow His example by reproducing what He has given to them, who in turn have to invest in others (cf. 2 Tim. 2:2).

3.4.1.4. Jesus promises the Holy Spirit

It was Christ Himself who informed His disciples that the Holy Spirit would come and be the one in charge of transmitting the divine message to the human race. Jesus said that the comforter, the Holy Spirit, "will

teach you all things and will remind you of everything I have said to you" and "He will guide you into all truth" (Jn.14:26; 16:13). The church of Christ would advance confidently, guided by the indispensable help of the Holy Spirit (Leland, 1998:225).

One of the presuppositions of this analysis is that the Holy Spirit fulfils the role of visionary leadership in the church mostly through the prophetic gifts. The history of the biblical times shows that the Holy Spirit guided the church through the prophetic messages as evidenced through apostles like Peter and Paul. It is true that church leaders cannot limit the work of Holy Spirit, since He assigns and uses spiritual gifts "as He determines" (1Cor.12:11; Howard, 2003: 164).

3.4.1.5. Visionary leadership attributes of Jesus Christ

Jesus was the greatest man to have ever lived and walked this earth. The Bible is full of testimony to the fact that He had qualities that great leaders like the apostles Paul and Peter could borrow a leaf from in terms of His leadership qualities. Even the modern-day church leaders who doubt and ask how they can develop qualities of good leadership in themselves and their ministry turn to the leadership traits of Jesus Christ for help (Moshe, 2006:72).

3.4.1.5.1. Jesus is the model of courage to bring change

Taking a Look at Jesus' life and ministry as a courageous leader helps to define what it means to be a courageous visionary leader. As a courageous leader of our faith, Jesus Christ had a great impact on the people. He confronted the hypocrisy of sanctimonious religious leaders, opposed unjust leadership structures, taught public servants to be just and befriended outcasts from society. His three years on earth constituted a great contribution before Christ's suffering began (Anderson, 2004:43). Jesus Christ warned His twelve apostles not to be fearful, but to be bold and courageous because they would be opposed, persecuted and would suffer many things (Mt. 24:9 cf. Jn.15:18, 16:4). He was brutally honest about the price they would have to pay to follow in His footsteps. He painted a picture of the great reward leaders would receive if they remain true to Him. Church leadership can expect blessings from the Lord, but they should not forget the fact that persecution and suffering await if they become His messengers (Perry, 1997:32).

3.4.1.5.2. Unceasing prayer life of Jesus

Prayer was Jesus' continuous practice and attitude. He had very little time for rest. Prayer linked Jesus to the father and aided Him to make the right decisions (Lk.6:12-16). He prayed before special occasions such as baptism (Luke 3:21), before choosing the twelve disciples (Luke 6:12-13), at His transfiguration (Lk.9:28-29), in the garden of Gethsemane (Lk.22:44), on the cross (Lk.23:34, 46). Prayer helped Jesus to overcome the overwhelming demands of ministry. He told His disciples to pray continuously so that they cannot be tempted by the devil (Lk.22:40, 46). He also taught them how to pray (Lk.11:2-4). The value of prayer as lived by Jesus Christ not only served as the force for disciples' prayer practice, but taught them to value prayer (Oswald, 1998:87).

3.4.1.6. Summary and conclusion

Jesus was and is still the model of courage to bring change. As a courageous leader of our faith, Jesus Christ had a great impact on the people. He confronted the hypocrisy of sanctimonious religious leaders, opposed unjust leadership structures, taught public servants to be just and befriended outcasts from society. Jesus proclaimed repentance and the coming kingdom of God through Him, and the fading away of the kingdom of Darkness. He brought a tremendous change on earth and called many from the kingdom of darkness into the kingdom of light. Jesus warned His twelve apostles not to be fearful, but bold and courageous because they would be opposed, persecuted and would suffer many things.

Prayer was Jesus' continuous practice and attitude. Prayer linked Jesus Christ to the Father and aided Him to make right decisions. It assisted Him to overcome the overwhelming demands of ministry. He told his disciples to pray continuously so that they cannot be tempted by the devil. He also taught them how to pray. The value of prayer as lived by Jesus Christ not only served as the force for disciples' prayer practice, but taught them to value prayer.

Jesus revealed himself as the Messiah to John's men by indirectly pointing out the miracles He performed; blind see, the lame walk, the lepers are cured, the deaf hear, the dead are raised and the good news preached to the poor as previously prophesized. He trained and commissioned His disciples. He commanded them to make disciples as they go, baptizing and teaching. He briefed them never to give up, but to pass this command to succeeding generations of disciples. It was Christ Himself who promised His

disciples that the wonderful counsellor, the Holy Spirit, would come and be in charge of communicating the divine message to the human race. He said that the Holy Spirit will teach, remind and guide them in all truth.

3.4.2. Apostle Paul's vision and passion for the gospel

Paul was an individual driven to fulfil a vision for ministry that the Lord had entrusted to him. He gives us a glimpse of his comprehension of the vision for ministry that God prepared for him. In 2 Timothy 1:11, he indicates the nature of his vision: "My work is to be a preacher, an apostle and a teacher". Throughout parts of the New Testament we see Paul passionately preaching, teaching, admonishing and planting churches. Paul was convinced of God's design for his life and God's vision for him, and he worked tirelessly to adhere to God's calling (Spence, 2004:348).

3.4.2.1. Paul's vision and mission to Jews and Gentiles

Apostle Paul had a vision and a mission for the universal Christianity for the entire world community, which included not only the Jews, but also the gentiles. This vision gave the apostle Paul the inspiration and hope that such a world-wide community of believers could be achieved. Hence, as a bright and visionary leader Paul played his role in this task brilliantly (Knight, 1986:87).

Paul clearly saw that the admissions of gentiles, and especially the Romans, to Christian community could enormously enhance the community's power base. Paul knew that those converts would be their only chance against the chief priest's powerful establishment. He had to broaden the base and to increase the numbers of followers in order to have a viable and effective voice. Thus, a well-established movement required much diversity of followers from all members of the society. The bigger their number, the better chance they had that their community could succeed and prosper. The apostle Paul pointed out Jesus' open friendship and association with the tax collectors and sinners (Mt.9:10) to defend his position. That story became the perfect pretext for the expansion of the movement to the gentiles and especially to the Romans and far beyond (Knight, 1986:88).

3.4.2.2. Paul's vision and hope for eternity

The apostle Paul was a visionary leader filled with vision and hope (2Cor. 4:16-18 cf. 4:1). In verse 16 Paul says to the Corinthians “we do not lose heart” (*ouk egkakoumen*). In other words, they do not shrink back from ministry because of physical hardship or death. They will push forward amidst challenges of life, rather than connecting the meaning of the word *egkakein* in 4:1 to discouragement, losing heart or giving up. Paul associates his word with courage and boldness in preaching an unveiled gospel (Howard, 2003:164). He thinks more of the future than the present. This becomes evident in 4:18. He fixes his scope on (*skopountōn*; pays attention to) what the physical eye cannot see, since the physical eye sees only the things of time and mortality. Paul encourages the Christian leaders to fix their eyes to eternal character of the future, a future already present in his mind (inner *anthrōpos*) and not on present physical hardship (May, 1989:243).

3.4.2.3. Paul's eschatological vision of truth

In Acts chapters 19 and 20, Paul gives the Ephesian leaders a clear view of the future with three different points in his speech. First Paul states, “And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me” (20:22). He also says, “And now, behold, I know that all of you, among whom I went about preaching the kingdom, will see my face no more”(20:25). In both cases, he shares a prediction about the future that seems to have been revealed to him directly by the Lord. The first portion of the text describes his own suffering, and the second describes how that suffering will impact on his relationship with the leaders at Ephesus. It seems that Paul is sharing this with them to let them know the cost they should be willing to pay for this message of truth. It also adds urgency and emotional impact to the message, since this would be his last ever interaction with these men he loves (Melic, 1991:437).

He also gives them another prediction of the future: “I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them” (20:29-30). Here, he has clearly shown them a vision of the challenge their group will face. He ties a command to it, exhorting them to be alert, to remember Paul's passionate commitment to the truth, and to cling to God's word for their edification, not human wisdom (Melic, 1991:439).

3.4.2.4. Summary and conclusion concerning the apostle Paul

Paul passionately preached, taught and planted churches in many places. He had a vision and mission not only for one human race, but a universal Christianity for the entire world, which included not only the Jews, but also the gentiles. The apostle Paul told the Christians to strive towards eternal glory, not to shrink back from ministry because of physical hardship, but to press on amidst challenges of life and persecution from the non-Christians. In his eschatological vision of truth, the apostle Paul shared with the leadership of Ephesians his prediction of the future about his suffering, the cost of being the servant of Christ, and the false teachers rising to dilute the gospel of the Lord Jesus Christ. He exhorted them to stick to the word of the Lord not human wisdom.

3.4.3. Basis-theoretical principles derived from the New Testament

- Visionary leaders should preach repentance for the forgiveness of sin, and proclaim the coming of the kingdom of God, only through Jesus, no other name above His name. Be passionate in preaching, teaching and planting churches not only within a particular locality, but globally.
- Visionary leaders should call upon the Spirit of the Lord to take charge of teaching, reminding and guiding one in all truth.
- Leaders should encourage Christian outreach and discipleship to get people out of darkness and into the kingdom of light.
- Visionary leaders should train lay church leaders for the mission of great commission.
- If the Lord has bestowed a church leader with the gift to predict the future and work out miracles, he should do so in a spirit of humility, but he should avoid inventing prophecy and miracles.
- Leaders should stick to the word of God, and warn the laity against false prophets and teachers.
- The focus of all visionary church leaders should be eternal glory, not physical adversity.

3.5. Preliminary chapter summary and conclusion

The exegetical and literature work done on the selected passages from both the Old Testament and the New Testament concerning visionary leadership is concluded by establishing important scriptural theoretical principles for effective church ministry.

Principles derived from the literature and the exegetical work concerning visionary leadership:

- ❖ Visionary leaders should pray fervently in order to activate and channel God's vision. They should invoke the Spirit of the Lord to take charge of teaching, reminding and guiding them in all truth.
- ❖ Visionary leaders should be courageous so as to preach the gospel without fear of persecution.
- ❖ Visionary leaders should be passionate in preaching, teaching and planting churches, not only within a locality, but globally.
- ❖ Visionary leaders should carry out Christian outreach and discipleship. They should get people out of darkness into kingdom of light.
- ❖ Visionary leaders should exegete and interpret God's word with accuracy, and should exhort the laity to stick to the word of God, and caution them against false prophets and teachers.
- ❖ Visionary leaders should preach repentance and forgiveness of sin through Jesus Christ, no other name above His name.
- ❖ Visionary leaders should encourage Godly worship and frustrate idol worship. They should expose wickedness and admonish people about the consequence of their sin.
- ❖ Visionary leaders should train lay church leaders for the mission of the great commission.
- ❖ Visionary leaders should share their vision with sincere church team members. However, not with foes. They should work as a team, with experts and trustworthy colleagues. They should not execute God's work alone.
- ❖ Visionary leaders should be alert to identify problems in ministry and design immediate solutions to combat the challenges.
- ❖ Visionary leaders should be wise and firm when dealing with the enemies of the church. They should avoid ungodly confrontation.

CHAPTER FOUR

4. Basis-theoretical perspectives on administrative leadership

4.1. Method and work plan

This chapter will focus on administrative leadership. It will consist of exegesis and a literature review. The purpose is to expose the administrative leadership perspectives in the Bible by looking at the leadership role of Moses, Samuel, apostles, overseers, elders and deacons. The conclusion will be followed by an outline of basis-theoretical principles that are vital for church ministerial effectiveness.

4.2. Introduction

Administrative leadership tends to have the gift of administration or organized efficiency, teaching, and discipline. The word administration in Latin is 'administratio'. It means 'to render service' (Klaus, 1998: 347). The term 'to administer' as used in Romans 12:8 means to 'govern' or 'to be in charge'. The word is in reference to the overseers and elders (I Thess.5:12; I Tim.3:4; 5:17). The apostle Paul admonished them to govern the laity with diligence (Kistemarker, 1990:472).

In the Septuagint (the Greek translation of the Hebrew Old Testament), the word administration conveys the idea of giving guidance: "where there is no guidance, (administration) people fall, but in the abundance of counselors there is victory" (Proverbs 11:14). In Acts 27:11, the term is used for a pilot or steersman of the ship on which the apostle Paul was traveling. The term typically denotes an activity that gives guidance, direction, wise advice that steers, so that the right course might be taken (Hendriksen and Kistemaker, 2001:412).

The gift of administration is entails the Spirit-empowered ability to provide wise guidance to the body of Christ through church leadership. The leader does not only examine the situation, but determines the steps that need to be taken. He organizes resources and people and steer them toward an intended goal (Frethem, 1990:258).

The local church is not complete unless it has people with the gift of administration (1Cor.12:28). Such people are valuable to those in the leadership and free them up for more focused and strategic ministry. The choosing of seven men to oversee food distribution in the Jerusalem church freed the apostles to devote themselves to prayer and the ministry of the word (see Acts 6:1-7). Without the support that this gift provides, pastoral leadership struggles in administrative details, to the loss of prayer and word. Therefore, pastoral leadership should not underestimate the value of biblical administration (Arthur, 1992:296).

4.3. Scriptural perspectives on administrative leadership in the Old Testament

The Divine act of creation itself (Genesis 1:1-3), bringing order out of chaos, can be seen as the first administrative task. Through the power of the divine word, Yahweh the Creator began to organize the resources, to carry out a cosmic strategic plan, in order to fulfil the grand plan. As part of the divine call, Adam gives names to other creatures and woman (Genesis 2:19-22), this was the first human administrative leadership responsibility (Broyles, 2002:112).

In the Old Testament, God also guided his people by using administrative leaders like Moses, Joshua, Samuel, Saul, David, and Solomon. In the Pentateuch narrative, Moses is regarded as an effective administrative leader. He had good planning and organizing skills that enabled him to guide a band of several hundreds and thousands of former slaves on an extended wilderness expedition. Moses' liberating administrative leadership style stands in dramatic contradiction to that of Pharaoh's arrogant oppression. Joshua, successor of Moses, as Israel's administrative leader guided the people in their sweeping military campaign to conquer and settle in the Promised Land. Joshua's persistent exhortation to Israel to remain obedient to God implies that he doubted Israel will do so. His exhortations foreshadow Israel's future religious infidelity (Broyles, 2002:114).

Samuel was not only a prophet, but also an administrative leader. As a prophet, he pronounced God's words and decisions and anointed both Saul and David as kings. He fulfilled his political and priestly duties for Israel by acting as an administrative leader and judge (Broyles, 2002:115).

The first king God chose to govern Israel was Saul. Saul started well, but along the way he lost his divine right to rule Israel by committing religious errors. Saul acted as a character foil to David, because his plot to murder David only highlights David's mercy to Saul in return. Saul's inner turmoil over the inscrutability of

God's exacting standards makes him not a sympathetic, but a tragic figure. David's reign marks the high point of Israel in the biblical narrative. Although David's claim to the throne is threatened by King Saul and David's own son, Absalom, David maintains his power by smart political manoeuvring, with a generous and forgiving treatment of his enemies. King David's decision to bring the Ark of the Covenant (Israel's symbol of God) to the capital of Jerusalem signals the long-awaited unification of the religious and political life of Israel in the Promised Land (Grenz and Frank, 2001:16).

Solomon, David's son and the third king of Israel, built the luxurious temple to Jerusalem and ushers in Israel's greatest period of wealth and power. God grants Solomon immense powers of knowledge and discernment in response to Solomon's humble request for wisdom. Solomon's earthly success hinders his moral living. His weakness for foreign women and their deities leads to Israel's downfall. Rehoboam and Jeroboam, the opposing kings who divided Israel into the Northern kingdom of Israel and the Southern kingdom of Judah, introduced rampant worship of idols and false gods into their kingdoms. Each king acts both as a point of contrast and a double, or mirror of the other, allowing the biblical reader to trace the rapid growth of evil in Israel's two kingdoms (Grenz and Frank, 2001:18).

Johnston (1998:56) and Burtchaell (1992:28) state that the 'elders' were the administrative leadership body among the Israelites since the time of Moses. They made political decisions (2 Sam.5:3; 17:4, 15), advised the kings in later history (1King 20:7), and represented the people concerning spiritual matters (Ex.7:17; 24:1, 9; Nu.11:16, 24-25). The early Greek translation of the Old Testament, the Septuagint, used the Greek word *presbuteros* for the 'elder'. This is the same Greek word used in the New Testament for 'elder'.

4.3.1. Moses' administrative leadership in a covenant ceremony - Exodus 24:3-11

In Exodus 20:22, God told Moses what he should announce to Israel: the laws of the Book of the Covenant (Exodus 20:23-23:33). In Exodus 24:1-11 God continues with a personal word for Moses himself, a second session on mount Sinai for the making of the laws (24:1) after the first. It was an invitation not only to Moses, but also to the representative leaders to climb up the mountain so that they might be witnesses of the glory of God and so that they could be in communion with Him. Moses was admitted to this communion so that the testimony of the elders might affirm people's faith (Buttrick, 1996:1016). The invited people or representatives included not only Aaron, but also his two sons, Nadab and Abihu, and seventy elders. They were not allowed to go up to the Lord, Moses alone had to come near to receive the word of God, after

which he had to communicate it to the people. Moses, being alone to meet with God, is a type of Christ, who as a high priest entered alone into the most holy place (Jameson, 1998:380).

4.3.1.1. Moses communicates the word of God to the people

Moses carried out his charge in verse 3a: “Moses came and told the people all the words of the Lord”. Moses as the mediator between God and Israel, having received the instructions privately from God for the people (20:22), as well as for himself and the selected leaders (24:1-2), came from the mountain with the word of God. He never withheld it, but rather publicly declared (*capbar*) to the people of Israel (Cassuto, 1984:192).

However, ‘word’ in Hebrew is *dabar*. It denotes speech or utterance or commandment (Van Gemeren, 1995:54). According to Brown (1993:376), Moses did not lead the people blindfolded into the covenant, but rehearsed before them all the utterances in the foregoing chapters (20-23) and in this chapter so that they would be able to reflect on them. Farmer (1998:433) assumes that the words that Moses reported were not only the Decalogue (Ex.20:1) with the covenant code, but he preached a sermon at this point. Moses explained how all God’s acts of liberating Israel from bondage, and of making a covenant with His people were bound up in God’s words spoken at Sinai. In other words, he made known all God’s will. Matthew (1998:149) states that Moses declared to the Israelites that the basic stipulations of their covenant included the Ten Commandments, in effect the moral law, as the expression of God’s will. He cautioned the Israelites to avoid a sinful life and live a life marked by righteousness and holiness as issued from the covenant, in other words keeping the law.

Farmer (1998:433) argues that Moses fairly and plainly put it to them, whether they were willing to submit to these utterances or not. He promised them a special blessing based on God’s faithfulness, which they could see from what He has already done and what He intends to do for them in the event of their obedience (Exodus 19:5). If they observe the foregoing utterances, then the Lord would perform the foregoing promises.

The inference is that Moses as ‘minister’ of covenant interprets to Israel the word of the ‘Bridegroom’; God (19:3-6). The ‘Bride’, Israel, now responds like at a wedding, with the answer derived from v.3b, 19:8: “All the words which the Lord has spoken we will do”. That is to say, all the people unanimously consented or

accepted by solemn declaration of all ordinances, instructions and admonitions Moses proposed, without reservation or exception. Many consented to the 'word' declared by their leaders and yet never persuaded themselves to be ruled by it (Matthew, 1998:149).

According to Skinner (1985:143) Moses gave the people nothing but the utterances he had received from the Lord, and he received nothing from the Lord but what he taught them; for he was faithful both to God and Israel, and he neither added nor diminished, but kept close to his instructions, just as Jesus does. This is what the administrative leadership of the church should practice today.

4.3.1.2. Moses writes down the words of the Lord

Moses not only uttered the words, but engrossed them in the book of the covenant in verse 4a: "Moses wrote down the words of the Lord". Van Gemeren (1995:98) translates the word "to write" as *Kathab*, which means to record. All the words that Moses had spoken to his people orally, he decided to record on stone tablets (Ex.31:18). Barton (2001:132) states that the words of the Lord that Moses recorded were ordinances (24:3). The ordinances that Moses recorded refers to the Book of the Covenant (20:22-23:33; cf.21:1). The Ten Commandments that Moses recorded are also called the ten words (34:28).

Stuart (2006:197) says that Moses had probably written these words as God dictated them on the mount. Carson (1992:96) presumes that Moses did not record these words when he was with God on top of the mountain, but that they were miraculously brought to his remembrance by that Spirit of Truth who guided all the prophets (2 Pet.1:21; John 14:26).

William (1999:843) remarks that Moses recorded these words firstly so that the people of Israel could be able to read them and be reminded (Ex.17:14) that obedience to God is necessary for a holy people and secondly so there might be no mistakes and excuses. Thirdly, Moses put down this information for record keeping, and as a document that would serve as a testimony for future generations. Jansen (2000:64) observes that through the laws were written down by Moses, God ruled His people. As soon as the Lord separates to Himself a particular people in the world, He governs them by a written word through a leader, as He has done ever since and will do while the world stands and the church is in it.

4.3.1.3. Moses builds altars for the Lord

In verse 4b “Moses rose up early in the morning, and built an altar under the hill, and then twelve pillars, according to the twelve tribes of Israel”. The translation for an ‘altar’ is *Mizbeach*, a Hebrew word denoting ‘place of sacrifice’ (cf. Ezr.7:17). An altar was a platform upon which leaders made sacrifice to their deity. This included a ritual sacrifice of animals or burning of incense before God (Ex. 30:1-10; Lawrence, 1993: 260). Moses erected one altar at Rephidim after the victory of the Israelites over Amalek (Ex.17:15) and another at Horeb (Ex.24:4; Johannes, 1985:213).

Hotman (2000:290) remarks that Moses built the altars to the honour of God, not for idol worship. He challenged the people by saying that the Lord will not be represented by an altar to signify their perfection, all he expected from them was that they should not disobey God but honour Him and be his people in terms of their morals, praise and worship. Bloomberg (1996:478) concludes that in the Christian worship no altar was required, since in the death of Jesus Christ, the final sacrifice for sin, had been made. He is called an altar (Heb.13:10).

4.3.1.4. Moses appoints and delegates young men to offer sacrifices

“Moses sent young men of the children of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord” (v.5). The word translated “young man” in Hebrew is *nahar*. It connotes youth and ‘to send’ is *shalach*, meaning to appoint. Moses appointed youths to offer sacrifices (*bakh*) upon the altar (v.5); burnt offerings and peace offerings that were designed to be expiatory (Van Gemeren, 1995:173). Spence (2004:225) states that Moses appointed youths either because the Levitical priesthood was not yet instituted, or all the people of Israel were regarded as ‘priestly kingdom and holy nation’ (Ex.19:6) and so any one might offer sacrifice.

Broyles (2002:83) presumes that the “young men” appointed by Moses to offer sacrifices may have been of the number of the first-born (Exod.13:2), who were priests in their respective families until the appointment of Aaron and his sons to be priests of the nation (28:1). No doubt he appointed these young people to deal with the struggling animals not only because they were the first-born in their families, but also because they were men who by their bodily strength were competent and qualified for the service and their station among

the people were fittest for honour. Moses was himself the priest and what he did was purely delegation of power by appointing these young leaders.

4.3.1.5. Moses sprinkles the blood on the altar and people

Blood in Hebrew is *dam*. It signifies the blood of a human or an animal. Figuratively, it relates to the blood of wine. However, blood plays an important role in the theology of the OT atonement. As the essence of life, animal blood atoned for real human life. Symbolically, it atoned for the sins of the people and the leader making the sacrifice (Lev.16; Cline, 1993:271).

In Exodus 24:8, Moses spread (*Zaraq*) half of the blood against the altar, representing God, and the “other half on the people”. God and the people are united by “blood bonds”. This implies that people dedicate their lives to God and to His honour (Xavier, 1993:157). In the blood (which is life) of the dead sacrifices, Moses presented all the Israelites unto God as living sacrifices (cf. Romans 12:1), which signified God reconciling with them and graciously conferring His favour upon them and all the fruits of that favour, and his giving them all the gifts they could expect or desire from God. The ratifications were very solemnly exchanged (Joss, 1994:62).

In the New Testament, our Lord Jesus Christ is the mediator of the new covenant (of which Moses was a type). He offered Himself as a sacrifice upon the cross so that His blood might be the blood of the covenant. In his intercession he sprinkled it upon the altar (Heb. 9:12), and He sprinkles it upon His church by His word and ordinances and the influences and operations of the Spirit of promise, by which we are sealed. In 1 John 1:7 ‘the blood of Jesus does not only atone for our sins but cleanses believers from all sins’ hence friendship with God (cf. Deut.32:14; Goldberg, 1986:54).

4.3.1.6. Conclusion of Exodus 24:3-11

The main emphasis in the covenant relation is that God told Moses to declare His word to the Israelites, which Moses executed appropriately and faithfully, without deformation. Moses decided to put down these words in writing as a document that would remind the people and would serve as a testimony for the future generation. His words were accompanied by the erection of an altar at Horeb to offer sacrifices to the Lord, to commemorate the events during which he had interaction with God. He sprinkled the blood on both the

altar and the people. The altar represents God. God and people are united by 'blood bonds'. This signifies people dedicating their lives to God and to His honour. He appointed young men to offer the sacrifices. Moses himself was the priest and what he did was purely the delegation of power by appointing of these young leaders.

4.3.1.7. Basis-theoretical principles extracted from Exodus 24:3-11

- Teachers of the word must not distort or keep God's word to themselves, but systematically and exegetically communicate it to the people, and should encourage the laity to submit to it.
- They should record all the spoken word of God, for record keeping, to avoid repetition and for future utility.
- Senior leadership of the church should train the junior leaders and delegate power, or if possible relinquish power to the latter so that they can learn leadership responsibilities and become effective church administrative leaders.
- They must inspire the Christians to be faithful to the Lord Jesus because He is called an altar, the sacrifice offered to pay for their sins. His blood does not only atone for their sins, but cleanses them from all their iniquities, hence friendship with God.

4.3.2. Administrative leadership traits of Moses

According to Walter (1990:318), Moses is certainly one of the greatest spiritual leaders in the Bible. The leadership qualities of Moses are thoroughly outlined in the Bible where his life story is told in Exodus, Numbers, Leviticus and Deuteronomy. Therefore, with a close reading of these four books, the leadership abilities of Moses the patriarch can easily be discerned.

4.3.2.1. Learner and listener

It is important to note that Moses learned leadership principles from God in the four books of torah, and faith from his fore-fathers and leadership organization from his father-in-law, Jethro (Exodus 18:13-27). Moses was an able learner and listener, and became an able leader with great leadership qualities. He was an intelligent learner. He asked the Lord intelligent questions on the mountain of God in Horeb (Exodus

chapter 3 and 4). He listened to sound advice from his father-in-law, Jethro, and also gave sound advice, especially to Joshua his successor (Num.11:1-29; Jameson, 1998:364).

4.3.2.2. Inferences from Moses' administrative leadership traits

- Moses was an intelligent learner and listener. He learned much from God and Jethro.
- He became a powerful leader after learning much from God.
- He gave sound advice, especially to Joshua his successor.

4.3.3. Samuel's administrative leadership in defeating the enemies - 1 Samuel 7:3-17

Samuel was known by the people of Israel as an established judge (3:20), not as a king. At this time the Israelites were not only suffering a defeat, but facing death at the hands of the Philistines who had stolen the ark of God from the Tabernacle (Chap.4-5). Under Samuel's administrative leadership and with divine assistance, Israel gained victory over the Philistines and recaptured the Ark of the Covenant (chap. 6-7; Leland, 1998: 403).

According to Robertson (1994:810), this pericope contrasts the juridical ministry of Samuel with that of the house of Eli. Hophni and Phinehas, the sons of Eli, had sought to bring victory to Israel by taking the Lord's ark from the Philistines, but failed. Samuel brought victory to the Israelites by getting the people back to God. Brown (1985:274) is careful to indicate that the mighty deliverance from the Philistines came about only after prophet Samuel had encouraged all Israelites to forget the past, repent and turn wholeheartedly back to the Lord. Samuel told them that instead of mourning "because of the heavy blow the Lord had dealt them" (6:19), they should "mourn and seek after the Lord" (v.2; 2 Cor.7:10). Mays (1989:714) states that the change of Israel's heart and not Yahweh's ark, brought about true freedom from Israel's oppressors.

4.3.3.1. Samuel summoned Israelites to serve true God and remove foreign gods

The prophet Samuel endeavoured to separate Israel from their idols, for reformation must begin. He admonished the Israelites not to nurse foreign gods, but to serve the true God in verse 3a: "And Samuel said to the whole house of Israel 'if you are returning to the Lord with all your heart, then rid yourselves of the foreign gods and Ashtoreth and commit yourselves to the Lord and serve Him only'". The word

translated as 'rid' in Hebrew is *sur*, which means to remove or to turn off or to withdraw. Samuel seized the opportunity to tell the Israeli people to 'withdraw' from foreign gods, and 'turn back' (*shuwb*) to God and commit (*kuwn*) themselves to Him and serve (*abad*) Him only as they were encouraged to do by great leaders in the past. He used language that resembled that of Jacob (Gen.35:2) and Joshua (Jos.24:14, 23) who summoned the people to "rid themselves of the foreign gods and Ashtoreth" (Vander, 1997:106).

Samuel's separation of Ashtoreth from "foreign gods" may have been for either one of two purposes: First, to indicate that Israel had to rid itself entirely of all the gods, male and female alike, of the fertility religions. Secondly, to suggest that Israel had two separate tasks to perform in its spiritual purgation. In the second case these two tasks would have been to get rid of all pagan forms of idolatry and to purify worship of Yahweh by ending the practice of giving Yahweh a divine spouse (William, 1999: 1203).

Stuart (2006: 1203) states that Samuel spoke to all the house of Israel, going from place to place, itinerant preacher (they were not gathered together until in v.5). Without tiring he went up and down, rebuking and exhorting the people, endeavouring to awaken in them a sense of their sinfulness and to lead them to repentance, for the Lord will admit no rival. His labours were so successful that "all the house of Israel lamented after the Lord". Then, Samuel summoned the people to Mizpeh, one of the loftiest hills in the Central Palestine where they fasted, prayed and repented all their sin. Administrative leadership must be able to warn their congregation to repent whole-heartedly of all their sins, because true repentance strikes at the darling sin. They must tell the people to make a solemn business of returning to God, and do it with a serious consideration and a steadfast resolution. They must advise the people to be wholly for God, to 'serve him only' or else you do not serve Him at all.

4.3.3.2. Samuel promised Israelites deliverance if they have the right relationship with God

Samuel promised the Israelites the benefit of the right relationship with the Lord in verse 3b: "He will deliver you out of the hands of the Philistines". Samuel told the people that the only right path to deliverance was to walk with God, and that idolatry would result in further oppression (Keith, 1986:287).

The word translated to deliver in Hebrew is *nasal*, which signifies to rescue, snatch away or to save (Vines 1984:284). Samuel admonished the people of Israel that they were oppressed because they had forsaken

the only true God and toiled for other gods. It was the reason why God handed them over to the enemies. If they would labour for the true God, he would rescue them from the hands of the enemies. One of the authentic benefits Samuel promised was the victory over enemies (cf. Lev. 26:7-8; Deut 28:7). This was the purport of Samuel's preaching, and it had a wonderfully good effect. The Israelites accepted Samuel's spiritual challenge: they 'put away' their Baal and Ashtoreth; Canaanite male and female deities (Longman 1998: 304).

Samuel interceded for the Israelites. At the intercession of Samuel, God interposed on behalf of Israel. Samuel himself was their leader, the only occasion at which he acted as a leader in the war against the enemy. The Philistines were not only utterly routed, but a great slaughter ensued. Some fled in terror before the army of Israel. This battle, fought probably about 1095 BC, put an end to the forty years of Philistine oppression. This was the spot where twenty years before, the Israelites had suffered a great defeat, when the ark of God was taken (Mervin, 1993:481).

However, under Samuel's administrative leadership, portions of promised land "from Ekron to Gath" (verse 14) were brought back under Israelite control, an area of which the control was contested by Philistines earlier in the history of Israel (see Joshua 13:1-2). Therefore, Israel's losses to the Philistines under Eli (1Sam 4:10) and Saul (31:1) were as a result of breaches of divine law. Their success against the Philistines during the days of Samuel's administrative leadership was a demonstration of their conformity to Torah (Judges 3:3-4). The victory over the Philistines was followed by a long period of peace for Israel (1Sam. 7:13-14; Ropes, 1994:376).

4.3.3.3. Samuel became a judge in Israel

In verse 15, Samuel continued faithfully in his role as a judge over Israel throughout his life, apparently even after Saul had become king. The Hebrew word for 'Judge' is *shaphat*. It signifies 'to govern' or 'to justify' or 'to punish' or 'to condemn'. The term basically means 'to exercise authority' (1 kg.3:9; 2kg.15:5; Freedman, 1992: 343).

Samuel, who is described by the narrator as one who acted as a judge more times than anyone else in the Bible (7:6, 15-17), is portrayed not only as a judge, but also as an ideal leader, who devotedly governed and dispensed justice among the Lord's people. His career was an itinerant one, as he annually travelled to

four cities in the tribal areas of Benjamin, Ephraim and Manasseh to dispense justice and to remind the people concerning the ways of God (Meyer, 1985:148). Samuel also conducted his tasks in “sanctuaries” within the cities of both Mizpah and Bethel, which were cities that had functioned as gathering places for the entire nation during the period of the judges (cf. Jdg. 20:1, 18, 26; 21:1-2). He also exercised his duty in Gilgal, which had been a national religious shrine since the days of Joshua (Josh.5:2-10) and perhaps an early administrative center as well (see Josh 14:6; Wiseman, 1983:257).

At Ramah Samuel gathered a company of young men around him and established a school of prophets at Gibeah, Bethel, Gilgal, and Jericho (1Sam.10:5; 2 Kg 2:3, 2 Kg.4:38, 1Sam. 19:20, 2 King 2:5), perhaps as a natural outgrowth of his judicial ministry. Samuel and these young people exercised an important influence on the national character and history of the people in maintaining pure religion in the midst of growing corruption (Buttrick, 1996:1214).

Samuel was a friend and a counsellor of the people in all matters of private and public interest. He was a great statesman as well as a reformer, and all regarded him with veneration as the “seer”, the prophet of the Lord. The remainder of his life he spent in retirement at Ramah, only occasionally and in special circumstances appearing again in public (1Sam.7:13,15) with communications from God to king Saul. While mourning over the many evils that now fell upon the nation, he was suddenly summoned (chapter 16) to go to Bethlehem and anoint David, the son of Jesse, as king over Israel instead of Saul (Cassuto, 1984:283).

4.3.3.4. Conclusion

Samuel admonished the Israelites to abandon idolatry and repent all off their sins. He further told them that the right trail to deliverance was to worship and work for the true living God instead of service to the foreign gods. After the Israelites had confessed their sins, Samuel interceded to the Lord on their behalf during the time of trouble, which led to victory over the enemies. He gathered a company of young men around him and established schools of prophets to train them as judges. Finally, he faithfully and devotedly executed his role not only as a prophet, but also as a judge and as an administrative leader over Israel throughout his life. He governed and dispensed justice among the Lord’s people. Samuel was a friend and a counsellor of the people in all matters.

4.3.3.5. Basis-theoretical principles obtained from 1 Samuel 7:3-17

- Administrative leadership must be able to caution their congregation, with seriousness, to repent wholeheartedly of their sins.
- Leaders should tell the Christians to commit themselves to the service and worship of one true God and to avoid fostering foreign gods if they want to experience deliverance/ freedom from oppression.
- Leaders should intercede for the Christians especially in times of difficulty, because leadership prayer is armour against evil forces and builds confidence in Christians to pray for themselves.
- Leaders should establish theological colleges as a breeding ground for training future church leadership.
- Church administrative leadership must be good judges in terms of conflicts among Christians and effective counsellors of the people in matters of private and public interest.

4.3.4. Basis-theoretical principles concerning administrative leadership in the OT

- Administrative leaders should pray in order to receive instructions from the Lord. Intercede for the Christians, especially in times of difficulties, because prayer is armour against evil forces.
- Administrative leaders should effectively communicate God's word to the people and not distort it or keep it for yourself.
- Administrative leaders should record all spoken words of God for record keeping, to avoid repetition, and for future use.
- The senior leadership of the church should train the junior leadership, so that the latter can learn leadership responsibilities and become effective church administrative leaders. They should establish as many theological colleges as possible to train future church leaders.
- Administrative leaders should inspire the Christians to have faith in the Lord Jesus and should divorce them from idolatry.
- Administrative leaders should admonish the congregation in earnest to repent whole-heartedly of all their sins.
- Administrative leaders should be good judges in terms of conflicts among Christians, and effective counsellors of the people in matters of private and public interests.
- Church leaders should be learners and listeners. Listen and learn from God and people.

4.4. New Testament perspectives of administrative leadership

In the New Testament, Jesus said virtually nothing about how the church had to be organized or who should lead it. The only thing he emphasized was that leaders had to be “servant leaders” (leading servants), not ‘rulers’ like the leadership style of the culture of that day. Nevertheless, the twelve apostles gave administrative leadership to the early church community in Jerusalem. Their primary role was to bear witness to the life, death and resurrection of Jesus Christ (Acts 1:21; Conner, 1992:27).

The apostolic administrative leadership was greatly influenced by Jewish culture and roots. They borrowed many, if not all ideas from the local synagogue. A synagogue was led by a ‘ruler’ and a ‘servant’, both of whom were office bearers. Under the new dynamic of Holy Spirit in the early church, these were transformed into offices of ‘*episcopos*’ (overseer or bishop), and ‘*deacon*’ emerged in the life of the church. Christian elders are very much seen as the counterpart of the Jewish elders, a group of senior men given the general oversight of Christian community. Therefore, older men (elders) were given authority, which was part of the patriarchal culture of the time. Timothy, who was most likely in his late thirties, was considered a ‘youth’. Church administrative leadership was given to the older people who were respected within their societies. It would seem that most, if not all, prophets, teachers, bishops and deacons would have been elders in this sense (Burtchaell, 1992:54).

There was no distinction between “elders” and “bishops” (Titus 1:5-7; Acts 20:17, 28), they held the same office and order. Each centre of administrative leadership had a plurality of elders (Acts 14:23; 20:17; Phil. 1:1), not one-man rule. These elders had oversight of the church (Acts 20:28; 1 Pet. 5:2-3) and were thus responsible to guide the congregation (1Tim. 3:5; 5:17; 1Thes.5:12; Heb. 13:7, 17, 24). They judged among the brothers (cf. 1 Cor. 6:5) and, in contrast to all the members, they did the guiding and rebuking (1 Tim. 5:20). Christ calls them to use the “keys of the kingdom” to bind and loosen (Matt.16: 19; 18:18; John 20: 23). These keys being the preaching of the gospel (I Jn.1:3), administering of the sacraments (Matt. 28:19-20; I Cor. 11: 23ff.), and exercise of discipline (Matt. 18:17; I Cor. 5:1-5; Giles, 1989).

The elders were assisted in their ministry by “deacons” who gave attention to the ministry of mercy (Phil. 1:1; Acts 6:1-6; cf. 1Tim.3:8-13). The office-bearers in the church were nominated and elected by the members of the congregation (see Acts 6:5-6), but must also be examined, confirmed and ordained by the

present board of elders (Acts 6:6; 13:1-3; 1Timothy 4:14). Members of the church had the right to appeal disputed matters in the congregation to their elders for resolution, and if the dispute is with those local elders, to appeal to the regional governing body (the presbytery) or beyond that, to the whole general assembly (Acts chapter 15). The decision of the wider governing bodies is authoritative in all the local congregations (Acts 15:22-23, 28, 30; 16:1-5; Conner, 1996).

4.4.1. Apostolic administrative leadership in Acts 2:42-47

During his earthly ministry, Jesus Christ taught with authority, “not as a teacher of the law” (Mark 1:22) but as the powerful Messiah (Mt. 3:10-11). Before he ascended, he delegated this authority to the apostles, who preached and taught in his name. The words of the apostles refer to the good news of all that Jesus said and did (Shalom, 1991:372).

In Acts 2:42-47, Luke describes the beauty of the growing and developing church ministries and church leadership. He portrays the actions of the apostles, dedication and devotion of early Christians in listening to apostolic holy ordinances, the breaking of bread, prayer and worship services in Jerusalem (Acts 2:45). This passage in a nut shell expresses what the early church leadership and Christians experienced because of the power of the Holy Spirit: “day by day the Lord added to their community those destined to be saved” (Acts 2:47b; Everet, 1985:88).

4.4.1.1. Apostolic teaching about Jesus’ life and ministry

The sentence in verse 42: “They devoted themselves to the apostles’ teaching” points to the apostolic teaching to which believers devoted themselves. The word translated “to teach” in Greek is *didasko*. It means “to give instruction” (Louw and Nida, 1989:268). Believers steadfastly turned to the apostles for instruction in Christ’s gospel, for Jesus had appointed His immediate followers to be instructors of these learners (Matthew 28:20). Just as the apostles had been instructed by Jesus, so they had to pass along those instructions to the new Christians. These instructions took place not only at homes, but also in public worship services where the apostles taught this gospel in their preaching (Fee, 1989:126).

The oral apostolic teaching to the converts was the teaching of Christ. The substance of this is the fulfilment of Old Testament Scriptures, the memories the apostles had of Jesus’ earthly ministry and

teachings, His resurrection, peace, pardon, righteousness, salvation and Christian witness. The apostles received from Jesus Christ and constantly taught in their ministry. They encouraged young converts not only to embrace these instructions gladly, but to remain constant listeners, not only believe it, but to persevere in it (Barth, 1992:58). This is the instruction that the leaders should provide daily for the whole church, words from Jesus, messianic passages from the OT, and Spirit-inspired lessons of their own. Such teaching is an important on-going task as the Lord adds daily to their numbers (2:47b; Guthrie, 1981: 247).

4.4.1.2. Apostolic celebration of the Lord's Supper

“Whether the breaking of the bread refers to a private home meal (see Luke 24:30, 35) or a communion service or to both is difficult to say” (see vs. 42 and 46). However, the context seems to suggest that it refers to a celebration of Lord's Supper presided over by the apostles. In Greek, the definite article precedes the noun 'bread' and thus specifies that apostles and Christians partook of bread set aside for the sacrament of communion (cf. Acts 20:11; I Cor.10:16; Barth, 1992:64). The words 'breaking of bread' also appear within the sequence of apostolic teaching, fellowship, and prayers in worship services. Keener (1999:63) therefore understands the term as an early description of the celebration of the Holy Communion by apostles and Christians. This act occurred again in Acts 20:7 and 27:35, when the apostle Paul broke bread at times of special importance. In the liturgy of the Christian church, this celebration was usually accompanied by prayer and the teaching of the gospel by the minister.

4.4.1.3. Apostolic prayer

The third activity of the apostolic church was prayers (*proseuche*). This entailed a humble request that the apostles addressed to God, most likely a reference to appointed times of united prayers among apostles and believers (v.42). This was practiced in the upper room (1:14; Ralph 1997:146). Smith (1989:72) sees this as a reference to their keeping the formal prayer hours of Judaism in the temple (Acts 2:46, 3:1). They may well have done so to some extent, for they were faithful in attending the temple worship. The reference is probably much broader and involves primarily their sharing in prayer with other believers in their private house worship. Johnston (1998:225) states that the prayers administered by the apostles were common prayers of the church. It was one effect of the influence of the Holy Spirit. The Holy Spirit led them as they prayed. This was an evidence of their real change. A genuine revival will always be followed by a love of prayer.

The apostles prayed and led believers in prayers, knowing that they could only be faithful while they were upheld by their God, and knowing also that they could not expect his grace to support them unless they humbly and earnestly prayed for its continuation (Morgan, 1986:42).

4.4.1.4. Apostolic leadership in praise and worship

Here Luke depicts life in the apostolic community in v.47: "Praising God and enjoying the favour of all the people". The first phrase relates to God and the other to the people. Both phrases are structurally part of the preceding verse 46 in which Luke describes the daily activities of the apostles and believers (Brown, 1993:710). The Greek word *aineo* (praise) means to sing praises, especially in honour of God, or to speak of the excellence of God. The apostles guided the Christians into a life of praise and worship of God and as a result were praised by the people. They demonstrated the power of the gospel and the presence of the Holy Spirit. Apostles were living witnesses for Christ. Here the missionary church was at work, the people noticed the apostolic and Christian conduct of the converts, and spoke in favour of the church and were drawn to Christ (see Smith, 1989:85; Garland, 1999:103).

4.4.1.5. Conclusion

The centrality of apostolic teaching was based on the fulfilment of the OT scriptures through Jesus Christ, His earthly ministry and teaching, His resurrection, salvation by Him and Christian witness. The breaking of bread refers to the celebration of Lord's Supper, presided over by the apostles in commemoration of the Lord Jesus Christ. Another activity of apostolic church was prayer. It was not only the formal Jewish prayer, but common prayer of the church wrought by the Holy Spirit in the hearts of the leadership and Christians as outcomes of their faith. The apostles led the Christians to live a life of praise to God. They demonstrated the power of the Gospel and presence of the Holy Spirit through praise and worship. Their lives were full of praise and exemplary, and as such were praised by non-believers, and their conducts were able to lead people to Christ.

4.4.1.6. Principles and explorations

- Administrative leadership teaching should be the messianic passages from the OT, the ministry and teaching of Jesus Christ on earth, his death, resurrection and ascension, salvation through him, Christian witness, and Spirit-inspired lessons from the teaching.
- Administrative leadership should lay great emphasis on the Lord's Supper, not only for celebration, but to remind the Christians of the gracious presence of the Lord Jesus.
- Administrative leadership should be prayerful. Prayer must take the following form: adoration, repentance, thanksgiving, request and intercession, and should be under the control of the Holy Spirit.
- Church leadership should lead the Christians in praise and worship. Praise and worship entuses God to respond to their faithfulness, builds Christian character and draws new converts to the Lord Jesus.

4.4.2. Characteristics of a good church administrative leader

In 1 Timothy 3:4-5 Paul insists that the church leader must manage his family well. He had to raise children who are known for their obedience and morally upright in behaviour. In verses 3-4, Paul demanded that the church leader should be exemplary in managing his own family. The term 'to manage' demands an effective exercise of authority, bolstered by a character of integrity and sensitive compassion, showing mercy rather than delivering an ultimatum. Apostle Paul's reference to the church as "God's household" (1Tim 3:15) underscores the close relationship between church and home (v.5). The development of proper leadership skills in the home was a prerequisite for using them in the church (Fee, 1989:167).

4.4.2.1. Inferences from characteristics of church administrative leadership

- Church leaders must manage their families well. They must raise the children known for their obedience and morally upright in behaviour.
- Church leaders should be exemplary in managing their own families. They should show character of integrity and sensitive compassion, showing mercy than delivering an ultimatum.

4.5. Chapter summary and conclusion

The exegetical and literature work done in the passages chosen from both the Old Testament and New Testament closes by setting up essential basis-theoretical principles for administrative leadership role for effective church ministry. The following are some of the principles derived from the exegetical work:

- ❖ Administrative leaders should be capable or competent to organize resources: people, money and property.
- ❖ Administrative leadership should constantly pray for God's guidance. They should intercede for the Christians, especially in times of crisis because prayer is the weapon against forces of darkness. They should encourage the laity to also pray for themselves. Prayer must take the following forms: adoration, repentance, thanks giving, request and intercession.
- ❖ Church leaders must manage their families well. They must raise children known for their obedience and moral uprightness. They should be exemplary in managing their own families. A character of integrity and showing mercy rather than using violence means is demanded of them.
- ❖ Leaders should teach the word of God. Teaching should be centered on the messianic passages from the Old Testament, the ministry and teaching of Jesus Christ, his death, resurrection ascension, and salvation through him, Christian witness, and Spirit-inspired lessons from the teaching. All spoken words should be recorded for record keeping, and future prospects.
- ❖ Christian leaders must admonish the parishioners to repent whole-heartedly of all their sins, to avoid idolatry and remain faithful to God.
- ❖ Availability to give counsel to the people in matters of private and public interest must be one of the prerequisites for Christian administrative leadership.
- ❖ A leader should be a learner and a listener. Listen and learn from God and people.
- ❖ Administrative leaders should lead the Christians in praise and worship. God loves praise and worship. It is pleasing to Him.

CHAPTER FIVE

5. Basis-theoretical perspective on shepherding leadership

5.1. Method and work plan

This chapter will attempt to explore the shepherding leadership motif in some detail. Just like the previous chapters of this study, it will engage exegetical analysis and literature review. It will answer the following eight questions: What is shepherding leadership? How is the image of shepherding leadership portrayed in the OT? Why is God called a shepherd? What is the difference between a good shepherd and a bad shepherd in the Old Testament? How is the image of shepherding leadership depicted in the NT? Why did Jesus refer to Himself as a good shepherd? What are the shepherding roles exhibited by the apostolic times? What lessons can be learned from shepherding leadership in the Bible for effective church ministry?

5.2. Introduction

5.2.1. Concept of shepherd leadership in the bible

A shepherd is a person who pastures or tends a flock of sheep. Shepherd could refer either to the owner of the sheep (Gen.13:2-7) or a person working for the owner, the owner's son (37:2), daughter (29:9) or a servant (13:7; 1Sam. 25:7). Since sheep were the most important domestic animals in Palestine, there are many references to sheep and shepherds throughout the bible (Anderson, 1989:273).

The Hebrew term for shepherd is *raah*. It signifies to care, feed, graze, tend or pasture the sheep. A shepherd lived with his sheep day and night (Lk.2:8) to defend them against thieves and wild animals (1Sam. 17:34-35; Isa. 31:4; Amos 3:12). He provided his flock with food and water, and searched for any sheep that went astray (Ezekiel 34:12; Luke 15:4-6). The word shepherd is also used figuratively to represent the relation of rulers to their subjects and of God to His people (Ps. 23:1; 80:1; Isa. 40:11; 44:28; Jer. 25:34, 35; Nahum 3:18; John 10:11, 14; Heb. 13:20; 1 Pet. 2:25; 5:4). King David described God as his shepherd (Ps. 23 cf. Ezek. 34). He portrays God as the one who feeds him with good things and protects him against the enemies (Van der Merwe, 1997:106). In the New Testament, the Greek *poimen* for the shepherd denotes to care, watch over and defend the sheep from the enemies. Jesus cares and protects

God's flock from the enemies and told Simon Peter to take care of His sheep (Jn. 21:16; Louw and Nida, 1996: 518).

A biblical shepherd leader knows the reality of serving and being misunderstood and even rejected. A shepherd leader knows he will be lied about, criticized and sometimes even attacked by the people from within his own ministry or the leadership team. This is a sad fact of spiritual warfare. A real shepherd leader must understand that the *battle* is not with "flesh and blood". He must be willing "to lay down his life" for the sheep if he is a real shepherd (Jefferson, 1997:10).

5.2.2. Concept of shepherd leadership described by some authors

Robert (1997:59) reasons that shepherd leaders have the gifts of pastors. They help people by feeding, protecting, comforting, encouraging, directing, gently and lovingly rebuking the flock. Shepherd is often used metaphorically for spiritual leadership.

Armstrong (2006) gives a very good definition of shepherd leadership in four points. It is extremely useful for beginning a serious discussion about this topic and it includes the following:

- A good shepherd leader **builds relationships** with the people. He is not distant, a stranger to the people, but close and friendly to them. People follow him because they know and trust him.
- A good shepherd leader **exercises influence** with people by walking in front of them and setting an example for the people to follow. In other words he leads by example.
- A good shepherd leader is not **selfishly focused** on building himself up. Instead he is generously focused on building other people up, helping them to grow and live a full life.
- A good shepherd leader **serves people sacrificially**. He does not run away when the going gets tough. He protects people when they are threatened, and continues to take care of them, even when it requires personal sacrifice.

5.3. Scriptural perspective of shepherding leadership in the Old Testament

There may not be a stronger biblical picture within the whole scope of the Scripture that suggests the responsibilities of leadership more than the concept of a "shepherd". The Bible delineates in great detail

what a good and condemned shepherd looks like, both in the OT and NT. Specific references can be found in the books of Kings, Psalms, Prophets and the word of Jesus Himself (Gangel, 1989:12; Davis, 1999:17).

5.3.1. Image of shepherding in the Old Testament

Shepherding imagery was used figuratively throughout the ancient Near East and in the Hellenistic world. Both the Old Testament and the New Testament used the imagery. In the Scriptures shepherd images are used to illustrate spiritual principles; shepherds are compared to spiritual overseers who cared for people (Num.27:16-17; Eccles. 12:11; John 21:15-17). Sheep without a shepherd are like those who have strayed from the divine (Matthew 9:36; Mark 6:34) and are deeply in alliance with the devil (Ulrich, 2002:293).

5.3.1.1. Shepherding as an abomination among the Egyptians

Gangel (1989:18) states that from the Old Testament historical perspective, shepherding was viewed as an abominable occupation. Shepherds were the laughing stock of the then dominant Egyptian culture. The writer of Genesis elaborates on such ramifications with particular reference to Joseph's brothers and his father's household: "when Pharaoh calls you in and asks, what is your occupation? 'You should answer, 'your servants have tended livestock from our boyhood on, just as our fathers did'. Then you will be able to settle in the region of Goshen, for all shepherds are detestable to Egyptians" (Gen 46:33-34). Actually, Joseph's word proved correct, Pharaoh received Joseph's family with less enthusiasm.

Generally, with regard to the occupations within the Egyptian society, there was a big chasm between the urbanized elitist professionals and despised rural peasantry. The latter category included all agricultural operatives. Their unskilled and despised roles were linked to their obvious confinement to the rural setting, and so their voiceless representation at societal functions and at the community decision-making platforms led to their unrespectable status (Wight, 1993:43).

Geisler (2005:86) suggests that because of a need to maintain a true agrarian identity, Joseph admonished his family to reflect a positive outlook of their occupations as shepherds. By this they could retain their unique identities as honest peasants. He did not want them to be mistaken as being ambitious political operatives or propagandists. Although by appearances the shepherd imagery was unacceptable, Joseph seemed to be comfortable with his families' old employment of shepherding.

5.3.1.2. Shepherding as a common occupation among the patriarchs

Shepherding was and still is to a certain extent a common occupation for those in the Middle East. In Genesis chapter 12, God called the patriarchs. The patriarchs were wandering shepherds rather than settled farmers or city dwellers. When God chose to begin a new way, He exercised His preferential option for the shepherds by calling out Abram instead of reaching into the already existing civilizations of that day (Milgron, 1994:528). Although Abraham, Isaac and Jacob had encounters with kings and cities, their lives and faith were shaped by their dedication to shepherding. Though against his will, Jacob's son Joseph departs from this way more than any other and becomes nothing less than a bureaucratic administrator in Egypt. When his family comes to live in Egypt to avoid famine, Joseph counsels his brothers not to lie about their family's true profession as, "all shepherds are detestable to Egyptians" (Gen. 46:34). This one comment throws into sharp contrast the differences between the ways of the shepherds and the ways of the most advanced civilization of the day (Spence, 2004:215).

Once again God demonstrated His special option for the shepherds by raising up Moses. Like Joseph before him, Moses was no stranger to the ways of Egyptians and was even in line to become a powerful political advocate for his people. He also had to learn the ways of a shepherd before he could be used by God. After murdering an Egyptian, Moses escaped to Midian, where he became a shepherd. It was here, when he was "tending the flock of Jethro, his father-in-law, the priest of Midian" (Ex.3:1) that God called him to leadership, a leadership that looked strangely similar to that of a shepherd leading his flock through the wilderness. Shepherding did not end with Moses. Even after Israel became its own nation, God exercised His favour for shepherds to raise Israel to new heights by anointing shepherd David as king of Israel to replace Saul. Thus, throughout the Old Testament record, God used the role of the shepherd to shape His chosen leaders. These chosen leaders would go on to define God's new ways, whether the founding of a new family or the founding of a new nation (Spence, 2004:263).

It will then become clear that God chose this image at least in part because His people act like sheep. Scriptures like Isaiah 53:6 remind us over and over again that God's people and sheep are very much alike, and the connection is most often negative. "Sheep are not only dependent creatures; singularly unintelligent, prone to wandering and unable to find their way to a shepherd even when it is in sight". The analogy is fitting. It is clear that because of our helplessness and our tendency to wander and get lost, we are in need of a Good Shepherd like God and His son Jesus Christ (Gladwell, 2000).

5.3.2. Yahweh as the shepherd of Israel

According to Williamson (1988:107), the Old Testament pictures God not only as the creator, but as the shepherd of Israel (cf. Gen.49:24; Ps.23:1; Ps.80:1; Isaiah 40:11), caring for His flock (Isa.40:11), yet able to scatter the flock in His wrath and gather it again in His forgiveness (Jer.31:10). In Genesis 48:15-16, Jacob conveys the thought that the blessing about to be pronounced on Joseph's sons, Ephraim and Manasseh, proceeded forth, not from deity in general, but from the particular God who had graciously manifested Himself to Jacob's fathers, Abraham and Isaac (Gen.17:1; 24:40), who blessed them. It is God who fed Jacob, literally the God that shepherds him (cf. Ps.23:1; 28:9), all of his life (Gen. 48:24 cf. Gen.32:23-29). The God to whom both Jacob and Job looked forward as the rescuer and deliverer (Genesis 49:18; Job 19:21) from the enemy, and of whom both Moses and the prophets testified, was Christ (Gal. 3:11; Titus 2:14; 1 Pet.1:18; Ropes, 1994:26).

The most famous description of God as a shepherd and perhaps one of the most well-known passages in the Bible is Psalm 23. King David, who authored Psalm 23, begins: "The Lord is my shepherd". Therefore, this little Psalm describes the great beauty, peace and the calm delight that dwelt within David, whose trust is wholly in God the shepherd (Bergen, 1996:466). Spence (2004:258) assumes that in Psalm 23 David is beyond the days of boyhood, David was possibly already a man who has enemies (verse 5a) and that he has known what it is to be in danger of death (v.4a). As he writes, David experiences a time of rest and refreshment (verses 1-3), prosperity and abundance (verse 5b). His thoughts are happy thoughts, he lacks nothing (v.1). There is enough supply of food on hand, and present is water that is welcoming and refreshing. He has no fear (4b), God is available to provide direction for him, which is so critical when he goes astray or wanders into danger or sin (v.3). God's mercy and goodness are with him and he feels assured that they will continue with him all the days of his life (verse 6a). David has but one desire for the future, viz. to dwell in the house of God i.e. in the presence of God the shepherd, forever (6b). Barclays (1995:106) adds that the shepherd-God not only provided nourishment and direction for David, but also safety and protection (Ps.41:2; Isaiah 40:11).

5.3.2.1. Conclusion

The Old Testament does not only define God as the creator of the universe, but also as a good shepherd of Israel. Jacob understood God as a good shepherd who blessed him and his fathers, and who would also bless his descendants. King David described God as the good shepherd who not only provided for him, but also protected him from his foes.

5.3.3. The difference between bad shepherds and good shepherds in the OT

According to Douglas (1988:593), Kings and princes were called shepherds in the ancient Near East. The Old Testament applies this title to them (political leaders) in a negative way (Nahum 3:18). Since God was the true shepherd of Israel, the subordinate herdsmen (rulers) often fell short of God's standards, as such they were condemned for their stupidity and mismanagement (Jer.10:21; 22:22; 23:1-4; 25:34-38; Ezek. 34:1-10; Zech. 10:3; 11:4-17). Indeed Ahab's poor performance as a shepherd-king is referenced to twice in Scripture with the same words (1 Kings 22:17; 2 Chron.18:16).

Knowing that the bad shepherd fails to provide, protect and direct the sheep, the picture of the good shepherd in Scripture comes into clearer focus. In 2 Samuel chapter 5, the people of Israel came to David in Hebron, and they asked him to be their king because king Saul was consumed with himself and was becoming autocratic. They wanted a change in the leadership style. They wanted a shepherd like David (Mortyer, 1994:893). A shepherd who knows his flock and is gentle with them (Proverb 27:23), who carries them in his arms (Isa.40:11), rescues them from danger (Amos 3:12); seeks after the lost sheep (Ezek.34:12). In Psalm 78:70-72 we read, "David shepherded them with integrity of his heart, and guided them with his skillful hands" (Owen, 1993:448). In other words, King David was not only an administrative leader, but also a caring shepherd leader.

Jeremiah and Zechariah exposed poor leadership (Jeremiah 25:34-36; Zech.10:3; 11:3-8, 15-17). In his judgment of leaders of Israel, Jeremiah took this notion one step further, connecting a lack of spirituality on the leader's part with scattering of the sheep. With consistent metaphorical references to shepherding, these leaders were considered senseless. They did not consult the Lord, did not prosper, led people astray (Jer. 50:6) and scattered their flock (Jer.10:21; 23:1-3). In Jeremiah 31:10-17 and Zechariah 11:11-12, we find an emphasis on a future Messiah who will come as a shepherd to gather his flock. Therefore, church

leaders should not cause fear in people or leave them behind to be devoured by the enemies. They should take care of the flock (Jameson, 1998:473).

Ezekiel 34:11-31 outlines the differences between bad shepherds and good shepherds

Table 3 illustrates the differences between bad shepherding and good shepherding:

Bad Shepherds	Good Shepherds
Take care of themselves	Take care of the flock
Worry about their own health	Strengthen the weak and the sick
Rule harshly and brutally	Rule lovingly and gently
Abandon and scatter the sheep	Gather and protect the sheep
Keep the best for themselves	Give their best to the sheep

It is important to note that the desire to serve is selfless. Ezekiel illustrated this notion with the idea of taking care of the flock, strengthening them and protecting them (Huther, 1986:382).

In conclusion, Yahweh as a God who takes care of His flock comes into better focus in the progressive revelation of Scripture in Jesus Christ, who calls Himself a good shepherd. As God's Messiah, Jesus Christ fulfilled this prophetic role to some measure with His first coming (Micah 5:2-5a; Mat.2:5-6). He will complete it with His second coming (Micah 5:4). However, He will come in judgment to separate the righteous from those who did not know Him, and he will finally care for and lead those that are His own (Laniak, 2006:58).

5.3.3.1. Summary of good shepherds and bad shepherds in the OT

- Good shepherds care for the flock while the bad shepherds care for themselves.
- Good shepherds know their flock while the bad shepherds are strangers to their flock.
- Good shepherds rule lovingly and gently, bad shepherds rule harshly and brutally.
- Good shepherds gather and protect their sheep while the bad shepherds abandon and scatter the sheep, and lead them astray.
- Good shepherds give their best to the sheep, bad shepherds keep the best for themselves.

- Good shepherds comfort the weak and sick while the bad shepherds worry about their own health and safety.

5.3.4. Conclusive picture of shepherd leadership in the Old Testament

The Old Testament depicts the Lord as the shepherd of Israel who blessed Jacob, his fathers and his descendants, who provided, protected and directed King David out of the chain of crisis. It is the God who Isaiah the prophet understood as a loving and caring God. Apart from God, the good shepherds of Israel knew their flock, ruled them gently, gathered them, gave the best for the sheep, comforted the weak and the sick. The bad shepherds of Israel were strangers to their flock, ruled them harshly and brutally, abandoned and scattered the sheep and led them astray, selfishly kept the best for themselves and worried only about their own health and safety.

5.4 Basis-theoretical findings from OT concerning shepherd leadership

- A good shepherd leader should love and care for every member of the church.
- A good shepherd leader must provide, protect and direct each Christian accordingly.
- A good shepherd leader should know each member by name.
- A good shepherd leader must not rule harshly and brutally, but gently.
- A good shepherd leader should not abandon, scatter and drive away Christians, but gather them.
- A good shepherd leader must not be selfishly focused on building himself up, but help to build others to grow and live a full life.
- A good shepherd leader should be available to encourage and comfort the weak and the sick Christians, and stop worrying only about his life.
- A good shepherd leader should not disappear when the situation gets rough, but serve sacrificially.
- A good shepherd leader should not distant himself from the parishioners, but build a relationship with them.

5.5. Biblical perspective of shepherding leadership in the New Testament

According to Shalom (1991:853), the only literal reference to shepherds in the New Testament is found in Luke 2:8-20. This part of Scripture refers to the shepherds in the field to whom the news of the birth of Christ was first revealed. Elsewhere they appear in the parables and figures of speech, most often in the Gospels. Laniak (2006:60) adds that each of the Gospels illustrates a particular image of Jesus: shepherd King (Mark), compassionate shepherd (Matthew), seeking shepherd (Luke) and self-sacrificing shepherd (John). Dunn (2001:117) remarks that in a well-known allegory Jesus is called 'the great shepherd of the sheep' (Heb.13:20), 'the chief shepherd' (1 Peter 5:4, John. 21:15) 'the shepherd and guardian of your souls' (1 Peter 2:25). The parable of the lost sheep was told to exemplify the shepherd Jesus' love (Matt.18:12-14; Luke 15:3-7), while the shepherd's separation of sheep from goats was compared to judgment (Matt.25:32-33). The shepherd Jesus balances tenderness and toughness, courage and comfort through accountability to God for the well-being of the flock.

Jesus Christ also refers to Himself as a 'good shepherd' who 'lays down His life for the sheep' (John 10:1-29; Zech.13:7; Mat.26:31 and Mark 14:27). He claimed that his mission was 'to the lost sheep of the house of Israel' (Matthew 10:6; 15:24). While issuing a warning about the fierce wolves (false teachers), Paul admonished the Ephesians elders to oversee and care for the flock (Acts 20:28-30).

5.5.1. The image of shepherding in the New Testament

Prior to the birth of Christ, images of shepherds were viewed somewhat negatively by the religious piety (chief priests and elders). Shepherds were despised for their simplicity of life and rural backwardness. In Luke's account in Luke 2:8, he refers to such simple shepherds as being in the same country, but living out in the fields and keeping watch over their flock by night (Jefferson, 1997:14).

Wight and Fred (1993:48) answer the puzzling question as to why these shepherds were the ones selected for such wonderful angelic announcement of Messiahship. He is truly convinced that God chose very simple and yet effective human instruments to communicate His divine plan. The religious legalists who felt so superior to the shepherds deemed themselves worthy of being the first to receive any highly classified report concerning the entry of God's messiah into the human environment.

The apostle Paul's theological explanation directly contrasts the secular perspectives on such a calling: From the divine point of view, human material that is considered worthless, useless, baseless and written off are the materials God chooses, refines and molds for his glorious exploits (1 Cor.1:26-29; Clinton, 1989:7).

5.5.2. The leadership style of Jesus using the metaphor of a good shepherd

Jesus in human form described Himself as the anticipated good shepherd in comparison to the bad shepherds (Jn.10:10-18). He never called Himself a priest, a preacher, a prophet, a pope, a bishop, or an elder, but likened Himself to a shepherd. He presented Himself as a good shepherd, the one who really cares for his sheep, in contrast to the 'hired hands' who care nothing, when the wolf comes, the hired hand abandons the sheep and runs away (Davis, 1999:38).

5.5.2.1. Jesus gives abundance of grace, peace, joy and good health

The bad shepherds or the thieves are the Pharisees (see John 10:1,10). The climactic arrangement is: steal, kill and destroy. These religious leaders (Pharisees) spiritually killed and destroyed the people who they had stolen (Matthew 23:15). The exact opposite of killing and destroying is making alive. The exact opposite of the thief is the good shepherd, Christ. So Jesus says, "I came in order that they (people; the sheep) may have life (10b, Jn.3:16), and may have abundance" of grace (Jn.1:16; cf. Rom. 5:17, 20; Eph. 1:7, 8); joy (II Cor. 8:2); peace (Jer.33:6; 2:6, 7; 4:14; 6:13, 35) and good health. The man born blind (John 9:1-12), a true sheep, had been excommunicated by Jewish authorities, but Jesus as the good shepherd, had sought and found him and healed him (Carson, 1994:694).

5.5.2.2. Jesus knows His sheep's nature and names

Arthur (1992:446) states that in the capacity of good shepherd, Jesus declared, "I am the good shepherd; I know my sheep and my sheep know me" (John 10:14, 15). In contradiction to the Pharisees who are viewed as strangers (10:5), Jesus knows His sheep (See 1:10; 31, 3:11; 8:28, 10:14, 15, 27, II Tim. 2:19). Four times in verses 14, 15, the verb 'know' (γινώσκω) occurs. He knows the name (10:3) and the nature of each sheep and the sheep have the knowledge of their shepherd (10:3, 4). It is knowledge of experience and loving fellowship.

5.5.2.3. Jesus laid down His life as a remedy for eternal life

The excellent character of Jesus the shepherd is shown especially in v.11: “The good shepherd lays down his life for the sheep”. The sense in which this is meant cannot apply to an ordinary sheep-herder, no matter how good he may be. Such a shepherd may indeed risk his life in defense of his sheep (I Sam. 17:34, 36), but he does not really “lay down (τίθησι) his life”, i.e. he does not yield his life as a voluntary sacrifice. Also, in the ordinary life the death of the herder means loss and possibly death for the herd. In this case the death of the shepherd means life (ζωή) for the sheep. The good shepherd “pours out his soul (τῆν ψυχὴν αὐτοῦ 10:11; Isaiah 53:12) unto death” (Hendrikson, 1998:583). The good shepherd lays down His life for the benefit of the sheep, but the only way in which He can benefit the sheep is by saving them from everlasting destruction, and imparting everlasting life (Bloomberg, 1992 :367).

5.5.2.4. Servant leadership qualities of Jesus

Jesus came to the world to serve others and His entire life was a continuation of service. He demonstrated the servant leadership style, which is summarized in Mark 10:43-45: “whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave of all. For even the son of man did not come to be served, but to serve, and to give His life as a ransom for many”. Jesus’ sacrificial servitude is amply revealed in His life and crucifixion. Jesus could have overruled all the dictators of authorities He encountered as the one sent from the Father, but He chose to submit and serve others (Anderson, 2004:48).

In a social context, Jesus demonstrated servitude by washing the disciple’s feet (John 13:13-17). In other words, He acted out His leadership by doing the work of a servant or a slave. The action of Jesus washing His disciples’ feet underscores the humiliation of His action. Foot washing was in fact not even for the Jewish slaves (Lev.25:39; Ex.21:2, 8), the task was reserved for gentile slaves. Therefore, Jesus took the responsibility of a servant, not a master, serving others, and not to be served (Moshe, 2006:74).

The disciples were the future leaders of the church, and Jesus trained them to take His place after He was gone, and taught the disciples to serve others in the most menial ways. He emphasized that a servant leader’s greatness is not found in high status, but in service for others. He stated, “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me” (Mat.25:40). Jesus Christ

establishes distinctive goals for the church leaders, and the first is service to others. The church leaders as servants must not work for personal gain but should serve subordinates (Perry, 1997:36).

5.5.2.5. Conclusion

Jesus presented Himself as a good shepherd who truly cares for the sheep in contrast to the bad shepherd who does not care. As a caring shepherd, He knows the nature and the names of each sheep. He loves them by offering Himself as a sacrifice on their behalf so that they would have abundant life, grace, peace, joy, good health and everlasting life in comparison to bad the shepherds (Pharisees) who destroy life, resulting in eternal death. Jesus Christ took the work of a servant, not a master, serving others and not to be served. Jesus trained the disciples to take His place after He was gone and taught them to serve others. He emphasized that a servant leader's greatness is not found in high status, but in service of others. Church leaders as servants should not work for personal gain, but should serve others.

5.5.3. Apostolic shepherd leadership

The shepherding leadership ministry of the apostles emerged as a result of Jesus' leadership style as shepherd. Mark 3:14, 15 reads, "He appointed twelve, designating them apostles that they might be with Him and that He might send them out to preach and have authority to drive out demons". He then cautioned them to beware as they go out as shepherds and as lambs into the territories of the wolves (Lk.10:3; Carson, 1994:698).

5.5.3.1. Apostolic preaching, healing and delivery of people from satanic forces

The twelve performed two functions while they were with Jesus Christ. The first function was preaching. Mark 6:12 uses the term *keryssein*, which is translated, 'to preach' or 'to proclaim'. The second function was to exercise authority over the evil spirits (Mk.6:7). Mark 6:13 adds to that authority over evil spirits anointing and healing of the sick people. Therefore, the function of preaching, healing and delivery from satanic oppression is rudimental to shepherding people in the name of Jesus Christ (Cline, 1993:469).

5.5.3.2. Common sharing of goods and services

Hodge (1990:84) states that under the influence of the apostles, the wealthy Christians sold their goods and possessions and gave to anyone who had a need (Acts 2:45). The aim of apostles' common sharing was to abolish poverty so that the needy persons, as a class of people, were no longer among them (4:34a). The apostle Paul solicited funds and distributed it among the poor in Jerusalem (Gal, 2:10, Rom 15:26).

5.5.3.3. Apostolic expression of love towards the believers

Boniface (2002:264) observes that the tender care of the apostles in the first-century church is graphically depicted by the apostle Paul: "As apostle of Christ we could have been a burden to you, but we were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us" (1 Thes.2:7, 8). The nature of their relationship with them seems of such a nature that there is no reason why it should come to an end. The relationship is so permanent and such a reciprocal one, which will reach its term only at the last day.

5.5.3.4. Apostle Paul, the mentor of Timothy and Titus

Paul's shepherd model was quite effective, especially in mentoring of the younger generation of leaders like Timothy and Titus. He invested years in training Timothy to assume a shepherding role. Timothy spent years travelling with Paul and learning from him. Timothy was then given assignments to be discharged under Paul's supervision. In time and after Paul's death, Timothy followed the same pattern with others, as prescribed in 2Timothy 2:2: "The things you have heard from me among many witnesses commit these to faithful men who will be able to teach others also" (Milgron, 2004:1033).

Titus was also a beneficiary of Paul's Shepherd values, particularly as he was mandated to pass on such shepherding qualities to other church elders. Paul taught him to be an influential and effective shepherd leader. Titus was equipped to impact the emerging leaders, not only with his personal life, but also sound biblical qualities for ministry. In his pastoral letter to Titus, Paul instructed him about the character and spiritual qualifications necessary for all those who would be selected as elders or overseers in the Church,

urging that the elders must be godly men of proven character who have succeeded as leaders in their own homes (Titus 1:5-9). Moreover, Paul urged the shepherd leaders to be good doctrinal protectors and nurturers (Titus 1:9-2:1; Rope, 1994:485).

Plumber (2002:64) is truly convinced that the shepherding task is essentially a call to reproduce after one's kind, in that shepherd leaders are expected to plant seeds in other humans or potential leaders. Thus, they facilitate a nurturing environment where talents, gifts and skills can flourish, transform and increase human relationships. The overflowing quality within a shepherd tends to inspire church effectiveness and church growth.

5.5.3.5. Conclusion

The apostles as good shepherds did not only feed the flock through preaching the gospel. They also cared for the needy: they shared things in common with the needy without any one lacking, they exercised authority over evil spirits, healed people and anointed with oil those who were sick. They expressed love towards the Christians by being relational and gentle among them. The apostle Paul invested years by training Timothy and Titus to assume the shepherd leadership responsibility. He did not only give them instruction on how to live, but also on how to train other church leaders based on their character, godliness and good management of their homes.

5.5.4. Overseers and elders as shepherds

The Greek word *episkopos* means overseer or bishop. They oversee the parishioners in Christ's place. The early history described the function of overseers as a supervising leaders rather than a fixed office. The apostle Paul addressed the elders of the Ephesian church, telling them that God had made them overseers (Acts 20:28); to take care of God's people. In Paul's pastoral letter to Timothy, in 1 Timothy 3:2, an overseer not only had to be a preacher, but was also responsible for feeding the believers (Anderson, 1989:239).

The Greek word *presbyteros* means an elder. The original meaning had reference to men with maturity and spiritual experience, effective in helping people along the godly pathway. The Jews traced the beginning of eldership back to the time of Moses. When the burden of leadership became too heavy for Moses to bear,

seventy 'elders' were gifted with the spirit that had rested exclusively on Moses to help the people. After that time eldership was incorporated into Jewish tradition, becoming a permanent fixture in the Hebrew religious community (Meyers, 1985: 261).

Plumber (1982:128) states that the Jewish elders exercised order and discipline over members of their synagogue as such personal compassion and care were unknown among them. The Christian elders took care of Christian brethren. It was to the local elders that the apostle Paul and Barnabas delivered money sent to relieve the poor brothers of Jerusalem during famine. In James 5:13-16, James, a prominent elder in the Jerusalem Christian community, gave shepherding instruction to his elders. In sickness the elders were to anoint the person with oil 'in the name of the Lord for restoration. They had the responsibility not only to help the physically sick, but also the spiritually weak. Barker (1995:1644) adds that the elders of the church were not only meant to collect and distribute funds, but also responsible to feed the flock with sound doctrine. In Acts chapter 20:28-31, Paul noticed a developing crisis with reference to the doctrine of unadulterated truth and Paul charged the elders to protect the flock from destruction.

5.5.4.1 Conclusion of overseers and elders

The responsibility of overseers and elders as shepherds was not only to help the physically sick, but also materially needy and spiritually weak. It was to the local elders that Paul and Barnabas delivered money sent to relieve poor brethren in Jerusalem during famine. James, a famous elder in the Jerusalem Christian community gave a shepherding instruction to his elders. During sickness, the elders had to anoint with oil the people in the name of Jesus for restoration and they had to intercede for the laity in times of hardship. They were not only meant to collect and distribute funds, but were also responsible to feed the believers with sound doctrine.

5.5.5. Deacons as shepherds

According to Makungo (2004:51), a deacon is an ecclesiastic charged with the temporal affairs of the church. The apostles were occupied with the work of deacon service in Acts 2:42 and 4:32-37. As the apostles were busy preaching and teaching, the ministry expanded and of course there was an increase in the number of believers. As a result the relief work was totally neglected. The overlooked widows sent in complaints. The apostles decided to appoint men to do the job of food distribution while they were

preaching the word of God. Stephen was one of the appointed deacons to do this particular job (Acts 6:1-7).

The historic development of the office of deacon came to be viewed as an office towards the advancement to priesthood. Liturgical and administrative functions became pre-eminent. The attending-to-needs function has lost its vital role. Today the responsibility of a deacon has been reduced to thanks giving baskets and special relief when the department of welfare is slow or unable to act (Plumber, 1982:259).

5.5.5.1. Summary of the shepherd responsibility of deacons

Deacons were very important in the early church. Their responsibility was to care for the needy in terms of food distribution. This was the duty of the apostles before the introduction of this office. As the church grew, the office of the deacon was established to feed the poor while the apostles devoted themselves to the teaching and preaching ministry. Not anyone could be chosen to become a deacon, only Christians who had been filled with the gift and the grace of the Holy Spirit. As such Stephen qualified for this ministry, and was chosen as one of the seven men for this duty (Acts 6:5).

In the historic development, the office of the deacon came to be viewed as a process towards priesthood, especially in the Roman Catholic Church. Liturgical and administrative functions are pre-eminent. Today the responsibility of a deacon has been reduced to thanks giving baskets. A deacon is no longer a person in the Biblical sense of the term. Therefore, the care-giving ministry of the deacon in the Scriptures should be continued.

5.6. Basis-theoretical findings from the New Testament

Although there is only one good shepherd, namely Jesus Christ, there are nonetheless lessons to learn here for every under-shepherd, especially every minister or pastor:

- Ministers should not only care for spiritually weak, but also the physically sick and needy.
- Ministers should solicit funds both locally and globally to help the poor.
- Ministers should not only feed the flock materially, but also through expository preaching.
- Ministers should know each member by name and love each and all.
- Ministers should invest their time in training shepherd leaders for sound doctrine.

- Ministers should pray for the believers, especially in times of difficulty.
- Ministers who have the gift of healing and delivery should people in humble spirit.

5.7. Preliminary chapter summary and conclusion

The exegesis and literature work done from the Old Testament and the New Testament concludes by establishing important basis-theoretical principles for the role of shepherd leadership for effective church ministry.

The following are some of the principles derived from the exegesis and literature work:

- Shepherd leadership should care for every member of the church family. They should not only care for the spiritually weak and physically sick and dying, but also feed the hungry.
- Shepherd-servant leaders should serve others, and not work for personal gain.
- They should solicit for funds not only to support themselves, but also to help the poor.
- They should gather, protect and direct each Christian accordingly, not abandon, scatter and drive away the people.
- Shepherd leadership should enlist and know each member by name.
- They should build a relationship with Christians, not distance themselves from Christians.
- They must rule tenderly and gently, not harshly and brutally. They should love each and all.
- They must be generous and help to build others to grow and live a full life, not selfishly focus on building themselves up.
- They should not disappear when the situation gets rough, but serve sacrificially.
- If the Lord has bestowed a minister with the authority to perform miracles, let him do so without intimidation. However, he should shun fabrication of miracles.
- Preaching the Gospel to save lives from eternal destruction should be the first priority of every minister.
- Shepherd leadership should invest time in training leaders for sound doctrine.
- Elders should not be reduced to basket ministers (collection of funds), but work along side pastors in matters pertaining to teaching, discipline and church administration.

CHAPTER SIX

6. Historical development of early church fathers and other church leadership

6.1. Method and work plan

This chapter will focus on the study of early church fathers and other historical church leadership. It is basically a literature study that concentrates on the historical development of early church leadership: The Early Church (100-476); The Medieval Period (477-1500); The Reformation Period (1501-1648); The Modern Period (1649-) up to the leadership of the twentieth century. The chapter is divided into three parts: visionary, administrative and shepherding leadership. The intention with this perspective is to gain insight into how different church leaders performed distinct roles in the churches throughout the ages.

6.2. The four great visionary figures in the history of evangelical church

The four great visionary leaders in the history of evangelical church include Martin Luther, Zwingli, John Calvin and John Knox. Although they were considered to be disrespectful to the Roman Catholic Church leadership and against the Catholic Church tradition, their vision inspired and influenced the evangelical movement, in other words a new doctrine of the church in line with the biblical truth.

6.2.1. Martin Luther's evangelical discovery

Martin Luther (1483-1546) was a Christian theologian and Augustinian monk whose vision not only inspired the Protestant Reformation and but also other Christian traditions. Luther's call for the Catholic Church to avoid heresy and return to the teachings of the Bible resulted in the formation of new traditions, not only within the evangelical Christianity, but it also brought reformation within the Roman Catholic Church. He nailed his famous "ninety-five theses" to the door of the castle church in Wittenberg, Germany on October 31, 1517, accusing the Roman Catholic Church of heresy upon heresy (Kittelson, 1986:53).

6.2.1.1. Luther's belief in justification by faith and not works

Markus (2003:94) remarks that in those days almost everyone in Europe was a Roman Catholic. Martin Luther hoped to find salvation for himself by being a perfect monk. He adhered to all the prayers and works and confessions required of him. He adored the pope and the relics. He even talked to one of the superiors in his monastery about his troubled thoughts. He still felt unworthy of God because he could never please God and found no peace in the solutions offered by the Roman Catholic teaching. He knew that he was not worthy of eternal life, but deserved eternal punishment because his sins and his sinful nature remained.

When Martin Luther was given the job of teaching and preaching, he spent much time studying the Scriptures. Finally, God showed him the answer to his doubts: 'The just shall live by faith', wrote apostle Paul in Romans 1:17. This meant that Luther could be justified (declared not guilty and seen as righteous) before God only by faith (putting his trust in Jesus Christ as His Savior), not by any works he could do. In the Scripture, he had found the truth, and the truth had set him free (Bouman, 1995:801).

6.2.1.2. Luther in conflict with Catholic Church because of his new doctrine

Hendrix (1983:393) remarks that Luther began to teach the doctrine of justification by faith to others. He soon found himself in conflict with many of the Roman Catholic doctrines, which placed great emphasis on justification by works. He felt certain that the wrong doctrine could be straightened out by study and debate. He felt sure that the pope and the leading men of the Roman Catholic Church sincerely should teach the right doctrine from the Bible. He believed that the church leadership had merely slipped into error and that they would correct themselves when the errors were exposed. This is why he nailed his ninety-five points for debate to the church door on 31 October 1517. He wanted to initiate a scholarly debate. However, the reaction he received was vastly different than he expected. The pope and the leaders of the church did not want to debate. They did not want to change anything. They did not believe they were wrong. They firmly believed that the authority to interpret the Scriptures lay with the pope and the church's traditional teachings. They had no intention of listening to a German monk.

6.2.1.3. Luther's translation of the Latin and Greek Bible into German

Martin Luther decided to translate and interpret the Greek and Latin Bible (the language of the scholars and Roman Catholic Church) into German, (the common language of Martin Luther), which was considered disrespectful by the Catholic Church. However, the citizens of Germany and many other areas began reading what Martin Luther had written, and were in great agreement with it. Luther's ideas and teaching spread like wildfire throughout Germany and soon to the distant parts of Europe (Hillenbrand, 2003:93).

Luther continued to write about the doctrines he found in the Bible. He began preaching and teaching many things that were contrary to the official Roman Catholic teachings. He wrote several tracts and booklets. He was sincerely attempting to wake up and clean up the Roman Catholic Church. He was truly trying to educate the people from Scripture, for up until this time most people only knew and believed what the church leaders told them. Most people could not read Latin, or even get their hands on a Bible. Now, they were hearing the words of Scripture, which had been kept secret from them by their leaders. They were astonished and edified by what they were now reading (Bromiley, 1999:244).

6.2.1.4. Luther, convinced by Scripture not church script

Many people assumed that the only way to gain forgiveness of sin was to get it from the pope. The people were eagerly buying indulgences to free their loved-ones from purgatory. Luther spoke out against this practice by saying that it is not in line with the teachings of the Bible. The pope and other church leaders found their sales dropping and decided to put a stop to this Martin Luther man (Spitz, 1987:338). Martin Luther was summoned to a religious court hearing before Emperor Charles, church leadership, and civil leaders in the city of Worms, Germany. They asked him to retract his writings, and commanded him to stop teaching contrary to the Roman Catholic Church. He replied, "unless I am convinced by the Scripture and plain reason, for my conscience is captive to the word of God, I cannot and I will not withdraw, for it is neither right nor safe for a Christian to go against his conscience. Here I stand. I cannot do otherwise. God help me. Amen" (Bainton, 1995:269).

6.2.1.5. Luther's marriage and breakage of priestly celibacy vows

Martin Luther married Katharina von Bora, one of the twelve nuns he had helped escape from Nimbschen Cistercian convent in April 1523. Katharine was 26 years old, Luther was 41 years old. Luther's wedding set the seal of approval on the clerical marriage and condemnation of priestly celibacy vows on Biblical grounds (Hendrix, 1983:936).

6.2.1.6. Conclusion

Martin Luther was a complex person. Despite his handicaps the Lord by His grace opened Luther's mind to pin-point heresy in the Catholic Church, to light a lamp in that dark world. He made great strides, especially in devaluing the Catholic Church tradition and promoting the authority of the Scripture, justification by faith in the Jesus alone and not by works, and freedom of consciousness. He translated and interpreted the Bible from Greek and Latin into his own language for the first time in the history of the church, and wrote several tracts and booklets. The evangelical movement that sprang through his effort has helped to mold our Christianity and civilization. The changes started by Luther had far-reaching effects on the church, politics and society. His marriage to Kathy broke the celibacy vows of the evangelical leadership permanently. In fact, Luther was one of the most influential men to have lived from the time of the apostles to now.

6.2.1.7. Basis-theoretical findings from Luther's evangelical discovery

- Visionary leaders should fight any doctrine that is contrary to the teachings of the Bible.
- Ministers should teach justification by faith in Jesus Christ, and not by good works.
- Ministers should translate Scriptures from English into the local languages understood best by the people.

6.2.2. Ulrich Zwingli, a powerful reformer

Ulrich Zwingli (1484-1531) was a Swiss theologian, a leader of the Reformation in Switzerland. In 1519, he began his duties as the people's priest of the Grand Minister in Zurich. Zwingli charged in the sermons that church teachings and practice had deviated widely from simple Christianity of the Holy Scripture, where he preached powerful sermons based on the Scriptures. Among the unscriptural practices cited by Zwingli was the adoration of saints and statues. He attacked the ecclesiastical abuses such as the indulgence system and dropped his own papal financial support (Meyer, 1992). In 1522, he encouraged the removal of religious statues from the church, and the following year, Catholic mass was replaced with Zwinglian communion, using both bread and wine as symbols of Christ's body and blood, and he encouraged eating of meat on fast days. His forthright affirmations of Scriptural authority won him wide popular repute (Meyer, 1992).

6.2.2.1. Exposition of Greek and Hebrew Scriptures book by book

Zwingli quickly attracted large audiences to the cathedral by expounding the original Greek and Hebrew Scriptures, book by book, and chapter by chapter, and verse by verse, beginning with the Gospel of Matthew. These oral translations of the original Scriptures broke sharply with church tradition. Previously priests had based their sermons on interpretations of the vulgate and on the writings of the Fathers of the church (Wylie, 2007:48).

6.2.2.2. Zwingli asserted supremacy of the Holy Scripture over church Script

Pope Adrian VI, angered by Zwingli's behaviour, forbade him the pulpit and asked the Zurich council to pronounce him a heretic. In January 1523, Zwingli appeared before the council to defend himself. He asserted the supremacy of the Holy Scripture over church dogma, attacked the worship of images, relics, saints, and denounced the sacramental view of the Eucharist and enforced celibacy. After deliberation, the council upheld Zwingli by withdrawing the Zurich region from the jurisdiction of the bishop of Constance. It also affirmed its previous ban against the preaching not founded on the Scriptures. By taking these steps the council officially adopted the Reformation (Wylie, 2007:53).

6.2.3. John Calvin, the founder of Calvinism

John Calvin (1509-1564) was an influential French theologian and pastor during Protestant Reformation. Calvin was highly critical of the abuses in the French Catholic Church and he never doubted that he was God's chosen instrument in the spiritual regeneration of the world. In 1536 his first edition of "Institutes of the Christian Religion" was published in Basle, pointing out the weak points in Catholic theology. It was revised in 1559 with added explanations of his religious beliefs and the spiritual progress. The later versions expanded on how his church should be organized (Bouwsman, 1988:63).

6.2.3.1. Apostolic church government as opposed to hierarchical leadership

John Calvin was a person who wanted to see change. He rejected the organization of the medieval church as contrary to the New Testament Church. He wanted a church leadership model of the apostolic times as opposed to hierarchical leadership. There were to be no bishops. All ministers were equal. They had to preach, administer the sacraments and look after the spiritual welfare of the people. The ministers were to be helped by the elders, who look after the relief of the poor (Sojin, 2009:25).

6.2.3.2. Summary

John Calvin was a change agent. He opposed church organization based on hierarchy. He adhered to the church leadership model of apostolic times. There were to be no bishops. All ministers were equal. They had to preach, administer sacraments and look after the spiritual welfare of people. The ministers were to be helped by the elders, who looked after the relief service of the poor.

6.2.4. Revolutionary leadership of John Knox

John Knox (1514-1572) was a theologian and a minister of the Christian gospel who advocated for violent revolution. In a persistent campaign of tough public speaking, he sought to destroy what he felt was idolatry in the Catholic Church and to purify Scotland's religion. He was an influential and key figure in the formation of modern Scotland (Warnicke, 2006).

6.2.4.1. Advocated for evangelical doctrine

In August of 1555, Knox set out for Scotland from Geneva, where he remained for nine months, preaching an evangelical doctrine in various parts of the country and persuading those who favoured the Reformation to cease from attending Catholic mass and to join with him in the celebration of Lord's Supper according to a Reformed ritual. In May 1556, he was summoned to appear before the hierarchy in Edinburgh, and he boldly responded to the summons, but the bishops found it meaningless to proceed with the trial (Laing, 1989:74). His publications at Geneva included his first blast against the monstrous rule of women, and his long and elaborate article on predestination published in 1560 was composed in Geneva (Laing, 1989:74).

6.2.4.2. The 'Book of Discipline'

In August 1560, Knox and five other ministers were called upon to draw up a new confession of faith by the Scottish Parliament to settle religious issues. Within four days, the Scot's Confession was presented to Parliament, voted upon and approved. A week later, the Parliament passed three acts in one day: the first abolished the jurisdiction of the pope in Scotland, the second condemned all the doctrines and practices contrary to reformed faith, and the third forbade the celebration of mass in Scotland. Before the dissolution of parliament, Knox and the other ministers were given the task of organizing the new reformed church. He and his comrades worked for several months on the 'Book of Discipline', the document describing the organization of the new church (Whitley, 1990:17).

Parliament reconvened on 15 January 1561 to consider the 'Book of Discipline'. The book had to be run along democratic lines. Each congregation was free to choose or reject their own pastor, but once he was chosen, they could not fire him. Each parish had to be self-supporting as far as possible. The bishops were replaced by ten to twelve "superintendents" (Whitley, 1990:18).

6.2.4.3. Summary

In a persistence campaign of tough public speaking, John Knox sought to destroy what he felt was idolatry in the Catholic Church and to purify Scotland's religion. He persuaded those who favoured reformation to cease from attending of the Catholic mass and to join with him in the celebration of the Lord's Supper according to the reformed ritual. Under the influence of John Knox, the parliament of Scotland passed three

acts in one day: the first abolished the jurisdiction of the pope in Scotland, the second condemned all doctrines and practices contrary to reformed faith and the third forbade the celebration of mass in Scotland. With the support of the parliament, John Knox and the comrades worked on the “Book of Discipline”, the document describing the organization of the new church.

6.2.4.4. Findings from visionary-historical Church leadership

- Visionary leadership should be change agents. They should search for the answers to issues that surpass the usual church tradition, in line with the biblical truth.
- Visionary leaders should fight any doctrine that is contrary to the teachings of the Bible.
- Systematic and exegetical exposition of the Bible is vital for effective Church ministry.
- Church leaders must believe and teach justification by faith in Jesus, and not by works.
- Leaders should aid in translating the Scriptures from English into the local languages that people understand.
- Visionary leaders should organize their church based on apostolic form of leadership, not based on hierarchy. No bishop, all ministers should be equal.

6.3. Administrative leadership of early church fathers

The early church fathers were influential theologians, eminent Christian teachers. The phrase ‘early church fathers’ was used by writers and teachers of the Christian church, not necessarily “saints”, though most are honoured as saints in the Roman Catholic Church, Eastern Orthodox, and Oriental Orthodox Churches, as well as in some other Christian groups. Their scholarly works have been used as frame of reference for many centuries. Notably, Augustine, Tertullian and Ignatius are generally reckoned as church fathers and good teachers (Wilken, 1995:29).

6.3.1. Augustine of hippo (354-430 AD)

According to Portalie (2000:104), Augustine of Hippo (Latin: *Aurelius Augustinus Hipponensis*) also known as St. Augustine or “Augustine the Blessed” was the Bishop of Hippo (present-day Algeria). His father, Patricius, was a pagan and his mother Monica was a devoted Christian. Augustine was a Latin-speaking philosopher and theologian who lived in the Roman African Province. His writings were very influential in

the development of Western Christianity. Bonner (1996:63) remarks that in his early years, Augustine was not only heavily influenced by the Manichaeism, but also by Neo-Platonism. After his conversion to Christianity and baptism in AD 387, Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and different perspectives.

6.3.1.1. The theology of Augustine

6.3.1.1.1. Theology and philosophy about God and evil spirits

Augustine believed and taught that God exists outside of time, but in the "eternal present", that time only exists within the created universe because only in space is time discernible through motion and change. Augustine did not see evil spirits as dangerous as people described it, but rather as the absence of good, something that is really nothing (Bonner, 1996:67).

6.3.1.1.2. Teaching on original sin, grace and salvation

According to Everett (1998:778), Augustine is not only esteemed in the Catholic Church, but also in the Anglican Communion. The Catholic Church views Augustine as a pre-eminent saint and the doctor of the church. Many Protestants, especially the Calvinists, consider him to be one of the best theological fathers of Reformation due to his teaching on original sin, salvation and divine grace.

Augustine taught that the original sin of Adam and Eve was either an act of foolishness (*insipientia*) or pride and disobedience to God. The first couple disobeyed God, who had told them not to eat of the Tree of Knowledge of Good and Evil (Gen.2:17). Self-centeredness made Adam and Eve eat of it, and so they failed to acknowledge and respect the word of God. They would not have fallen into pride and a lack of wisdom if Satan had not sewed into their senses. Their nature was wounded by hardship, which affected their intelligence and their will, affections and desires (Everett, 1998:778).

Augustine's understanding of the consequences of original sin and the necessity of redeeming grace was developed in the struggle against Pelagius and Pelagius' disciples. They refused to agree that hardship wounded human will and the human mind, insisting that human nature was given the power to act, to speak, and to think when God created it. Human nature cannot lose its moral capacity for doing good or bad, and a person is free to act or not to act in a righteous way. Like the Jovinians, Pelagians insisted that

human desires were not affected by the fall either. Immorality, like fornication, is exclusively a matter of will. In opposition to that, Augustine pointed out the apparent disobedience of the flesh to the spirit, and explained this as one of the results of the original sin from Adam. He believed and taught that the grace of Jesus Christ was indispensable to human freedom (Wilken, 1995:33).

Augustine often said that anyone can be saved or refuse salvation if they wish (the Catholic Church considers Augustine's teaching to be consistent with free will). While God knows who will be saved and who will not, with no possibility that one destined to be lost will be saved, this concept represents God's perfect knowledge of how humans will freely choose or not choose their destinies (Bonner, 1996:72).

6.3.1.1.3. Teaching on Baptism

Against the Pelagians, Augustine strongly stressed the importance of infant baptism. About the question of whether baptism is an absolute necessity for salvation, Augustine appears to have refined his beliefs during his lifetime, causing some confusion among the later theologians about his position. He said in one of his sermons: "God does not remit sins but to the baptized". This belief was shared by many early Christians, and is shared by many Roman Catholics today (Gilson, 1990:58).

6.3.1.1.4. Theology of the Eucharist

Augustine was convinced of the real presence of Christ in the Eucharist. He made the following logical observation regarding this sacrament: "Jesus Christ was carried in his own hands, when referring to his own body, he said, 'This is my body' (Matt.26:26). For He carried that body in his hands". In a sermon addressed to new Christians, Augustine explicitly described the bread and wine as the physical body and blood of Christ (Gilson, 1990:58).

6.3.1.1.5. Creation theology

In "the literal interpretation of Genesis", Augustine took the view that everything in the universe was created simultaneously by God, and not in the seven calendar days like the plain account of Genesis. He argued that the six-day structure of the creation presented in the book of Genesis represents a logical framework rather than the passage of time in a physical sense. It bears a spiritual rather than physical meaning.

Augustine recognizes that the interpretation of the creation story is difficult and remarks that we should be willing to change our mind about it as new information comes up (Gilson, 1990:58).

6.3.1.1.6. Doctrine of Ecclesiology

Augustine developed his doctrine of the church principally in reaction to the Donatist sect. The Donatists claimed that they were the only "true" or "pure" church on earth. Augustine taught a distinction between the "church visible" and "church invisible". The former is the institutional body on earth that proclaims salvation and administers the sacraments, while the latter is the invisible body of the elect, made up of genuine believers from all ages, and who are known only to God. The visible church will be made up of "wheat" and "tares", that is, good and wicked people (Mat.13:30), until the end of time (Gilson, 1990:59).

Augustine developed the concept of the church as a spiritual 'City of God', distinct from the material earthly city. He closely identified the church as the City of God, the community that worshipped only one God, and that denounced idolatry, ruled by love not hatred, which will ultimately triumph over all earthly empires that are self-indulgent and ruled by pride. His thoughts profoundly influenced the medieval and modern worldviews (Everett, 1998:776, Gilson, 1990:59).

6.3.1.1.7. Theology of Eschatology

Augustine taught that the eternal fate of the soul is determined at death and that the purgatorial fires of the intermediate state purify only those that died in communion with the church. His teaching on eschatology was viewed as heresy by the conservative theologians. This teaching provided fuel for the later theology (Gilson, 1990:60).

6.3.1.1.8. Understanding of just war

Augustine agreed strongly with the conventional wisdom that Christians should be peace lovers in their personal lives. However, if their security is threatened, then they can engage in war in defense to restore peace (Bonner, 1996:79).

6.3.1.1.9. Conclusion

Augustine of Hippo was a thinker and a theologian. His approach to philosophy and theology included a variety of the methods and different perspectives. He wrote influential literatures that led not only to the development of the Roman Catholic teaching, but also to reformational doctrines such as his teachings on original sin, salvation and divine grace. He said that the sin of Adam was either an act of foolishness or pride. He stated that Adam would not have fallen into sin if Satan had not poisoned his senses. He also pointed out that the apparent disobedience of human flesh to the spirit is a result of the original sin from Adam. He taught that the grace of Jesus Christ was indispensable to human freedom. In his teaching concerning free will he argues that anyone can be saved or refuse salvation if they so wish. Concerning predestination he mentioned that God knows who will be saved and who will not, with no possibility that one destined to be lost will be saved.

Augustine taught that God exists outside of time, but in the eternal presence, that time only exists within the created universe because only in space is time discernible through motion and change. He did not see evil spirits as a danger, but rather as the absence of good, something that is really nothing. In his controversy, he said that 'no sin can be forgiven, only those who are baptized'. He was convinced of the real presence of Christ in the Eucharist. Augustine took the view that everything in the universe was created simultaneously by God, and not in the seven calendar days. The six days bear a spiritual rather than physical meaning.

Augustine taught a distinction between the "visible church" and the "invisible church". The former is an institutional body on earth while the latter is the invisible body of the elect, who are known only to God. He developed the concept of the church as a spiritual 'City of God', distinct from the material earthly city, a community that worships only one God and that denounces idolatry and that is ruled by love and not hatred. He supported the idea of just war to restore peace if the lives of Christians are threatened.

6.3.2. Tertullian (160-225 A.D)

Tertullian, son of a Roman centurion from North Africa, was born around 160 A.D. He received a good education in literature and rhetoric and probably also practiced law for a while before being converted to Christianity around 197A.D. It is the church father St. Jerome who tells us that Tertullian became a priest,

but there are some indications that he may have remained a layman. What is clear is that, as eloquent as he was, both in Greek and Latin, Tertullian quickly after his conversion set himself to defending Catholic faith against the pagans, as well as heretical Christians (Arbesmann, 1997:42).

6.3.2.1. Theology of Trinity (Trilogy)

Tertullian coined some of the key theological terms and phrases of the Christian theological tradition. It is in Tertullian's writings that we find the first Latin word "Trinity" to describe the relationship between the Father, Son and Holy Spirit (Arbesmann, 1997:43).

Tertullian understood the birth of Jesus Christ in the light of the 'Word', 'Reason' and 'Power'. The Word, Reason and Power by which God made all things have Spirit (Spiritus) as their proper and essential substratum, in which the 'Word' has in-being to give forth utterance and 'Reason' abides to dispose and arrange, and 'Power' is over all to execute (Barnes, 1986:143).

Jesus Christ, who came to renovate and light up man's nature, proceeds forth from God so that He is Son of God, and is called God from unity of substance with God. God too, is a Spirit. From there it follows that Father, Son, and Holy Spirit are "one God in three persons", as Tertullian taught. This remains a classic Trinitarian formula to this day (Arbesmann, 1997:43).

6.3.2.1.1. Existence of God

In His relationship to the world, Tertullian described God as the founder of the universe, the governor of the whole world, fashioner of humanity, the sower of universal nations. In refutation of the foul report currently among the heathens that the Christians worship 'three gods', the unquestionable proofs of the existence of this 'one God' are:

- Works. Evidence of the works of His hands: Creation is fact, not fiction. Its design is obvious and practical. The creation and the design postulate the Creator and Designer, namely God.
- Wisdom. Testimony of wisdom and knowledge of man: God had created man that he might possess and enjoy the wisdom and knowledge of God. Everything one has taught and others have learned and done has come from God, the Teacher of teachers.

- Word. Revelation contained in Hebrew Scriptures, whose authority is attested by their antiquity and majesty: Tertullian fully endorses the current notion that the antiquity of a doctrine is a guarantee of its truth. He accordingly asserts that God has revealed Himself and His ways to men of old, prophets who were inspired by the Holy Ghost (Barnes, 1986:141).

6.3.2.1.2. Divinity and humanity of Christ (Christology)

Tertullian made a tremendous contribution to the Christology, the branch of theology that seeks to understand the person of Christ, and how divinity and humanity are related in Him.

6.3.2.1.2.1. Divinity of Christ

In his doctrine of the true divinity of Christ, Tertullian views Jesus the Son as the substance of the Father, who proceeds forth from God the Spirit. Thus, Christ is Spirit of Spirit, and God of God, with the Father He existed before the creation of the world, He is the agent of the Father in the creation of the world, and is the supreme means of the self-revelation of God prior to and in the incarnation. He became incarnate, being as such both God and man. He suffered, died, and rose from the dead, and is exalted to the right hand of the Father. He will come again to judge the world (Cardman, 1999:124).

6.3.2.1.2.2. Humanity of Christ

It is in Tertullian's treatment of the true humanity of Christ that his thought is most clear and original. Tertullian adopted the twofold division of man into body and soul, and this made it considerably easier for him to express the true humanity of Christ. Man being body and soul (the problem was simply to prove Christ) possessed a human body and a human soul. Unquestionably to Tertullian Christ had a human body, else He could not have redeemed the human body; equally He had a human soul, or He could not have redeemed the human soul. Tertullian worked out the idea in accordance with his clear doctrine of the soul as the controlling element in the nature of man (Cardman, 1999:124).

Barnes (1986:145) affirms that the flesh and soul of Jesus were truly like our own, but He was sinless. Therefore, Christ did not come to abolish "sinful flesh", but to abolish sin in the flesh; not the material thing,

but its condition; the fault, not the substance. The flesh of Christ resembled the flesh of Adam in its nature, but not in the corruption others received from Adam.

6.3.2.1.3. Conclusion

It is in Tertullian's writings that we find the first Latin word "Trinity" to describe the relationship between the Father, Son and Holy Spirit, whom he taught were "one God in three persons". In His relationship to the world, Tertullian described God as the founder of the universe, the governor of the whole world, fashioner of humanity, the sower of universal nations. He affirmed that God has revealed Himself to us through His wisdom to man, word and works. In his doctrine of true divinity of Christ, Tertullian viewed Jesus the Son as the substance of the Father, who proceeds forth from God the Spirit. Unquestionably to Tertullian Christ had a human body, else He could not have redeemed the human body; equally He had a human soul, or He could not have redeemed the human soul. The flesh of Christ resembled the flesh of Adam in its nature, but not in the corruption others received from Adam. The flesh and soul of Jesus were truly like our own, but He was sinless. Tertullian emphasized many doctrines in defense of Christian faith, but the three that stood out are the doctrine of Trinity in general, God and Christology in particular.

6.3.3. Ignatius of Antioch (35-107 A.D)

Wilken (1995:18) states that Ignatius was a bishop of Antioch, and was influenced by the tradition associated with Apostles. Ignatius was concerned with establishing the faith and discipline of the Christian community in Antioch rather than attempting to demonstrate the credibility of the Christian faith. In Antioch, Ignatius faced opposition from the legalistic Jewish expression of faith (Wilken, 1995:22).

6.3.3.1. Reaction to legalistic Jewish opposition

As far as his time and theology are concerned, Ignatius was close to Pauline doctrine. To his dismay, he learned that many Gentile believers in the Antioch viewed Judaism as a respected religion with fascinating rites and customs that ought to be maintained in the Christian church. Therefore, he tried hard to establish Christian freedom in Antioch in the Pauline tradition. He reminded the church that the apostle Paul's command to Gentiles and Jews is to "welcome one another as Christ has welcomed you" (Rom.15:7; Everett, 1998: 754).

The Judaizers tried to overturn the apostle's circumcision-free basis of divine righteousness and covenantal equality. In opposition to the Judaizer's tendency, Ignatius urged: "Let us learn to live according to the principles of Christianity. For whosoever is called by any other name besides this is not of God. Lay aside, therefore, the evil, the old, the sour leaven, and be changed into the new leaven, which is Jesus Christ. It is absurd to profess Christ Jesus, and Judaism at the same time". For Ignatius, to keep the law as the basis of salvation was to deny the gospel of grace and to reject the essence of Christianity. This is exactly what the apostle Paul taught in Galatians (5:2-4; Everett, 1998:755).

6.3.3.2. Teaching on Eucharist and Salvation

He stressed the value of Eucharist, calling it a "medicine of immortality". An examination of his theology of soteriology shows that he regarded salvation as the state of being free from the powerful fear of death and able to bravely face martyrdom (Fox, 1993:128).

6.3.3.3. Sabbath versus Sunday

Arbesmann (1997:26) remarks that Ignatius is claimed to be the first known Christian writer to argue in favour of Christianity's replacement of Sabbath with the Lord's Day: "Be not seduced by strange doctrines which are profitless. For if even unto this day we live after the way of Judaism, we affirm that we have not received grace. If then those who had walked in ancient practices attained unto newness of hope, no longer observing Sabbaths but fashioning their lives after the Lord's day, on which our life also arose through Him and through His death which some men deny, how then shall we be able to live apart from Him? It is monstrous to talk of Jesus Christ and to practice Judaism. For Christianity did not believe in Judaism, but Judaism in Christianity". Ignatius was believed to have spoken this under the influence of the Holy Spirit.

6.3.3.4. Conclusion of Ignatius' teaching

Ignatius tried hard to establish Christian freedom at Antioch in the Pauline tradition. He reminded the church of the Apostle Paul's command to the Gentiles and Jews: to "welcome one another as Christ has welcomed you" (Rom.15:7). He called the Eucharist the "medicine of immortality". He regarded salvation as the state of being free from fear of death and brave to face martyrdom. Ignatius is claimed to have been the

first known Christian writer to argue in favour of church's replacement of Sabbath with the Lord's Day (Sunday service).

6.3.3.5. Findings from administrative leadership of the early church

- Church administrative leadership should think, write and publish influential Christian literature that can be utilized to expand on the church doctrine and affect the church ministry.
- Church administrative leadership should agree or disagree with the early church fathers on the following teachings: Trilogity, the existence of God, Christology, evil spirits, original sin, divine grace doctrine of salvation, baptism, Eucharist, Sabbath and Sunday, creation theology, Ecclesiology, Eschatology, and teach the laity the true Christian doctrine with regard to the above topics.

6.4. Early church fathers and others as shepherd leaders

Hylander (1994:49) divides the history of shepherding in the early church into four major categories and time periods: The Early Church (100-476); The Medieval Period (477-1500); The Reformation Period (1501-1648); The Modern Period (1649-Present). He further divides the Modern Period into 18th and 19th centuries. For our purposes, the following divisions will be used:

6.4.1. Early church period (100 - 476)

According to Hylander (1994:50), the shepherding model in the early church period was that of pastor-clergy as the shepherd, the primary caregiver to the flock, not the laity. Hylander quotes Polycarp who states: "The presbyters (elders) must also be merciful and compassionate towards all men; turning back the sheep that have gone astray, visiting all the infirm, not neglecting widows or orphans or poor men, but providing always for that which is honorable in the sight of God and men".

6.4.2. Medieval period (477 - 1500)

A close look at church history reveals that a number of shepherd leaders arose during the medieval period. Cairns (1984:181) portrays Pope Gregory (1) as an exemplary shepherd leader during this period. Gregory

gave up the fortune he had inherited from his parents and entered the convent after his father's death. Later, he used the proceeds not only to build seven monasteries in Italy, but also part of the wealth to help the needy. Gregory was truly a shepherd leader who thought of himself as the "shepherd of God's people".

MacArthur (1995:44) testifies that Dominic 1170-1221 A.D, a contemporary of St. Francis of Assisi, began a preaching order known as the Dominicans. They were distinguished for their leadership training, missionary endeavours, educational development, compassion and nurture for the sick souls. Furthermore, Francis of Assisi was also a merciful shepherd. He had experiences similar to that of Pope Gregory, born of prosperous merchants. He later established Franciscan order, a monastic order dedicated to studying the Scriptures, preaching the gospel, praying, and helping the poor. MacArthur affirms that the Franciscan order was known to gather young men with character, similar interest and passion to train and mentor them for the service of God. Therefore, part of his mentoring and disciplining lessons were: dedication to the lifestyle of poverty, chastity and obedience, with the greater emphasis on obedience towards the pope.

6.4.3. Reformation period (1501-1648)

Reformers as a collective body of leaders were not only instrumental visionary leaders through their successive generations, but also shepherd leaders. The separation between the clergy and laity had become an almost impossible chasm to bridge, but an opportune moment came in 1517, when Martin Luther posted his 95 grievances. One of the themes of Reformation was the priesthood of all believers (Hylander (1994:50). According to Luther, there is really no difference between the laypersons, priests and bishops. All have spiritual status and all are truly priests and bishops (1 Peter 2:9). What Luther meant was that laypersons should view themselves as being truly ministers and priests. The Reformation accomplished much in bringing the laity and clergy to a working relationship as shepherd leaders, though not at the same par (Garlow, 1998:56).

Cairns (1984:185) states that Ulrich Zwingli was also mindful of shepherd leadership development processes through servitude unto shepherding. He is commented to have been a loyal servant to the pope, especially between 1506 and 1516 A.D. For a period of ten years, Zwingli was noted to have "served the pope well, as a parish priest and served the people as a shepherd by caring for their physical and spiritual needs".

On the other hand, Calvin's understanding of the dynamics of the Shepherd enabled him to encourage deacons in their training preparation to develop a servant's heart and a serving attitude. He also implemented a system that made it possible for the elders to function alongside ministers or pastors in matters pertaining to administration, doctrine and discipline (Cairns,1984:185).

John Knox of Scotland was also destined to be a reformer. His clear mandate was to bring the reformation into Scotland too. Though John Knox was educated at the University of Glasgow and later ordained to priesthood, he still needed to be nurtured and developed, and to mature through his shepherding process. Consequently, he became a follower or mentoree of Wishart and learned how to preach and take care of the wounded protestant soldiers in the garrison of St. Andrews until the French captured him. The records bear the account that for nineteen months he served as a gallery slave on French warship until he was released (Cairns, 1984:185).

6.4.4. The modern period (1649 - 1959)

According to MacArthur (1995:48), one of the earliest models to influence the modern period was that of Richard Baxter (1615-1691). He pastored a church in Keddeminister, England, which had a population of 2,000. The church could accommodate 1,000 people and was full nearly every week. Approximately 800 families were visited by him once a year, during which he would inquire about their spiritual lives and physical health. Therefore, Baxter's perception and practice of pastoral ministry must not be limited to his generation, but should become a cornerstone of pastoral theology world-wide today.

Shortly after Richard Baxter left the pastoral scene in England, a young man by the name of John Wesley appeared. In contrast to Baxter's approach, Wesley was widely known for his "field preaching" and his use of laypersons as preachers and class leaders. John Wesley became a very effective shepherd as a result of his ministerial training through servanthood. With his shepherding experience, he was equipped to become an able leader in the 'Holy Club'. This club comprised of students who had a passion for methodical Bible study, fervent prayers and social services to the people in jails and poor homes. These students were his flock. He was their shepherd. They included his brother, Charles who underwent the necessary practical training for future ministerial responsibilities (Garlow, 1998:62).

Cairns (1984:186) observes Parham's practical missionary service. Among these were the social services to the needy, caring for the sick and dying, as well as Bible School training. By this, Cairns enlightens leaders that, due to his shepherd influence, Parham passed on the baton to the younger generations for his commitment and character development.

6.4.5. Contemporary period (1960 - present)

Carl (1994:54) believes that the winds of change began to become a force between the 1960s and 1970s as American pastors became overwhelmed with the frustration and hopelessness among people. The pastors and staff members of large churches began to hold church growth conferences to share how their growing churches "were doing it". Many well-meaning pastors of small churches took with them the dream, philosophy and methodology given by the church pastors of large churches, only to find that their small churches did not respond to the "big church thinking".

Carl (1994:56) sees many more Pastors assuming the Ephesians 4:12 role as the equipper of ministers, and many more laypersons assuming the role of ministry. Carl presumes that the church of the 21st century will be a radical distribution of power to the laity. At present, the laity exists to serve the clergy's program. The clergy will be important, but the heroes of the 21st century will be the laity who will shepherd small groups of six to ten people. These fully empowered laity by the clergy will make the difference.

6.4.6. Inferences concerning early church fathers and others

- Polycarp counselled elders to work alongside the clergy by turning back the sheep that have gone astray, being compassionate and merciful to poor people through provision of food, and visitation of the sick with the word of comfort.
- Pope Gregory denounced selfishness, and gave up his wealth to support the church and the poor.
- Dominic and comrades were distinctive, not only for the leadership training, missionary work and educational advancement, but also took care of the sick and the hungry.
- Francis of Assisi established a monastery, dedicated it for the training of young men studying the Scripture, preaching the gospel, praying and helping the poor.
- Luther encouraged laypersons to view themselves as being truly ministers and priests, to work alongside the clergy in helping the church and the needy.

- Zwingli as a shepherd cared for the spiritual and physical needs of the people.
- John Calvin trained the deacons to develop a servant heart and serving attitude towards the people of God. He also made it possible for the elders to work alongside ministers in matters pertaining to the administration, doctrine and discipline of the laity.
- John Knox preached and cared for the wounded protestant soldiers in the garrison.
- Richard Baxter, a Pastor in England, visited approximately 800 families every year to inquire about their spiritual lives and physical health and provided help where necessary.
- Wesley was well-known for his field preaching. He trained young people for practical ministry.
- Charles Parham's shepherd leadership included social services to the needy, caring for the sick and dying, and established a Bible training school for training learners.
- The heroes of the 20th and 21st century churches are the laity who shepherd small groups of six to ten people.

6.5. Preliminary chapter summary and conclusion

The historical development of early church leadership and early church fathers concludes by establishing some vital principles concerning visionary, administrative and shepherding leadership. The following are the principles drawn from historical development of early church leadership:

6.5.1. Visionary leaders

- ❖ Visionary leaders should be change agents. They must search for answers that surpass the usual solutions to problems.
- ❖ Visionary leaders should fight any doctrine that is contrary to the teachings of the Bible.
- ❖ Exegetical exposition of the word is vital for effective church ministry. No gambling in preaching.
- ❖ Visionary leaders must believe and teach justification by faith in Jesus, and not by good works.
- ❖ Visionary leaders could bring change by translating Scriptures from English into local languages that people understand.
- ❖ Visionary leaders should organize their church based on an apostolic form of leadership, not based on hierarchy.

6.5.2. Administrative leadership

- ❖ Church administrative leadership should think, write and publish influential Christian literatures that can be utilized to expand on the church doctrine, to affect church ministry.
- ❖ Church administrative leadership should propose or oppose the teachings of early church fathers on the following topics: Trilog, the existence of God, Christology, evil spirits, original sin, divine grace, doctrine of salvation, baptism, Eucharist, and Sabbath, theology of creation, Ecclesiology, and Eschatology.
- ❖ All in all they should teach the laity the true Christian doctrine with regard to the above topics (see details in 6.4 above).

6.5.3. Shepherd leadership

- ❖ Pastors should be affirmative to offer spiritual and social services to the needy, care for the sick and dying.
- ❖ Pastoral counseling and visitation is essential for depressed parishioners. Visit a believer at least once a year to inquire about his spiritual life or physical health and offer support where necessary.
- ❖ A senior pastor should make it possible for the elders to work alongside the ministers in matters pertaining to administration, doctrine, and discipline.
- ❖ Ministers should encourage wealthy Christians to support the needy with part of their resources. Do likewise.
- ❖ Train deacons to develop servant hearts and serving attitudes towards the people: caring for needy.
- ❖ Establish a Bible training school to train leaders for mission work i.e. to care for the sick and the hungry.
- ❖ Organize the church in small groups of five to ten, train lay leaders for Bible study.

PHASE B: META-THEORY

CHAPTER SEVEN

7. Evangelical leadership and church ministry

7.1. Method for this study

Chapters 2-6 dealt with the hermeneutical circle as Zerfass (1999:358) defines it, and provides a discussion of leadership from the biblical and historical perspectives. This chapter explains the viewpoint of the scientific discipline of Sociology regarding leadership as divided into visionary, administrative and shepherd leadership. In the introduction it is mentioned that the method of Zerfass would be employed. The previous section dealt with basis-theoretical principles. This section would focus on the meta-theoretical assumption. Meta-theoretical assumptions are concerned with drawing on the knowledge of other sciences in order to obtain a true picture of reality (Heyns and Pieterse, 1998:35). A secondary objective is to examine by means of quantitative empirical research (in the context of this study) the role evangelical leadership should play for effective church ministry in Uganda.

7.2. Work plan

The introduction of this chapter will be followed by a historical perspective of evangelical churches and leadership in Uganda, which will in turn be followed by a discussion of the Sociological perspective of church leadership in Uganda. The chapter will conclude by establishing principles necessary for effective church leadership and consequently effective ministry.

7.3. Introduction

7.3.1. 'Evangelicals' and their theology

Back in 1977, the 'father' of evangelical movement, John Stott, suggested that evangelicals are essentially the 'Bible people' and 'Gospel people' (McGauran, 1990:42). Tidball expanded on it as follows: "As gospel people, evangelicals stress that the heart of the gospel is not obedience to the law but the cross of the Lord

Jesus, usually insisting on the interpretation of the cross known as the substitutionary atonement; and the evangelicals should preach the good news to all the people to win those whom the devil has held captive, back to Christ. Not the mass response to Christ but a personal response to Christ's work on the cross, usually called conversion, is necessary; that the fruits of the gospel should be subsequently seen in believer's life" (Tidball, 1994:12).

The word evangelical, derived from the Greek 'evangelion' (good news), was first applied to the churches of 16th Century Protestant Reformation (Lutheran, Reformed and Anglican Church). In much of the Europe and the Middle East, the "Evangelicals" are still understood as the mainline Protestant churches (McGauran, 1990:54). In the USA the fundamentalist evangelical branches include the Baptists, Methodists and Independent Bible Churches like Pentecostal-Charismatic Churches, typified today by preachers like Bishop T.D Jakes, Joyce Meyer, Dr. Creflo Dollars, Benn Hinn, Kenneth Copeland, Randy and Paul White, Morrison, Rodney Howard Brown and Southern Baptist leaders. They dominate television and radio with personalities such as Pat Robertson of "700 Club", Paul Crouch of TBN Cable Network, and James Robison, an associate of Marilyn (Hague, 2011).

However, in the Ugandan context, the 'Evangelicals' are a modern (20th century) pietistic movement known as the "born again" (Pentecostal-Charismatic Movement) conversion experience, along with evangelizing activities often as a purifying reaction against more liberal or established branches of Christianity. The list of the major Ugandan evangelical church denominations, known by their historical and doctrinal differences and relations include the Anglican Church of Uganda, Lutheran Church, Reformed Church, Presbyterian Church, Methodist Church, Baptist Church and the Pentecostal-Charismatic Church (Sydney, 2009).

McGauran (1990:62) outlines what he sees as the main theology of evangelicals:

- The absolute inspiration and authority of the Bible.
- Jesus Christ, the only Mediator, as unique Lord and Saviour.
- The doctrine of the Holy Spirit as the power for evangelization.
- The doctrine of the soul and eternal life.
- The lostness of human race and the offer of eternal salvation through Christ.
- The church as Christ's body, the house-hold of God.
- The primary mission of the church: world evangelization and church growth.

7.3.2. Church ministry defined

A biblical understanding of church is crucial for an accurate theological reflection on the church ministry. According to Erickson (2003:62), church is the body of believers in Christ Jesus. It consists of people who have practically committed their lives to Him as Saviour from iniquity and who have chosen Him as their Lord in lifestyle. This implies that the church is neither a building where people congregate to worship, nor the totality of those that may be found in the worship structures. Only 'the Lord knows those are who are His' (2Timothy 2:19). From the perspective of divine ownership, the church refers to that invisible group of men and women who are identified by the Lord Jesus to be in a relationship with Him.

However, church ministry refers to the program or organization of the church, to accomplish the work of God on earth. Concrete examples of various church ministries that exist at any given evangelical church are: Pastoral ministry, eldership or church council, prayer ministry, ministry of evangelism and discipleship, praise and worship ministry, teaching and preaching ministry, prophetic and healing ministry, the prison ministry, children ministry, youth ministry, women ministry, men's ministry, home cell ministry, the ministry of service (Diaconia) especially to the needy people, and ministry of fellowship (Koinonia). Each of these programs fulfills a unique ministry within the church setting (Erickson, 2003:63).

It is very important to realize that church ministry programs are not only made up of the church leaders, but also believers who act as informal leaders. These leaders and believers try to cultivate their awareness of what they are called to be as orthodox Christians. They have made a commitment to utilize their God-given talents, whether big or small in order to serve Jesus Christ and His Holy church through their energetic participation in the church Ministry. They minister to God's people, and are ministered to by the people of God (Pascoe, 2008:24).

7.3.3. The importance of leadership in church ministry

Ministers in evangelical churches in Uganda have recognized leadership as vital for an effective church ministry, since it is the engine for the survival of the church. This recognition has come at a time when the challenges of church effectiveness in Uganda are more demanding than ever before. There has been exodus and decline in one group of evangelical churches, and a mass influx and rapid growth in another group of evangelical churches. The ever decreasing and increasing numbers of believers in evangelical

churches in Uganda overall does not require unskilled leadership, but competent and improved leadership responsibility and a new leadership approach in order to enhance efficiency and effectiveness in church ministry (Mugarura, 2006:43).

Morgan (1996:27) maintains that leadership in the evangelical churches in Uganda is at the heart of church ministry because it determines the success or the failure of the church. Church leadership determines the success of the church in aspects like inspiration of Christians, instructional practices, discipline and care, and failure to uphold the above issues will result in a breakdown of some evangelical churches in Uganda.

7.4. Historical perspective of evangelical churches and leadership in Uganda

An evangelical church in Uganda cannot be understood adequately without a basic understanding of the history of Ugandan evangelical churches and their leadership. As Donald McGauran (1990:49) said: "Very many kinds of church growth are found in the world today, each varying from leader to leader, time to time and denomination to denomination". Therefore, understanding the nature of church growth and the ministry effectiveness is impossible unless the student apprehends the many different types of churches, leaders and their various stages.

According to Adriano (2007:52), Christianity as a whole and the evangelical church in particular came late to Uganda compared to many other parts of Africa. The first evangelical church missionaries arrived at the kingdom of Buganda (Uganda) in 1877, almost a century after the missionary movement from Europe had begun. Yet, within 25 years Uganda had become one of the most successful mission fields in the whole of Africa. This was because of the society's remarkable adaptability and receptivity to change. It is of critical importance to look carefully at the history of Ugandan evangelical churches and leadership of the past and present in the Church of Uganda – an Anglican Church, Pentecostal-Charismatic Church, Reformed-Presbyterian Church and Baptist Church.

7.4.1. Historical development of the Anglican Church and leadership (1877-2010)

7.4.1.1. Early developments (1877-1894)

The Anglican Church Missionary Society (CMS) led by Shergold Smith and Charles Torres was the first Christian Missionary Society to enter Buganda (Uganda) on 30th June 1877. They, along with others who arrived later, were based in the Kingdom of Buganda near present day Kampala, the capital city of Uganda at the invitation of Kabaka Muteesa 1, the first King of Buganda. However, eighteen months later, on Feb 17th 1879, a group of French Catholic white fathers arrived, and a strong rivalry developed between the Protestants and the Catholics. Muslims pre-dated Christians in Buganda (Uganda) by 30 years and remained the most powerful of the new religions (Dini) until the end of the century (Maarino, 2003:43).

Until the late 1880's all three religious groups were more or less confined to the kingdom of Buganda. Both Protestant and Catholic missionaries soon attracted a lively interest, especially from young people (bagalagala) in the kingdom of Buganda, many of whom began to frequent the missionaries' compounds. The missionaries began to make converts predominantly among young people who they were training for future leadership responsibilities in the kingdom. Right from the beginning, the Anglican missionaries relied heavily on the initiatives of the young converts, because the older people were skeptic about the new and strange religion. Thus, evangelism was the major Anglican missionary strategy in Africa, where work had generally begun among marginalized or oppressed groups, including freed slaves (Kiwanuka, 1995:153). The Protestant-Anglican laity were numerous, especially at Gwanika (treasury-armory), under the patronage of Chief Kulugi, a consistent friend of Protestants, though not a Christian himself. The Catholics developed a strong following in the private quarters of Kabaka (King). This was a measure of the greater favour the Catholics and Protestants-Anglicans tended to enjoy (Sydney, 2004).

According to Kiwanuka (1995:154), the missionaries remained a guest of the Kabaka and were not allowed to dictate the conditions of their continued stay. Later Alexander McKay from Anglican Church Missionary Societies and Rev. Fr. Simeon Lourdel, a Scottish Roman Catholic missionary found themselves totally trapped in the structures of their host society and participated in its political contests. In the process, missionaries brought further divisions. They knowingly did this: they saw it as their duty to present their version of faith in harsh contrast to alternative faiths.

Kiwanuka (1995:154) maintains that the presence of these rival versions of Christianity was immediately a matter of controversy. CMS understandably felt that this was a deliberate attempt to sabotage Protestant missionary effort. The Catholics on the other hand could point to the fact that they had been planning the evangelization of the lake region of Eastern Africa for many years and were not to be out-staged by what they felt were superficial emotions of the Protestants. They could also point to the weak and insubstantial nature of the CMS presence in those early years.

The most numerous and politically powerful group, the Muslims, at first expelled the Christians and tried to establish a Muslim state. The combined Christians (Catholics and Protestants) put aside their differences and hit back against the Muslims, and then succeeded in throwing out the Muslims. However, they could not agree on how to share power, and so fighting started between the two groups. Kabaka Mutesa I, well known for his brutality, used the rivalries of Anglicans, Roman Catholics and Muslims against each other ('divide and rule policy') to try to balance the influences of powers that backed each group. His successor, Kabaka (king) Mwanga II, took a more aggressive approach by expelling the missionaries from Buganda kingdom (Waliggo, 2005:73).

In 1885, three Anglican-Ugandan leaders were murdered by Kabaka Mwanga II, and after their arrival, Anglican Archbishop of the Province of Eastern Equatorial Africa, James Hannington, together with his team, were arrested, detained and later executed at the orders of Kabaka Mwanga. It was fear of European invasion that principally caused the death of the 37-year old Anglican Archbishop, Rev. Hannington in Busoga on October 29, 1885. Archbishop Hannington was either ignorant or ignored the precarious or insecure position of the Christian community within Buganda (Uganda). A Roman Catholic priest, Joseph Mukasa Balikuddembe, and an Anglican lay leader, Sebugwawo, rebuked the deed of the king. They were consequently arrested and beheaded (Adriano, 2007:53).

In May and June 1886 a large massacre of Christians, both Catholics and Protestants, took place. Many were executed at Namugongo, the traditional execution site also used for the Muslim martyrs of 1876. The immediate cause for the killings was Kabaka's anger at the disobedience of his Christian young men, in particular their refusal to indulge in homosexual practices. He insisted that Christian converts abandoned their tradition-faith for alternative faith. Charles Lwanga, the head of the young people in the king's private apartments, had been particularly vigilant in protecting the Christian boys under his charge from the advances of Kabaka and some of the chiefs. This was the precursor /originator to the large scale

persecutions and killings from 1886 to 1887 of the Anglicans and Catholics. Those who were killed in that period, including Charles Lwanga the youth leader, are today remembered as the 'Martyrs of Uganda' (Waliggo, 2005:73).

This incident brought about the interference of Imperial British East Africa Company (IBEAC) who backed a rebellion against Kabaka Mwanga II by Christians and Muslim groups. In 1888 all three religious groups combined to force Kabaka Mwanga off the throne. They armed themselves with guns and ammunition supplied by the Europeans and Arab traders. King Mwanga II was eventually overthrown in 1888 and was replaced by his half-brother, Kiwewa. Kiwewa himself was overthrown by the Muslim faction of the kingdom and was replaced by his Muslim brother, Kalema. The British forces headed by Captain Frederick Lugard forced Kalema to abdicate his position, and restored back the throne to Kabaka Mwanga II who in 1894 agreed to Uganda's status as a British Protectorate. These incidences guaranteed the long term viability of the Anglican Church in Uganda (Waliggo, 2005:73).

7.4.1.2. Anglican-Protestant church (1894-1961)

According to Maarino (2003:45), Alfred Robert Tucker was made the third Anglican Bishop of the Eastern Equatorial Africa in 1890, and in 1897, the diocese of Anglican Church of Uganda was created, and Tucker became the first Bishop of the Anglican Church in Uganda. In 1894 the first Ugandan-Anglican priests were ordained, and Buganda was established not only as a centre for the evangelization in Uganda, but the entire Great Lakes region. One of the most celebrated indigenous Ugandan-Anglican priests of that period was Apollo Kivebulaya, who was also known as "Apostle to the Pygmies". He worked as a missionary among the Pygmy people in the Eastern Congo.

Maarino (2003:46) adds that Anglican growth in Uganda thrived by the turn of the 20th century. One of the chief reasons for the continuing success of the Anglican missionaries in Uganda was not only in the area of spirituality, but also the continued attraction of literacy (education). The Anglican missionaries began in 1890s to establish a formal system of schooling to fight illiteracy. Each village had a school for elementary instruction next to the church. In the early years of this century the missionaries also began to establish high schools for more advanced learning such as Mwiri (Eastern province), Nyakasura (Western province), Nabumali (Eastern province), and Gayaza Girls (Central province). King's College Budo (Kampala) was the apex of the whole system. By 1910 a large proportion of the missionary personnel were absorbed in the

teaching ministry in such schools. In 1913, the Bishop Tucker Theological College was established in the Mukono region and this institution was eventually expanded into what is today called 'Uganda Christian University'.

The Anglican Church Missionary Society (CMS) not only took a lead in the establishment of churches and schools, but also took an interest in public health with the construction of Mengo Hospital in 1897, one of the most renowned hospitals in the present Uganda. Sir Albert Cook and his wife Kathrin were towering figures in the development of "scientific" medicine in Uganda, which substituted traditional herbs, with their pioneering work on the discovery of scientific medicine as a cure for sleeping sickness and venereal diseases and the training of nurses and midwives (Maarino (2003:46).

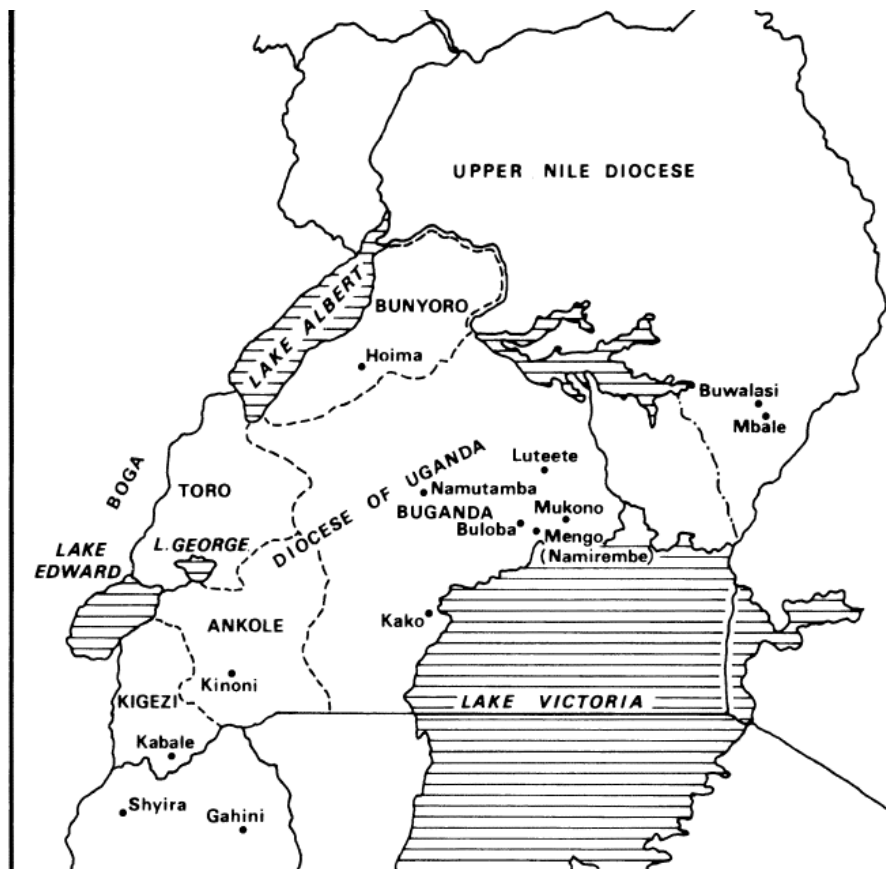
Hansen (2000:153) argues that Bishop Tucker, a foreign missionary, proposed a controversial Ugandan Anglican Church constitution that would grant considerable power to the native Anglican Church leadership. These radical proposals were opposed by overseas missionaries. Despite the opposition from the foreign missionaries, Bishop Tucker gave to the Native Anglican Church leadership a constitution that allowed Ugandans a significant measure of participation in the decision-making process, in particular through the Synod. Bishop Alfred Tucker was also keen to promote a "native clergy", and the first ordination took place in 1894. However, these admirable developments were partly offset during the colonial period by the poor educational level of clergy and consequently their low status and the payment. The situation was much lamented, but seemed an insoluble problem. Moreover, it seemed to lend credibility to the failure of Bishop Willis to promote the Uganda Anglican clergy to the positions of real responsibility, a persistent source of irritation, especially to politically conscious Buganda.

The above problems seemed to be the evidence of a deeper spiritual depression and departure. This led to a revival movement, known as the Balokole (the Saved People), within the Anglican community, which directly confronted that spiritual malaise or depression. A key figure was a Muganda, Simeoni Nsibambi, who formed a strong spiritual bond with a young medical doctor of the CMS Ruanda Mission, Joe Church. Nsibambi sent keen Bagandan missionaries to work at Gahini hospital in Ruanda, where Joe Church was established. It was here that a revival broke out in the early 30s. It spread to Kigezi and Ankole (Western Uganda) before making a powerful impact back in Buganda (Central region) itself. It was the first controversial movement, often extremely critical of the Catholic and Anglican Church leadership (Hansen, 2000:153; Kevin, ward 1996:87).

In Buganda there was more resistance, especially as the Balokole (saved) often conflicted with resurgent Buganda -Anglicans. Nevertheless, the Revival became an integral part of Anglican Church life in Buganda too. The Revival was taken to Northern Uganda (Upper Nile Diocese) by a Mugandan medical doctor called Lubulwa, who had quarreled with Nagenda and the leadership of Revival in Buganda. Here it often took a militantly anti-Anglican form, with the Strivers or Trumpeters, as they were called, confronting the Church members after, or even during Church services, using megaphones. These immoderate attacks made the Anglican Church very suspicious of the whole Revival Movement. Nevertheless, a moderate group did emerge there too. Both Archbishop Jothan Luwum and Archbishop Silvanus Wani (Upper Nile Diocese) combined loyalty to the Anglican Church with leadership in the Revival, bringing about unity. The fact that the very first Anglican Archbishop, Erica Sabiti was also a pioneer or Revivalist in Ankole in Western Uganda was an indication of how deeply the Revival Movement had penetrated the whole life of the Anglican Church in Uganda (Maarino, 2003:48).

However, in late 1950s, the emergence of a generation of Ugandan Church leadership began to replace expatriate hierarchy. Festo Kivengere, who later became the Bishop of Kigezi (Western Uganda) in 1972 travelled to Europe as an evangelist for the first time. As an international figure, he was a joint founder of African Evangelistic Enterprise (Hansen, 2000:156).

Fig 1. Map of Uganda showing the main centers of evangelical movements in the early days (Kevin ward, 1999:146)



7.4.1.3. Province of Uganda, Rwanda and Burundi (1961-1980)

In 1961, the growth of the Anglican Church of Uganda was recognized in the Anglican Communion with the establishment of the provinces of Uganda, Rwanda and Burundi. In 1980 Rwanda and Burundi were elevated to separate provinces. The incumbent Bishop of Uganda, Leslie Brown, was the first Metropolitan Archbishop of the Province. Brown Leslie was succeeded in 1966 by the first Ugandan Archbishop, Erica Sabiti. The relationship between the Anglican and the Roman Catholic leadership that have been strained since the fighting of 1892, saw a new turn and unity, with the establishment of Uganda Joint Christian Council (UJCC), which is still recognized today (Adriano, 2007:54).

In 1971, Idi Amin, the former president of Uganda, toppled President Milton Obote. Idi Amin was initially greeted with enthusiasm by the general population of Uganda. However, the cruel and the corrupt nature of

the regime became soon evident, and with the consecration of a new Anglican Archbishop Jothan Luwum from Northern Uganda in 1974, the Archbishop became more outspoken in opposition to the policies of Idi Amin. This led to the 1977 execution of Archbishop Luwum on President Amin's orders (Kayoya, 1994:22).

7.4.1.4. Church of Uganda - Protestant Church (1980 - present)

The overthrowing of the former dictator Idi Amin in 1979 saw the gradual resumption of normal life in the evangelical churches in Uganda, although peace remained elusive in Northern Uganda with the insurgency by the rebels of the Lord's Resistance Army (LRA) under the leadership of Joseph Kony. In 1997, Winifred Ochola, the wife of the first Bishop of the Anglican Church in Kitgum, Northern Uganda, was killed by a landmine planted by the LRA. However, Bishop Ochola continued to be committed in working towards peace and reconciliation in Northern Uganda between the Lord's Resistance Army (LRA) and the government. The leadership of the Anglican Church in Uganda has not only been active in working towards the recovery and the rehabilitation of the country, but was also active in the promotion of HIV/AIDS awareness and prevention in Uganda, especially among the young people in the church. As a result of these efforts and others in the country, Uganda has begun reversing the effects of HIV/AIDS on her society (Onen, 2008:24).

The Church of Uganda has also been active in the leadership of southern hemisphere churches that have agreed to provide pastoral oversight and support to the new Anglican Churches in North America in the ongoing Anglican realignment. On 2nd September 2007, the Anglican Church in Uganda consecrated an American Anglican Bishop, John Guernsey from Virginia, to oversee many of the American parishes that it supports. This action was opposed by the Episcopal Church, the American branch of Anglican Communion. The Anglican Churches in Africa are theologically conservative and deeply opposed to what they view as a departure from orthodoxy in American churches, for example the ordination of gay priests and the bishop Robinson. In keeping with this stance, the Church of Uganda declared itself in full communion with the Anglican Church in North America, a denomination formed by American and Canadian Anglicans opposed to their national Churches' actions regarding homosexuality, on 23rd June 2009 (Onyango, 2006:42).

Byamugisha (2002:203) confirms that the Protestant Churches or the Church of Uganda is a member church of the Anglican Communion. Currently there are 34 dioceses, which make up the Church of Uganda (Anglican Church), each headed by a Bishop. Each diocese is divided into archdeaconries, each headed by

a senior priest known as an archdeacon. The archdeaconries are further subdivided into parishes, headed by a parish priest. Parishes are subdivided into sub-parishes, headed by lay readers. The current Metropolitan Archbishop is the Bishop of Kampala, the Most Reverend Henry Luke Orombi. According to the 2002 Census, 8,782,821 of the Ugandans (35.9% of population) consider themselves affiliated with the Church of Uganda.

Affiliation	1991 census	2002 census
Christians	85.4%	85.2%
Catholics	44.5%	41.9%
Anglicans	39.2%	35.9%
Pentecostals	-	4.6%
Reformed-Presbyter	0.1%	0.5%
Baptist-Christians	0.2%	0.8%
Other Christians	0.6%	1.2%
Muslims	10.5%	12.1%
Traditional	-	1.0%
None	-	0.1%
Other non-Christians	2.0%	0.7%

(Uganda Bureau of Statistics, Frances, 2002).

The Uganda census statistics of 2002 (on which Frances relies to a large extent) shows that the Catholics (41.9%) have the lead, the Anglicans (35.9%) are nearly head-to-head, and the Pentecostal-Charismatic Churches (4.6%) are in the minority. The 2002 Uganda census figures also suggest a Muslim representation of 12.1%. Reformed-Presbyterian form 0.5% and the Baptists 0.8%. Other faiths are as elaborated above (Frances, 2002).

7.4.1.5. Summary and conclusion

Evangelism constituted the main Anglican missionary strategy in Africa, not excluding Uganda. Work had generally begun among the marginalized or oppressed groups, including freed slaves. The first Anglican missionaries in Uganda did not only spread the gospel about Jesus Christ, they also fought illiteracy by training the young people for future leadership responsibilities. They established elementary schools for instruction, high schools for advanced learning, and Tucker Theological College for training Anglican Church leadership. The missionaries not only taught in these schools, they also took a lead in public health with the construction of Mengo Hospital, one of the most renowned hospitals in current Uganda. They trained nurses and mid-wives to help in the hospital. Sir Albert Cook and his wife Katherine developed scientific medicine in Uganda, which substituted traditional herbs, with their pioneering work on the discovery of scientific medicine to eradicate sleeping sickness and venereal diseases.

When the missionaries arrived in Buganda, they found other beliefs in existence such as Islam and African traditional beliefs. With confidence, the Christian leadership firmly presented their version of faith in harsh contrast to alternative faith. This led to rankle and the expulsion of minority Christians (Catholics and Protestants) by the majority Muslims. With the powerful support from the British government under Captain Frederick Lugard, Catholics and Protestants put aside their differences, hit back against the Muslims and succeeded in throwing out the latter. This incidence guaranteed the long-term existence of the Anglican Church in Uganda.

Bishop Alfred Tucker, a foreign missionary, proposed a controversial Uganda Anglican Church constitution that granted considerable power to the native Anglican Church leadership. These radical proposals were opposed by overseas missionaries. Despite opposition from the foreign missionaries, Bishop Tucker gave to the Native Anglican Church leadership a constitution that allowed them a significant measure of their participation in decision-making, in particular through the Synod.

The Anglican Church leadership in Uganda is theologically conservative and deeply opposed to what they view as departure from orthodoxy in the American Anglican Church, for example the ordination of a homosexual bishops and priests. In keeping with this position, the Church of Uganda declared itself in full communion with the Anglican Church in North America, a denomination formed by American Anglicans opposed to their national church's actions regarding homosexuality.

The Anglican Church leadership has not only been active in working towards peace and reconciliation in the Northern Uganda between the rebels of Lord's Resistance Army (LRA) and government, but also active in promoting HIV/AIDS awareness and prevention in Uganda, particularly in the church. As a result of these efforts and others in the country, Uganda has begun reversing the effects of HIV/AIDS on her society.

7.4.2. Pentecostal-Charismatic Church and leadership (1960-2010)

According to Kajjura (2008:94), the new wave of Pentecostal-Charismatic Christianity is sweeping across the world, including Uganda. This new wave goes by a variety of names such as Savedees, Born-again, Pentecostals, or Evangelicals. Locally, they are simply known as 'Balokole', meaning people saved from the wrath of God. A number of common themes that continue to draw people from shrines, mosques, temples, traditional and non-traditional churches, into Pentecostal Church include:

- Preachers' emphasis on miraculous healing of a sick body.
- Prophetic messages that lift up discouraged souls.
- Prosperity doctrine (believers are all destined to be financially successful, not poor).
- Problems afflicting believers being the result of curses/demons/Satan and the remedies to these problems come in the way of divine intervention.

7.4.2.1. Early development (1960-1972)

In the winter of 1955-56, during a week-night service, God gave a prophetic message to Hugh and Audrey Layzell from Britain to take glad tidings to Uganda, East Africa. The application to the British Governor of Uganda for permission to enter the country to do missionary work was denied because some religious leadership of that day did not want the Pentecostals in Uganda. Nevertheless, believing this was the call of God, the Pentecostal leadership and members began to pray fervently for divine intervention. In December 1956 Hugh and Audrey Layzell were sent to Kenya to work with the Elim missionaries of New York until the door opened to Uganda. That door opened on 24th May 1960, when Glad Tidings Missionary Society was issued a permit under Unlimited Companies Act to do mission work in Uganda, and thus became the first Pentecostal Church to be granted that legal status on Ugandan soil. Hugh and Audrey Layzell began the work that very May, followed by a team of Glad Tiding missionaries from England in 60's, namely Jean Christenson, Dorothy Williams, Bill and Gerda Brown, Eleanor Webb and Betty Caron, Dave and Velma

Freeman, Lou and Marion Peterson, John and Jean Lofstrom, Bob Ronald and Sharon Wagar (Waliggo: 1998:174).

Certainly, one of the most memorable and momentous events in the history of the 'Pentecostal movement' in Uganda was the 'Daoud Crusade' at Mengo 'Kabaka Anjagala' in February 1961, sponsored by Gospel Mission leadership. The Crusade drew thousands and thousands for 3 weeks. There were many miracles of healing of sick bodies and many lost souls came to Christ. 385 people were baptized by the ministers in the Kabaka's Lake after the Crusade, and the tent at Makerere was packed, week after week, for months. During that period, the 'lubale' (witchcraft) objects were burned by the servants of the Lord as men and women believed in the Lord Jesus Christ for salvation, and new believers continued to be baptized in the Kabaka's Lake (Kagwa, 2007:138).

The Pentecostal Movement became active in South-Western Uganda in the middle of the twentieth century. Two medical doctors who supported the Balokole (Pentecostals) started a hospital in the area, founded a church, and placed serious emphasis on education by starting schools, not only to provide means to spread their religion, but to eliminate illiteracy (Kagwa, 2007:138). Another important milestone was the pioneering work of Rev. Brown Peterson of the Pentecostal Assemblies of Canada. He came to Mbale in 1963 and started missionary work mostly centered in Eastern Uganda. Alongside the church, he cared for the basic needs of the orphans and widows. In 1967 five high school students and two native teachers, Moses Ochwo and Evangelist Joe Kayo, started the 'Young Christian Ambassadors' fellowship. It grew between 1969 and 1970, and in the beginning of 1971, 'Young Christian Ambassadors' became known as the Deliverance Church in Uganda, which still exists today (Waliggo, 1998:175).

Kagwa (2007:139) states that whereas the Catholics and Anglicans denounced ancestral spirits as a mere superstition, the Pentecostals re-interpreted ancestral spirits as demons that make life difficult for followers of Jesus Christ. The pastors of these Pentecostal Churches in Uganda in effect use the power of God to be able to bind and cast out these demons, usually invoking the name of the Lord Jesus to deliver and heal people. Kajjura (2008:106) affirms that this form of Christianity fits perfectly well with the mindset of most native Ugandans, most of whom have since time immemorial taken seriously the perceived threat of curses inflicted upon them by the spirits and other bad omens, and the need for deliverance.

7.4.2.2. Idi Amin Era (1972-1979)

In September 1977, the former President Idi Amin banned Pentecostal Churches, and on 12th April 1978 armed soldiers stormed in and desecrated the Full Gospel Church at Makerere, arresting 200 believers and a couple of Pastors, slaying a number of them while others fled into exile. Idi Amin was suspicious of the increasing membership of Christians, so he wanted to reduce their numbers. The remaining Pentecostal leadership and laity went underground, and the church grew even more during persecution. Furthermore, church members not only prayed for the people who had lost their relatives, but also prayed to end the dictatorial regime, and after the fall of Idi Amin in 1979, excitement grew among Pentecostal-Charismatic leadership and believers because after the fall of a dictator freedom of worship was restored and many different Pentecostal Churches have since blossomed (Kayoya, 1994:31).

7.4.2.3. Pentecostal Church (1979- to date)

The last three decades have seen the growth, establishment and organization of Pentecostal-Charismatic Churches all over Uganda under different umbrellas such as The Full Gospel Churches of Uganda, Miracle Center Churches, National Fellowship of Born Again Pentecostal Churches, Born Again Faith Federation of Uganda, and Evangelical Fellowship of Uganda, among others (Kaijura, 2008:108).

The popularity of the Pentecostal-Charismatic form of Christianity and evangelism has exploded over the last few decades because the doctrine not only promises the poor people heavenly blessings, but also the miraculous solutions to their everyday problems. Among Pentecostal-Charismatic pastors, things like sickness, unemployment, failure of business, failure of marriage, and all the problems an individual or the society could possibly face are attributed to Satan, demons and other evil spirits, and the Lord Jesus Christ is presented as the remedy. In an impoverished country like Uganda, a religion that offers quick fixes to all the pressing problems in life will be immensely popular. That is precisely what we see happening (Kaijura, 2008: 109).

Pentecostal-Charismatic churches in Uganda also apply a number of evangelistic strategies to get people interested in the gospel and church, including day and night crusades, accompanied by Christian music, overnight prayers, concerts, special seminars and conferences on the areas of needs, film shows, retreats, evangelism days set apart for members to deliberately give some hours to speak to people on a one-on-

one basis. Weekly cell group meetings offer opportunity for informal friendship evangelism, mostly among fellow residents in the same house and vicinity. A lifestyle evangelism method entails that some members keep gospel tracts and flyers with which they initiate gospel communication with casual contacts and co-workers. The movement has irreducible dimension, crossing tribal and other barriers with ease (Coco, 2009:22).

In the Ugandan context, problems such as curses, poverty, accidents and deaths are seen to have origins from the devil. Therefore, Pentecostal leaders and Christians who do not wish to yield to occultism place their hope and trust in redemptive work of Jesus Christ through fanatic and unceasing prayer. It is through the instrument of prayer that these leaders and believers give their expression to the laments of life and hope for a better future. Their experience is that fervent prayer is a powerful tool. It thus cuts across curses and generates positive changes, both in individual life and corporate church life (Ayongo, 2005:58).

Uganda Pentecostal leadership has very strong emphasis on prayer and encourages members never to underestimate the power of prayer, but to get deeply involved in many kinds of prayer times and meetings, both individually and in a group with other Church members. The early morning, evening, overnight prayer meetings, and seven days or 30 days of prayer and fasting are strong features of Pentecostal leadership and members in Uganda. Some leaders and believers will go to the Prayer Mountains and retreat centers during the weekends or set aside special days for prayer. In reality, Ugandan evangelical churches are built through prayer. Their unique style of fervent prayer is an integral part of Ugandan evangelical Christianity (Ayongo, 2005:59).

According to Butia (1992:52) people in Uganda's society today desire, and are desperately searching, to hear from a supernatural source in order to have answers for their present dilemmas. The country is highly saturated with witchdoctors, psychics and gimmicks, which falsely offer solutions to their problems. Today's Pentecostal Christians in Uganda are in a similar predicament, they desperately desire to hear directly from their God. Butia (1992:52) expresses that in both the church and the world in Uganda, there is a new hunger for the prophetic message. This hunger stems from an increasing desire for guidance in order to survive the rampant confusion of our time. It is obvious why devoted Bible-believing Christians or the Pentecostals are seriously looking to prophetic ministers as a biblical means to hear from God.

Baluwayo (2005:64) states that prophecy is a requirement in many if not all the Pentecostal Churches in Uganda. A Pentecostal Church in Uganda that does not have prophetic message for the flock will receive few members. Prophecy in these churches is received in many ways: an audible voice, mental pictures, visions, and spontaneous bursts of words. A person who usually hears an audible voice or receives a mental impulse from the Holy Spirit, retells what God has spoken. When the empowerment of Holy Spirit comes upon a person, he or she says it exactly as it was given to him or her.

Kevin Ward (1996:87) states that it could be vital for the Pentecostal-Charismatic leadership in Uganda to practice their religion with a little more rationality, like some other mainstream Christian denominations, that do not go overboard. Irrespective of this, the opposite seems to be the case, all indications show that the mainstream churches, who are rapidly losing members to the Pentecostal-Charismatic Churches, are now adopting many ideas from the Pentecostals in a bid to retain their flock.

While Sunday worship services are the highlight of Church activities and programs for the majority of Pentecostal Churches in Uganda, there is still a high value placed on small group meetings and pastoral visitation. Small group meetings, particularly, have helped foster a sense of community in the church. Active small group life has translated into active church life. Small group meetings facilitate Bible study and prayer, as well as other spiritual and social functions. Aware of their benefits, Pentecostal Church leadership try to organize as many small groups as possible. These groups provide close and personal settings for relationship building (Baluwayo, 2005:66).

Pastoral visitation is also a highly developed institutional characteristic of the Pentecostal Churches in Uganda. Pastoral visitation takes place both in the home and workplace. It is not unusual for pastors to visit and hold small group worship services in the grocery stores and dry cleaners for their members. Much encouragement and building of community occurs in these visitations. Both small group meetings and pastoral visitations provide unique services to peculiar needs of stressed and lonely Christians (Baluwayo, 2005:66).

Uganda Pentecostal leadership focuses on revival meetings to build and grow their churches. There is the prevailing belief that without revival, it is hard to make the church grow and become effective. Many Uganda Pentecostal leaders invite revival preachers from America, Africa or other Pentecostal Churches in Uganda to lead services and to stir their people, conducting revival services and seminars through

extended weekend programs that sometimes begin as early as Wednesday or Thursday. The revival has proven to be an effective way to challenge members and mobilize them for the work of Church growth under the guidance of the Holy Spirit (Baluwayo, 2005:68).

The impact of what the Holy Spirit has done through the Pentecostal Church leadership in the country is nothing less than phenomenal: schools, orphanages, medical services, and income generating projects, the strong evangelistic stance, the style of music and worship, plus their great appeal to young people, have influence that goes beyond their numbers, and one must also not forget to mention the church's powerful influence on the entire fabric of Ugandan society. Therefore, it would be irrational to ignore them. Although scandals, cultic groups and heretic teachings have invaded some Pentecostal leadership in Uganda in recent times, the revival is of God, it will continue to grow from strength to strength despite setbacks (Wantaate, 2010). Therefore, one can share the same opinion with Wantaate that even though scandals, cultic groups and heretic teachings have plagued some Pentecostal leadership in the recent times, the revival is of God. Despite the 'setbacks', there are 'come backs'.

7.4.2.4. Summary and conclusion

Fervent prayer opened the closed door for the Glad Tiding Pentecostal Missionary Society to do mission work in Uganda on 24th May 1960 under the leadership of Hugh and Audrey Layzell. A crusade sponsored by the Gospel Mission leadership at Mengo not only saw miracles of healing of sick bodies, but also numerous lost souls coming to Christ. Objects linked to witchcraft were burned as men and women believed in the Lord Jesus Christ for salvation, and new believers continued to be baptized in the Kabaka's Lake.

In the middle of 20th century, two medical doctors who supported the Pentecostals started a hospital in South-Western Uganda to treat the poor people free of charge, founded a church, and placed serious emphasis on education by starting schools, not only to provide means to spread their religion, but to eliminate illiteracy among the natives. Alongside the church, Rev. Brown Peterson of the Pentecostal Assembly of God in 1963 cared for the basic needs of the poor, the orphans and the widows.

Among the Pentecostal pastors in Uganda, things like sickness, unemployment, failure of business, failure of marriage, and all the problems an individual or the society could possibly face are attributed to Satan,

demons and other evil spirits, and Jesus Christ is presented as the antidote. The pastors of these churches use the power of God to be able to bind and cast out these demons, usually invoking the name of the Lord Jesus to deliver and heal the people.

Pentecostal churches in Uganda apply a number of evangelistic strategies to get people interested in the gospel and church, for example crusades, music, concerts, film shows, retreats, seminars and conferences on areas of needs. They put great emphasis on prayer and encourage members never to underestimate the power of prayer, but to get deeply involved in many kinds of prayer times and meetings, both individually and in a group with other church members. They also lay claim to preaching the word of God without compromise or without fear or favour at Sunday worships and weekly meetings. Apart from fervent prayer, they also place a high value on small group meetings, pastoral visitation and revival meetings to build and grow their Churches.

7.4.3. Baptist Church and leadership (1967-present)

Kayoya (1994:34) argues that although there is not much literature on Baptist Churches in Uganda, the Church has made a tremendous impact. Uganda Baptist Church history goes back to 1967, when the ministry was birthed by Rev. Thomas Tipton and Dave Shy, missionaries from Southern Baptist Mission U.S.A, who were assisted by brother Peterson Nakoko. The Ministry did not only start as a place of worship, but also as a school, helping children in the community of Kyebando by educating them and caring for their basic needs. In 1977, Baptist Churches throughout the nation were shut down at the decree of the former President of Uganda, General Idi Amin Dada, because of their American and evangelical origins. From that time to 1980, the Kyebando Baptist Church had underground operations, and was under the cover of the Anglican Church of Uganda, and was progressive.

Kayoya (1994:34) asserts that in 1980, after the fall of dictator Idi Amin, the Church opened its doors again as Kyebando Baptist Church, and it was Pastored by Mr. Katamba John who was later joined by Pastor Patrick Wagooli in 1982. During this time the Baptist Church underwent a revival and there was a vigorous Evangelistic movement around the Church Community. Later in 1983, Robert Norman, a Missionary from the Southern Baptist Church of America joined them, and he greatly assisted them in running of the Ministry. Today the church not only has branches all over the country, but also across the neighbouring countries.

According to Byabazaire (2006:106), the Uganda Baptist Seminary exists to train men and women called by God in the spiritual, intellectual and practical areas of life so as to avoid heresy, and be effective church leaders, knowledgeable in God's Word and skilled in proclaiming it, for the edification of the body of Christ through local Baptist Churches and denominations. Byabazaire (2006:106) adds that the mission statement of the Baptist Church leadership in Uganda is reaching out to the lost with a gospel of salvation in view of growing and strengthening Baptist Churches to be self-sustaining, propagating, and growing to meet the human needs, and to be materially supportive to the poor community.

The Baptist Church of Uganda is an evangelical organization whose elected and nominated leadership (church leadership and executive council) are presented among the Baptist Churches across the country, and the Church is linked to other Baptist Churches worldwide, while its activities are all coordinated by the secretariat office (Byamugisha, 2002:206).

7.4.3.1. Summary and conclusion

There may not be much literature about the Baptist Church in Uganda, but the Church has made an incredible transformation. The ministry not only started as a place of worship, but also as a school, helping children in the community by educating them and caring for their basic needs to fight illiteracy and material poverty. Uganda Baptist Seminary exists to train men and women called by God in spiritual, intellectual and practical areas of life so that they can be effective leaders, knowledgeable, and skilled in proclaiming God's word, hence avoiding falsehood in the church, and building up the body of Christ through the local Baptist Churches. The mission statement of the Baptist Church leadership is to reach out to the lost with a gospel of salvation in view of growing and strengthening the Baptist Churches to be self-sustaining, propagating, and growing to meet the spiritual and material human needs. The leadership of the Baptist Church in Uganda is elected and nominated by elective councils, and the names are then presented to the secretariat office, which co-ordinates all its activities "within and without".

7.4.4. Reformed-Presbyterian Church and leadership (1970-present)

The Reformed family is a newcomer among the Christian denominations in Uganda, but has proven worthy of existence. It was only in the 1970s when Reformed teaching was introduced, mainly by the Ugandans who had studied abroad and returned to their own country with a strong conviction and commitment to

evangelism. The first Presbyterian Church was founded in 1979. Since then several other Reformed and the Presbyterian Churches have come into existence. They include: Presbyterian Church in Uganda, 1979, Evangelical Free Church in Uganda, 1986, Evangelical Presbyterian Church in Uganda, 1986, Reformed Presbyterian Church in Uganda, 1990, Christian Reformed Church in East Africa, 1992, Reformed Church, 1993, Reformed Baptist Church in Uganda, 1998, Presbyterian Church of East Africa in Uganda, 1982 (Adriano, 2007:58).

At the beginning of March 1988, sixteen elders, youth leaders, educators and pastors from four different Reformed Churches came together in Kampala for a mission action-reflection weekend. The purpose of the weekend was not only to share the vision of mission in unity, but also to engage and deepen the joint outreach to the community, share in the Bible study and pray together. Secondly, the weekend group agreed to develop a Bible study for the 24th general council (cf. Accra, 2004) in order to share with the wider Reformed family insights and questions that have emerged in Ugandan context (Waliggo, 1998:178).

Kevin Ward (1996:87) stresses that for Reformed Church leadership in Uganda, the relationship with one another, other denominations, and people of other faiths are not without complexity. For more on relations within the Reformed family, see below. With regard to the other confessional and faith traditions, it may be noted that the Reformed Churches form a very small minority in Uganda. Many of their members used to belong to one of these other traditions, but for varying reasons have become Reformed. At times there are strong feelings against the churches they left, which are often regarded as churches of the privileged, while memories of the religious warfare under former president Idi Amin still sour relations with Muslims.

At the same time, many Reformed pastors and members have friends and relatives in Muslim and Catholic communities as in other denominations, and this too is a determining, but more positive, factor influencing how the Christian "other" and the Muslim "other" are seen. Uganda is a multi-religious country and, as a small minority, the Reformed Church leadership and the Christians could not, but have learned to live with the "others" in complementary relationships in order to live in peace (Kevin Ward, 1996:87).

While at present none of the Reformed Church leadership participates in the Uganda Joint Christian Council (UJCC), the hope is that these ecumenical links will be established by the Alliance of Reformed Churches in Uganda, which would participate in the Christian Council on behalf of all the seven Reformed Churches. Second, in a discussion following Mission In Unity (MIU) consultation, Rev Hosea N. Kyasooka,

who coordinates the mission in unity process in Uganda, had an initial discussion with Dr. Johnson Mbillah, director of Project for Christian-Muslim Relations in Africa (PROCMURA). As a result, the latter has offered to teach in the projected theological summer school of the Ugandan Churches in order to explore further what Ugandan Christians and Ugandan Muslims might share and could do together towards shalom and fullness of life for all Ugandan faiths (Byabazaire, 2006:109).

The Reformed Churches in Uganda are in relationship with the conservative churches overseas who propagate clear positions on issues like women's ordination and homosexuality. On the other hand, the churches are less than 50 years old and the laity are not well-grounded with the Reformed dogma in comparison to other members of their family in different denominations. Therefore, Reformed Churches in Uganda are re-inventing the Reformed heritage for their situation, where the evangelical, especially the Pentecostal influences, play an important part in changing Uganda (Kaijura, 2008:112).

The Reformed Church in Uganda is a confessional Church. This means they adhere to a written confession of faith and two catechisms, which are the Westminster Confession of Faith and the Westminster larger and shorter catechisms. They believe that these standards contain the system of doctrine taught in the Holy Scriptures of the Old and the New Testaments, and therefore teach an accurate and true Biblical theology. These standards are in no way held above Scripture (which is the only perfect rule of faith and practice), but are believed to be accurate summaries of the theology of the Scriptures. The acceptance and/or full understanding of the Westminster Standards is not a requirement for membership in Reformed Church. One may become a member by affirming that his/her salvation is accomplished by grace alone, through faith in the Lord Jesus Christ only. However, their church officers must adhere to and vow to uphold the system of doctrine found in the Westminster Standards (Erickson, 2003:108).

The Reformed-Presbyterian Church leadership in Uganda does not have a self-centered and self-satisfying agenda. It is committed to the promotion of God's glory. The church exists not to further its own ideal, but to advance God's plan. The leadership has seen God's hand guide, protect, and even reprove it during the short forty plus years of her existence. It was born out of persecution for the sake of the gospel, nurtured in adversity, and strengthened as the leadership sought to fulfill the Master's call. They strive to keep their eyes fixed on Christ Jesus, the Saviour and Lord, not worldly benefits. By the strength of His Spirit, they not only rule for faith and life, they endeavor to live righteously in full obedience to His Word (Erickson, 2003:109).

The Reformed-Presbyterian Church in Uganda has a Presbyterian form of government. Each congregation is governed by a session that consists of one or more ministers (teaching elders) and a number of ruling elders (depending on the size of the congregation). The elders must meet the scriptural qualifications for their eldership. They are ordained for life and installed to the office. Ministers are licensed and ordained by regional presbyteries and are called by congregations, ruling elders are elected by congregations. Deacons are elected by the congregation to oversee the ministry of mercy. They are ordained, but they do not exercise a spiritual rule alongside the elders. As required by the Scriptures, all officers must be men, not women. Non-ordained people often sit on committees that supervise important areas of congregational life, but always under the oversight of the session or church leadership body (Byamugisha, 2002:209).

Byabazaire (2006:111) states that the Reformed local Church in Uganda focuses on evangelism, worship, education, ministry of mercy, and godly discipline. The session ensures that the Word of God is faithfully preached without compromise, the sacraments of baptism and Lord's Supper are properly administered and spiritual care, including where necessary discipline of erring member, is lovingly and effectively provided. Sessions meet together to direct and supervise the ministries of local congregations and to examine and receive new members, to provide wisdom and judgment when disputes arise within the church.

Byabazaire (2006:111) adds that many people in Uganda today are looking for a church that is true to the Word of God. The search is complicated because of the wide varieties of churches found within most communities. Some local Pastors are faithful to God's Word, but others are not. Some think they are following the Bible, but have fallen into serious error. Other people belong to a local church that is faithful to the Bible, yet their denomination is drifting away from it. Such congregations or groups within them may be looking to unite with a religious denomination that remains faithful to the Scriptures.

7.4.4.1. Summary and conclusion on Reformed Church and leadership

The mission of Reformed Church leadership in Uganda is not only to share the vision in unity, but also to engage and deepen the joint outreach to community, share in Bible study and pray together. The Reformed Church could not, but learned to live with the 'others' in complementary relationships in order to live in peace. One of the priorities of Reformed Church leadership is to build alliance with other Christian denominations and non-Christian organizations. The Reformed evangelical leadership in Uganda is in

relationship with the conservative Reformed Church leaders overseas who propagate clear positions on issues like women's ordination and homosexuality.

Reformed Church leadership in Uganda is re-inventing the Reformed heritage for their situation, where evangelical and Pentecostal-Charismatic influences play an important part in changing Uganda. The Reformed Church in Uganda is a confessional Church. This means that they adhere to a written confession of faith and two catechisms, which are Westminster Confession of Faith and Westminster Larger and Shorter Catechisms. They believe that these standards contain the system of doctrine taught in Holy Scriptures of the Old and New Testaments and therefore teach an accurate and true Biblical theology. These standards are in no way held above Scripture, but are believed to be accurate summaries of the theology of the Scripture. The church leadership strives to keep their eyes fixed on Christ Jesus, the Saviour and Lord, not worldly benefits. By the strength of His Spirit, they not only live by faith, but endeavour to live righteously in full obedience to His Word.

Reformed-Presbyterian Church leadership in Uganda focuses on evangelism, worship, education, ministry of mercy, and godly discipline. The leadership ensures that the Word of God is faithfully preached, the sacraments of baptism and the Lord's Supper are properly administered, and spiritual care including, where necessary, the discipline of an erring member is lovingly and effectively provided. The church leadership meets together to direct and supervise the ministries of the local congregations, to examine and receive new members, to provide wisdom and judgment when disputes arise within the church.

7.4.5. Findings from historical perspectives on Ugandan evangelical leadership

- Church leadership must pray fervently. Prayer opens closed doors and dismantles Satan's plans.
- Christian outreach should be the major strategy of church leadership to win lost souls.
- Leadership should preach and teach the word of God without distortion and without fear or favour. They should oppose any doctrine that departs from biblical teaching and not compromise their faith. They should defend their faith against alternative faiths.
- Leadership should promote revival, praise and worship as one of the functionalities of church ministry.

- Leaders should set up institutions of learning to fight illiteracy e.g. elementary and high schools in addition to the church. If possible, leaders should establish a seminary or theological college to train men and women called by God in spiritual, intellectual and practical areas of life so that they can be knowledgeable in the Word of God and skilled in proclaiming God's Word.
- Church leadership should ensure that the church as spiritual clinic must be accompanied by medical clinic that offers medical services to treat the weak bodies.
- If the Lord has given a church leader the power to heal the sick, let him do so without prejudice, but avoid fabrication of miracles. Demons certainly exist. Bind and cast them out in the name of the Lord Jesus Christ. Pay visits to the sick and lonely Christians.
- Leaders should feed and clothe the needy, campaign against deadly diseases such as AIDS.
- Leaders should encourage small group dynamics for Bible studies and prayers.
- Leaders should not give up and should embark on with ministry lest opposition from the enemies, and challenges of life.

7.5. Sociological perspective of church leadership

Just like any other organization, some evangelical churches in Uganda are flourishing because of good leadership and others are declining due to leadership incompetence. The scientific research findings regarding leadership are applied to the evangelical leadership in Uganda in the section below, even though the research was not done from a biblical point of departure (Babu, 2009:43).

7.5.1. The essence of church leadership

Babu (2009:43) affirms that leadership traits have indeed increased the likelihood of the evangelical church efficiency in Uganda. Traits such as, intelligence, self-confidence, passion, courage, humility and moral righteousness among others things are thought to have enabled church leaders to inspire others, and thus got others to follow them. However, a Sociologist such as Maxwell does not view leadership efficiency in evangelical church in Uganda in terms of a cluster of qualities residing in a leader. He sees it as a "behavioural role" that various leaders in Ugandan evangelical churches engage in now and then in given social settings. Thus, to Maxwell, leadership is both situation-related and reciprocal (Maxwell, 1998:53).

7.5.1.1. Church leadership is situation-related

Persons known as leaders sometimes exercise leadership, even if their behaviour is not leadership-related. In fact, much of their activity is a response to the leadership given by someone else. The Sunday school teacher who is expected to exercise leadership in the Sunday school gathering must obey the directives given to him or her by his or her Senior Pastor, who in turn is obligated to carry out the guiding principles of the church ministry. Whether the Sunday school teacher exercises the “leader role” or the “follower role” depends on the situation in which he/ she finds himself or herself (Maxwell, 1998:54).

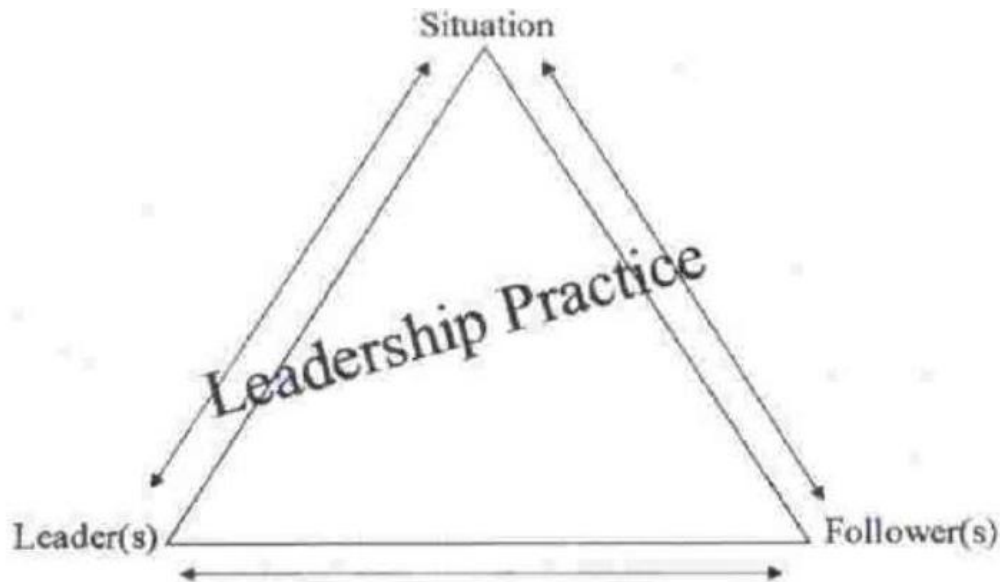
This viewpoint shifts the focus of attention away from the individual church leader to situational elements that call for the exercise of leadership. Of course, this does not eliminate individual leadership qualities, but it focuses on interaction between such qualities and social setting. Terms such as ‘born leader’ or ‘self-made leader’ represent only part of the truth. They need extensive qualification to be valid (Maxwell, 1998: 54).

7.5.1.2. Church leadership is a “reciprocal” role

The concept of reciprocal implies mutual. It is a shared activity. The evangelical leadership in Uganda works side-by-side with the followers. Without the followers’ appropriate participation in the total act, the church leadership is blank, but working with the followers, leadership is complete because the ‘followers’ complete a leadership role to accomplish God’s vision for the church (Maxwell, 1998:56).

As illustrated in figure 2 below, the evangelical leadership activity in Uganda involves three essential constituting elements: leaders, followers and situation. It does not reside in any one of these elements, all are prerequisite for leadership activity. The Sociological perspective shifts the unit of the analysis from an individual actor or group of actors to the web of leaders, the situation and the followers that give the activity its form (Zinda, 2003:24).

Figure 2. Constituting elements of church leadership practice (Zinda, 2003:25)



Rather than seeing church leadership practice as solely a function of an individual's ability, skill, charisma, Zinda (2003:26) best understands it as a practice distributed over the leaders, followers and their situation. Zinda (2003:26) considers socio-cultural context as a constitutive element for church leadership practice, an integral defining element of that activity.

7.5.2. Categories of church leadership

According to Bandru (2009:46), not all leadership in Ugandan evangelical churches exhibit the same traits, nor do they conduct their business in the same manner. Leadership styles or modes in these churches vary with different situations. Different personalities surface as leaders in different situations. What are some of the dominant modes or types of leadership in Ugandan evangelical churches?

7.5.2.1. Bandru's categories of church leadership

In his literature, Bandru (2009:7) discusses evangelical leadership in Uganda in terms of three ideal types: charismatic, traditional and formal organizational leadership. One of these will be the most dominant mode in a given church, with residues of the other two modes also present.

7.5.2.1.1. Charismatic leadership

According to Bandru (2009:8), charismatic leaders also known as the visionary leaders and mostly emerge and triumph in the Pentecostal Churches in Uganda. They do not only tend to take charge of whatever group they associate themselves with, but quickly excite their followers about their leadership style. They inject huge dosages of enthusiasm into their followers and are energetic in driving others forward. They inspire and motivate believers more than they would in a normal situation. They come closest to 'not made but born a leader' syndrome. They take advantage of hopeless situation and make it sound hopeful.

Cecilia (2004:137) adds that charismatic leadership in Ugandan evangelical churches usually surfaces in a crisis situation. The existence of a crisis implies that the normal situation and ordinary response will not suffice to deal adequately with the situation at hand. Something extraordinary is required. During such times people have lost confidence in the normal procedures. The only alternative is the emergence of a church leader who conveys confidence in his ability to handle the situation, and then inspires confidence and trust from others in himself.

Charismatic leaders in evangelical Churches in Uganda transform followers' self-concepts and achieve their motivational outcomes through at least four mechanisms: (1) changing the follower perceptions; (2) offering an appealing future vision and hope; (3) developing a deep collective identity among the followers; and (4) heightening both individual and collective self-efficacy (Cecilia, 2004:139).

Lutaya (2001:44) argues that charismatic leaders in Ugandan evangelical churches tend to believe more in themselves than in their followers. They thus carry great leadership responsibilities that should have been handled by their followers. Nsubuga (2002:26) adds that charismatic leaders seek control by controlling others. They initiate a kind of relationship that is meant to cause other people to be dependent on them. This is utterly dangerous to the church institution. This can create a risk that a church might collapse if the leader is unavailable, because success is tied up with the presence of the charismatic church leader.

7.5.2.1.2. Traditional church leadership

Nsubuga (2002:28) states that the traditional church leadership falls precisely under the administrative leadership. This mode of leadership prevails in the Anglican Church or Church of Uganda, which tends to

be socially and culturally homogeneous, and which change at a fairly slow pace. Individualism (Bishop or Arch Bishop) is accorded much more reverence than in the modern churches. Leadership in such churches is based on the “sameness” in belief, the values and the moral convictions among its members. The leader exemplifies these qualities more forcefully and more perfectly than do average members of the Church.

Bandru (2009:12) affirms that a traditional church leader is highly obeyed because he comes closer to the position of God-ideal that the church has of itself. As a result, he is relatively immune from criticism and challenge. To criticize the church leader is to call into question the basic value system in which everybody deeply believes. This value system changes so gradually that the leader does not have to make major alterations during his lifetime. As a result, the traditional, authoritative leadership of a by-gone era is still present, or at least is becoming so. As a result the church ministries suffer deficiency syndrome.

7.5.2.1.3. Formal-organizational church leadership

This type of evangelical leaders in Uganda is associated with administrative leadership and bureaucratic church structures. Examples are the Baptist and Reformed-Presbyterian Churches. Formal organizational church leadership is characterized by their careful and deliberate selected objectives, and organizational structure that is specifically designed to achieve those objectives. The objectives and the organizational chart are usually put in writing (Lutaya, 2001:47).

The various positions, with boundaries for each authority’s position and obligations, are often spelled out in great detail. In short, the formal organizational church leadership in Uganda has a written constitution by which it is guided, and by which performance of its functionaries is assessed and rewarded. It is called formal organizational because organizational structure and behavioural roles are devised in accordance with practicality and the subsequent written constitution is given the force of law. The set of formal rules or constitution has more authority than any of the organization’s functionaries. Members of that organization, including its leaders, are subject to the constitution. Exceeding the rights and the obligations of one’s position as spelled out by the constitution is viewed as a serious transgression. Traditional and charismatic leaders have little respect for written constitutions (Bandru, 2009:15).

The tendency for rules and regulations in the formal organizational church discourage the emergence of Charismatic leadership in Uganda. There may be many potentially charismatic leaders in the church, but

the thick layer of the rules and regulations circumscribing their actions makes it almost impossible for them to exercise that charisma for any length of time. This partly explains the phenomenon that church leaders with some promise of charisma do emerge, but they fade after a short time. In exercising their charisma, they too obviously violate many of the formal rules and regulations of the church and soon fall into disfavour. The formal organizational evangelical church leadership in Uganda encourages conformity, not creativity among its church leadership and church members, which is extremely frustrating to the church ministry (Cecilia, 2004:143).

7.5.2.2. Church leadership patterns in small groups

Bale Francis (2006:67) argues that church leadership in Uganda is generally applicable to large church social units, and they have lost some of their relevance when applied to small, informal church groupings and leadership. Yet more of the Christian's satisfying moments are experienced in such small groups e.g. home cell groups, and less in large church groups.

Apart from being the friendship groups, most small church groups exist in Ugandan communities to accomplish something specific and visible. It has been found that certain individuals with hidden talents quickly emerge as leaders by successfully directing the group members toward such an accomplishment. Consequently, such leaders are not only particularly skillful at explaining basic issues and suggesting procedures, but also at dealing with those very issues. Sometimes they are formally designated leaders of such small groups, sometimes they are not (Bale, 2006:67).

7.5.3. Rethinking church leadership from a sociological perspective

Wanyama (2009:44) has presented some fundamental issues about the new challenges faced by the evangelical leadership in Uganda. Among the increasingly complex challenges that are being taken for granted in these churches include sin and repentance, material poverty and its alleviation, heresy and true church doctrine, chronic diseases and prayer for the healing, idol worship and godly worship, evangelism and discipleship that do not hold any more.

Wanyama (2009:46) argues that many church doctrines and approaches developed by the early church leadership that were deemed to be efficient, seem to be out of date today. Seminary educational curricula

and church doctrine were said to be effectual and greatly valued. Church objectives were believed to be straightforward and powerful. Church leadership was simply regarded as highly classical. Many facets of church leadership, both conceptually and as a practice, were not challenged. However, the end of colonial era, the transfer to the post-modern spiritual transformation and social change has put much pressure on the Ugandan evangelical leadership to change their doctrine and approaches in leading the church. Wanyama (2009:47) rightly concluded that evangelical leadership in Uganda should not hold tightly to the past 'course of action' but a 'fresh' perspective to leadership is needed. Therefore, as a step toward developing such a new approach, he proposes a renewed sociological assumption to leadership.

The most fundamental assumption about leadership is certainly its actual meaning or the definition. As described below, previous approaches do not pay much attention to what leadership is, and are much more interested to find the new ways of leadership in the context of fairly well-defined bureaucratic structures. Hence, if one wants to give a 'fresh' look at leadership, it is imperative to provide an understanding of what leadership is, instead of trying to define what it may do in each specific context. So this question of what leadership is, is not a new one, but it has received very few answers so far. The purpose is not to dismiss prescription, but to inform church leadership of a more effective or successful practice (Wanyama, 2009:47).

7.5.4. Sociological inferences versus scriptural principles of leadership

This table describes the state of affairs as it became evident in the previous chapter concerning the modes of leadership among the evangelical churches in Uganda

Table 5: Guidelines for evangelical leadership in Uganda (Babu, 2009:59)

	Sociological inferences	Scriptural principles
1.	Serve with right motivation	1. Right Motivation:
Visionary leaders:	State of affairs: Serve out of love and need for position Disadvantage: could lead to pride.	State of affairs: Serve out of love for God, which spills over into love for people. Mat. 22:37- 40). Advantage: Church grows and gets more members.
Administrative leaders:	Serve out of love and need for performance. Disadvantage: could lead to putting high expectations on people.	

Shepherding leaders:	Serve out of love and not popularity. Disadvantage: could lead to people-pleasing.	
2.	Have the right ambitions	2. Right Ambitions:
Visionary leaders:	State of affairs: Control the direction of the church Disadvantage: Church could collapse	State of affairs: Have desire to serve not to manipulate (Mat.20:25-28). Advantage: People will love the church and commit themselves to the service of God.
Administrative leaders:	Control the schedule, policies, and procedures of church Disadvantage: Church could be outside the rules	
Shepherding leaders:	Direct the lives of the people in the church. Disadvantages: People could lose direction	
3.	Maintain the right balance	3. Right Balance:
Visionary leaders:	State of affairs: Put more emphasis on progress and goal Disadvantage: vision could not be achieved	State of affairs: Task, goal and people are all very important, but people are the most important (Mat 12:1-7; Lk.10:38-42). Advantage: Leads to human dignity
Administrative leaders:	Put more emphasis on performance and task Disadvantage: could not reach the target	
Shepherding leaders:	Put more emphasis on people, not fame Disadvantage: could lead to self-esteem problems	
4.	Get the right involvement in ministry	4. Right involvement:
Visionary leaders:	State of affairs: Get ahead, but do not push people too hard. Disadvantage: Could lead to state of abuse.	State of affairs: Everybody has a part (Eph.4:16), yet there are also times we are to bear one another's burdens. Advantage: Together the church can do more and better work.
Administrative leaders:	Work with people, do not do it alone and forget people. Disadvantage: People are in a state of neglect	
Shepherding leaders:	Make everybody help in every way rather than remembering their distinct gifting. Disadvantage: People are in a state of misuse.	
5.	Use the right methods	5. Right Methods:

Visionary leaders:	State of affairs: let the end justify the means. Disadvantage: One becomes a failure	State of affairs: Our God is both process and result oriented. Consequently, both the means and the end matter. (Jn.15:8; 1Cor.10: 31; Col.3:17). Advantage: Effectiveness of church ministry and church growth.
Administrative leaders:	State of affairs: Get to the end. Disadvantage: Wastage of resources and energy	
Shepherding leaders:	Focus on both methods and people. Disadvantage: Mismatch	
6.	Foster the right kind of unity	6. Right Kind of Unity:
Visionary leaders:	State of affairs: Pursue peace by getting people on the same page. Disadvantage: could lead to disunity	State of affairs: God brings unity out of diversity as every one focuses on one Lord, yields to the work of the Lord, and seeks common good 1Cor. 12:4-7; Phil. 2:1-4. Advantage: "United the church stands and divided it falls".
Administrative leaders:	Pursue peace by getting people to follow a code of conduct. Disadvantage: could lead to indiscipline	
Shepherding leaders:	Pursue peace by getting people to adapt and compromise. Disadvantage: Could lead to stagnation of unity	

All leaders in Ugandan evangelical churches need to get it right in order to be effective in ministry. Each type of a leader could face unique obstacles within the church ministry if he fails to uphold the right perspective (Babu, 2009:59).

CHAPTER EIGHT

8. Critical analysis of leadership in evangelical churches in Uganda

8.1. Work plan

This chapter will concentrate on visionary, administrative and shepherding leadership from the point of view of Sociology literature. Deductions will be made after each discussion and the end result will be used as principles and guidelines for the evangelical churches of today.

8.2. Introduction

There are three major types of evangelical leadership in Uganda to accomplish God's will for the church and they will be discussed in this chapter. These include visionary, administrative and shepherding leadership. As learned in Phase A, God provided biblical leaders with calling and vision, equipped them and formed their characters in order to prepare them to become the above leaders. God determined what type of a leader each became. So, God prepares people to become a particular type of leader. When church leaders understand their calling, vision, gifts and abilities and life experiences, they will be able to see clearly what type of a leader God wants them to be, what He wants them to do and how He wants them to do it (Elliston, 2000:64).

God does not intend evangelical leaders in Uganda to be "superman leaders" who does everything. God intends them to use only the calling, gifts, passion and experiences that He has given them to lead others. God will raise up other leaders with different callings, gifts, visions and experiences to do what they cannot do (cf. Eph.4:11; Elliston, 2000:65).

8.2.1. Visionary evangelical leadership task in Uganda

8.2.1.1. Types of visionary church leadership

Achia (2005:17) categorizes visionary leadership models/theories in the evangelical churches in Uganda into two categories: transactional and transformational leadership.

8.2.1.1.1. Transactional leadership

Achia (2005:17) states that transactional leadership in the evangelical church in Uganda practices what you would call 'leadership-by-exception and reliance reward'. They therefore set performance standards and do the performance reviews for the people they lead. Their followers cannot oppose and propose anything because it is considered to be a "by the book" approach in which the visionary leadership does not go past the periphery of the law, but works within the rules of the church or the church tradition.

According to Balunywa (2005:27) transactional leadership is just an administrative leadership rather than a true visionary church leadership. It is autocratic and its focus is on short-term tasks rather than long term goals. It has serious limitations for knowledge-based or creative work. Church members can do little or nothing to bring new changes and development under transactional leadership, everything is dictated by the church leadership and church constitution.

8.2.1.1.2. Transformational leadership

Muwanguzi (2006:9) states that transformational evangelical leadership in Uganda is leadership that not only motivates Christians to be effective in the execution of church activities, but makes major contribution towards church progress and efficiency. Vision sharing, routine communication and leadership involvement in terms of hard work are the basis of transformational leaders, driving the believers towards a final desired outcome or goal attainment. This type of leadership is not static. It is highly dynamic and flexible in getting the work of God done.

Ddungu (2006:69) adds that transformational leaders focus on the big picture. They have a deep conviction about their goals. They are determined to go against the conventional wisdom and the church tradition. The leadership always looks for ideas that move church organization from a small vision to maximized church vision. They seek to bring change in the church ministry and the neighbourhood by improving on the current situation, whatever it may be. They tend to anticipate problems before they come and then act accordingly. While their enthusiasm is often infectious, they need to be supported by "detailed Christians".

Ezabuku (2000:104) remarks that transformational evangelical leadership in Uganda encourages Christians to emerge as leaders. They do not suppress individual talents, but identify and develop them. They create

church conditions in which followers can develop their own leadership capabilities. Kajubi (2004:76) argues that transformational leadership in Ugandan evangelical churches share power with the followers rather than exercising power over them, and by so doing, they empower the followers to be able to accomplish what they think is important for church ministry. Consequently, the followers are exposed to responsibilities that release their potential, while leaders are concerned with what followers are accomplishing rather than what they are doing.

While transactional leadership ensures that the routine work is reliably done, transformational leadership looks after initiatives that add value.

8.2.1.2. Process for vision development

Allan (2003:85) claims that the biggest challenge that faces many evangelical leaders in Uganda is a lack of vision development process. Too often ministers jump into church projects without following the right vision development process. Their vision for their ministry is man-made ideology, not a God-given vision (Prov.29:18). It is based on the classic patterns, common sense or the current trends. They read books about what successful churches are doing and follow their lead. The leadership of the church goes from one new ministry to the next, often attempting several of them at the same time, under-supported and under-staffed. They do not seek where God is already at work in their ministry, and do not focus their energy in those areas only, but go where God has not even told them. As a result the church life becomes overcrowded with activities, unfocused, eventually discouraging to the pastor and people alike, and ultimately the church crumbles.

Elikana (2006:24) describes the process of vision development as applied by some successful evangelical leaders in Uganda, which combines both prayer and reflection, an understanding of where God has already been moving, and where God wants them to move. Elikana (2006:24) adds that this process often takes time, perhaps weeks or months. The triumphant visionary leaders usually do not rush to develop the vision. They take their time to hear God properly. The process of vision development is advanced by the leader, either alone or preferably with a small church leadership group, which may be the formal leadership group, or may be a selected group of people with appropriate skills and gifts. At the end of this process, the church leader has an understanding of what he believes God is calling his church to do and to be. The initial process include:

1. Preparatory prayer: The church leaders spend time with the Lord. They pray that God shows them clearly over the coming weeks what He is calling the church to do and not to do.

2. Building blocks: God speaks to ministers in a number of ways: through experiences, the Bible, the word and pictures (dreams and visions) and in other ways. This process allows several evangelical leaders in Uganda to reflect on what the Lord may be saying to the church in four different elements. They don't hurry, but take their time to reflect on and pray through each of the four questions below as they compile a flip chart to answer each one. This stage of the process is done as a retreat or a day away either by the pastor alone, or with a small team:

Table 6: Flip chart answers for each question (Elikana, 2006:27)

<p>A. THE PAST: The first flip chart answers the following:</p> <ol style="list-style-type: none"> <i>1. What has been a leader's previous understanding of the right direction for the evangelical churches in Uganda?</i> <i>2. What visions i.e. 10-year plan have been agreed previously?</i> <p>Successful ministers in evangelical church in Uganda do not start from scratch, but dust off from the previously agreed approaches, update them in prayer, see whether they are still relevant or not, and re-energize people behind the vision.</p>	<p>B. LEADERSHIP EXPERIENCE: The second flip chart looks at church leadership experience.</p> <ol style="list-style-type: none"> <i>1. What has God called other churches in Uganda to do?</i> <i>2. What does the Bible say about the current situation of church leaders in Uganda?</i> <i>3. As ministers have read other books, what insights have they gained?</i> <p>God's vision for each place in the evangelical churches in Ugandan community is different, but there are also some commonalities. God's plan for each location in an evangelical church in Uganda should be sought totally afresh, but without rejecting that which is found to be appropriate elsewhere.</p>
<p>C. PRAYER: The third chart summarizes what God has been saying through the leaders in evangelical church in Uganda in recent times.</p> <ol style="list-style-type: none"> <i>1. They look through any prayer dairies to see common themes, pictures or words given.</i> <i>2. They talk with other members or leaders of the church who pray regularly.</i> <i>3. They spend some time with others being open to God.</i> <p>After spending time in prayer, they write down whatever is in their mind. This may or may not be from God, but there is always a surprising degree of</p>	<p>D. CHURCH/COMMUNITY:</p> <ol style="list-style-type: none"> <i>1. They reflect on the church and the community which they serve. They try to see it how God sees it.</i> <i>2. They look at where the needs and pressure are?</i> <p>Taking a look at previous parish assessments and mission audits, which are helpful here.</p>

commonality.	
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- 3. **Prayer:** Having compiled the four flip charts, they spend some more time in prayer, asking God to speak to them through this reflection and to give them His direction and vision for their church in coming years.
- 4. **Drafting a vision:** Each member of the group writes down what he feels God is calling the group to do. Everyone usually writes something. They try to keep it to a few sentences and stick to the big ideas. Then, they share amongst the group.
- 5. **Sharing a vision:** Once they are in agreement, they share and develop the vision with the wider community of faith. They encourage people to think, reflect and pray through the vision. Sometimes they change it over time as the whole community comes to own the vision for itself.
- 6. **Action:** A vision that does not lead to some kind of action is unlikely to be of much help to the church or to God, yet turning a vision into reality is extremely difficult. As a first step, church leadership must take more time with a small church leadership group, and then, begin to explore ways that the vision might be turned into reality (Elikana, 2006:30).

Figure 4. Summary of vision development process (Elikana, 2006:32)



8.2.1.3. Vision killers

Byaruhanga (2003:134) asserts that visionary evangelical leaders in Uganda have always faced stiff and direct opposition from Satan as they seek to comprehend the vision God has designed for their ministry. The devil tries to prevent them from absorbing and applying God's vision. This is because the church leadership grasps the vision and this 'pounds another nail in Satan's coffin'. So, Satan has to destroy them before they destroy him. Byaruhanga (2003:135), however, argues that the greatest obstacle evangelical leaders in Uganda face in the church ministry has little to do with Satan or demonic forces. It is largely from the people and the church leaders themselves. Sometimes Satan is given more credit than he deserves. In many instances rather than attacking the devil, blame the real culprits such as church tradition, fear and lack of passion.

8.2.1.3.1. Church tradition

Byaruhanga (2003:134) states that one of the most popular and devastating vision killers in evangelical churches in Uganda is church tradition, highly upheld by some evangelical leaders and their followers. They hold on tightly and forcefully to church tradition, and any new change is totally resisted. They embrace the church tradition because it gives them a sense of stability and good feelings. First, their attitude is, "We have never done it that way before, and you cannot change the way we do things in our church". Secondly, their excuse is, "God would never cause a church leader to change what he has always done before". Consequently, any evangelical leader who emerges with a vision is silenced by the leadership team. Byaruhanga (2003:134) argues that in reality God uses tradition in the church ministry to provide the church leadership with stability, consistence and progress, not stagnation. Tradition forms a foundation upon which God builds the future vision. Thus, tradition should serve as a bridge between the past and the future.

Byaruhanga (2003:134) remarks that God has no use for tradition that blocks progress. He blesses those traditions that built the church and His people, not because they are traditions, but because they serve His purposes. He tends to reshape traditions by moving them in the new directions. He updates them with a more relevant and contemporary expression of those truths that made the tradition valuable initially. His primary concern is not with the style or format of the tradition, His interest is in its ability to draw people closer to Him.

Byaruhanga (2003:134) declares that tradition is generally a reflection of the past. Vision is the reflection of the future. Some church leaders in Uganda have acknowledged their past for what it was, and have recognized traditions and patterns that would enable them to impact people's lives for His glory. They have used those traditions as stepping stones, building their ministry for maximum impact. They have therefore incorporated the past strengths into their future prospects, and the result has been successful ministry, although more needs to be done. Kajubi (2004:83) argues that tradition is an important aspect of church life, but if some of the evangelical leaders in Uganda and their Christians are not willing to let go of certain church traditions to accommodate positive changes, then tradition become a negative issue and a barrier to church growth and church development.

8.2.1.3.2. Fear

Byaruhanga (2003:136) declares that fear stuns a vision, and faith causes a vision to prosper. Fear "tells a church leader that it is impossible to bring change" and faith says "with God all is possible" (Lk.1:37). However, grasping and implementing God's vision is a frightening prospect among many church leaders in Uganda because vision requires change. Change means breaking out of the comfort zone, and doing new things. Change is scary. Moving in the new directions or attempting new methods of ministry is risky. Risk raises the possibility of either success or failure, and no minister will want to fail, but would want to succeed in the church ministry. Byaruhanga (2003:136) argues that sometimes a church leader is overcome by fear because he has failed in the past and dared not to reach for a star again. Sometimes he lacks faith, the mustard seed, where he can assert authority over his destiny. Consequently, by focusing on his failures, lacking in faith, he is paralyzed by fear and, he misses out on his vision for God's glory.

Byaruhanga (2003:137) affirms that a visionary leader must not be fearful, but faithful and hopeful. Vision must replace unbelief with peace and assurance. It must raise questions, but not nagging doubts. If a church leader is beset by fear about the future or fear about the vision God has entrusted to him, let him pray through the fear. He should abdicate control of his ministry to God. Know that God is powerful to do what you have failed to implement.

8.2.1.3.3. Lack of passion

According to Pimaku (1998:52), passion means whatever a person is willing to suffer for. It comes from the Latin *pator* and *passur*, meaning to suffer. It is what a person desires so intensely that he will sacrifice anything to have it. Leslie (2004:58) states that visionary evangelical leaders in Uganda who have an intense desire for ministry have sacrificed all, and are successful in ministry. Ironically, those who lack passion are unsuccessful in the church ministry. They lack passion because they are either ignorant or complacent/self-satisfied. Complacency is the extinguisher of passion. Church leaders whose passions are extinguished lose the driving force, the focus and desire for ministry, and are of little or no value in the intense fight between the powers of light and darkness. They are casualties on the spiritual battlefield. This statement is a prescription for half-baked leadership and their half-blessed ministry.

Lokeris (1987:85) states that although some evangelical leaders in Uganda lack passion, it is in the hearts of other evangelical leaders in Uganda, which empower them to live for God's vision and glory. Those who are passionate focus their passions on what God is passionate about:

- They develop spiritual discipline for prayer, intercession, meditation, spiritual warfare and worship.
- They focus passions on the word of God; read the word daily, read it devotionally, read it with a goal in mind, pray the word, memorize it and repeat it.
- They focus passions on loving God and being loved by Him; they give him undivided time.
- They focus passions on loving those God loves; pray for blessings on their neighbours, pray for people they already know and who do not know Jesus.

Leslie (2004:58) states that no evangelical leader in Uganda should lack passion, because God is passionate about this world. His passion for humanity is evident in the story of Jesus Christ. He has also given us His prophetic word to guide and bless us. The passion of biblical leaders like King David and the apostle Paul is evident in their work. Leslie (2004:58) argues that godly passion should not be about an individual satisfaction, but about embracing the total redemptive mission of God to this planet, through the Church, starting where a church leader lives, and then extending to all the nations. Church leaders should have an intense desire for church ministry and should be on fire for Jesus.

8.2.1.4. The chief task of visionary evangelical leadership

Muwanguzi (2006:23) states that the evangelical leaders in Uganda who are visionary have indisputably brought great changes and hope in the church ministry, while others led without divine vision have often found themselves and their churches directionless, in disorder, disarray, confusion and rebellion.

8.2.1.4.1. Visionary evangelical leaders as change agents

Muwanguzi (2006:24) remarks that although some of the evangelical leadership in Uganda lack vision, have no future plans and direction for the church institution, nevertheless, the few who have emerged as church visionary leaders are strategic thinkers with a vision that is shared and developed by the entire church organization. Ddungu (2006:64) argues that those who lack vision are timid to take their chances to bring change, but those who are visionary are not only fearless, but also pragmatic risk-takers who envision success. They are proficient narrators and experts at managing complex problems in the church ministry. However, none of these visions and skills would lead to success if not grounded in passion for the end goal, and the ability to sustain a marathon through challenges and setbacks inherent in the bold vision.

Ddungu (2006:64) asserts that in Ugandan evangelical churches today, there is a competitive environment of increasing and declining church membership. Competing priorities and increased demand for believers have become highly critical. Therefore, if some evangelical churches in Uganda are to survive and keep up the pace compared to competitive mushrooming churches, their leaders have to overcome personal egos in order to maintain a sense of equilibrium. They should take the risk of embracing a bold vision that challenges the status quo of the cherished assumptions regarding church tradition, church doctrine, mission and community relations. The art of mastering effective change must take into account (1) optimism, not pessimism (2) creativity and innovation.

8.2.1.4.1.1. Visionary evangelical leaders as change agents are optimistic not pessimistic

Butia (1992:52) links the visionary evangelical leaders in Uganda with optimism, and those who lack vision with pessimism. While the pessimistic leaders see difficulties in every opportunity, optimistic leaders see opportunities in every difficulty. Butia (1992:52) affirms that the pessimistic leaders are those who are resistant to change. Church tradition is their first priority, any change is considered unbiblical and is

condemned. Optimistic visionary leaders are those who take fresh steps of faith when void seems to be beneath the church. Ofwono (2008:34) adds that visionary leaders move from the state of usual to unusual, disbelief to belief. They believe that they can achieve the unachievable, in line with the biblical truth. They demonstrate confidence in their vision, and passion to carry it through. They see problems as opportunities rather than obstacles, and they create new changes in church ministries and their churches are progressive, both spiritually and numerically.

8.2.1.4.1.2. Visionary evangelical leaders as creative and innovative change agents

According to Kajubi (2004:48) creativity is a noun. It is being creative, inventive and imaginative, but not forgetting the routine skills. Creativity should not be confused with innovation. Creativity is the process of coming up with ideas, and innovation is implementation. Creative visionary evangelical leaders in Uganda are those who combine the known ideas with the new perspectives that have never been considered before. They feel that current perspectives are not concrete enough, so they continue to search for as many alternative ideas as possible so that greater perspective can be reached and considered. Kajubi (2004:48) argues that superior creativity has always emerged as these leaders consider many options, and then invest their time and their effort to keep searching for new ideas rather than settling for mediocre known ideas and solutions. Pirio (1991:124) states that these ideas come from the church leadership's permanent 'memory store', their lifetime knowledge and experience. Potential external sources include reading the Bible, books, ideas from the colleagues, databases and other sources. Ddungu (2006:64) affirms that new ideas prevent obsolescence (old fashion) and improve the church ministry.

8.2.1.4.2. Transitioning creativity to innovation

According to Kajubi (2004:58), the assumption that creativity automatically leads to innovation is incorrect. Creativity to him is easier than innovation. To come up with a creative idea is one thing, but to transform into innovation of a new product or service, require other personal characteristics. Kajubi (2004:58) affirms that evangelical leaders in Uganda who have focused mind-set lead successful creativity and innovation, such as: (1) generating the idea (2) informing the 'significant others' (3) 'selling' the idea effectively (4) planning the development process (5) overcoming constraints; time, money, and relevance (6) Expertise.

8.2.1.4.3. Common obstacles of creativity and innovation

In examining the common barriers that have got in the way of creative and innovative Ugandan evangelical leadership, Olupot (2004:52) has developed a list of five common blinders. They are: (1) resistance to change, (2) fear and self-doubt, (3) over-reliance on rules and conformance, (4) over-reliance on logic and accuracy, (5) over-reliance on practicality and efficiency.

8.2.1.4.4. Practical remedies to such blinder problems

As practical remedies to such blinder problems, (Olupot, 2004:52) suggests several exercises that have helped some evangelical leaders in Uganda; (1) indulgence in fantasy and wild thinking, particularly when swamped with technical details (2) set a personal allocation of one new idea a day (3) identify church rules that get in the way of creativity and innovation and break it (in a kind way that won't harm you or the church) (4) read literature on creativity (5) consider many solutions for any problem, (6) postponement of evaluation of an idea (exploring its consequences).

8.2.1.4.5. Encouragement and suppression of creativity and innovation

Ddungu (2006:64) confirms that there is either a spirit of encouragement or suppression of creative and innovative talents in evangelical churches in Uganda today. The evangelical leaders that suppress creativity and innovation are discouraging and preventing creative and innovative talents from succeeding in their churches. They say for example "we do not do it this way, we do it the other way". This is not good for church institutional progress. Ddungu (2006:64) intimates that the evangelical leaders that encourage creativity and innovation in their churches promote an environment that is totally conducive for creativity and innovation to flourish. They build friendly working conditions that do not exclude members of the church. The social structures of the church help the Christians feel secure, accepted and not left out. This brings out their hidden creativity. Creative talents must not be silenced, but promoted in a better manner for a better church ministry and church growth.

8.2.1.5. A major challenge visionary evangelical leadership faces and the remedies

8.2.1.5.1. Resistance to change by the followers and some leaders

Muwanguzi (2006:32) admits that resistance to change is a common phenomenon in Ugandan evangelical churches. Although it was previously church leaders who were resistant to change, it also occurs among

the Christians of different denominations nationally. Muwanguzi goes on to say that resistance to change in these churches has been in the state of affairs for generations, and this resistance prevents all the forward movement towards progress and modification. Resistance to change is a natural defense mechanism. Balunywa (2005:18) states that the evangelical church leadership in Uganda should honour all resistance at all times. They should not try to fight or break down any resistance to change, but should work with it patiently. Forcing change on followers often results in unhealed scars, which surfaces later in the change process and undermines the change effort.

8.2.1.5.1.1. How Christians resist pastoral leadership change

- Active resistance. Active resistance to change in the evangelical churches in Uganda is identified by the following behaviors: Rumours, being critical, mockery, faultfinding, arguing and threatening (Hultman, 1998:102).
- Passive resistance. Passive resistance on the other hand is identified by the following behaviours: pretending to be ignorant, not sharing information or assistance, procrastination/postponement, moving very slowly or walking away quietly (Hultman, 1998:102). Christians resist change, but they do not tell the men of God why they resist the change effort. Observing what the Christians are saying and doing becomes a good source of information to help pastors discover the reasons for resistance to change. Understanding why Christians resist change also enables them to effectively overcome the resistance (Baluwayo, 2005:24).

8.2.1.5.1.2. Why Christians resist pastoral leadership change

Kajubi (2004:83) gives three good reasons why some Christians resist pastoral leadership change:

1. Favouring tradition. As already discussed above (8.2.1.3.1), favouring church tradition is one of the main sources to resistance in the evangelical churches in Uganda. Christians resist change because it gives them a sense of stability. Christians who hold onto church tradition often resist change very forcefully. Their attitude is, "We have never done it that way before, and you cannot change the way we do things in our church". It is this attitude that keeps them from being open to change. Kajubi (2004:83) states that tradition is an important aspect of Church life, but if some of these church leaders and Christians are not willing to let go of certain church traditions to

accommodate positive changes, then traditions become a negative influence and a barrier to church ministry effectiveness and growth.

2. **Misunderstanding.** Christians in evangelical churches in Uganda sometimes resist change because of misunderstanding. Misunderstanding is generally caused by a lack of proper communication of some vital information. Misunderstandings between church leadership and followers have in many occasions resulted in tension and tension turn into distrust, lack of confidence, second-guessing motive of leadership, and even outright rebellion (Kajubi, 2004:83).
3. **Lack of ownership or involvement.** Christians oppose change because of lack of involvement in the change process. When followers feel that things are forced on them by the church leadership and they are not part of the change process, they resist change. However, when believers are part of change process, resistance to change is reduced greatly. Many Christians in Ugandan evangelical churches often feel that their thoughts, feelings, ideas and physical involvement should be respected and appreciated at all times (Kasule, 2002:48).

8.2.1.5.2. Overcoming resistance to change

We have looked at the actions of some evangelical leadership in Uganda that lead to resistance from team leaders and Christians, and ultimately the success and failure of the change effort. Ezabuku (2000:147) describes five steps for ministers in Uganda evangelical churches to overcome resistance to change in order to bring change for effective church ministry and church growth. The five steps include:

- I. **Vision sharing.** Ministers should not keep the vision secret, but communicate it. The pulpit as well as the bulletins and the newsletters are powerful channel for communication of the vision for change. However, the ground work must be properly done before announcing the goals from the pulpit. Visions are caught more than taught. Church leadership must demonstrate the vision before the followers buy into it.
- II. **Accumulation of feedback.** A vision that is given to a leader by God is usually in an embryonic form and needs refinement and development before it can become a reality. Visionary leadership should allow the followers to have an invaluable input. When they are involved to contribute to the change process, they feel like the vision is theirs. This process thus enables the followers to own the vision, which helps to overcome resistance to change.
- III. **Knowing the Christians they are dealing with in order to promote harmony.** Ministers should realize that the people in their churches are not the same, they fall along different spectrums of change.

From traditionalists to conservatives, progressives to the radicals. Knowing in which category the Christians fall, will help ministers not to mess up things, but to determine what approach they should take in the change process.

- IV. Developing trust with the people. Trust is the result of leadership believing in the people and the people believing in the leadership. The more trusted the leadership, the more willing the followers are to accept the proposed changes.
- V. Personality change. Church leaders in Uganda must possess personality change before they ask others to change. In other words, they must change first, before they try to change others.

Kajubi (2004:83) believes that leaders in evangelical churches in Uganda should not sit back and watch, but know why followers resist change. If they know the sources of resistance, they will be able to answer the barriers to change.

8.2.1.6. Principles extracted from visionary evangelical leadership in Uganda

- Church leaders should pray in order to activate and channel a God-given vision.
- Church leaders should be creative and innovative; get new ideas and implement them. They should search continually for the latest ideas and programs that are superior to the ones the church organization is currently committed to.
- Church leaders should never stagnate in church tradition. They should let the church tradition revitalize their consistency and stability, leading to new changes.
- Church leaders should share and promote a desirable vision. They should not keep it to themselves. They should involve formal team leadership or selected groups of skilled and gifted Christians in vision development by gathering, recognizing and accepting their contribution. Share your vision with Christians through pulpit announcements and bulletins.
- Have an intense desire for ministry because the lack of passion results in a collapse of the vision. Do not be fearful in working out your vision, but be courageous, faithful and hopeful.
- Church leadership should not try to break down or fight any resistance to change, but honour it and patiently work with it. Know the source of resistance and be able to answer the barrier to change.
- Ministers should also change first before they try to change others.

8.2.2. Administrative leadership duty in Ugandan evangelical churches

8.2.2.1. Administrative leadership models

Administrative leaders are those who have the gift of management or organized efficiency, teaching, and discipline (Klaus, 1998:347). They are strategic executors who are clear on what needs to be achieved, taking nothing for granted. Unfortunately, they sometimes ruthlessly follow an autocratic approach, letting nothing stand in the way of achieving the overall objectives. In such cases they are likely to prefer detailed and rigorous church project plans, constant monitoring and updating, and tight control not only over resources, but also over people (Nsubuga, 2002:27). The different administrative leadership styles adopted by the evangelical churches in Uganda has affected church ministry in a number of ways. Mulindwa (2004:27) categorizes them into three broad styles. These are autocratic, democratic and situational leadership.

8.2.2.1.1. Autocratic leadership (Boss pastor)

Mulindwa (2004:27) describes the boss pastor or the autocratic leadership model in the evangelical church in Uganda as a style where the pastor or administrative leader gives little or no chance for the team leaders and members to make suggestions, retains most authority for himself and makes decision with a view to ensuring that the church leadership team implements it. He is not bothered about the attitudes of the leadership team towards a decision. He is rather concerned about getting the task done. He tells the team leadership and church members what to do and how to do it. Autocratic church leaders are generally disliked as there is no room for initiative, consideration and self-development on the part of the followers. This eventually reduces the ability of the latter to explore their potential (Mulindwa, 2004:27).

However, Nsubuga (2002:28) argues that under certain conditions, autocratic or authoritative leadership in Uganda evangelical church is appropriate, especially when one has all the information to solve problems, when the church team leadership and members are satisfied with the pastor's proposal and are well motivated, and when one has little time or when the work has to be done as quickly as possible.

8.2.2.1.2. Democratic leadership

The democratic leadership style is the opposite of the autocratic leadership style. Also known as the participative leadership style, these types of ministers in the evangelical church in Uganda generally seek

consensus on the direction of the church ministries. Mutual communication, decentralization of authority, participatory planning are some of the main features of the democratic leadership. They are generally more people oriented rather than self-orientation, and the feelings and thoughts of their followers matter to them most (Kajubi, 2004:81).

Kyeyune (2007:12) points out that the major focus in the democratic leadership style in Ugandan evangelical churches is sharing, decision-making with team leadership and believers. Even though they retain the final authority to make decisions, they first invite contribution from the followers (consultation). They may allow the followers to take a vote on an issue before a decision is taken (democratic). They coach the followers and negotiate their demands.

It has been observed that a church is more effective when the followers are fully involved in the decision-making process. However, good as it is, the concern expressed by Lutaya (2001:46) is that the participative or the democratic style of leadership wastes time due to the endless meeting and this sometimes leads to confusion and lack of direction. By implication, it is not appropriate for use in times of crisis when the situation demands on-the-spot decision.

The leader who adopts a democratic leadership style maintains the final decision making authority. Using this style is not a sign of weakness, but rather a sign of strength that shows that the man of God respects Christians' ways of doing things. Using this style is of mutual benefit as it allows parishioners to become a part of church team work and allows one to make better decisions rather than being subjected to the decisions of those placed in the positions of hierarchical power (Kyeyune, 2007:13, Lutaya, 2001:46).

8.2.2.1.3. Situational leadership

The situational theory of leadership in the evangelical church in Uganda presupposes that an analysis of leadership not only involves the individual traits and behavioural approaches to leadership, but also focuses on the situation. The focus is often on the situation, not the minister. Different kinds of situations demand different characteristics and behaviour because each type of pastor faces different situations. The pastor sizes up the situation and chooses the appropriate leadership style for the situation, rather than try to manipulate the situation to fit a particular leadership style (Roberts, 1990:24).

Ezabuku (2000:106) claims that leadership in evangelical churches in Uganda is a situational phenomenon as it is based on a collective perception of different tribes coming together to live in towns and cities, linked to the church norms, and is affected by the rate of interaction among church leaders and church members. Therefore, pastors are forced to apply this style of leadership to accommodate people of different ethnic backgrounds. Many pastors in Ugandan evangelical churches are said to have been successful with this type of leadership style, although some are yet to come to terms with this leadership style.

Kasule (2002:56) asserts that a situational church leader not only involves a church leader's ability to handle any given situation, but also the leader's skill in that particular area, that is relevant to the situation. Thus, the pastor most likely to act as an effective leader is the one who is most competent for the situation in the church. The nature of situation in the church dictates the style of leadership, because leader's success or failure is dependent on the ability or inability to fit in the prevailing situation. The gimmick of situational leadership in the church sometimes requires either the democratic leadership style or the authoritarian leadership style.

8.2.2.1.4. Summary and conclusion

There are many leadership styles, but for the purpose of studying administrative leadership in evangelical churches in Uganda, the focus was on the three leadership styles: autocratic, democratic and situational leadership styles. The autocratic leader (Boss Pastor) retains most authority for himself and exercises a high level of power. He gives the leadership team none or few chances to make decisions. He makes decisions with a view to ensuring that the church leadership team implements it. The democratic minister makes decisions last. He first invites other team members to contribute towards the decision-making process. He seeks a consensus on the direction of the church. Mutual communication, decentralization of authority and participatory planning are some of the main features of democratic leadership. The situational leadership theory does not only involve the pastor's traits and behavioural approach to leadership, but also focuses on the situation. Different situations demand different characteristics and behaviour, because each type of a pastor faces different situations.

8.2.2.2. The duty of church administrative leadership

In an effort to understand the duty of evangelical administrative leadership in Uganda better, one should first of all to consider the biblical images of administrative leadership. A good administrative leader is like a faithful steward who manages the household and the business affairs of his master (Lk.12:42-47), and without default. As a steward of the household, we see from biblical accounts that the steward is faithful to follow his master's desires, safeguards his master's property, handles the financial resources, and creates a return on his assets. Therefore, God is the master, and the evangelical church leaders in Uganda must understand that they are stewards who should not only care for His people, but also protect His property (Gimadu, 2002:112).

While most pastors in Ugandan evangelical churches are normally well-trained in the worship and care of the congregation as they enter the ministry, they often seem ill-prepared to participate in church administrative and financial responsibilities (Kasule, 2003:81). Therefore, pastoral administrative leadership concerns in the evangelical church in Uganda must not only be effective in managing people, but also in the management of available church resources to achieve God's mission objectives (Gimadu, 2002:113).

8.2.2.2.1. Management of resources

Resource management is the efficient and effective deployment of resources by the church administrative leadership when and where they are needed. Such resources include the financial resources, the human resources or skills and church property. In cases with larger evangelical church project management in Uganda, there are resource management tools available that computerize and assist the process of resource allocation to church ministries and resource transparency, including the supply and demand of resources (Gimadu, 2002:115). Even though many of the detailed tasks of resource management are delegated to lay leadership, the ultimate responsibility for an effective operation and positive results in the church normally rests with the senior pastor (Rukubo, 2008:55).

8.2.2.2.1.1. Human resource management

According to Stone (1994:143), human resource managers in Ugandan evangelical churches are persons who manage the church's workforce or human resource. Such a person is not only responsible for the identification of the recruitment requirements, planning, attraction, selection, training, assessment,

professional development, but also for the oversight of the payroll and rewarding of church employees. Daudi (1991:9) adds that the human resource manager is also accountable for the maintenance of the workforce, i.e. compliance with the employment acts and labour laws.

Waiga (2006:24) states that the human resource manager in evangelical churches in Uganda carefully chooses both the staff members and the volunteers for the work that fits them. Although some managers leave the church employees to struggle alone to learn about the work techniques, the majority of the managers give adequate guidance about the tasks they are asked to do with complete and clear job descriptions, policies and procedures. Good administrative leadership knows that progress toward more effective use of people's talents is impossible unless the leaders take time to assess, evaluate and communicate well with people about how they are to meet the agreed-upon goals.

In new churches, human resource duties may be performed by a handful of trained professionals or non-professionals. Larger churches typically house an entire functional group dedicated to discipline, staff specialization in the various human resource tasks, and functional leadership, engaging in the strategic decision making across the church ministry (Rukubo, 2008:57).

8.2.2.2.1.2. Financial management

Financial management is a huge challenge to many pastors in the evangelical churches in Uganda. Poor accountability has often led to maladministration in some evangelical churches in Uganda. Nevertheless, other churches practice good stewardship after the congregation has done its part with financial contribution. They properly manage funds given to the church. Careful money management in some evangelical churches in Uganda has established credibility within the church body. Carelessness in this area has led to mistakes, and invited criminal activities and even court cases (kalema, 2004:17).

Below are the key principles described by Bakhiti (2003:46) on how good administrative leaders in Ugandan evangelical churches manage finances:

1. Division and distribution of funds. A church has various departments. Substantial funds are thus required and distributed in these departments e.g. administration, personnel, facilities and ministry. Expenses are sub-divided and then well managed. Distributed responsibility and accountability is done by organizing expenses (and income where applicable) into manageable divisions. Financial reporting

that is sub-divided does not only allow the church administrative leadership to easily assess results, but to also implement accountability.

2. Demand for accountability. The worst thing in some evangelical churches in Uganda is delegation without accountability. However, other pastors *inspect what they expect*. They employ trusted lay leaders with accounting knowledge to recognize loopholes when their church is in trouble, and they know how to seek help and make changes. Good accountability improves financial management, but poor accountability results into money wastage.
3. Sharing the need. It is of critical importance that effective pastors should ensure that the financial health of the church is completely and clearly communicated to the congregation. A clearly articulated vision supported by good stewardship gives parishioners the comfort that the money they contribute is not misplaced, but responsibly and appropriately used in the church ministry.

8.2.2.2.1.3. Management of church property

Efficient administrative leaders in evangelical churches in Uganda carefully and realistically plan and acquire church property to fit the mission of the church. The planning does not only include the general operating needs in the current year, but also the long range future goals for expansion. The financial support for the property is carefully considered and made an integral part of the overall plan. The pastor also involves the church ministerial team completely in this planning process (Rukubo, 2008:57).

When the church leadership acquires church property, it is not left to waste or rust, but properly maintained. Maintenance schedules are well established, and responsibilities for maintenance are clear. Also important is an effective insurance program, which protects the property of the church with adequate and realistic coverage, based on an assessment of the risk. The role of the pastor in property management is often an overall manager and leader, with the details handled by the property committee, trustees, custodial staff, or other volunteers (Waiga, 2006:26).

8.2.2.2.1.4. Management lessons from the Bible

It should not be a surprise to learn that the basic management principles and the techniques used in the evangelical churches in Uganda today can be found in the Bible, making it one of the oldest textbooks on management. In Exodus 18:5-27, you will find at least five main management principles implied by Jethro, Moses' father-in-law, the Priest of Midian. Although it has been over three thousand years since this advice

was given to Moses, these timeless principles are applied by some evangelical leaders in Uganda today as they were then (Rukubo, 2008:59). These include:

- I. They make others help them, they don't work alone. In an evangelical church of reasonable size in Uganda, some tasks are done by members according to their capabilities and desires.
- II. They choose some capable believers, teach and train them, and make them leaders, and then delegate responsibility and authority to them.
- III. They structure the church in such a way that each leader is responsible for only five to ten people. In an evangelical church in Uganda, such leaders are called group leaders, and the organization hierarchy Jethro suggested is known as "chain of command".
- IV. They push the responsibility and decision making to the lowest level possible, where there is competence to deal with the matter.
- V. The senior pastor only deals with the difficult or the most critical cases and situations, when the lower levels are not capable, or when the matters are so significant that they directly impact the survival of the church (Rukubo, 2008:60).

8.2.2.2.2. Management of the church family

8.2.2.2.2.1. Teaching the true doctrine

The gift of teaching is the ability to 'govern' others into the deeper understanding of Scripture. The Lord taught with authority when giving the sermons on the mount (Mt.7:28-29, 4:23, 9:35, Mk 2:13, 6:6, Lk13:22, 20:1) and also warned his disciples against the false teachings of Pharisees (Mt.7:15; Klaus, 1998:349). The term 'false teaching' refers to the teaching that is contrary to the biblical truth, teaching where there are different and even conflicting interpretations of what the Bible teaches regarding a specific topic, teaching that has the potential to be false, because not all the different interpretations can be true at the same time (Bada, 2007:22).

According to Bada (2007:28), false teachings like the following are a big challenge in evangelical churches in Uganda today:

- Prosperity doctrines that teach that all Christians should be healthy and wealthy. The presence of sickness or poverty is taught to be the evidence of sin in one's life or the result of inadequate faith. This teaching overlooks the fact that the Bible in general, and Romans 8 and Revelation 21 in

particular, pin-point pain and suffering and crying as part of life on earth until the final judgment day, then suffering ceases.

- Denial of the need for individual salvation from sin.
- Salvation by good works or salvation merited by keeping God's law.
- Salvation by membership or identification with a particular denomination/ church organization.
- Denial of all supernatural events mentioned in the Bible. Denying miracles altogether

Rwakasisi (2005:12) argues that although heresy is rampant in Ugandan evangelical churches, there are still good teachers of the word of God. The essential doctrines of the historic Christian faith such as the Trinity, the deity of Christ, the vicarious atonement of Jesus Christ, the bodily resurrection of Christ, the second coming of Christ, peace, pardon, righteousness, salvation by Him are thoroughly taught. He says that teaching the right doctrine frees believers from their sin, and leads them towards salvation, but the wrong doctrine causes them to depart from the faith and separates them from God.

8.2.2.2.2. Exercising discipline in the church

Church discipline is defined by Oden Okara (1995:56) as a confrontational and corrective measure taken by an individual church leader or a group of church leaders or trained congregation regarding a matter of sin in the life of a believer. Church discipline is designed to train and restore a believer to the church. It is not a punishment. Karleto (2005:12) laments that discipline in many evangelical churches in Uganda is a very difficult area of doctrine and one hard to practice. First, there is the fear that discipline of believers will result in the departure of members. Secondly, many present generations of ministers are virtually without experience of the biblical church discipline. Thirdly, most Christians in evangelical churches in Uganda introduced to the biblical teaching concerning church discipline see the idea as something they have never encountered before. To them, individual discipline rests on the divine authority, not the church leadership and church members. However, all evangelical leadership in Uganda must be equally concerned that Scripture is carefully followed in the practice of church discipline if they truly obey the Word of God.

8.2.2.2.2.1. Scriptural basis for discipline of believers

- 1) The discipline of the church is based on the fact that the Lord disciplines His children (Heb.12:6), and as a father delegates part of the discipline of children to the mother, so the Lord has delegated the discipline of the church family to church leadership (1 Cor.5:12-13; 2 Cor.2:6).
- 2) Discipline is further based on the holy character of God (1 Pet.1:16; Heb.12:11). The fact that the Lord desires the church to be holy, set apart unto Him, is an important reason for the necessity of church discipline. The church leadership must clean out the malice and wickedness from its ranks (1 Cor.5:6-8). A failure to exercise discipline in the church evidences a lack of awareness, and concern for the holiness of God.
- 3) Church discipline is based on the divine commands of Scripture (1 Cor.4:6). Again failure to exercise this responsibility demonstrates a lack of obedience and belief in the authority of the Bible (1 Cor. 5:1-13; Mat.18:17-18; Titus 3:10; 2 Thess. 3:6-15; 1 Tim. 5:20; Gal. 6:1).
- 4) Another basis for the necessity of church discipline is the testimony of the church in the world (1 Pet. 4:13-19). The world observes the behaviour and life of the church leaders and believers. When church leaders and believers act no differently than the world, it loses its credibility and authenticity (1 Pet. 2:11-18; 3:8-16; 4:1-4; Oden, 1995:57).

8.2.2.2.2.2. Manner of practice of church discipline

According to Karleto (2005:14), discipline in the church is not a set of rules to be applied. It is an expression of love and commitment. It is rooted in the concern for a fellow-disciple. Discipline exercised in a bad spirit or with wrong motives is not only ineffective, but extremely damaging. However, exercising church discipline badly or not exercising it at all has dire consequences. Managing the process scripturally and effectively is the best way forward.

Karleto (2005:14) describes guidelines on how discipline is exercised by responsible evangelical leadership in Uganda, as well as instructions on what is done and by whom:

- I. Church discipline is not exercised by anybody, but by those who are spiritual, truly walking by the Holy Spirit and growing in the Lord (Gal.6:1).
- II. Church discipline is exercised gently, humbly and patiently by the leaders (Gal.6:1-2; 2 Tim.2:24-25). There is no room for arrogance, self-righteousness, a judgmental attitude or gossip. The aim is to heal and restore, not to wound or drive away.

- III. Church discipline is exercised with sorrow and grief (1Cor.5:2). There is no room for complacency.
- IV. Church discipline treats people as brothers, not as enemies (2 Thess. 3:15).
- V. Church discipline is exercised with clarity and firmness. The issues are identified clearly and the process of church discipline is followed through steadily. Church discipline involves “speaking the truth in love” (Eph.4:15) and operates within an atmosphere of acceptance and forgiveness (2 Cor. 2:6-8, Col. 3:13).

8.2.2.2.3. Conflict resolution

According to the gospel of Matthew, Jesus said, “where two or three are gathered in my name, I will be there”. The Scriptures also tell us that when two or three or twelve of the disciples were gathered, conflict or disagreement was sometimes also present. So it is to this day, in many, if not all, evangelical churches in Uganda (Kato, 2004:58). Conflict or disagreement in the evangelical church in Uganda is usually as a result of one of two things. It is either constructive or disruptive. Constructive differences of opinion often result in a better solution to a particular challenge or situation. Disruptive differences of opinion at times result in destruction of the church family if it is not quickly and effectively addressed. It usually takes extraordinary leadership skills to convert destructive conflict into a constructive force (Byamugisha, 2003:217).

Conflict in the evangelical church in Uganda occur for many reasons and are related to differences in opinion, values, culture, personality, philosophy, education, age, religion, responsibility, method and authority. In addition, conflict is also related to misunderstandings, unclear instructions and lack of better communication. The leadership of the church is often cast as a judge to resolve the conflict (Byamugisha, 2003:217).

8.2.2.2.3.1. Steps to conflict resolution

Efficient church leadership often considers the following steps to play their roles effectively, whether the disagreement is big or small:

- a. They are good listeners. They first hear both sides in the conflict.
- b. They buy some time to look into the issues thoroughly. They set a specific time for meeting again to discuss the issues. They make assignments to gather information if appropriate.
- c. They involve as few people as possible. The invited guests remain unbiased.
- d. They ensure that they are certain of the facts. They do not reach conclusions too soon.

- e. They are as objective as possible. They try to avoid being subjective. They allow the parties to agree on one option available or they encourage them to develop an alternative solution.
- f. They attempt to gain consensus on the chosen alternative. This is important, since an imposed solution is often not effective.
- g. They follow up periodically to determine if the solution is working. They don't assume that because the conflict resolution steps have been followed, the matter has been resolved. It may be smouldering, waiting to flare up again.
- h. If the conflict persists, they go through the above process again until the conflict is finally resolved (Kato, 2004:60).

8.2.2.2.4. Planning church growth

According to Kiwanuka (1995:164), planning church growth poses a gigantic challenge to some evangelical leadership in Uganda. He says that many of them go into the church business without proper planning of its growth. To them, planning is time consuming, so work must begin as immediately as possible. They assume that "He who gives the vision will accomplish the purpose". It is only when the church project fails that they realize the need to follow the right procedure of planning church growth. Kiwanuka (1995:164) goes on to say that planning church growth is one of the primary objectives of accountable evangelical leadership in Uganda.

8.2.2.2.4.1. Criteria employed by effective leaders in Uganda in becoming a growing church

Ezabuku (2000:114) outlines seven criteria for church growth:

- I. Ministers attend workshops, conferences for church growth, study and visit other growing churches of various denominations. They also review the writings of others on church growth and take advantage of their study and experience.
- II. Training sessions. Church leadership, members of the planning committee and the church staff are encouraged to go to attend regional and national training sessions that are based on the current research about church growth, and successful practices of other churches.
- III. The staff of the church is freed to dream and create, but the new ideas and programs pass two-fold tests: First, the leadership ensures that the idea is consistent with the priorities and mission of the church. Secondly, they ensure that there are sufficient numbers of lay leaders and members who will support the idea with time, talent and treasure.

- IV. Small group leadership recruited. New small groups have to meet two criteria: First, leaders have to be recruited before the group begins. Secondly, they have to meet the real needs of the people.
- V. Prayer and Bible study. Every committee and group meeting in the church should begin and end with prayer. They have to pray while joining hands. Bible study is the fundamental basis for Christian education: children, youth and adults.
- VI. They share conversation and food together.
- VII. They invite the relatives and friends to worship with them.

8.2.2.2.4.2. A guide to church growth and evangelism

Kato (2004:63) compiles a guide to church growth and evangelism applied by responsible evangelical leadership in Uganda, with “3 Rs”: Reach out, Receive, and Retain!

1. Reach out

A. They develop a mission statement responsive to the biblical mandate and are reflective of the inclusiveness of evangelical church tradition.

B. They establish evangelism and church growth goals, preferably growth in worship attendance.

1. The goals consider factors beyond the control of the local church, such as:

- . Demographic changes
- . Economic climate or hardship

2. The goals reflect what church leaders can do together with the Christians:

. Responsible evangelical leaders and believers in Uganda have little control over the number of people who usually join them, but they visit as many people as they choose.

3. Goals have benefits:

- . Attainable, measurable, specific and challenging goals have become the means to motivate the Ugandan evangelicals to action.
- . Goals have strengthened and raised the morale of church leadership and Christians in Uganda.
- . Goals + faith = hope for the future.

C. They reach out in many ways and with many means

1. They display the uniqueness of their church through creative advertising, yellow pages, newspapers, radio, television spots, press releases and flyers.

2. Prospect list include: Sunday visitors, friends of the church, consider “bring-a-friend Sunday”, door-to-door visitation and writing down names of new members of the church.

3. Every Sunday is made special: varieties in liturgy, well-paced worship; expanded quality and quantity of Music-worship service time, excellent sermon skills; a profound general knowledge of many subjects.

4. They train church members to call on new residents, welcome Sunday morning attendees, in-actives, and for door-to-door visitation.

11. Receive

A. Intentional hospitality:

- . They select hosts/hostesses, who relate easily to strangers, train them for worship services and other events.
- . They train ushers to greet with a welcoming smile, seat newcomers in appropriate areas, and ascertain any special needs that may require attention.
- . Greeters are not hosts/hostesses. They are necessary to convey friendliness, though not trained.

B. Newcomer and faith-at-work classes:

1. Traditional newcomers' classes:

- . The class should create a sense of community and develop friendship bonds between new members and the church leadership.
- . The leaders ensure that the sessions are inspirational and informational.

2. Non-traditional newcomers' classes:

Faith at work with sessions on:

- . Christian faith and daily work
- . Christian faith and marriage
- . Christian faith and contemporary issues
- . Christian faith at work through the church

3. Seasonal courses

- . Advent, Lent, Pentecost, focusing on faith issues

C. Fellowship events: Picnics, coffee hours, fellowship dinners, topical retreats (for married, newly divorced and singles), all of which include trained volunteers to welcome them.

D. They also train all church members to be both invitational and accepting of newcomers.

111. Retain

A. They visit, write and telephone all parishioners who have missed three weeks of worship or whose worship pattern changes abruptly. This presumes keeping excellent attendance records - an absolute necessity.

B. They also develop a pastoral calling system for visiting every church member at least once a year.

C. Worship

1. The well-prepared and delivered sermon is vital for growth in worship attendance.
2. The ministry of music includes both familiar and new songs. Also included is youth and children's music.

3. They use trained lay liturgists and preachers.
 4. The role of intercessory prayer is always on the increase.
 5. They offer the Lord's Supper at least once a month.
- D. They develop off-campus and on-campus sub-congregations. For example:
1. Single ministry.
 2. Sub-congregations around needs or interests: ethnic, family relationships, and work schedules.
 3. A new face-to-face group is always a must for every 25 new members added to the congregation.
 4. Neighbourhood Bible studies are also a prerequisite.
 5. Holiday meals and activities that are inclusive of all family types.
- E. They plan retreats for newly elected church leadership, and also re-entry retreats for those going out of leadership.
- H. Church camp/retreats for all ages.
- I. They recognize and respond to life passages:
- a). They identify church members who are going through significant life changes and passages that may affect continuing church involvement: death or divorce, unemployment, bankruptcy, either personal or corporate.
 - b). They select, train, and meet regularly with the lay leadership who can help mentor, care, support, and encourage people in transition: the pastor should be involved, but lay leaders are also crucial.

8.2.2.3. Challenges encountered by some evangelical administrative leadership and antidote

The challenges some of the Ugandan evangelical administrative leadership are presently facing are: 1) the Mega-church phenomena, 2) lack of theological training of some Pentecostal pastors, 3) the growing formalization of traditional institutions of leadership training and development (Wanyama, 2009:47).

8.2.2.3.1. Challenges facing Pentecostal administrative leadership

8.2.2.3.1.1. The mega-church phenomena

During the last decades many Ugandan evangelical churches, especially the Pentecostal churches, have become Mega-churches, which means that their membership has surpassed 1,000 people. This is a relatively new phenomenon in Ugandan evangelicalism because the evangelical congregations in Uganda usually had fewer than 500 members. Mega-churches represent challenges for many evangelical leaders in Uganda because they have few well-trained team leaders to administer such a large church. Therefore, they should train leaders to handle such great numbers of believers (Wanyama, 2009:47).

Olupot (2004: 54) complains that lack of mechanisms for spiritual and moral accountability in some massive evangelical churches in Uganda has also fostered nominal evangelicalism. This is the opposite of one of the most fundamental evangelical theological beliefs, which state that Christian believers “are obligated to reveal a distinctively Christian life-style based on the discipleship of Jesus”. This is not an argument against large churches, but an argument against the churches that very much emphasizes material prosperity, but neglects the moral and spiritual affluence. Despite the size of the churches, Ugandan evangelical church leadership can preach socio-economic aspects of gospel, but also take into account the moral and spiritual dimensions of the Bible. Otherwise, those churches will not be evangelical.

8.2.2.3.1.2. Lack of theological training

In Uganda, very few Pentecostal-charismatic pastors are theologically trained, so the majority of them lack theological education. Therefore, because the pastors lack theological training, many of them have fallen victim to falsehood (Mugarura, 2004:42). While probably succeeding in resolving everyday anxieties of the believers, and in some cases even doing decent charity work, some evangelical-Pentecostal pastoral belief systems in Uganda are still coupled with many heresies such as:

- I. Promoting an overly apocalyptic mindset (the belief that the world is ending anytime soon).
- II. Some ministers forcing the believers to give all they have (property and money) in order to receive the purported blessings of God.
- III. Encouraging reliance only on the miracle of healing and discouraging the scientific based treatment.
- IV. Many HIV-positive believers die because they are told to abandon the ARV drugs based on unsubstantiated miracle testimonies.
- V. Making people believe that the problems they face are because of spiritual forces, and that the solutions to those same problems lie only in spiritual realm and not the physical realm.
- VI. An increased reliance only on prayers to solve problems, rather than the combination of prayer with rational, practical and demonstrable solution (Onyango, 2006:69).

Mugarura (2004:43) states that the untrained pastors should be equipped theologically so that they can reach their own people with the truths of Scriptures. Johnston (2005:138) affirms that theologically trained ministers in Ugandan evangelical churches are sensitive towards heresy and truthful in guiding Christians in the word of God.

8.2.2.3.2. Challenges facing traditional administrative leadership

8.2.2.3.2.1. Growing formalization of institutions of leadership training and development

Another challenge for the evangelical leadership in Uganda is the growing formalization of pastoral training programs in Bible colleges and their growing separation from church ministries. Although this institutional development has constituted an important advancement in church leadership training and development in Uganda, the training model causes ministers to function as experts, but not as pastors who care for daily needs of the church family (Barneo, 2003:26). Onono (2002:69) says that this type of leadership training is particularly dangerous in the Ugandan context and culture because it closes the door for situational and democratic leadership styles and opens door to autocratic style of leadership based on authoritarianism.

Bryan (1994:359) states that the Ugandan traditional evangelical system of the leadership development and ministerial training should prepare church leaders who serve others, not ministerial elites who rule over others. Bryan (1994:360) assumes that in order to train servant leadership, separate traditional Bible colleges should be established to train emerging leaders for practical relevance alongside comprehensive theological training. Smart (2006:162) affirms that traditional evangelical educational system has to continue to grow, but the growth and development of leadership has to be closely related to local church needs.

8.2.2.4. Inferences concerning administrative leadership

- Church administrative leadership should be efficient in the management of resources and church family i.e. people, money and property.
- Others to support their vision. They should not try to accomplish God's work alone.
- Leaders should select capable believers, train them and assign them to take leadership responsibilities.
- Leaders should give the team leadership and selected members the opportunity to make suggestions. They should not make decisions alone.
- The senior pastor should only deal with difficult and critical cases. Minor issues should be pushed to the team leaders.

- Leaders should exercise discipline in the church. Church discipline should operate within the atmosphere of love, acceptance and forgiveness. The leader should not treat the offender as an enemy.
- Ministers should be effective in resolving conflict among the brethren. They should be good listeners and hear both sides in the conflict. They should not take sides, nor should the invited guests. Leaders should have the parties agree on the options or encourage them to develop their own alternative solutions.
- Planning church growth must be one of the primary objectives of church administrative leadership. The planning should include studying literature on church growth, and also visiting other growing churches to see how they accomplish some of their goals, of course not forgetting to mention evangelism, the engine of church growth: reach out, receive and retain.
- Pastors should be theologically trained so that they can reach their own people with the truth of the Scriptures and avoid heresy. Ministerial training should integrate comprehensive theological training with practical relevance. In other words, theological training should be relevant to address the felt needs of the believers. Train church leaders who function as pastors, not as professionals.

8.2.2. Shepherd leadership responsibility in the evangelical church in Uganda

8.2.2.1. Shepherd and Servant leadership complement each other

According to Jeffery (1997:17), the comparisons between shepherd and servant leadership are inevitable. Shepherd leadership is neither a rival for servant leadership nor a substitute. Rather, it is a complementary idea. The similarity of the two concepts lies in the fact that they both care for the daily needs of the church family. The following two primary images serve to differentiate the two concepts; Shepherds are known to lead from the front in highly formal and visible ways. Servants, in contrast, are often described as “behind the scenes” leaders. Secondly, a Servant leader may or may not hold a formal leadership position. A shepherd leader definitely holds a formal leadership office.

Ganneli (1997:32) contends that in Uganda, a great church leader is seen by people as a servant first, and then later they will acknowledge him as a legitimate leader, and this simple fact is the key to his greatness. In contrast, a shepherd leader is often seen by others as a leader first, and may or may not even be acknowledged as a shepherd by the followers, even though the leader maintains the integrity of the

shepherding role. Thus, shepherd leaders act like shepherds whether or not their followers perceive them as such. Like King David, the followers may ultimately acknowledge him as a shepherd, but there is simply no way this can be guaranteed. However, servant hood will always be part of the leadership equation as far as the followers in evangelical churches in Uganda are concerned.

8.2.2.2. Pastoral care and counselling as the responsibility of shepherd leadership

Pastoral care in the Ugandan context is the holistic approach by which the pastor not only meets the spiritual needs, but also the physical, social and emotional needs of every Christian. The pastor supports the people not only in their pain, anxiety or loss, but also triumph, joy, victory and hope (Alexander, 1995:49).

8.2.2.2.1. Pastoral approach to spiritual care

Spiritual care is described by Hylander (1994:54) as responding to the uniqueness of an individual: accepting his range of doubts, beliefs and values just as they are. It means responding to his spoken or unspoken statements. It is being a facilitator in his search for spiritual identity on the journey of life, and in particular the situation in which a person finds himself. It is to respond without being prescriptive or authoritative, and judgmental.

Effective pastors in evangelical churches in Uganda identify the need or needs of the people by listening to, and accepting persons as they are and where they are. The spiritual care is offered with an attitude of love within the caring relationship. The pastors accept the people and the people entrust themselves fully and totally to the pastors. The focus of the spiritual care is often for the good of the patient, not the pastors, and without precondition (Mac Arthur, 2004:65).

8.2.2.2.2. Compassionate care for the sick and dying

The metaphorical use of the parable of Good Samaritan (Lk.10:25-37) is of great significance to illustrate compassionate care. The Samaritan's act of caring for the wounds (healing), helping the poor victim to mount his beast and in addition sustaining and taking the victim to the nearest place of care (guiding) suggests a holistic pastoral approach (Collins, 2003:32).

Compassionate care does not only involve serving sick persons physically, but also socially, emotionally, and spiritually. Such service is essentially a spiritual activity. The word compassion means 'to suffer with'. Compassionate care calls the pastors to walk with the patients in the midst of pains and hopelessness, to be partners of the patients rather than experts dictating information to them, spending time with them, talking about what is important to them, and not leaving them in the isolation. Patients value these experiences with their pastors (Christopher, 2004:43).

According to Olupot (2004:46), one of the challenges many pastors in Ugandan evangelical churches face is to help patients find meaning and acceptance in the midst of suffering and chronic illness such as cancer, TB, HIV and AIDS. It is unfortunate that people who are suffering or dying are mistakenly ignored by some ministers in Uganda and left to the mercy of medical practitioners, believing that the medics can manage it alone, not knowing that while patients struggle with the physical aspects of their disease, they have other pains as well: pain related to mental and spiritual suffering, an inability to engage the deepest questions of life. As these patients deal with issues of transcendence, they long for their pastors as well as their families and friends to sit with them, pray for them, share the word of God with them, and support them in their struggle and process of spiritual depression. They require answers to their questions from the pastors concerning their suffering. They want to be healed and to get well.

The pastors need not to disappear when the going gets tough for the ill people, but serve sacrificially. They should help the patients in the healing and peace process. Attending to a dying patient is an important experience for the pastors. The pastors should be close, and tune in carefully on what may be transpiring spiritually, both in order to comfort the dying with the word of God, and to broaden their understanding of life at its "ending," for example leading the patients through repentance, salvation, and eschatological hope. However, there is always room for healing. Healing can be experienced through acceptance of illness and peace with one's life. A cure for chronic illness is not possible only when servants of the Lord pray for God's mercy upon the patient. This healing is at its spiritual core (Tumusiime, 1998:52).

8.2.2.3. Pastoral approach to caring for the poor

Christopher (2004:78) states that the poor Christians in evangelical churches in Uganda are not only those without money, or without enough money to live adequately within the context of Ugandan society, but are also those with less control over their lives and direction. Therefore, a pastoral strategy to the poor in

Ugandan evangelical churches should not only be to solve their shortage of money and food, but to help them develop more responsible control over the direction of their lives. Tumusiime (1998:52) explores the implications of an old Chinese saying to emphasize the difference in the approach: “Rather than providing hand-outs that leaves the poor Christians mired in helplessness and undignified state in which they might find themselves, the pastors in Ugandan evangelical churches are to learn from them, start with what they know, build on what the people have” e.g. business, or the church can start income generating projects and employ the laity or connect those with qualifications for Job opportunities.

8.2.2.3. Pastoral counselling

Pastoral counseling is a branch of counseling in which the trained ministers provide therapy services to victims. It is therefore a form of counseling that incorporates spirituality into therapeutic treatment. The goal of this type of psychotherapy is to address a variety of underlying psychological needs from the faith-based perspective. Ugandan evangelical churches have very few active pastoral counseling activities around the country, usually in the context of Christian ministries (Madira, 2002:114).

Christians in Uganda who suffer from medical illnesses such as clinical depression or who are experiencing marital difficulties, work-related problems or issues with a family member, causing anxiety, dysfunction and pain and harming relationships, usually look for a mental health professional who is also a pastoral counselor, familiar to the faith traditions and spiritual dimensions of life and who can solve their problems Scripturally and effectively (Wani, 1997:60).

8.2.2.3.1. Uniqueness of pastoral counselling

Ministers are trained in theology: Pastoral, systematic, Biblical and historical theology. This framework of understanding gives the pastoral counselors in Ugandan evangelical churches an invaluable perspective on those seeking their help. What a shame when the ministers abandon this perspective for a psychological one, judging the latter to be superior or more prestigious? Theological training of pastors equips them to see people spiritually, that is in their relationship with God and their response to this relationship (Wani, 1997: 59). While traditional counselors utilize psychological tools, pastoral counselors in evangelical churches in Uganda employ religious resources to deepen their understanding of pastoral counseling and relationships. These include prayer, Scripture, sacraments, anointing with oil, the laying on of hands,

devotional or the religious literatures (depending on one's tradition). Failure to employ any of them suggests an erosion of the distinctively pastoral aspect of one's counseling (Madira, 2002:114).

8.2.2.3.2. Pastoral counselling skills and strategy

Alexander (1995:50) describes seven counselling skills and strategies efficient and responsible pastors in evangelical churches in Uganda utilize to help the victims:

- I. They establish pre-counseling relationship. Pastors are in a unique position to help those who are under stress. They are trusted as men who are unselfishly devoted to the welfare of others. Pulpit ministry conveys this attitude. Their personal interest in informal contacts and pastoral calls certify their sincere concern and opens leeway for counselees to take initiatives in seeking help.
- II. Maintenance of confidentiality. They give assurance at the outset that all counseling data will be treated as classified information (The eleventh commandment for counselors is: "Thou shall not break a confidence"). Not even one's spouse is told of the content of the counseling sessions, and counseling information does not even appear in their sermon illustration material, but kept personal and secret.
- III. Advice to individuals should be completely frank and the pastor should not hide anything. Many people do not want to talk freely to get things off their chests. The pastors urge the counselees to be absolutely free to say anything they wish to say. There is value in the process of openness, which comes from expression of fears, frustrations, hostilities and guilt.
- IV. They listen carefully and not judgmentally. Just as much as people want to express themselves, they need the ear of a sympathetic listener. Good counselors do not interrupt to condemn or give advice, but listen until the individuals have had the opportunity to make a complete representation of their problems and are ready for its discussion.
- V. They explore several possible solutions. Many counselees will already have a good idea of what their options are. Efficient counselors take a careful look at all possible course of action and their consequences. As stated previously, counselors are usually better off not to volunteer advice. In instances where spiritual and ethical issues are involved, they give the support of the Scriptures and Christian tradition to solutions, which warrant them.
- VI. They major in synthesis rather than analysis. In analysis, the counselor digs into a person's past in the Freudian manner to find the problems that have triggered maladjustments and unhappiness. In synthesis, the pastor seeks to help the person to find fulfillment and recognition. When this is

accomplished, the disturbances generally evaporate. Most pastors do not qualify as analysts. They are better off using the synthetic approach.

- VII. When the pastoral counselors feel that medical treatment is needed in addition to psychotherapy, the assistance of a psychiatric practitioner is often recommended as well. Whether the pastoral counselor provides complete treatment or makes a referral to a psychiatric colleague, decisions regarding client care are always made in consultation with the client and in their best interest.

8.3. Utmost challenges pastors face and the antidote

8.3.1. Financial challenge

According to Olupot (2004:46) financial challenges appear to be the biggest problem facing evangelical church leadership in Uganda. The problem of financial constraints indicate that most, if not all evangelical church leadership in Uganda is not self-supporting, but dependent on foreign aid from the western world. The biggest challenge is that some of these donors have started to withdraw their support slowly because of the economic recession or depression, and this has not only affected the needy, but the church as a whole, which mainly relies on them for financial support. Olupot (2004:46) adds that the problem is worse if the evangelical church leadership in Uganda was not prepared for such abrupt changes.

Onyango (2006:64) states that leadership in evangelical churches in Uganda have also confirmed that while they depend on the tithes and offerings to secure funds to enable them to run the church, the majority of the Christians do not pay their collections in time and if they pay, the money is so minimal to support the massive need of the poor and the church. In other cases, some Christians do not pay their tithes and offerings at all. This creates serious financial difficulties in these churches.

Gimadu (2002:84) suggests that this is an area that evangelical church leadership in Uganda needs to address urgently because it means that if all donors withdraw abruptly, and Christians fail to honor their pledges, then some of these churches or even all of them will be closed down. He says that evangelical leadership in Uganda suffers from “dependency syndrome”, i.e. over-reliance on donor funds, which should be curtailed by encouraging local contributions and starting income generating project from funds available.

8.4. In Inferences about shepherd leadership

- Pastors should help people by feeding, protecting, comforting, encouraging, directing, and with love, rebuking the 'flock' that has strayed.
- Pastors should not only care for the spiritually weak and physically sick and dying, but should also feed the hungry.
- Pastors should not be selfishly focused on building themselves up, but generously focused on building other people up.
- Pastors should 'lead by example'. They should set good examples for believers and non-believers to follow.
- Pastors should build relationship with the people. They should not be distant and act like a stranger, but be close to the Christians, and friendly to the people.
- Pastors should serve people sacrificially. They should not disappear when the going gets tough.
- Pastors should practice heart-to-heart fellowship through pastoral visitation. They should be known and must know each believer by name and love each and all.
- Pastors should provide counselling in order to curtail the African traditional spectrum of counseling services. This will help address counselees' spiritual, emotional, and socio-economic challenges.
- Senior Pastors should train lay leaders to take various leadership responsibilities in the church e.g. the senior pastor must write Bible lessons and teach these leaders, who will then be utilized in their home cell Bible group meetings. Discourage lay leaders from writing their own lesson plans.
- Ministers in Ugandan evangelical churches must avoid over-dependence on donor funds and should rather encourage local contributions and establish income generating projects from available funds to sustain the church and support the needy.

8.5. Bottom line concerning visionary, administrative and shepherding leadership

- ❖ Evangelical leadership in Uganda must pray fervently. Prayer opens closed doors, activates and channels a vision, and prayer heals the sick body.
- ❖ Leadership should be creative and innovative; get new ideas and implement them. They should search continually for new ideas and programs that are superior to the recent ones, and encourage creativity among the laity.

- ❖ Leaders should be courageous and passionate, faithful not fearful, and hopeful in trying to achieve your goal.
- ❖ Leaders should never stagnate in the church tradition. They should let the church tradition revitalize their stability, consistency and progress, leading to new changes.
- ❖ Leaders should plan church growth. Planning should include studying the literature on church growth, attending conferences, visiting other growing churches on how they have accomplished some of their goals.
- ❖ Evangelism is the engine of church growth: “Reach out, receive and retain” those who believe.
- ❖ Leaders should preach and teach the word of God without compromise. Resist any doctrine that departs from the biblical truth.
- ❖ Leaders should establish theological colleges to train church leaders who will be knowledgeable and skilled in the exposition and the defence of God’s word. Ministerial training should integrate concrete theological training with practical relevance. In other words, the theological training should operate within the socio-cultural context in order to address the felt needs of the believers. They should train church leaders who will function as pastors, not as professionals.
- ❖ Leaders should share their vision with team leadership. They should not keep it secret. They should share their vision with Christians through pulpit announcements and bulletins. They should involve team leadership and prominent Christians in the decision making process and promote a desirable decision. They should select some capable believers, train and assign them to take leadership responsibilities. They should inspire and motivate them to achieve the ministry goal.
- ❖ Leaders should promote revival, praise and worship as one of the vital business of the church ministry.
- ❖ Leaders should manage the resources and the church family well, i.e. people, money and property.
- ❖ Leaders should not only care for the spiritual weak, but also the physically sick and the materially needy. They should serve out of love for people, not only out of position by loving each and all. They should rebuke undisciplined believers with love. They should be balanced in resolving conflicts among the laity. Leaders can open up medical clinics to treat the weak bodies. They should cast out demons and pray for the sick for healing. They should provide hand-outs, food, money and clothing. They should establish income-generating projects to assist the Christians who are unemployed.

- ❖ Leaders should not try to break down or fight any resistance to change, but should honour it and patiently work with it. They should know the source of resistance and be able to answer the barrier to change. Also, change first before you try to change others.

CHAPTER NINE

9. Survey results: Empirical-Quantitative Research

9.1. Introduction

The word 'empiricism' is derived from the Greek word *empera*, meaning 'experience' (Heitink, 1999: 221). In Social Science, quantitative research refers to systematic empirical investigation of social facts. The method of quantitative research works through:

- Causes and effects.
- Statistics and percentages.
- Intensity, frequency and generalization.

The quantitative data that is in a numerical form, i.e. statistics and percentages, provide a fundamental connection between the empirical observation and mathematical expression (Grossman, 2008:243). In layman's terms, this means that the quantitative researcher asks a specific, narrow question, but collects numerical data from participants to answer the question. The researcher analyzes the data with the help of statistics. The researcher hopes that the few numbers of people interviewed will yield an unbiased result that can be generalized to some larger population to prove hypotheses to be correct or incorrect (Woodson, 2007:342).

9.1.1. Rationale and procedures

The researcher presented the biblical and historical perspectives in chapters 2-6. In chapters 7-8, he reviewed the literature developed by some authors concerning "the challenges and approaches to the challenges encountered by visionary, administrative and shepherding evangelical leaders in Uganda". In this chapter the researcher will present the rationale and the procedures for this project.

9.1.1.1. Rationale

The assessment of the evangelical leadership role is relatively non-existent in today's Ugandan evangelical churches. The researcher did not find any empirical interview on this subject, and yet when one looks at the

literature gathered in chapters 7-8, the church leadership influence and practice has grown in many evangelical settings in Uganda today, but are deficient in foundation. The church leadership practices have often been adopted or accepted without question, either because of tradition or because of the standing of the leadership of a group advancing the teaching. Unfortunately, very few church leaders display the diligence of examining the Scriptures to determine the truth. Populist books promoted mainly by publishing houses have advocated the task of church leadership. Therefore, there are very few scholarly publications on the subject of the evangelical leadership role in Uganda today.

The literature gathered in chapter 8 and previous chapters show clearly that only a handful of evangelical ministers, mostly in traditional churches, have studied the biblical and the theological foundations for sound practice. The pressure of congregational responsibility and anti-academic philosophy of some clergy in the Pentecostal-Charismatic churches concerning professional ministerial preparation have effectively precluded formal research on this subject. Thus, many church leaders are largely dependent on easily accessible and superficially attractive information, which has been pre-packaged in the form of popular books, articles from the Internet, and are advanced through Christian media, seminars and conferences. This information is therefore the basis for their leadership role in the church ministry.

Consequently, when evangelical leaders in Uganda execute their responsibilities, it is done in the closet and without being approved or disapproved biblically or theologically. Thus, it is difficult to determine whether they perform their duties effectively or ineffectively. These issues go hand-in-hand with the problem addressed by this research, which is that there has not been an effective evaluation of the evangelical leadership role in the local church in Uganda. Since there has not been an effective evaluation of this role, it is difficult to know if the people had positive or negative responses towards leadership responsibilities in the church.

Therefore, this part can provide a sound understanding of the leadership role and how the role can effectively build today's evangelical churches in Uganda. It can also help leaders understand the roles, functions and responsibilities they have in local churches by offering first-hand services to the laity.

9.1.1.2. Procedures

The empirical study concerning the role of Ugandan evangelical leadership: visionary, administrative and shepherding leadership was carried out with three different evangelical leadership groups at the Reformed Theological College: Protestant-Anglican ministers, Reformed-Presbyterian ministers and Pentecostal-Charismatic pastors. The interviews were in the form of questions, clarified, not with the view to channel the church ministers, but with the view to make the participants understand the questions. Through the interviews the researcher gained a better understanding of the role evangelical leadership in Uganda should play for effective church ministry in the Ugandan context because no thorough research has been done in this area to help the church leaders.

The main research question under consideration was: What role can evangelical leadership in Uganda play for effective church ministry? From this inquiry a related sub-question emerged in relation to the role of evangelical leadership in Uganda in terms of selected groups' response. The question reads: What do the selected groups of evangelical leaders in Uganda say about the challenges of leadership in the church ministry and their response to these challenges?

Taking into consideration these fundamental questions, the researcher presents in this chapter the method of assessing the responses of the participants, key definitions in the survey instrument, an analysis of the responses, survey results and its interpretations, and a chapter summary and conclusion.

9.2. Method of assessing the responses of participants

The survey carried out in 2011 as part of this research uncovered the role the evangelical leadership in Uganda should play for effective church ministry. The study was conducted using the survey research instrument. The survey instrument was mailed on 5th October 2011 and later distributed to 150 ministers of different evangelical denominations studying at the Reformed Theological College in Uganda, with a cover letter. Over the next 5 months up to on February 20th 2012, all 150 (100%) of the ministers responded to the questionnaire and the following information was revealed: of 150 who responded, 50 were ministers from Anglican-Protestant Church (33.3%), 50 were ministers from the Reformed-Presbyterian Church (33.3%) and 50 were from Charismatic-Pentecostal Church (33.3%). Out of 150 (100%) respondents, 22

(14.7%) were from the Northern Province, 28 (18.6%) from the Eastern Province, 44 (29%) from the Western Province and 56 (37.6%) from Central province. All of them are well-informed regarding the other church traditions. None of them is uninformed of the biblical truth.

9.3. Key definitions in the survey instrument

- a. Autocratic leader (Boss pastor) is a leader who gives little or no chance for the team members to make suggestions. He makes decisions, ensuring that church leadership team implements it.
- b. Democratic leader is in the opposite of the autocratic leader. He first invites other team members of the church to contribute to the decision-making process, s/he would be the last to decide after serious and intensive deliberations.
- c. Servant leader puts the needs of followers first before his needs. He sacrifices and serves others.
- d. Visionary church leader brings new changes in the church ministry and always has the best of the congregation in mind. Such a leader is not easily influenced, but is rather influential.
- e. Administrative church leader governs and guides the church ministry. S/he in most instances keeps the status quo and makes sure all is in order.
- f. Shepherd church leader cares for the daily needs of the church family. He is more pastoral than teaching leader.

9.4. Analysis of the responses

The responses are numbered according to the order of the research question and are written in frequencies and percentages. A table has been drawn up to analyse each question. For the purpose of illustration, the tables of the thirteen questions have been reproduced.

Table 1. Age

Category	Number of leaders (respondents)	Percentages (%)
25-35	88	59
35-45	43	29
45-55	17	11
55-65	2	1

Total	150	100%
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Table 2. Method of leadership prayer

		Respondents	
Method		YES (number and %)	NO (number and %)
1	They should pray both individually and in a group with the other team leaders to open the closed doors, and to create positive changes in the church ministry.	150 (100%)	0.0 (0%)
2	They should set aside one special day per week for prayer to stir up themselves to preach the gospel with passion and melt 'hard-hearted' people to receive gospel and miracles.	53 (35%)	97 (65%)
3	They should get deeply involved in many kinds of prayer times and meetings, i.e. the early morning, the evening, the overnight prayer meetings, and seven days or 30 days of prayer and fasting to dismantle devil's plans.	50 (33%)	100 (67%)
4	They should go to the prayer mountains and retreat centers during the weekends for prayer to activate and channel a dormant vision.	48 (32%)	102 (68%)
5	Total average= 600 (100%) i.e. 150x4=600	301 (51%)	299 (49%)

When asked how evangelical leaders in Uganda should pray:

- All 150 (100%) respondents said that they should pray “both individually and in a group with other team leaders in order to open the closed doors and create positive changes in the church ministry”.
- 53 (35%) indicated that they should “set aside one special day per week for prayer to stir up themselves to preach the gospel with passion and melt the ‘hard-hearted’ people to receive the gospel” and 97 (65%) said that there is “No” need to set out one special day per week for prayer.
- 50 (33%) approved that they should “get deeply involved in many kinds of prayer times and meetings, i.e. early morning, evening, overnight prayer meetings, and seven days or 30 days of prayer and fasting to dismantle the plans of the devil” and 100 (67%) replied “No”
- 48 (32%) replied that they should “go to the prayer mountains and retreat centres during the weekends for prayer to activate and channel a dormant vision” and 102 (68%) indicated “No”.
- An average percentage for ‘Yes’ was 51% and for ‘No’ was (49%).

Table 3. Techniques for leadership creativity and innovation

Techniques		Respondents	
		YES (number and %)	NO (number %)
1	Indulge in fantasy and wild thinking, and then set a personal allocation of one new idea a day to explore the reality of the matter.	147 (98%)	3 (2%)
2	Pick up the church rule that gets in the way of creativity and innovation, break it to bring change.	12 (8%)	138 (92%)
3	For any problem consider as many solutions as possible, and postpone the evaluation of an idea, explore its consequences to establish the right perspective.	149 (99%)	1 (1%)
4	Generate ideas, inform the team leadership, sell the idea. Plan the development process, overcome the constraints; time and money, and find the expertise to get into the real process of church vision development.	150 (100%)	0.0 (0%)
5	Total average= 600 (100%)	458 (76%)	142 (24%)

Respondents were asked how visionary evangelical leaders can be creative and innovative for effective church ministry and church growth:

- 147 (98%) indicated that they should “indulge in fantasy and wild thinking, and set a personal allocation of one new idea a day, to explore the reality of the matter” and 3 (2%) said “No”.
- 12 (8%) confirmed that they should “pick church rule that gets in the way of creativity and innovation, and break it to bring change” and 138 (92%) indicated “No”.
- 149 (99%) agreed that “for any problem in the church ministry, consider as many solutions as possible and postpone the evaluation of an idea, explore its consequences to establish right perspectives” and 1 (1%) replied “No”.
- All 150 (100%) answered that they should “generate the idea, inform the church leadership, sell the idea, plan the development process, overcome the constraints; time and money, and find the expertise to get into the real process of vision development”.
- An average percentage for ‘Yes’ was 76% and for ‘No’ was 24%.

Table 4. Manifestation of ‘apostolic courage’ among church leaders

		Respondents	
Manifestation of ‘apostolic courage’		YES (number and %)	NO (number and %)
1	Courageous leaders must get away from their comfortable and familiar church life to where they are not comfortable because when they are comfortable, it is easy for them to decide to just settle and relax, and not preach the gospel.	150 (100%)	0.0 (0%)
2	Courageous church leadership should work hard in difficult moments: when in financial difficulties, absorb challenges and work out the way forward.	86 (57%)	64 (43%)
3	Courageous church leader must take the risk of confronting the Moslems with the gospel, accept being misunderstood, rejected, being lonely, persecuted and die for the work of God.	58 (38%)	112 (62%)
4	Courageous leaders must inspire and motivate others who are passive to partner with God in His mission on planet earth.	150 (100%)	0.0 (0%)
5	Total= 600 (100%) i.e. 150x4= 600	444 (74%)	156 (26%)

When asked how apostolic courage should manifest among Ugandan evangelical leadership:

- 150 (100%) participants answered that they must “get away from their comfortable and familiar church life to where they are not comfortable because when they are comfortable, it is easy for them to decide to settle and relax and not preach the gospel”.
- 86 (57%) authenticated that courageous evangelical leadership should “work hard in difficult moments i.e. when in financial difficulties, absorb challenges, and establish the way forward” and 64 (43%) said “No”.
- 58 (38%) held that they must “take the risk of confronting the Moslems with good news, accept being misunderstood, rejected, being lonely and persecuted, and accept to die for the work of the Lord” and 112 (62%) indicated that “No”.
- 150 (100%) replied that courageous evangelical leadership must “inspire and motivate others who are passive to partner with God in His mission on the planet earth”.
- An average percentage for ‘Yes’ was 74% and for ‘No’ was 26%.

Table 5. The means of godly passion

		Respondents	
Godly passion		YES (numbers and %)	NO (numbers and %)
1	Godly passion means to “deny yourself” for the work of God as did apostle Paul, otherwise church leaders in Uganda will end up with other passions since they live in a world of competing passions.	150 (100%)	0.0 (0%)
2	Godly passion means not only dreaming of making disciples for the Lord but being on fire, busy making disciples for Him, among neighbors and nations.	150 (100%)	0.0 (0%)
3	Godly passion means bringing change (new ideas) in the church ministry which keeps passion burning in leader’s heart and that keeps the church moving on.	148 (99%)	2 (1%)
4	Godly passion means spending personal time with the Lord by drawing closer to Him so that He can speak and lead you in the way you need to go, and spending time with passionate servants of the Lord who will fire you up, and not with those who will drag you down.	150 (100%)	0.0 (0%)
5	Total average = 600 (100%) i.e. 150x4= 600	598 (99%)	2 (1%)

Respondents were asked what godly passion means among visionary evangelical leaders in Uganda. 150 (100%) responded that godly passion means “to ‘deny oneself’ for the work of the Lord like apostle Paul did, otherwise church leaders in Uganda will end up with other passions since they live in a world of competing passions”. 150 (100%) said that godly passion means “not only dreaming to make the disciples for Jesus but being on fire, busy making disciples for Him, among the neighbors and in the nations”. 148 (99%) indicated that godly passion means “bringing change (new ideas) in church ministry which keeps passion burning in leader’s heart and that keeps the church moving on”. 150 (100%) reported that godly passion means “spending personal time with God by drawing closer to Him so that He can speak and lead you in the way you need to go, and spending time with passionate servants of the Lord who will fire you up and not with those who will pull you down”. The average percentage of the responses for godly passion was 99%.

Table 6. Approach to responsible evangelism by church leaders

		Respondents	
Approach		YES (numbers and %)	NO (numbers and %)
1	Responsible evangelism should not simply	142 (95%)	8 (5%)

	be a matter of handing over information or indoctrinating but Christian love that is lived out in community, then it becomes natural and possible to share the gospel.		
2	Responsible evangelism should be based on the three elemental approaches i.e. simple gospel, miracles and the heavenly blessing which is not only distant but also a reality.	54 (36%)	96 (64%)
3	Responsible evangelism must circle around the “3Rs”: reach out, receive and retain.	150 (100%)	0.0 (0%)
4	Responsible evangelism should be done in the spirit of fervent prayers and sometimes even fasting because without passionate prayers evangelical leaders in Uganda will never draw target souls to Christ.	52 (35%)	98 (65%)
5	Total average= 600 (100%)	406 (68%)	194(32%)

When asked how responsible evangelism should be carried out by evangelical leadership in Uganda:

- 142 (95%) respondents stated that “responsible evangelism should not simply be a matter of handing over information or indoctrinating but Christian love that is lived out in the community, then it becomes natural and possible to share the gospel” and 8 (5%) indicated “No”.
- 54 (36%) held that “responsible evangelism should be based on three elemental approaches i.e. the simple gospel not academic sermon, miracles and heavenly blessing which is not only distant but also a reality” and 96 (64%) answered “No”.
- 150 (100%) affirmed that “responsible evangelism should rotate around the “3Rs”.
- 52 (35%) agreed that “responsible evangelism should be carried out in the spirit of fervent prayer and sometimes fasting because without passionate prayer evangelical leaders in Uganda will never draw the target souls to Christ” and 98 (65%) said “No”.
- An average percentage for ‘Yes’ was 68% and for ‘No’ was 32%.

Table 7. Understanding true prophecy

		Respondents	
True prophecy		YES (numbers and %)	NO (numbers and %)
1	True prophecy is foreseeing and predicting future events that are obtained in a form of visions, mental	50 (33%)	100 (67%)

	pictures and an audible voice from the Holy Spirit to strengthen, motivate and comfort the believers.		
2	True prophecy is not only predicting the future but also working out miracles.	50 (33%)	100 (67%)
3	True prophecy is not about predicting the future or performing miracles but the exposition of the word of God to edify, exhort and console the Christians.	96 (64%)	54 (36%)
4	True prophecy is combination of exposition of the word of God, working out of miracles and prediction of the future to encourage and give future hope.	54 (36%)	96 (64%)
5	Total average= 600 (100%)	250 (42%)	350 (58%)

Respondents were asked about their understanding of true prophecy

- 50 (33%) revealed that true prophecy is foreseeing and predicting the future events that are obtained in the form of vision, mental pictures and an audible voice from the Holy Spirit to strengthen, motivate and comfort the believers and 100 (67%) responded “No”.
- 50 (33%) affirmed that true prophecy is not only predicting the future, but also working out miracles, and 100 (67%) replied “No”.
- 96 (64%) marked that true prophecy is not predicting the future or performing miracles, signs and wonders, but exposition of the word of God to edify, exhort and console the Christians and 54 (36%) indicated “No”.
- 54 (36%) agreed that true prophecy is the combination of expository preaching, working out miracles, prediction of the future to stabilize, encourage and give future hope and 96 (64%) reported “No”.
- An average percentage for ‘Yes’ was 42% and for ‘No’ was 58%.

Table 8. Ways of vision sharing by evangelical leaders

		Respondents	
Vision sharing		YES (numbers and %)	NO (numbers and %)
1	Help the people to see how unique your church is: what makes it unique i.e. the worship, fellowship, ministry of mercy, evangelism and discipleship.	150 (100%)	0.0 (0%)
2	Communicate the church’s direction and goal to Christian laity. Tell the congregation why you are	149 (99%)	1 (1%)

	following the direction and the goal.		
3	Communicate to believers how fulfilling it will be to join God in what He is doing through your local church, and help the individuals in your church; what they can do best.	150 (100%)	0.0 (0%)
4	Motivate the laity about the benefits they will get by fulfilling the vision God has for the church; both the spiritual and emotional benefits.	137 (91%)	13 (9%)
5	Total average= 600 (100%) i.e. 150x4= 600	587 (98%)	14 (2%)

When asked how vision should be shared by leaders in Uganda:

- 150 (100%) participants authenticated that they should help the Christians to see what they (laity) cannot see, i.e. uniqueness of their church ministries, what makes them unique like the worship, fellowship, the ministry of mercy, evangelism and discipleship.
- 149 (99%) answered that they should communicate the challenges, the direction and the goal of the church to the laity and tell the congregation why they are following the direction and the goal.
- 150 (100%) replied that they should communicate to the believers how fulfilling it will be to join God in what He is doing through their churches, and help the individuals in their churches, what they can do best in the church that they have failed to do for God.
- 137 (91%) ticked that they should motivate the Christians about the benefits they will get by fulfilling the vision God has for the church; both spiritual and emotional benefits, and 13 (9%) said “No”. An average percentage for ‘Yes’ was 98% and for ‘No’ was 2%.

Table 9. Church administrative leaders as resource managers

		Respondents	
Role as administrative managers		YES (numbers and %)	NO (numbers and %)
1	Church leadership must carefully choose and adequately guide staff members and volunteers about the tasks they are asked to do, through complete and clear job descriptions, policies and procedures.	150 (100%)	0.0 (100%)
2	Church leaders must employ financial managers who have enough knowledge about the financial control and accounting principles to give good accountability, and to recognize when their church	150 (100%)	0.0 (0%)

	may be in trouble and make effective changes.		
3	The ministers should ensure that financial health of the church is always clearly communicated to the congregation. Congregation will want to be a part of something that is accomplishing the good results, not poor outcome.	148 (99%)	2 (1%)
4	Even though many detailed tasks of resource management will be delegated to the property committee, trustees, custodial staff, or other volunteers, the ultimate responsibility for an effective operation, and positive results in the church should rest with the senior pastor.	149 (99%)	1(1%)
5	Total average= 600 (100%) i.e. 150x4= 600	597 (99%)	3 (1%)

Respondents were asked how church administrative leaders should function as resource managers. 150 (100%) indicated that they should “carefully choose and adequately guide staff members and volunteers about the tasks they are supposed to execute, through complete and clear job descriptions, policies and procedures”. 150 (100%) confirmed that they should “employ financial managers who have enough knowledge about financial control and accounting principles to provide good accountability, and to recognize when their church may be in trouble and make effective changes”. 148 (99%) agreed “the ministers to always communicate the financial health of the church, and not keep it secret because the congregation will always want to be part of something that is accomplishing good results, and not poor outcome”. 149 (99%) replied that “even though many of the detailed tasks of resource management will be delegated to the property committee, the trustees, custodial staff, or other volunteers, the ultimate responsibility for an effective operation, and positive results in the church should rest with the senior pastor”. The average percentage of the responses for resource management was 99%.

Table 10. Manner of management of church family

		Respondents	
Management		YES (numbers and %)	NO (numbers and %)
1	They should “lead by example” when managing church family: character of integrity, compassion and mercy is demanded of them than violence means to address issues, and should raise the Christians known for their obedience and moral	150 (100%)	0.0 (0%)

	uprightness for effective church ministry.		
2	They should teach Christians the right doctrine in order to avoid falsehood in the church family. It is not healthy to only teach about prosperity, the essential doctrines of the historic Christian faith such as the Trinity, the Deity of Christ, vicarious atonement of Christ, the bodily resurrection of Christ, second coming of Christ, peace, pardon, righteousness, salvation and Christian witness should be taught thoroughly to free people from their sin towards salvation.	150 (100%)	0.0 (0%)
3	They should admonish the congregation to repent whole heartedly of all their sins because true repentance strikes at the darling sin. They should also warn parishioners against idol worship and tell them to concentrate faith on Jesus Christ.	150 (100%)	0.0 (0%)
4	Be a good Judge in resolving conflicts among the Christians. Be a good listener. Hear both sides in the conflict, and do not take sides. Make them agree on the option available or encourage them to develop alternative solution to the conflict.	147 (98%)	3 (2%)
5	Total= 600 (100%)	598 (99%)	2 (1%)

When asked how church leaders in Uganda should manage the church family, 150 (100%) expected them to 'lead by example' when managing the church family, i.e. a character of integrity, compassion and mercy is demanded of them rather than violent means to address issues, and should raise the Christians known for their obedience and moral uprightness for effective church ministry. 150 (100%) demanded them to teach the Christians right doctrine in order to avoid falsehood in the church family. That it is not healthy to only teach about prosperity, the essential doctrines of historic Christian faith such as Trinity, Deity of Christ, vicarious atonement of Christ, the bodily resurrection of Christ, second coming of Christ, peace, pardon, righteousness, salvation and Christian witness should be taught thoroughly to free them from sin towards salvation. 150 (100%) wished the leadership to admonish the congregation to repent wholeheartedly of all the sins because true repentance strikes at the darling sin, and should also encourage the parishioners to concentrate their faith on Jesus Christ and avoid idol worship. 147 (93%) advised the church leaders to be good judges in resolving conflicts among Christians by being good listeners, to hear both sides in the conflict and not to take sides, and make the victims to agree on options available or encourage the injured

to develop an alternative solution to the conflict. The average percentage of the responses for management of the church family was 99%.

Table 11. Pastoral practice of spiritual and physical care

		Respondents	
Pastoral care		YES (numbers and %)	NO (numbers and %)
1	Spiritual care should be offered through an attitude of love and acceptance within the caring relationships, and without pre-conditions.	77 (51%)	73 (49%)
2	Pastoral care towards the sick and the dying should be worked out by spending time with the patients, talking what is important to them, praying and sharing the word of God with them, and not isolating them. Patients value these experiences with their pastors.	150 (100)	0.0 (0%)
3	Pastoral care should help the ill person not only to rely on the medical treatment but put his trust heavily on God's faithfulness in the midst of the suffering. The distress of the illness becomes an opportunity to demonstrate faith and to live God's victory and hope for eternity.	150 (100%)	0.0 (0%)
4	Pastoral strategy to the poor should not only be to solve their shortage of food and money but to focus on empowering and developing Christians to take control over the direction of their own lives by working for themselves.	149 (99%)	1 (1%)
5	Total average= 600 (100%) i.e. 150x4= 600	526 (87%)	74 (13%)

Respondents were asked how spiritual care should be exercised:

- 77 (51%) said that spiritual care should be offered through an attitude of love and acceptance within a caring relationship, and without pre-conditions, and 73 (49%) indicated "No".
- 150 (100%) responded that pastoral care towards the sick and dying should be worked out by spending time with the patients, talking about what is important to them, praying and sharing the word of God with them, and not isolating them. Patients value these experiences with their pastors.

- 150 (100%) believed that pastoral care should help the ill person not only to rely on medical treatment, but to put his trust heavily on God’s faithfulness in the midst of suffering. The distress of illness will become an opportunity to demonstrate faith, live God’s victory and hope for eternity.
- 149 (99%) thought that a pastoral strategy to the poor should not only be to solve their shortage of food and money, but also to empower and develop the Christians to take control over the direction of their own lives by working for themselves.
- An average percentage for ‘Yes’ was 87% and for ‘No’ was 13%.

Table 12. Pastoral counselling in times of difficulty

		Respondents	
Counseling		YES (numbers and %)	NO (numbers and %)
1	Pastors must use Bible and theological resources to deepen their understanding to provide pastoral counseling.	150 (100%)	0.0 (0%)
2	Pastoral counselors should advise counselees to be absolutely free to say anything, and encourage counselees to hide nothing. There is healing in the process of openness of expressing fear, hostility, frustration and guilt.	93 (62%)	57 (38%)
3	Pastoral counselors should listen carefully and not interfere to condemn.	149 (99%)	1 (1%)
4	Pastoral counselors should not volunteer and dictate advice but encourage the counselees to contribute ideas because many counselees will come when they already have good opinions of what their options are.	85 (57%)	65 (43%)
5	Total average= 600 (100%) i.e. 150x4= 600	477 (80%)	123 (20%)

When participants were asked how pastors in Uganda should give counsel to the people in times of difficulties:

- All 150 (100%) indicated that pastoral counselors should use Bible and theological resources to deepen their understanding.
- 93 (62%) answered that pastoral counselors should advise the counselees to be absolutely free to say anything and encourage counselees to hide nothing because there is healing in the process of openness of expressing fear, frustration, hostility and guilt and 57 (38%) said “No”.

- 149 (99%) said that pastoral counselors should listen carefully and not interfere to condemn.
- 85 (57%) held that pastoral counselors should not volunteer and dictate advice, but encourage counselees to contribute ideas because many counselees will come when they already have a good ideas of what their options are and 65 (43%).
- An average percentage for 'Yes' was 80% and for 'No' was 20%.

Table 13. Importance of theological training of leaders and how they should be trained

		Respondents	
Why and how of theological training		YES (numbers and %)	NO (numbers and %)
1	It enables them to become mature in Christ Jesus through spiritual and ministerial formation, and should be trained as democratic- servant leaders who serve others, not as professional- autocratic leaders who control others.	104 (64%)	46 (36)
2	It helps them to develop skills in the social and contextual analysis, and should be trained within the socio- cultural context of Uganda not foreign culture of individualism.	127 (85%)	23 (15%)
3	It helps them develop willingness to listen and to observe so that they may come to an intelligent understanding of the signs of God in their lives, in the community, in the context in which they live and their training has to be closely related to the local church needs.	146 (97%)	4 (3%)
4	It encourages prophetic voices and courageous stances, they need concrete theological training with practical relevance.	136 (91%)	14 (9%)
5	Total average= 600 (100%) i.e. 150x4= 600	513 (86%)	87 (14%)

Respondents were asked the importance of theological training to evangelical leaders in Uganda and how these leaders should be trained:

- 104 (64%) responded that it enables them to become mature in Christ through spiritual and ministerial formation, and that they should be trained as servant-democratic leaders who serve others, not as professional- autocratic leaders who control others, and 46 (36%) said "No".

- 127 (85%) reported that it helps them to develop skills in social and contextual analysis, and should be trained within the socio-cultural context of Uganda not the foreign culture of individualism and 23 (15%) affirmed “No”.
- 146 (97%) agreed that it helps them develop the willingness to listen and to observe, so that they may come to an understanding of the community they live, and the leadership training has to be closely related to the local church needs and 4 (3%) indicated “No”.
- 136 (91%) confirmed that it encourages prophetic voices and courageous stances, and they need concrete training with practical relevance and 14 (9%) ticked “No”.
- An average percentage for ‘Yes’ was 86% and for ‘No’ was 14%.

Table 14. Biblical and theological basis for preaching by church leaders

		Respondents	
Preaching		YES (numbers and %)	NO (numbers and %)
1	Preaching is a commission, (Mark.16:1:5 cf.2 Tim. 4:2a), and is meant to save them that believe (1 Cor.1:21).Preaching should emphasize the death, the resurrection, Lordship, and salvation through Jesus Christ.	150 (100%)	0.0 (0%)
2	Preaching is timeless God-given strategy for the proclamation of good news to satisfy the soul. In the person of the father, He loves us as His children, in the person of the son, He loves us as brothers and in the person of the Holy Spirit, He lives in us, should be the preaching of all church leaders.	150 (100%)	0.0 (0%)
3	Preaching is not human invention but the gracious creation of God and central part of His revealed will for the church. Preach the message, whether it is convenient or not, rebuke, reprove and exhort with complete patience and instruction (2 Tim.4:2)	149 (99%)	1(1%)
4	Preaching is one of the main characteristics of the Christianity, without it the church falls but with effective preaching, church stands, and preaching should be thus centered on God’s Omnipotence, Omniscience, Omnipresence, Immutability and Holiness, and Christian submission to His will.	148 (99%)	1 (1 %)
5	Total= 600 (100%)	597 (99%)	2 (1%)

When respondents were asked the Biblical and theological basis of preaching, 150 (100%) indicated that preaching is a commission (Mark 16:15 cf. 2 Timothy 4:2a), and is meant to save them that believe (1 Cor.1:21), and preaching should emphasize the death, resurrection, Lordship, and salvation through Jesus Christ. 150 (100%) said that preaching is timeless God-given strategy for the proclamation of good news to satisfy the soul. In the person of the Father, He loves us as His children, in the person of the Son, He loves us as brothers and in the person of the Holy Spirit, He lives in us, should be irrevocable preaching of every church leadership. 149 (99%) held that preaching is not human invention but gracious creation of God and the central part of His revealed will for the church, and the minister should preach the message, whether it is convenient or not, rebuke, reprove, and exhort with complete patience and instruction (2 Tim.4:2b). 148 (99%) acknowledged that preaching is the characteristic of Christianity, without it the church falls, but with it the church stands, and preaching should be centered on the God's Omnipotence, the Omniscience, Omnipresence, the Sovereignty and complete Holiness, and the Christian submission to His will. The average percentage of the responses for preaching was 99%.

9.5. Survey results and interpretation

As seen in the above interview findings, the fundamental research question addressed in this project can be answered positively because the quantitative research has provided adequate data to assess the role evangelical leadership in Uganda should play for effective church ministry and church growth. The survey unveiled positive and negative responses of the respondents and it proves the experiences of the participants in the evaluation of the leadership responsibilities in the church ministry.

Table 2 dealt with the method of church leadership prayer. 35% respondents indicated that evangelical leadership in Uganda should set aside one special day per week for prayer to stir up themselves to preach the gospel with passion and melt the 'hard-hearted' people to receive the gospel and miracles, and 65% said "No". 33% affirmed that they should get deeply involved in many kinds of prayer times and meetings i.e. early morning, evening, overnight prayer meetings and seven days or 30 days of prayer and fasting to dismantle the plans of the devil and 67% replied "No". 32% replied that they should go to the Prayer Mountains and retreat centres during the weekends for prayer to activate and channel a dormant vision and 68% indicated "Not at all". For those who indicated 'yes' the result could mean that church leaders should avoid over-reliance on one method of prayer, but should apply varieties of techniques of prayers to receive

answers to their prayers. God will not give a detailed reply to “once-off” superficial prayer, but to vibrant, gradual prayers. As for those who replied “No” the result could affirm that church leadership does not need prayer techniques for the Lord to answer prayers, they should simply and faithfully pray, and all will be well. Secondly, the Bible does not indicate that we should apply a number of ways for the Lord to hear our prayers, it only shows us how to pray in (Luke 11:1-4).

Table 3 dealt with the techniques of creativity and innovation. An average of 76% was scored, showing that visionary evangelical leadership in Uganda should be creative and innovative. The statement could mean that church leaders should think distinctively or they should initiate different ideas and implement them by involving people in the vision development process to bring change in the church ministry. Otherwise, change will not come coincidentally or accidentally. 12 (8%) minority respondents confirmed that church leaders should “pick church rule that gets in the way of creativity and innovation and break it to bring change and 138 (92%) majority indicated “No”. This result could mean that there is no way that church rules should be totally destroyed. Church leaders should only add new ideas to the old ones to bring change.

In table 4, an average of 74% participants felt that ‘apostolic courage’ must manifest among visionary evangelical leaders in Uganda. In other words, the visionary evangelical leadership in Uganda should courageously preach the gospel without fear of the tough situations, without the fear of people and without the fear of persecution, to fulfill God’s mission of great commission on the planet earth. 38% held that church leaders must “take the risk of confronting Moslems with good news, accept being misunderstood, rejected, being lonely and persecuted, and accept to die for the work of the Lord” and 62% indicated that “No”. This result could mean that ministering to the Moslems should not be by force, but through love. Applying force would result in more ‘pain on injury’ and further damage. Moslems listen better to the gospel when they are first exposed to love and it becomes easy to win them to Christ.

Table 5 dealt with the means of godly passion. An average of 99% respondents held that godly passion that causes church leaders to draw closer to God, commit themselves to the work of God, bring change and make disciples for Jesus Christ in the neighbourhood and among nations should burn in the heart of the visionary evangelical leaders in Uganda to empower them to live for God’s glory. This result could mean that not worldly desire, but only godly desire that promotes the kingdom of God must burn in the hearts of every evangelical leadership in Uganda to improve church ministry.

Table 6 dealt with the approach to responsible evangelism. 36% held that responsible evangelism should be based on three elemental approaches i.e. the simple gospel, not an academic sermon, miracles and heavenly blessing that is not only distant, but also a reality and 64% answered “No”. 35% agreed that responsible evangelism should be carried out in the spirit of fervent prayer and sometimes fasting because without passionate prayer evangelical leaders in Uganda will never draw the target souls to Christ and 65% said “No”. The result for those who said ‘Yes’ could mean that church leaders should be careful as they carry out responsible evangelism through following correct protocols. Carefulness in this area draws the target souls to Christ, and carelessness drives the people away from the Lord. For those who indicated “No” the result could mean that this doctrine is null and void because it only promises blessings, but does not lay solid ground for responsible evangelism. This can be detrimental to salvation in the long run due to the fact that people will be following miracles, but not the God of miracles.

Table 7 was about understanding true prophecy. 33% agreed that true prophecy is foreseeing and predicting future events that are obtained in the form of vision, mental pictures and an audible voice from the Holy Spirit to strengthen, motivate and comfort the believers and 67% responded “Not true”. 33% affirmed that true prophecy is not only predicting the future, but also working out miracles and 67% replied “Not really”. 64% revealed that true prophecy is not predicting the future or performing miracles, signs and wonders, but exposition of the word of God to edify, exhort and console the Christians and 36% disagreed. 36% remarked that true prophecy is the combination of expository preaching, working out miracles, prediction of the future to stabilize, encourage and give future hope and 64% reported “Not at all”. Based on the 64% majority, this result could mean that true prophecy is not about predicting the future or performing miracles, signs and wonders, but exposition of the word of God to strengthen, encourage and give future hope for the believers.

Table 8 dealt with the ways of vision sharing. An average of 97% participants authenticated that church leaders should help people see the uniqueness of their church ministries, communicate the direction and goal of the church to the congregation, encourage the laity to participate in the church, and point out the benefits of such involvement in the church activities. This result could mean that church leaders should not keep their vision as classified information, but should share it and engage the church in the process of vision development.

Table 9 contracts the role of church leaders as resource managers. An average of 99% respondents confirmed that church leaders should carefully choose and adequately guide staff members through clear job descriptions, employ financial managers who have good financial knowledge, communicate always the financial health of the church to the congregation, and the ultimate responsibility of resource management should rest with the senior pastor with the details delegated to the property committee. This statement means that church leaders should cautiously manage the church resources. Careful resource management establishes credibility within the church body, and carelessness leads to church weakness, distrust and decline.

Table 10 dealt with the manner of successful management of the church family. An average of 99% participants expected church leaders to possess a character of integrity and compassion, and raise the Christians known for their obedience and moral uprightness, teach the Christians the right doctrine, be good judges in resolving conflicts among the Christians. In other words, the church leadership should set good examples as they lead the church and should properly direct the church family. In doing so the church will progress and grow. If they fail to do so, then there is high likelihood of retrogression in the church family.

Table 11 concerns the process of spiritual and physical care. An average of 87% replied that spiritual and physical care should be offered through an attitude of love, spending time with the patients, helping the ill person to put his trust heavily on God's faithfulness in the midst of the suffering, not only solving the shortage of food and money, but also empowering the Christians to take control over the direction of their own lives by working for themselves. This statement could mean that pastoral care should not only focus on the spiritually weak, but also physically sick and dying, and materially needy.

In table 12, an average of 80% participants thought that pastoral counsellors should use the Bible and theological resources to deepen their understanding, advise the counselees to be absolutely free to say anything and hide nothing, listen carefully and not interfere to condemn, should not volunteer and dictate advice, but encourage counselees to contribute ideas. This result could mean that they should employ effective tools and good procedures to address the felt needs of the people.

Table 13 dealt with how church leaders should be theologically trained and why they should be trained. An average of 86% respondents acknowledged that church leaders should be trained as democratic- servant

leaders who serve others, and not as professional-autocratic leadership who rule over others, and theological training enables them to become mature in Christ through spiritual and ministerial formation. This statement could mean that evangelical leaders should be well-equipped with practical relevance because properly trained church leaders are sensitive towards heresy, truthful in guiding the Christians in God's word and efficient in addressing the felt needs of the congregation resulting in effective church ministry.

Table 14 dealt with the biblical and theological basis of preaching, in which 99% respondents indicated that preaching is a commission (Mark 16:15 cf. 2Timothy 4:2a) and is meant to save them that believe (1 Cor.1:21) and satisfies the soul, and preaching should emphasize the death, resurrection, Lordship, and salvation through Jesus Christ. This statement could mean that church leaders must preach the Word because preaching is a command to change lives. It is thus the essence of the church and good investment for the survival of the church, and without it the church is as good as dead.

9.6. Chapter summary and conclusion

The primary purpose of the project was to observe the visionary, administrative and the shepherding leadership role the evangelical leaders in Uganda should play for effective church ministry and church growth. The specific objective of the project was for the evangelical leaders studying at the Reformed Theological College in Uganda to help determine how church leadership can bring change in the present Ugandan evangelical leadership that has a negative impact in church growth, as determined in chapters 7 and 8. Perhaps that could be a wake-up call to some of those who have not been applying the different skills or methods as revealed in the questionnaire. This could be of great contribution to their own leadership skills if implemented well.

The problem addressed by this research was that there has not been an effective evaluation of the role evangelical leaders in Uganda should play for effective church ministry and church growth. Because there has not been an effective assessment of this role, it is difficult to know the positive or negative responses. The writer wanted to design an instrument that evaluated and measured if the leadership role had a positive or negative influence upon the church ministry.

The main research question under consideration was: What role can evangelical leadership in Uganda play for effective church ministry? From this inquiry a related sub-question emerged in relation to the role of evangelical leadership in Uganda in terms of selected groups' response. The question reads: What do the selected groups of evangelical leaders in Uganda say about the challenges of leadership in church ministry and response to these challenges? These questions were taken into consideration in the context of a selected group of 150 evangelical leaders studying at the Reformed Theological College in Uganda who agreed to participate in evaluating the leadership role in order to develop more effective leaders for evangelical churches in Uganda.

The responses from these leaders were assessed by means of an interview. Based on the project's results, the conclusion can be reached that the research interview can provide adequate data to assess the role of evangelical leaders in Uganda for effective church ministry. The project can be considered successful in that it achieved its primary purpose and immediate objective. Thus, the project could be adapted and implemented by churches that desire to raise their leadership responsibility into a higher level for ministry effectiveness, with the expectation of obtaining similar results as in this project.

PHASE C: PRAXIS THEORY

CHAPTER TEN

10. Practical theoretical study – critical interaction between biblical knowledge and human science

The research question in this praxis theory reads: What model should be advanced from Biblical knowledge and insights from relevant human sciences to help the evangelical leadership play their roles effectively in Ugandan community with special emphasis on visionary, administrative and shepherding leadership?

10.1. Introduction

Phase A has dealt with the basis-theory, which centres on the principles derived from Scriptures and church history. Phase B dealt with meta-theory with the information gathered from literatures. The empirical theory and practical that form part of meta-theory have been obtained from the research work conducted among evangelical ministers studying in the Reformed Theological College in Uganda as part of this research. Phase C is the last part that endeavours to assemble new praxis-theoretical guidelines for the evangelical leadership in Uganda for effective church ministry and church growth as found in this chapter.

10.2. Method

The method that will be used here is based on that of Zeffass as specified by Heyns and Pieterse (1998:35-36). This is where a critical hermeneutical interaction takes place between the basis and the meta-theories. This model leads one from a particular praxis to a new theory. Such a new theory is open to amendment and the new theological concepts may be generated in this process of incorporation. Yet a theory has to become a new praxis. Therefore, the aim will be to produce a theory that is true to Scripture and that nonetheless remains in touch with the theological setting (Letšosa, 2005:324). This new theory will be placed into the context of the evangelical church in Uganda with the intention to focus, improve, support and direct the new praxis that will be introduced. This section will also describe the strategy that will be utilized to implement this new praxis.

10.3. Work plan

The first thing that this chapter will attempt is to analyze the information gathered from Phase A and Phase B. The basic and meta-theories as found in the materials of these sections will be linked so that a critical hermeneutical interaction may be established in order to formulate first the praxis theory and then the new praxis.

10.4. Principles for evangelical leadership for effective church ministry

As mentioned in the previous chapters, the 13 basic principles are divided into visionary, administrative and shepherding leadership:

10.4.1. Visionary evangelical leadership

- Visionary evangelical leaders in Uganda should pray fervently to open the closed doors.
- They should be creative and innovative, and should encourage the church to contribute new ideas.
- Evangelical leaders should be courageous to preach the gospel without compromise.
- Godly passion should burn in the heart of every leader to empower them to live for God's glory.
- Responsible evangelism should be the mission of every evangelical leader in Uganda. Evangelism should rotate around 3 "Rs": 'reach out', 'receive' and 'retain'.
- If the Lord has given a church leader the gift to predict the future, he should do so in a humble spirit and should not falsify prophecy.
- Leaders should share and promote a desirable vision and not keep it secret.

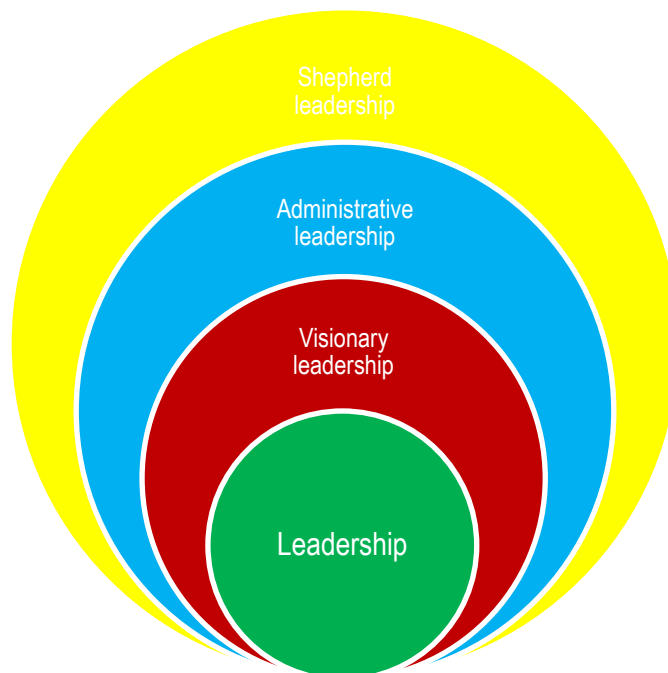
10.4.2. Church administrative leadership

- Management of resources. Resources must be well managed: organized, planned, safeguarded, allocated and deployed by the senior pastor, when and where they are needed. These include the human resources, finances and church property.
- Management of church family. Church leadership must perfectly manage the church family. Teach them correct biblical doctrine, discipline, and resolve conflicts among the Christians effectively.

10.4.3. Shepherding leadership

- Pastors should not only care for the spiritually weak, but also the physically sick and needy.
- Pastoral counsellors must help the people to understand life and faith. The word of God should be applied as an exclusive source to find solutions to the real problems that plague the body of Christ.
- Evangelical leadership in Uganda should be theologically trained before training others.
- Flock feeding through expository preaching must be the first priority of every church leader. Preach the Word (2 Tim. 4:2). Preach Christ and him crucified (1 Cor.2:1-2).

Figure 6: Overlapping relationships of leadership styles in Uganda evangelical church



As observed in the diagram above, the Uganda evangelical leadership can be divided into three major types: visionary, administrative and shepherding leadership. Visionary evangelical leaders bring new changes in the church ministry and always have the best of the congregation in mind. Such leaders are not easily influenced, but are rather influential. Administrative church leaders govern and guide the church ministry. They in most instances keep the status quo and make sure all is in order. Shepherd church leaders care for the daily needs of the church family. They are more pastoral than teaching leaders.

10.4.4. Sociological inferences versus scriptural principles of leadership

This table describes the state of affairs as it became evident in the previous chapter concerning the modes of leadership among the evangelical churches in Uganda

Table 21: Guidelines for evangelical leadership in Uganda (see 7.5.4)

	Sociological inferences	Scriptural principles
1.	Serve with right motivation	1. Right Motivation:
Visionary leaders:	State of affairs: Serve out of love and need for position. Disadvantage: could lead to pride.	State of affairs: Serve out of love for God which spills over into love for people Mat. 22:37-40). Advantage: Church grows and gets more members.
Administrative leaders:	Serve out of love and need for performance. Disadvantage: could lead to putting high expectations on people.	
Shepherding leaders:	Serve out of love and not popularity. Disadvantage: could lead to people-pleasing.	
2.	Have the right ambitions	2. Right Ambitions:
Visionary leaders:	State of affairs: Control the direction of the church Disadvantage: Church could collapse	State of affairs: Have desire to serve not to manipulate (Mat.20:25-28). Advantage: People will love the church and commit themselves to the service of God.
Administrative leaders:	Control the schedule, policies, and procedures of the church Disadvantage: Church could be out of rules	
Shepherding leaders:	Direct the lives of the people in the church. Disadvantages: People could lose direction	
3.	Maintain the right balance	3. Right Balance:
Visionary leaders:	State of affairs: Put more emphasis on progress and goal Disadvantage: vision could not be achieved	State of affairs: Task, goal and people are all very important but people are the most important (Mat 12:1-7; Lk.10:38-42). Advantage: Leads to the human dignity.
Administrative leaders:	Put more emphasis on performance and task Disadvantage: could not reach the target	
Shepherding leaders:	Put more emphasis on people not fame Disadvantage: could lead to self-esteem	
4.	Get the right involvement in ministry	4. Right involvement:
Visionary	State of affairs: Get too far ahead but do not push people too hard. Disadvantage: Could lead to state of	

leaders:	abuse.	State of affairs: Everybody has a part (Eph.4:16), yet there are also times we are to bear one another's burdens. Advantage: Together the church can do more and better work.
Administrative leaders:	Work with people, do not do it alone and forget people. Disadvantage: People are in a state of neglect	
Shepherding leaders:	Make everybody to help in every way rather than remembering their distinct gifting. Disadvantage: People are in a state of misuse.	
5.	Use the right methods	5. Right Methods:
Visionary leaders:	State of affairs: let the end justify the means. Disadvantage: One becomes a failure	State of affairs: Our God is both process and result-oriented Consequently, both the means and the end matter. (Jn.15:8; 1Cor.10: 31; Col.3:17). Advantage: Effectiveness of the Church ministry and church growth.
Administrative leaders:	State of affairs: Get to the end. Disadvantage: Wastage of resources and energy	
Shepherding leaders:	Focus on both methods and people. Disadvantage: mismark	
6.	Foster the right kind of unity	
Visionary leaders:	State of affairs: Pursue peace by getting people on the same page. Disadvantage: could lead to disunity	State of affairs: God brings unity out of diversity as everyone focuses on one Lord, yields to the work of the Lord, and seeks the common good (1Cor 12:4-7; Phil.2:1-4) Advantage: "United the church stands and divided it falls".
Administrative leaders:	Pursue peace by getting people to follow a code of conduct. Disadvantage: could lead to indiscipline	
Shepherding leaders:	Pursue peace by getting people to adapt and compromise. Disadvantage: Could lead to stagnation of unity	

All leaders in Uganda evangelical churches need to get it right in order to be effective in ministry. Each type of a leader could face unique obstacles within the church ministry if he fails to uphold the right perspective (see 7.5.4).

10.5. Critical hermeneutical interaction

10.5.1. Visionary evangelical leadership

10.5.1.1. Visionary evangelical leadership should pray fervently

10.5.1.1.1. Basis-theoretical principles that promoted the above point:

Scripture indicates that visionary leadership should pray fervently because prayer is one means they can communicate with God and receive answers to their prayers. Without passionate prayer church leaders lose direction and contact with God. In fact, biblical visionary leaders had intimacy with God through prayer. Visionary leaders should therefore pray passionately for a number of reasons:

The devil does not fear church leaders that give powerful sermons but he does tremble and will not come against leaders who pray unceasingly because prayer dismantles his entry points. Aggressive prayer was Joshua's spiritual instrument to crush the enemies, trusting not in his own strength, but looking to God for facilitation (Joshua 10:9-14; see 3.3.2.1.2). Daniel overcame difficult situations by appealing to the Lord daily in prayer (Daniel 6:10). God gave him the spiritual authority to silence his foes. Daniel's routine prayer also assisted him to understand God's hidden visions and dreams (Daniel 2:19; see 3.3.2.2.2). Nehemiah's zealous prayer activated and channelled the long awaited vision for Israel to rebuild the wall of Jerusalem city (see 3.3.1.1).

Prayer linked Jesus to the Father and aided Him to make the right decisions (Lk.6:12-16). He prayed before special occasions such as baptism (Luke 3:21), before choosing the twelve disciples (Luke 6:12-13), at his transfiguration (Lk.9:28-29), in the garden of Gethsemane (Lk.22:44), on the cross (Lk.23:34, 46), and prayer worked for Jesus, helping Him to handle the overwhelming demands of the ministry. He told his disciples to pray continuously so that they will not be tempted by the devil (Lk.22:40, 46). He also taught them how to pray. The value of prayer as lived out by Jesus not only served as the force for disciples' prayer practice, but taught them to place value on prayer (see 3.4.1.5.2).

Prayer was understood by the apostle Paul as a spiritual warfare to counter the attacks of forces of darkness or evil spirits and evil events in the household of God (Eph.6:12). It takes spiritual warfare not physical strength to cast down principalities and powers in the wicked, spiritual world who exalt themselves

against the knowledge of the Lord (2 Cor.10:1-5). In this sense, prayer was an essential element that helped the biblical visionary leaders to understand God and receive from Him. Thus, prayer is one means by which God communicates to the church leaders and the process by which the church leadership must talk, and access God's help (Oswald, 1998:94).

10.5.1.1.2. Equivalent meta-theoretical perspectives

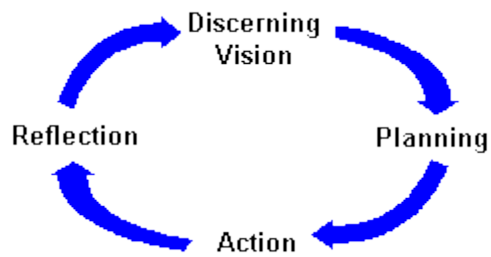
The literature gathered from human sciences in this study shows that the visionary evangelical leaders in Uganda should pray tirelessly for effective church ministry and church growth:

In the Ugandan context, problems such as curses or bad luck, poverty, accidents and deaths are believed to originate from the devil. Therefore, evangelical leaders and Christians who do not wish to yield to occultism should place their hope and trust in the redemptive work of Jesus Christ through fanatic and unceasing prayer. It is through the instrument of prayer that church leaders and believers should give their expression to the laments of life and hope for the better future. Fervent prayer is a powerful tool. It surely cuts across spiritual road blocks and generates positive changes both in the individual and corporate church life, bringing about effective ministry (see 7.4.2.3).

Walter (2002:82) argues that passionate prayers are not silent prayers offered in a hurry by church leadership but vibrant, gradual prayers poured out of hearts full of faith in the Lord Jesus Christ. This makes an inactive vision become proactive. Churches that do not pray passionately do not activate their vision, and are not effective and do not grow numerically and spiritually and vice-versa. In other words, passionate leadership prayer is a powerful weapon that energizes a dormant vision and enables the church to undergo a spiritual pilgrimage into the future into which God is calling a visionary church leadership.

Ayongo (2005:64) remarks that vision activation and implementation is a cyclic process. It does not only require action, but also routine prayers at each stage. While it is a process, Ugandan evangelical leadership prayer should be applied in all *four* phases at once, as they pursue different, but hopefully complementary visions for different elements of the church's mission and ministry.

Fig 4. A cyclic process of vision activation, implementation and prayer



1. The first phase is *discerning* and should be supported by prayer. Leaders cannot seek and develop a vision for the future without themselves spending much time in prayer, both individually and together as a team, since as they seek the Lord's vision for the church and encourage members to pray for the vision process it increases the number of listening ears.
2. Phase two is *planning*, to achieve a vision the plans need to be the right ones. This stage also requires careful prayers because the amount of actions required increases as plans and strategies are drawn up.
3. The third phase sees the *implementation* of change. Those who are action-oriented can get on with the multiple tasks required, but prayer also needs to be fully employed or involved. Prayer supports the implementation of change. Any vision requires change as the church moves into a different state. Any change brings challenges and conflicts. Prayer can help this by minimizing the conflict, and by directing the visionary pastor to the situations where it is needed. This phase of prayer may need to be carefully channelled to a specific group of trusted intercessors rather than to the general church community.
4. Finally, a period of *reflection* enables church leadership to pray through the action it has just taken. Does it need amending? Are there further steps required? This reflection is likely to develop into seeking the next part of the vision and leads back to the first phase of the process. This reflection should seek human views and feelings, but also through prayer, seek God's viewpoint.

10.5.1.1.3. Equivalent empirical perspectives

A survey shows that 100% respondents said that the evangelical leadership in Uganda should pray passionately, both individually and in a group with other team leaders, to frustrate the plans of the enemy and create positive changes in the church ministry. 35% indicated that the visionary church leaders should

set aside one special day per week for prayer to stir up themselves to preach the gospel with passion and melt the 'hard-hearted' people to receive the gospel and 65% said such is not necessary. 33% wished the church leaders in Uganda to get deeply involved in many kinds of prayer times and meetings i.e. early morning, evening, overnight prayer meetings, and seven days or 30 days of prayer and fasting to open the closed doors and 67% indicated 'No'. 32% replied that they should go to the mountains and retreat centres during the weekends for prayer to activate and channel a dormant vision, for effective church ministry and church growth and 68% responded 'No'. An average percentage for 'Yes' was 51% and for 'No' was 49%.

10.5.1.1.4. Praxis-theoretical guidelines on visionary leadership and prayer

Evangelical leadership in Uganda should pray fervently and unceasingly because prayer is a powerful tool that breaks the yoke, opens closed doors, activates and channels dormant visions. Daniel overcame complex situations through fanatic and routine prayers (Dan.6:10), and it was through Nehemiah's prayer instrument that God's long awaited vision for Israel was activated and channelled (Nehemiah chapter 1). Therefore, prayer by church leaders should take the form of adoration, repentance, thanksgiving, humble request and intercession. Findings from this study reveals that an average of 51% respondents indicated that visionary evangelical leadership in Uganda should pray fervently, both individually and in a group, set aside one special day per week for prayer, get deeply involved in many kinds of prayer times and meetings, go to the prayer mountains and retreat centres during weekends. 41% affirmed that church leaders do not need prayer techniques for the Lord to answer prayers, they should simply and faithfully pray, and all will be well. Secondly, the Bible does not indicate that we should apply a number of prayer methods for the Lord to hear our prayers; it only shows us how to pray (Luke 11:1-4). All in all, fervent prayer should be one of the first priorities of evangelical leadership in Uganda for effective church ministry and church growth.

10.5.1.2. Visionary evangelical leadership should be creative and innovative

10.5.1.2.1. Basis-theoretical principles that raised the above point:

God is creative God. He brought the formless and empty universe into being with his word (Gen.1:2, 3). He also made man from dust and breathed into his nose and man became a living being (Gen.2:7, 1:26-27). Adam was not created to be alone, as God also created for him a companion (Gen 2:20-25) named Eve (Gen 4:1). Indeed God was pleased to have created the universe and mankind (see 2.2.1). God continues to renew everything that has become old so that they become beautiful in their own seasons (Isaiah 43:19; Eccles.3:11). In the consummation period, God will make everything old become new (Rev.21:1-2). He told

man-Adam to be co-worker (Gen.2:15) and co-creator with Him (Gen.2:19), nonetheless God requires humanity to be co-creator with Him today. The Bible is also filled with examples of creative individuals i.e. Bezalel's creative and beautiful arts and crafts (Ex.35:30-35), and King David's creative and revolutionary liturgy and music that he brought into the temple worship and Psalms, and that brought new life in the temple (Maxwell, 2002:386).

In His creative preaching, Jesus Christ consistently modelled boundless love by democratizing acceptance of women, sinners, the infirmed and those seen as foreigners, contrary to the rabbinic law that attributed distinguishable rights and status only to religious men who observed the law. Jesus described His creative ministry as fulfilling and not destroying the law (Mt.5:17). His choices and subsequent actions weighed heavily in the community because of religious, social and cultural norms that He challenged. The creative methodology of Jesus' preaching invariably caused Him and the early church leadership to "turn the world upside down" (Acts 17:6). Jesus desires His servants to be creative and innovative for effective church ministry (West, 2007).

Although they were considered to be disrespectful and rebellious to the Roman Catholic Church leadership and tradition, the new ideas of Martin Luther, Zwingli, John Calvin and John Knox led the early church into a new wave of change, and new doctrine of the church, in line with the biblical truth (see 6.3).

10.5.1.2.2. Corresponding meta-theoretical perspectives:

Creative and innovative visionary church leaders in Uganda must get new ideas and implement them. They should combine the known ideas with new perspectives that have never been considered before in the church ministry. They must have the tendency that the current perspectives are not concrete enough, so they ought to continue to search for as many alternative ideas as possible so that greater perspective can be reached and considered to favour the church ministry. Superior creativity will emerge as they consider many options and invest their time and energy to keep on searching for new ideas rather than settling for the mediocre known ideas and solutions (8.2.1.4.1.2). New ideas revitalize stagnated churches and new ideas prevent obsolescence (old fashion) and improve the church ministry. The fresh ideas must come from the leader's permanent 'memory store', lifetime knowledge and experience. Potential external sources should include reading the Bible, books, ideas from colleagues, databases and other sources (8.2.1.4.1.3).

10.5.1.2.3. Corresponding empirical-theoretical perspectives:

Interview findings in this study indicate that 98% respondents said that visionary church leadership should indulge in fantasy and wild thinking, and should set a personal allocation of one new idea a day to explore the reality. 8% encourage the leaders to pick church rule that gets in the way of creativity and innovation, break it to bring change and 92% indicated 'No'. 99% reported that for any problem leaders should consider as many solutions as possible and thus postpone evaluation of an idea, and explore its consequences to establish the right viewpoint. 100% desire the church leaders, after generating the new ideas, to inform the team leadership, sell the idea, plan the development process together, overcome constraints, time and money, and then find the expertise to get into the real process of vision development. An average percentage for 'Yes' was 76% and for 'No' was 26%.

10.5.1.2.4. Praxis-theoretical guidelines on visionary leadership and creativity and innovation

Visionary evangelical leadership in Uganda should be creative because our God is creative. His creation of the universe out of nothing and formation of man out of dust should not be denied (Gen.1:2, 3, 26-27; 2:7), and in the last days God plans to make everything old become new (Revelation 21:1-2). He gave mankind the mandate to be creative and innovative (Genesis 2:19). The survey results from this study shows that an average of 76% respondents indicated that the visionary evangelical leadership should be creative and innovative by engaging distinctive ideas; they should indulge in fantasy and wild thinking, set a personal allocation of one new idea a day, pick church rule that gets in the way of creativity and innovation, and break it (in a kind way that won't harm you or church institution), consider many solutions for any problem, after generating the new ideas, inform the team leadership, sell the idea, plan the development process, overcome the constraints; time and money, and then find the expertise to get into the real process of vision development. Hence, new ideas prevent obsolescence (old fashion) and improve church ministry.

10.5.1.3. Visionary evangelical leadership should be courageous

10.5.1.3.1. Basis-theoretical principles that gave rise to the above point:

Biblical leaders were courageous. Their courage comes from God (1Sam.17:37; Acts 4:13; Guthrie, 1981: 482). Moses displayed the true attributes of courageous leadership due to the fact that he did not fear the Pharaoh of Egypt but courageously defied him, and insisted that his people, being the Israelites, should not

continue to live in Egypt as slaves but be taken out of bondage and led into the Promised Land (Buttrick, 1996:247).

Taking Jesus' life and ministry as a courageous leader, helps to define what it means to be a courageous visionary leader. He confronted hypocrisy of sanctimonious religious leadership, opposed unjust leadership structures, taught public servants to be just and befriended outcasts from society. Christ succeeded in bringing significant change before his suffering began. Jesus warned His twelve apostles not to be fearful and cowardly, but to be bold and courageous because they would be opposed, persecuted and would even suffer many things. He was brutally honest about the price they would have to pay to follow in His footsteps (see 3.4.1.5).

The early twelve apostles were known for their courage and boldness (Acts 5:13, 31-32, 23-30). Though they were beaten and threatened for their courageous preaching about Jesus and the new way, He taught them, they refused to back down. Their response to the threats of the rulers, elders, scribes and the high priest was to call a prayer meeting and raise their voices in prayer to ask for more courage and boldness (Acts 4:5). Reading out the life of Jesus Christ and His disciples as courageous leaders of the Christian faith should not create fear among today's church leadership but inspire them to greatness (Hiebert, 1992:345).

10.5.1.3.2. Corresponding meta-theoretical perspectives:

Courage of the highest order is demanded of every visionary church leader in Uganda. Courage is needed to counter danger or difficulties with firmness or without the fear of depression of spirits. Moral as well as the physical courage are frequently expected of courageous leaders (Anderson, 2004: 58). Courageous leaders see the spiritual needs in the 'world' and choose faith instead of fear as they go out to meet the spiritual needs. As messengers of the Lord, they must remain true to Him and courageous to stand persecution and suffering that awaits them. Their effort will not go unnoticed by the Lord, He will reward them (see 3.4.2.2).

10.5.1.3.3. Corresponding empirical-theoretical perspectives:

A survey conducted as part of the research confirms that 100% participants wish the courageous evangelical leaders in Uganda to get away from their comfortable and familiar church life to where they are

not comfortable, because when they are comfortable, it is easy for them to decide to just settle and relax and not go out to share the good news. 57% indicated that courageous church leaders should work hard in difficult moments i.e. when in financial difficulties, absorb challenges, and work out the way forward and 43% indicated 'No'. 38% want the church leadership to take the risk of confronting the Moslems, accept being misunderstood, rejected, being lonely and persecuted, and die for the Lord's work and 62% said 'No'. 100% confirmed that courageous church leaders must inspire and motivate others who are passive to partner with God in His mission on the planet earth. The average percentage of the responses for courageous leadership was 74%.

10.5.1.3.4. Praxis-theoretical guidelines on visionary leadership and courage

If courageous leadership means what Jesus and the apostles did, it involves opposing not only the unjust church rules, but also government structures, teaching church civil servants, 'in the church and out of the church' to be just, and befriending and preaching to the outcasts from society like prisoners. It means being faithful but not fearful. It has to do with being committed to the point of rejection or death in spreading the message of His love. The fruit of their service will result in more obedient disciples for Jesus. It takes courageous leaders not cowards to follow the example of Jesus and the apostles. An average of 74% participants felt that 'apostolic courage' must manifest among visionary evangelical leaders in Uganda. They should courageously preach the gospel without the fear of tough situations, without the fear of people and without the fear of persecution or death, to fulfil God's mission of great commission on planet earth. Without bold and courageous leader's abilities, the church becomes hopelessly ingrown and ultimately disobedient to Jesus' commission to disciple all nations.

10.5.1.4. Visionary evangelical leadership should be passionate

10.5.1.4.1. Basis-theoretical principles that raised the above point:

Passion means whatever a person is willing to suffer for. It comes from Latin *patior* and *passur*, meaning to suffer. It is what a person desires so intensely that he will sacrifice anything to have it. God is passionate about this world. His passion for humanity is evident in the story of Jesus Christ. He did not and does not only give dreams and visions to the prophets, but has also left His prophetic Word-Bible to guide and bless the church. The passion of biblical great leaders like King David, Jesus Christ and the apostle Paul is obvious in their works (see 8.2.1.3.3).

10.5.1.4.2. Equivalent meta-theoretical perspectives:

Passion should be in the hearts of every evangelical leader in Uganda to empower them to live for God's vision and glory. They should not focus their passions on ungodly things, but on what the Lord Jesus is passionate about. They should:

- Develop spiritual discipline for prayer: intercession, meditation, spiritual warfare, and worship.
- Focus passions on the word of God: read the word daily, read it devotionally, read it with a goal in mind, pray the word, memorize it and repeat it.
- Focus passions on loving God and being loved by Him and give Him undivided time.
- Focus passions on loving those God loves: pray blessings on your neighbours and pray for people you already know who do not know Jesus (see 8.2.1.3.3).

10.5.1.4.3. Equivalent empirical-theoretical perspectives:

Interview findings from this study shows that 100% responded that godly passion means to 'deny oneself' for the work of the Lord like the apostle Paul did, if not, church leaders in Uganda will end up with other passions since they live in a world of competing passions. 100% said that godly passion means not only dreaming to make disciples for Jesus but being on fire, busy making disciples for Him among the neighbors and in the nations. 99% indicated that godly passion means bringing change (new ideas) in the church ministry which keeps passion burning in leader's heart and that keeps the church moving on. 100% reported that godly passion means spending personal time with God by drawing closer to Him so that He can speak and lead you in the way you need to go and also spending time with passionate servants of the Lord who will stir you up and not those who will hinder your passion. The average percentage of the responses for godly passion was 99%.

10.5.1.4.4. Praxis-theoretical guidelines on visionary leadership and passion

Godly passion should not be about individual satisfaction but embracing the redemptive mission of God to this planet earth by church leaders in Uganda, starting where they live and then extending to all the nations. Passion should burn in the hearts of every church leader in Uganda because God is passionate about this world. His passion for humanity is evident in the story of Jesus Christ. The passion of biblical great leaders like King David, Jesus Christ and the apostle Paul speak for themselves. An average of 99% respondents

held that godly passion that causes church leaders to draw closer to God, commit themselves to the work of God, bring change and make disciples for Jesus Christ in the neighbourhood and among the nations should burn in the heart of visionary evangelical leaders in Uganda to empower them to live for God's glory. In other words, they should distance themselves from the worldly passions that can easily draw their attention away from focusing on God's work and embrace godly passion that promotes the kingdom of God hence effective church ministry and church growth.

10.5.1.5. Visionary evangelical leadership and evangelism

10.5.1.5.1. Basis-theoretical principles that gave rise to the above point:

The fact is that the coming of Christ has indeed brought about a tremendous change on earth, so that millions of people have been transferred from the realm of darkness into the kingdom of light (see 3.4.1.1). Letšosa (2008:112) affirms that Jesus was creative and contextual as He evangelized. When He recruited His disciples, who were fishermen, He challenged them to be fishers of men. To Samaritan woman at the well, He speaks about water and to Zaccheus He speaks about business. Letšosa says that church leaders should speak the language that the listeners are familiar with, and understand their listeners, so that their listeners may identify with the gospel, understand it and accept it. The church leadership should always remember that people are more open to someone who is speaking in the same language than speaking a strange language. If they are sensitive to these factors, they can present the gospel to the people efficiently. Letšosa (2008:113) adds that responsible evangelism should be holistic. Church leaders should not separate the spiritual and physical, personal and social.

10.5.1.5.2. Corresponding meta-theoretical perspectives:

The popularity of the Pentecostal-charismatic form of evangelism in Uganda has exploded over the last few decades because the doctrine does not only promise poor people heavenly blessings, but also miraculous solutions to their everyday problems. Among Pentecostal pastors things like sickness, a lack of progress in education, unemployment, failure of business, failure of marriage, and all other problems an individual or the society could possibly face are attributed to Satan, demons and other evil spirits, and Jesus Christ is presented as the antidote. In an impoverished country like Uganda, a religion that offers quick fixes to all the pressing problems in life is immensely popular and hurriedly accepted and this is precisely what we see happening in that country (7.4.2.3).

Pentecostal-charismatic churches in Uganda also apply a number of evangelistic strategies to get people interested in the gospel and church, including day and night crusades, accompanied with Christian music, overnight prayers, concerts, special seminars and conferences on the areas of needs, film shows, retreats, evangelism days set apart for members to deliberately give some hours to speak to people on a one-on-one basis. Weekly cell group meetings offer an opportunity for informal friendship evangelism, mostly among fellow residents in the same house and vicinity. A lifestyle evangelism method entails that some members keep gospel tracts and flyers with which they initiate gospel communication with casual contacts and co-workers. The movement has an irreducible communal dimension, crossing tribal and other barriers with ease for evangelism (see 7.4.2.3).

10.5.1.5.3. Corresponding empirical-theoretical perspectives:

Findings from this study shows that 95% respondents indicated that responsible evangelism should not simply be a matter of handing over information or indoctrinating, but Christian love that is lived out in the community, and then it becomes easy to share the gospel with others. 36% said that responsible evangelism should be based on three elemental approaches, for example simple gospel not academic sermons, miracles, and heavenly blessing that is not only distant, but also reality and 64% indicated 'No'. 100% affirmed that responsible evangelism should rotate around "3Rs": not only reaching out, but also receiving and retaining. 35% confirmed that responsible evangelism should be carried out in the spirit of fervent prayer and sometimes fasting, because without passionate prayer evangelical leadership in Uganda will never draw the target souls to Christ and 65 replied 'Not true'. An average percentage for 'Yes' was 68% and for 'No' was 32%.

10.5.1.5.4. Praxis-theoretical guidelines on visionary leadership and evangelism

Visionary church leaders in Uganda should courageously and passionately preach the gospel to save lost souls that believe. They should be creative and contextual as they evangelize. Speak the language that the listeners are familiar with, just like Jesus Christ spoke about water to the Samaritan woman at the well and to Zaccheus He talked about business, so that the listeners may identify with the gospel, understand it and accept it. The church leadership should always know that people are more open to someone who speaks in the same language than speaking in a strange language that is not easily understood. An average of 68% respondents agreed that church leadership in Uganda should practice responsible evangelism through

fervent prayer, preaching simple gospel, demonstration of love, performing miracles and preaching the reality of heaven. In other words, they should be careful as they carry out evangelism by following correct measures. Carefulness in this area draws the target souls to Christ, and carelessness drives the people away from the Lord and an average of 32% said 'No' to these procedures. The result could mean that this doctrine is unacceptable because it only promises blessings, but does not lay a firm foundation for responsible evangelism, which can be harmful to salvation in the long run due to the fact that people will be following miracles but not the God of miracles.

10.5.1.6. Visionary evangelical leadership and prophetic ministry

10.5.1.6.1. Basis-theoretical principles that gave rise to the above point:

Many characters are seen as the epitome of prophetic ministry in the Bible. As agents and defenders of the Lord, they supported the poor, opposed political injustices, religious apostasy and syncretism. They also criticized unethical behaviours of the kings and the people of Israel (1Sam.15:10-35; 1 kg.18:20-40; 21:17-29; Xavier, 1993:648). Elijah steps out at God's instruction to challenge the apostasy of his time (see 3.3.1).

In Israel's darkest hours, prophets arose to revive the vision of the promised future of the Lord. Both Israel and Judah desperately needed this vision because they were tempted to trust false hopes, misinterpreted their ancient and recent story, and confused the meaning of the covenant relationship with Yahweh under the influence of alternative faiths in their surroundings (Amos 5:18-24; Jer.7:4ff.). Thus, against these errors, the prophets proclaimed the truth they received from God, denouncing false hopes. Even during the time of national prosperity, the prophet Amos proclaimed imminent catastrophe because of widespread unfaithfulness to God, moral decay and social injustice (Amos 2:6; 5:18, 23).

Contrarily, beyond sin and catastrophe, the prophets saw God's vision of Israel's preferred future. Jeremiah envisioned the day of Yahweh's new covenant (31:31-33). Ezekiel proclaimed the coming possibility of the national resurrection, life from death only through the power of God's Spirit (Ezek.37:1-14). He foresaw a transformed nation; cleansed, new heart, new spirit, idols gone, and all God's doing (36: 25-28; cf. 18:30-32). Joel proclaimed that spirituality would no longer be only for the nobles, but for all humanity, including the poor sons and daughters (2:28-29). These supernatural gifts were given only to the prophets (see 3.3.1).

The gospels portray Jesus as a prophet. His actions informed the disciples to the fact that he is more than a teacher. He is recognized to be a prophet (Lk.7:16), like one of the prophets of old, either John Baptist, Elijah or one of the prophets (Mk. 6:14-15; Luke 9:19). For them a prophet did not merely speak prophecy but performed many miracles, as Moses did in the Torah. They recognized in Jesus the prophetic ministry of a miracle-worker (Stuart, 2006:462). The gospels also present that Jesus Christ regarded Himself as a prophet (Mk.6:4); He also warned His disciples against false prophets (Mt.7:15). The most distinctive feature of Jesus' prophetic ministry was His prophetic foresight. He foresaw His death, and predicted future events. He uttered many prophecies to particular individuals or many places that are certainly marks of a prophet. Yet many of these prophecies had momentary disclosures of the future, which is a characteristic of the New Testament prophetic ministry (Mark 5:36, 39; 10:39; 13:2; 14:8, 25, 30; Pink, 1990:137).

Paul held in high esteem the gift of prophecy and prophetic ministry. In his writings he developed a whole theological understanding for comprehension and practice of this ministry (Eph.4:11-12, 1Cor 14:1,3). Even John Calvin did not expect this ministry to die, for he equated it with ministry of a teacher: "But for my own part, as doctrine is the present subject, I would rather explain it as in 1 Corin.14, to mean outstanding interpreters of the prophecies, who, by a unique gift of revelation, applied them to the subject on hand; but I do not also exclude the gift of foretelling, so far as it was connected with teaching" (Bouwsman, 1988 :72).

Letšosa (2005:77) argues that "prophesy" has to do with a servant of the Lord standing before the word of God, making it shine, to attract and motivate people. He quotes 2 Peter 1:19 which explains the word: "we have a more sure word of prophecy which shines as light in the darkness". He says that the Greek and the Hebrew for "prophet" both agree that the concept has to do with being a spokesman for someone. It is not used here in the context of predicting the future, but rather in the context of proclaiming the word of God. Prophecy to him is more like expository preaching, which essentially, is the clearest use of prophesying in the church today.

Letšosa (2005:81) quotes 1 Corinthians 14:3, which gives three benefits of prophecy, viz. edification, exhortation and consolation. Edification means to spiritually strengthen and stabilize. It gives growth in understanding and building emotions. Exhortation means to motivate. It comes to a person's side and places an arm around his/her shoulder. It encourages and gives direction. The third benefit of prophecy as consolation means to comfort somebody with tenderness and hope, to empathize with that person and to give sensitive counselling.

10.5.1.6.2. Corresponding meta-theoretical perspectives:

People in Uganda's society today desire and are desperately searching to hear from a supernatural source in order to have answers for their present dilemmas. The country is saturated with gimmicks, psychics and witchdoctors who falsely offer solutions to their problems. Today's evangelical Christians are in a similar predicament. They desperately desire to hear from their God personally, alongside the Bible. In both the church and the world, there is a new hunger for the prophetic message. This hunger stems from an increasing desire for guidance in order to survive the rampant confusion of our time. It is obvious why devoted Bible-believing Christians are seriously looking at the prophetic ministry as a biblical means to hear from God directly and individually alongside corporate Bible message (see 7.4.2.3).

Mac Arthur (1995:136) on the other hand, notes in relation to verbal or vocal revelation that it is infrequent and rather unusual for God to speak audibly today. Today God speaks non-verbally or non-vocally to people or an individual through his revealed word, the Bible. No one should seek, plead with God, nor expect verbal or vocal means of God's communication today.

10.5.1.6.3. Corresponding empirical-theoretical perspectives:

Interview findings from this study reveals that 33% respondents think that true prophecy is foreseeing and predicting the future events that are obtained in the form of vision, mental pictures and an audible voice from the Holy Spirit to strengthen, motivate and comfort the believers and 67% said 'Not' correct. 33% believe that true prophecy is not only predicting the future but also working out miracles, signs and wonders and 67% indicated 'incorrect'. 64% understand true prophecy not as predicting the future or performing miracles, signs and wonders but exposition of the word of God to edify, exhort and console the Christians and 36 answered 'No'. 36% agreed that true prophecy is not only prediction of the future and working out miracles but expository preaching, to stabilize, encourage and give future hope and 64% reported 'No'. An average percentage for 'Yes' was 42% and for 'No' was 58%.

10.5.1.6.4. Praxis-theoretical guidelines on visionary leadership and prophetic ministry

A survey result from this study reveals that 64% respondents understand true prophecy not as predicting the future or performing miracles, signs and wonders, but exposition of the word of God to edify, exhort and console the Christians and 36% participants think that true prophecy is the combination of predicting the

future, working out miracles and expository preaching to strengthen, encourage and give future hope for the believers. Hence visionary evangelical leaders in Uganda should offer a true prophetic message against false hopes to help the Christians survive the rampant confusion of our time. In the Old Testament the prophets arose to revive the promised future of the Lord because the Israelites were tempted to trust alternative faiths in their surroundings (Amos 5:18-24; Jer.7:4ff). Thus, against these errors, the prophets proclaimed the truth they received from God, denouncing the false hopes (Jer.31:31-33; Ezekiel 37:1-14; Joel 2:28-29). Therefore, as true prophetic ministers of the Word, the evangelical leadership in Uganda must oppose any false prophesy and false teaching in the church that tries to diverge the church from the Word of God and Divine direction.

10.5.1.7. Visionary evangelical leadership should share vision with team members

10.5.1.7.1. Basis-theoretical principles that gave rise to the above point:

God who is the author of leadership vision has proven able and willing not to withhold His own vision of the world's 'preferred future' but to share it with His servants. He has done so by enlisting them in participating with Him in bringing about that future (3.3). When God wanted to raise up a nation of his own, to worship Him and eliminate idolatry, he shared his vision with Abraham (Gen.18:17-33). Abraham stepped forward by faith, sowed the seed for monotheism religion that helped destroy paganism, and permanently changed the world with the ideas of monotheism, justice and compassion (Gen.20:33-34). When God wanted to deliver His people out of bondage in Egypt, He shared his vision with Moses (Exodus chap.3). Skinner (1995:346) mentions that Moses reported his encounter with the Lord to the elders of Israel with the explicit information that the long awaited exodus is eminent (Ex.4:29-31).

When apostasy had invaded Israel, the Lord did not express His frustration directly but did so through the prophets. The prophets stepped at God's instruction to challenge the false hopes of their time. In Israel's darkest hours, prophets also arose to revive the vision of the promised future of the Lord (see 3.3.1). When God desired to re-establish his kingship rule directly on earth, He shared His vision with his Son Jesus who executed his work effectively. When the Lord was almost at the verge of accomplishment of His mission on earth, He shared His vision with the apostles, to take leadership responsibilities in the church after He was gone (2.2.2). He told them to pass His message to the succeeding generations of disciples and promised them a wonderful Counselor the Holy Spirit who would teach, remind and guide them in all truth (3.4.1.3).

Jesus Christ as the head of the church today, originates the vision, communicates the vision to the church leaders, together with the church leadership; sets the agenda, plans the objectives and accomplishes the purposes. He hears and listens to its needs. He is moved by its victories and suffers with its defeats. Lord Jesus Christ communicates regularly with the church today most especially church leadership, in order to guide them. Therefore, every time the Lord desires to do something great, He does not do it alone, He shares and develops it with his servants. Hence church leadership should not do God's work alone, work as a team for effective church ministry and church growth (see 2.2.2).

10.5.1.7.2. Corresponding meta-theoretical perspectives:

Church leadership vision must not be kept secret but shared and promoted. Lack of vision sharing and lack of Christian involvement in the vision process will lead to resistance to change. But when believers are part of the vision process, resistance to change will be reduced greatly. Christians often feel that their thoughts, feelings, ideas and physical involvement should be respected and appreciated at all times. Church leaders should not promote a vision that is non-agreeable but desirable (see 8.2.1.5.1.2).

Involve the formal team leaders or selected group of skilled and gifted Christians in the vision development; by gathering, recognizing and accepting their contributions. Each member of the team should write down what they feel God is calling the team to do. Everyone should write something. Don't be lengthy, try to keep it to a few sentences and stick to the big ideas. Then share amongst the group. After each person has shared his draft, spend some more time in prayer, asking the Lord to confirm which elements of your discussions are His, and which ones are the human desires. Discuss openly, and then move on if you have agreement, if not re-do it again. The ground work must be properly laid before announcing your goals from the pulpit. Once you are in agreement, it is time to share and develop the vision with the wider community of faith (see 8.2.1.2).

The pulpit as well as the bulletins and newsletters can be the powerful channel for communication of the vision. Encourage the believers to think, reflect and pray through the vision. It may be necessary to change it over time as the whole community comes to own the vision for itself. However, visions are caught more than taught. Church leadership needs to demonstrate the vision before the followers buy into the vision (8.2.1.5.2). A vision that does not lead to some kind of action is unlikely to be of much help to the church or to God, yet turning a vision into reality can be extremely difficult. As a first step, take more time with a small church leadership group and begin to explore ways that the vision might be turned into reality (8.2.1.2).

Figure 5. Summary of vision sharing and development process (see 8.2.1.2)



10.5.1.7.3. Corresponding empirical-theoretical perspectives:

Findings from this research indicates that 100% participants authenticated that leaders should help the church to see what the church cannot see i.e. the uniqueness of their church ministries, what makes them unique like worship, fellowship, ministry of mercy, evangelism and discipleship. 99% answered that they should communicate the challenges, the direction and goal of the church to the laity; tell the congregation why you are following the direction and the goal. 100% replied that they should communicate to the believers how fulfilling it will be to join God in what He is doing through their churches, and to help the individuals in their churches, what they can do best in the church that they have failed to do for God. 91% ticked that they should motivate the Christians about the benefits they will get by fulfilling the vision God has for the church; both spiritual and emotional benefits. Average percentage of the responses for vision sharing was 97%.

10.5.1.7.4. Praxis-theoretical guidelines on leadership, vision sharing and development

Uganda evangelical leadership should share vision with the team leadership and church members because vision sharing is one of the characteristics of our God. He shared His vision with Abraham (Gen.18:17-33), Moses (Exodus chap.3), His son Jesus Christ and others. He still does so today with humanity. Leadership vision sharing leads to generation of multiplicity of ideologies. But when church leaders withhold vision for themselves, they will lack the relevant information to promote church ministry. Lack of vision sharing and lack of team leadership and Christian involvement in the vision process will also result into resistance to change. An average of 97% participants authenticated that church leadership should help the people to see the uniqueness of their church ministries, communicate the direction and the goal of the church to the congregation, encourage the laity to participate in the church ministry, and point out the benefits of such involvement in the church activities. They should not keep vision as classified information but share it and engage the church in the process of vision development for successful ministry.

10.5.2. Church administrative leadership

10.5.2.1. Church administrative leadership and resource management

10.5.2.1.1. Basis-theoretical principles that gave rise to the above point:

The Divine act of creation itself in Genesis 1:1-3; bringing order out of chaos can be seen as the first administrative leadership task. Through the power of Divine Word, Yahweh the creator began to organize the resources, to carry out a cosmic strategic plan, in order to fulfil the grand plan (see 4.3). In Exodus 18:5-27, you will find at least five main management principles articulated or implied by Jethro, Moses' father-in-law, the Priest of Midian. Although it has been over three thousand years since this advice was given to Moses, these five timeless principles can be as applicable in today's church as they were then. These include:

- I. Let others help, you cannot do it all alone (v.18).
- II. Teach and train others as leaders (v.20).
- III. Choose some capable men, and delegate responsibility and authority to them (v.21a).
- IV. Structure the group in such a way that each leader is responsible for ten to fifty people (v.21b).
- V. Push the responsibility and decision making to the lowest possible, where there is competence to deal with the matter, deal only with the difficult or the most critical cases and situations, when lower levels are not capable (v.22).

Moses took his father-in-law's advice, and did as directed. The advice worked for Moses, helping him to overcome the overwhelming demand and stress of the ministry (see 8.2.2.2.1.4). To understand better the duty of a manager, is also to consider the biblical image of a manager. A good manager is like a faithful steward who manages well the household and the business affairs of his master (Lk.12:42-47), and without default. As a steward of the household, we see from the biblical accounts that the steward is faithful to follow his master's desires, safeguards the master's property, handles the financial resources, and creates a return on his assets. Therefore, God is the master, and church leadership must understand that they are stewards who should not only care for His people but also protect His property and give back the accountability to God with interest (see 8.2.2.1).

10.5.1.5.2. Corresponding meta-theoretical perspectives:

Resources must be efficiently and effectively allocated and deployed by the senior pastor, when and where they are needed. Such resources may include; human resources or human skills, financial resources and church property (8.2.2.2.1).

a) Human resources or human skills

Church human resource manager must effectively manage the workforce or human resource. He must not only be responsible for identification of recruitment requirements, planning, attraction, selection, training, assessment, professional development, but also healthy oversight of payroll and rewarding of the church employees (8.2.2.2.1.1). Davies (1991:9) adds that church human resource manager must not only allocate human resources among the various church ministries but also perform the activities that are necessary in the maintenance of that workforce i.e. compliance with the employment acts and labor laws. The human resource managers should know that progress toward more effective use of people's talents is impossible unless the leaders take time to assess, evaluate and communicate with people about how they should meet the agreed-upon and goals (Waiga, 2006:24).

b) Financial resources

Church financial managers must practice good stewardship after the congregation has done its part of financial contribution. They must responsibly and properly manage the funds given to the church. Careful money management establishes credibility within the church body. Carelessness in this area leads to mistakes, criminal activity and mistrust (8.2.2.2.1.2).

A church has various departments. Substantial funds are required in these departments: i.e. evangelism and discipleship, mentorship, and pastoral ministry in order to facilitate the processes. Funds should be sub-divided in these departments and well managed. Financial reporting that is sub-divided does not only allow ministers to easily assess results but also implement accountability. Most church expenses must fall into one of the four categories: administration, facilities, personnel and ministry. Distributed responsibility and accountability can be done by organizing expenses (and income where applicable) into manageable divisions or departments (8.2.2.2.1.2).

c) Church property

Church administrative leadership must carefully and realistically plan and acquire church property to fit the mission of the church. Planning should not only include the general operating needs in the current year but also the long range-future goals for the expansion. The financial support for the property must be carefully considered and made an integral part of the overall plan. The minister must not perform this duty alone but also involve the whole church ministerial team in this planning process (8.2.2.2.1.3). Once administrative leadership has acquired the church property, it must not be left to waste or rust but properly maintained. Maintenance schedules need to be established and responsibilities for maintenance must be clear. Also important is an effective insurance program which protects the property of the church with adequate and realistic coverage, based on an assessment of risk (8.2.2.2.1.3).

10.5.1.5.3. Corresponding empirical-theoretical perspectives:

The survey result in this study shows that 100% respondents indicated that the church leadership should carefully choose and adequately guide staff members and volunteers about the tasks they are supposed to execute, through complete and clear job descriptions, policies and procedures. 100% confirmed that they should employ financial managers who have enough knowledge about financial control and accounting principles to provide good accountability, and to recognize when their church may be in trouble and make effective changes. 99% agreed that the ministers should always communicate the financial health of the church to the congregation, and not keep secret because the congregation will always want to be part of something that is accomplishing good result, not poor outcome. 99% replied that even though many of the detailed tasks of resource management will be delegated to the property committee, the trustees, custodial staff or other volunteers, the ultimate responsibility for an effective operation, and positive results in the church should rest with senior pastors. The average percentage of responses for resource management was 98%.

10.5.1.5.4. Praxis-theoretical guidelines on church administration and resource management

God is the overall manager, and church leadership must understand that they are stewards who should manage well His people and protect His property. God's managerial skill can be traced back in His Divine act of creation in Genesis 1:1:3 where He began to organize His resources out of "non-existence" to carry out the cosmic strategic plan to fulfil His grand plan. Jethro, Moses' father-in-law also displayed a very good

management skill where he briefed Moses to change his management skill because Moses had ineffective administrative leadership ability (Ex.18:5-27). Thus, church leadership should efficiently organize, manage, allocate and deploy church resources. Such resources may include; human resources, finance and church property. Survey result in this study shows that an average of 98% respondents confirmed that church leaders should carefully choose and adequately guide the staff members through clear job descriptions, employment of financial managers who have good financial knowledge, communicate always the financial health of the church to the congregation, and the ultimate responsibility of the resource management should rest with senior pastor with the details delegated to property committee. In a nutshell, evangelical leaders should carefully manage the church resources. Careful management of resources establishes credibility within the church institution, and carelessness in this area leads to church weakness, distrust and church decline.

10.5.2.2. Administrative leadership and management of church family

10.5.2.2.1. Basis-theoretical principles that gave rise to the above point:

In 1Timothy 3:4-5, Paul insisted that the church leader must manage well his family. He was to raise his children known for their obedience and morally upright in behavior. In verses 3-4, Paul demanded that the church leader should be exemplary in managing his own family. The term to manage demands an effective exercise of authority bolstered by a character of integrity and sensitive compassion, showing mercy than delivering ultimatum. The Apostle Paul's reference to the church as "God's household" (1Tim 3:15) underscores the close relationship between church and home (v.5). The development of proper leadership skills in the home was a prerequisite for using them in the church (Fee, 1989:167).

a) Teaching church family true biblical doctrine

Moses as the mediator between God and the family of Israel, having received instructions privately from God (Ex.20:22), never withheld it for himself but publicly declared it to the family of Israel (cf. Ex.24:1-2). He did not speak his own words but rehearsed before them the instructions from God (Ex.20-24). He fairly and plainly put it to them whether they were willing to submit to these instructions or not. He promised them a special blessing based on God's faithfulness of what He has already done and what he intends to do for them in the event of their obedience (Exodus 19:5). That if they would observe the instructions, then the Lord would perform the foregoing promises (see 4.3.1.1).

In the New Testament, the Lord taught with authority on the sermons of the mount (Mt. 4:23, 7:28-29, 9:35, Mk.2:13, 6:6, Lk.13:22, 20:1) and also warned his disciples against the wrong teachings of the Pharisees. Jesus constantly taught his disciples formally and informally through his own examples. He instructed them about the kingdom of God (Matthew 13), his mission on earth (Mk.10:32-34) and their own attitudes about being his followers (Luke 17:7-10). Jesus Christ made sure that his followers were well-prepared. Through the teaching of the Word, the elders also guarded the congregation from doctrinal and practical errors. They also taught principles for godly living (cf. 1Tim. 4:6; 2Tm. 2:15, 24; Titus 2:1, Klaus, 1988:347).

The Apostles taught in the name of Jesus. The oral apostolic teaching to the converts was the teaching of Jesus Christ, of which he is the author, subject and preacher; the substance of which is the fulfilment of the Old Testament scriptures, their own memories of Jesus' earthly ministry and teachings, His resurrection, peace, pardon, righteousness, salvation by him, and Christian witness. They encouraged young converts not only to embrace these instructions gladly, but remain constant hearers and doers. Not only believe it but persevere in it. The apostolic teaching helped believers to avoid heresy and lived within the periphery of their faith (see 4.4.1.1).

b) i. Scriptural basis for discipline of a believer

1. The discipline of the church is based on the fact that the Lord disciplines His children (Heb.12:6). As a father delegates part of the discipline of the children to the mother, so the Lord has delegated the discipline of the church family to church leadership (1 Cor.5:12-13; 2 Cor.2:6).
2. Discipline is further based on the holy character of God (1 Pet.1:16; Heb.12:11). The fact that the Lord desires the church to be holy, set apart unto Him, is an important reason for the necessity of church discipline. The church leadership is therefore to clean out the malice and wickedness from its ranks (1 Cor. 5:6-8). A failure to exercise discipline in the church evidences a lack of awareness, and concern for the holiness of God.
3. Church discipline is to be based on Divine commands of Scripture (1 Cor. 4:6). We have numerous passages of Scriptures which both command and give us God's directives on the how, why, when, and where of leadership discipline. Again, a failure to exercise this responsibility demonstrates a lack of obedience and belief in the authority of the Bible (1 Cor. 5:1-13; Matt.18:17-18, Titus 3:10; 2 Thess. 3:6-15; 1 Tim. 5:20; Gal. 6:1).

4. Another basis for the necessity of church discipline is the testimony of the church in the world (1 Pet. 4:13-19). The world observes the behavior and life of the church leaders and believers. When the church leaders and believers act no differently than the world, it loses its credibility and authenticity (1 Pet. 2:11-18; 3:8-16; 4:1-4; Oden, 1995:57).

ii. Manner of practice of church discipline

Church discipline must not be a set of rules to be applied. It must be an expression of love and commitment by church leadership. It must be rooted in the concern for a fellow believer. Church leadership discipline exercised in a bad spirit or with wrong motives will not only be ineffective but extremely damaging church ministry. Exercising church discipline badly or not exercising it at all both have dire consequences. Learning to manage the process effectively is the way forward. The Bible gives guidelines on the church leadership attitudes towards discipline, as well as instructions on what should be done and by whom (Karleto, 2005: 14).

Karleto (2005:14) describes church discipline in relation to church leadership which includes:

- I. Church discipline must not be exercised by anybody but by those who are spiritual, truly walking by the Holy Spirit and growing in the Lord (Gal. 6:1).
- II. Church discipline should be exercised gently, humbly and patiently by church leadership, looking to themselves lest they too be tempted (Gal.6:1-2; 2 Tim.2:24-25). There must be no room for arrogance, self-righteousness, judgmental attitude or gossip. Act with graciousness and sensitivity.
- III. Church discipline should be exercised with sorrow and grief (1 Corinthians 5:2). There should be no room for complacency or pride. Your friend is in trouble and danger. Sin is already damaging one life and now threatens the church. Tears should actually be shed. The church may be called to prayer and fasting.
- IV. Discipline must be done without bias, doing nothing in a spirit of partiality (1 Tim. 5:21).
- V. Church discipline should not treat people as enemies. Because it involves confrontation, there is a real danger of hostility. The person being admonished may respond in this way, or the admonisher may become hostile if there is no positive response. Paul reminded the Thessalonians to be wary of this as they exercised church disciplines: "do not regard them as enemies, but warn them as fellow believers" (2 Thess. 3:15).

- VI. Church discipline should be exercised with clarity and firmness. All involved should know what is happening and why. Mixed messages, confusion and indecision at any stage are thus damaging to all concerned. The issues need to be identified clearly, and the process of church discipline needs to be followed through steadily. The need to be gentle and gracious does not prevent this clarity. Church discipline involves “speaking the truth in love” (Ephesians 4:15).
- VII. If there is still no response in repentance and obedience, the church is to apply the procedures of excommunication as directed in Matthew 18:17. The Corinthian believers were to be “gathered together” in order to take action against the offending brother (1 Cor.5:4-5; Rom.16:17; 2 Thess. 3:6-15; Phil.3:17-19).
- VIII. Church discipline should operate within an atmosphere of acceptance and forgiveness. Only a community committed to unconditional love for sinful people and to persistent forgiveness of one another will find church discipline working effectively. Paul encourages the church at Corinthians to forgive, comfort and love the sinning person (2 Cor.2:6-8) after punishment, and Colossians to “bear with each other and forgive” (Colossians 3:13).

c) Conflict resolution in the Bible

The Bible shows us that conflict will always arise in church family. Relational conflict i.e. having differences or disagreements with one another is part of life. Rather than condemning us for the conflicts, the Lord has provided us with a very effective and powerful way of resolving conflict in the Bible. The tragedy is, very few of His people want to use it, and the body of Christ is full of hurt and unresolved conflicts. In fact the tool the Lord gives us to deal with even the smallest issues is so powerful that it has also the ability to solve the major disputes and grievances that normally go to the court (Kato, 2004:62).

The apostle Paul talks about this in 1 Corinthians 6 where he tells us that we don't have to use lawsuits, and go before the ungodly to settle our disputes because we have a God-given tool that is so powerful that it can deal with anything if all parties are willing to use it (Kato, 2004:63). The Bible gives us a very good direction in Matthew 18:15-17 on how conflict resolution is supposed to happen: The first step in the process involves one-to-one confrontation with the member who has sinned. As the Jerusalem Bible puts it in v.15: “Go and have it out with him alone, between your two selves”. In other words “tell him his fault” or reason with him (Lev.19:17). The text shows that wrongdoing has occurred, so convince the offender to

alter personal behavior. If that happens, Matthew tells us that the offender is restored to a whole relationship with the church family (Stuart, 2006:282).

If not, one proceeds to the second step described in verse 16. The instruction to bring one or two witnesses into conversation is drawn from Deuteronomy 19:15, which specifies the need for two or three witnesses to confirm a person's guilt in a judicial setting. In Matthew, the purpose of the witnesses is not to secure a legal judgment, but to buttress the attempt at fraternal correction, to make an even stronger appeal to the member who has stumbled to acknowledge sin and be restored (Stuart, 2006:282).

If that too fails, then the issue must be brought before the church (*ekklesia*), which here refers to the congregation or local gathering of believers. This final step is also taken to restore, not to punish. If one refuses, however, to heed the counsel of the congregation, separation is the end result, v.17: "Let such a one be to you as a Gentile and a tax collector, as one who stands outside the circle of faith". What is envisioned is not isolation from the sinner, but a radical redefinition of the relationship. From this point on, the community will no longer relate to the person as a fellow disciple, but as someone of the world who has yet to become a disciple (Stuart, 2006:283).

10.5.2.2.2. Corresponding meta-theoretical perspectives:

a) Teaching church family the right doctrine

Teach them the word of God, teaching should be centered on the messianic passages of OT, teaching of Jesus Christ, His death, resurrection, ascension, salvation through Him and Spirit-inspired lessons from the teaching. Teaching the right doctrine frees the believers from their sin, and leads them towards salvation, but having the wrong doctrine causes them to depart from the faith, and separates them from God. The evangelical leadership in Uganda must also have the written statement of faith, in line with the biblical truth, to guard the Christians against doctrinal errors (see 8.2.2.2.2.1).

As far as the home cell group is concerned, the weekly Bible lessons must be written by the senior pastor, taught by him to these lay leaders, and then used in their groups. This systematic study of God's word is not dependent on a few lay leaders who can write their own lesson plans. The senior pastor has the central leadership role in this teaching ministry to avoid heresy in the church (Collins, 2003:36).

b) Disciplining a member of the church family

A church leader or a group of church leaders or trained congregation should take confrontational and corrective measures to discipline a member of the church family regarding a matter of sin in the life of a believer. Discipline of a believer by the church should not be looked at as a punishment. It is designed to train and restore a believer (Oden, 1995:56). It is unfortunate that discipline in the evangelical church in Uganda is a very difficult area of doctrine and one hard to practice. First, there is the fear that discipline of believers result into the departure of casualties. Secondly, many ministers of the present generation are virtually without experience of biblical church discipline. Thirdly, most Christians in evangelical churches in Uganda introduced to the biblical teaching concerning church discipline see the idea as something they have never encountered before. To them, individual discipline rests upon the Divine authority not the church leadership and church members. Nevertheless, evangelical church leadership in Uganda must be equally concerned that Scripture is carefully followed in the practice of church discipline if they truly obey the word of God (see 8.2.2.2.2).

c) Steps to conflict resolution in the church

According to Kato (2004:58), conflict in the church family is inevitable. No church family is immune to conflict. For the church leadership to be effective in this role, the following steps should be taken into account, whether the disagreement is big or small:

1. Be a good listener. Hear both sides in the conflict.
2. Buy some time to look into the issues thoroughly, do not hurry. Set a specific time for the meeting again to discuss the issues. Make assignments to gather information if appropriate.
3. Involve few people. The invited guests should not choose sides. Don't take side either.
4. Be certain of the facts. Don't reach conclusion too soon.
5. Be as objective as humanly possible. It is not unusual for the leaders to have an agenda and/ or feelings about conflicting parties that must be overcome if you are to be truly impartial mediator.
6. Identify alternative ways to resolve the conflict. Have the parties agree on one from the options available or encourage them to develop an alternative solution.
7. Attempt to gain consensus on the chosen alternative. This is important, since an imposed solution is not often effective.

8. Follow them up periodically to determine if the solution is working. Don't assume that because the conflict resolution steps have been followed, the matter has been resolved. It may be expanding, waiting to blow up again.
9. If the conflict still exists, go through the above process again until the conflict is finally resolved.

10.5.2.2.3. Corresponding empirical-theoretical perspectives:

Findings from this study indicates that 100% participants expect the church leaders to 'lead by example' when managing church family i.e. character of integrity, compassion and mercy is demanded of them than use of violence means to address issues, and should raise the Christians known for their obedience and moral uprightness. 100% demanded them to teach the Christians right doctrine in order to avoid falsehood in the church family. It is not healthy to only teach about prosperity, essential doctrines of historic Christian faith such as the Trinity, Deity of Christ, vicarious atonement of Christ, the bodily resurrection of Christ, second coming of Jesus Christ, peace, pardon, righteousness, salvation and Christian witness should be taught thoroughly to free them from sin towards salvation. 100% wished the leaders to admonish the congregation to repent whole heartedly of all the sins because true repentance strikes at the darling sin. 98% advised the church leaders to be good Judge in resolving conflicts among the Christians by being good listeners, to hear both sides in the conflict and not to take sides, and not to volunteer or dictate advise but to make victims to agree on options available or encourage the injured to develop alternative solution to the conflict. The average percentage of the responses for management of the church family was 99%.

10.5.2.2.4. Praxis - theory on administrative leadership and management of church family

The Bible gives us a very clear guideline on how church leaders should manage the church family. They should be exemplary as they manage the church family (1Tim. 3:4-15). An average of 99% participants expected church leaders to possess character of integrity and compassion, and should raise the Christians known for their obedience and moral uprightness, teach the Christians the right doctrine, be good Judges in resolving conflicts among the Christians. In so doing the church will progress and grow. If they fail to do so, then there is high likelihood of retrogression in the church family. Nevertheless, if the evangelical leaders in Uganda want to properly manage the church family, then the scripture must be carefully followed.

10.5.3. Evangelical shepherd leadership

10.5.3.1. Shepherd leadership and pastoral care

10.5.3.1.1. Basis-theoretical principles that gave rise to the above point:

A shepherd in the Bible is a person who cares for the sheep (Num.27:16-17; Eccles.12:11; John 21:15-17). (See 5.2.2). Metaphorically, Sheep without a shepherd are like those who have strayed from God (Matthew 9:36; Mk. 6:34) because of the absence of a good shepherd (5.3.1). King David described God as a caring shepherd (Ps.23 cf. Isa.40:11, Ezek.34). He portrays God as the one who feeds his mouth with good things and protects him against the enemies (see 5.3.2.). The prophets condemned the kings for their stupidity, mismanagement and lack of care for God's people (Jeremiah 10:21; 23:1-4; Ezekiel 34:1-10; Zech.10:3). Nevertheless, king David was a good shepherd leader of God's people, in Psalm 78:70-72 we read, "David shepherd them with integrity of his heart, and guided them with his skilful hands" (Owen, 1993:448).

In the New Testament, Jesus came describing Himself as the anticipated good shepherd in comparison to the bad shepherds (Jn.10:10-18). He presented Himself as a good shepherd, the one who really cared for His sheep; gave them abundant life, peace, joy and good health, in contrast to the 'hired hands' who cared nothing, when the wolf came, the hired hand abandoned the sheep and ran away (see 5.6.2). He also told Simon Peter to take care of His sheep (Jn.21:16).

10.5.3.1.2. Corresponding meta-theoretical perspectives:

Pastors should not only meet the spiritual needs, but also physical, social and the emotional needs of every Christian. Support the Christians in times of needs, pain, anxiety, loss, triumph, joy, victory and hope (see 8.2.2.2). The pastors should also be willing to respond to the uniqueness of an individual range of doubts, beliefs and values just as they are. In other words they should be able to respond to a person's spoken or unspoken statements. They should respond without being authoritative or dogmatic (see 8.2.2.2.1). Pastors should be compassionate to the sick and dying. Compassionate care calls the pastor to walk with the patient in the midst of pain, to be a partner with the patient rather than expert dictating information to him (8.2.2.2.2). This means that the pastor must link the believer by means of the scriptures to God's fulfilled promises so that out of gratitude, the ill person can accept his illness as a challenge to exercise the faith (Alexander, 1995:50).

10.5.3.1.3. Corresponding empirical-theoretical perspectives:

The survey shows that 51% participants said that spiritual care should be offered through an attitude of love and without pre-conditions and 49% indicated 'No'. 100% responded that pastoral care towards the sick and dying should be exercised by spending time with patients, talking what is important to them, praying and sharing the word of God with them, and not isolating them. Patients value these experiences with their pastors. 100% believed that pastoral care should help the ill person not only to rely on medical treatment but put his trust heavily on God's faithfulness in the midst of the suffering. The distress of illness will become an opportunity to demonstrate faith, live God's victory, joy and hope for eternity. 99% thought that pastoral strategy to the poor should not only be to solve their shortage of food and money but also to empower and develop the Christians to take control over the direction of their own lives by working for themselves. An average percentage for 'Yes' was 87% and for 'No' was 13%.

10.5.3.1.4. Praxis-theoretical guidelines on shepherd leadership and pastoral care

Interview findings in this study shows that an average of 87% participants replied that spiritual and physical care should be offered through an attitude of love, spending time with the patients, helping the ill person to put his trust heavily on God's faithfulness in the midst of the suffering, not only solving the shortage of food and money but also empowering the Christians to take control over the direction of their own lives by working for themselves. In other words, pastoral care should not only focus on the spiritually weak but also physically ill and materially needy. They should take care of Christians in terms of provision and protection. King David described God as a caring shepherd. He portrays God as the one who feeds his mouth with good things and protects him against the enemies (Psalms 23). Jesus presents Himself as a good shepherd, the one who truly loves and cares for His sheep against bad shepherds who care nothing (John 10:10-18). Therefore, upholding the above principles correctly by the evangelical leaders in Uganda will result into effective church ministry and church growth.

10.5.3.2. Shepherd leadership and counselling

10.5.3.2.1. Basis-theoretical principles that gave rise to the above point:

The Bible defines counseling with the Greek words "*noutheteo*"; to admonish, rebuke, reprove, and exhort and "*parakaleo*"; encourage, comfort, and support with great patience and instruction (2 Tim.4:2; Richards,

1985:274). All scripture is inspired by God and profitable for counseling; for teaching, rebuking, correcting, and training in righteousness (2 Timothy 3:16). In Genesis 4:6-7, God rebuked Cain about his sin. Jethro counseled Moses for being workaholic (Ex.18:13-23). Nathan admonished David to repent of adultery and murder (2 Sam.2:1-14; Meyer, 1996:494). Isaiah proclaimed the coming Jesus as the "wonderful counselor" (Isaiah 9:6; Prov.11:14; 15:22), and Jesus pronounced His counseling; to set free the bruised, oppressed, depressed, and broken hearted (Luke 4:18), and He promised his disciples a counselor, the Holy spirit who will teach, remind (John 14:26), and guide in all truth (John 16:13). Paul urged the brethren to encourage one another, build up one another, live in peace, admonish the unruly, encourage the fainthearted, help the weak, and be patient with all men (I Thess.5: 11-14; Lawrence, 1993:226).

Counseling was necessary in Christ's time as it is today because people disobeyed God (I John 1:8; 2:4) and loved the world (I John 2:15), they wanted their own ways (James 4:1-12) and chose the deeds of the flesh instead of the way of the Spirit (Gal.5:13-23). Life on earth was vanity to them (Eccl.1:1-4). Hurting people were admonished to seek wisdom through counsel (Prov.19:20-21), and to know the will of God through counselling (Prov.24:6, Iris, 1993:136).

10.5.3.2.2. Corresponding meta-theoretical perspectives:

Pastoral counselors must help people to understand life and faith. They must use theological resources to deepen their understanding of pastoral counseling and relationship. Pastoral counselors should be familiar and equipped with faith traditions and spiritual or biblical dimensions of life, to help Christians solve medical illness such as clinical depression, marital difficulties, work-related problems or issues with a close family member which has caused anxiety, pain and harming relationship (8.2.2.3.1).

Seven counseling skills and strategies the pastors can utilize to help the victims (see 8.2.2.3.2):

- I. Establish pre-counseling relationship. Informal pastoral contacts and pastoral calls on the pulpit will certify pastor's sincere concern, and open the way for counselee to take initiative in seeking help.
- II. Maintain confidentiality. Treat all counseling data as classified information. Not even one's spouse should be informed of the content of the counseling sessions, and counseling information should not even appear in your sermon illustration material, but kept personal and secret.
- III. Instruct the individual to be completely frank, not hide anything. Pastoral counselors should urge the counselee to be absolutely free to say anything he or she wishes to say. There is value in the process of openness which comes from the expression of fears, frustrations, hostilities and guilt.

- IV. Listen carefully and none judgmentally. Good pastoral counselors do not interrupt to condemn or give advice but listen until the individuals have had opportunity to make complete representation of their problems and are ready for discussion of them.
- V. Explore several possible solutions. Take a careful look at all the possible course of actions and their consequences. Many counselees will already have a good idea of what their options are. The counselor is usually better off not to volunteer advice, but in instances where spiritual and ethical issues are involved, he may well give support of the scriptures and Christian tradition to solutions which warrant them.
- VI. Major in synthesis rather than analysis. In analysis, the counselor digs into a person's past in the Freudian manner to find the problems which have triggered maladjustments and unhappiness. In synthesis, the pastoral counselor seeks to help the person to find fulfilment and recognition. When this is accomplished, the disturbances generally evaporate. Most pastors cannot qualify as analyst and are better off to use the synthetic approach.
- VII. When the pastoral counselor feels that medical treatment is needed in addition to psychotherapy, the assistance of a psychiatric practitioner may be recommended as well. Whether the pastoral counselor provides complete treatment, or makes a referral to a psychiatric colleague, decisions regarding client care are always made in consultation with the client and in their best interest.

10.5.3.2.3. Corresponding empirical-theoretical perspectives:

Findings from this study indicate that 100% respondents replied that the pastors should use the theological resources to deepen their understanding of issues. 62% said that pastoral counselors should advise the counselees to be absolutely free to say anything, and encourage counselees to hide nothing because there is healing in the process of openness of expressing fear, frustration, hostility and guilt and 38% indicated 'No'. 99% affirmed that pastoral counselors should listen carefully and not interfere to condemn. 57% held that pastoral counselors should not volunteer and dictate advice but encourage counselees to contribute ideas because many counselees will come when they already have the good ideas of what their options are and 43% indicated 'No'. An average percentage for 'Yes' was 80% and for 'No' was 20%.

10.5.3.2.4. Praxis- theoretical guidelines on shepherd leadership and pastoral counselling

Findings from this study shows that an average of 80% participants thought that pastors should use the Bible and theological resources to deepen their understanding, advise the counselees to be absolutely free to say anything and hide nothing, listen carefully and not interfere to condemn, should not volunteer and dictate advice but encourage counselees to contribute ideas. This means that they should employ effective tools and good procedures to address the felt needs of the people. Pastoral Counseling is essential today because many non-Christians and even the Christians are hurt. Life on earth is becoming meaningless to them (Eccl.1:1-4), as such they choose the deeds of the flesh instead of the ways of Spirit (Gal.5:13-23). Therefore, pastoral counselors must help the people to understand the purpose of life and faith. The word of God should be applied as an exclusive source to find solutions to the real problems that plague the body of Jesus Christ (Ps.19:7-11; 2 Tim.3:16-17, Heb.4:12; 2 Pet.1:2-4). The leaders should use the scripture not only to admonish or rebuke but also to encourage, comfort and support with great patience, instruction and love. They should exhort and encourage hurting people to seek wisdom through the counsel of God (Prov.19:20-21), and counsel them to know the will of God (Prov.24:6). Hence, church leaders should utilize the necessary counseling skills to assist the wounded believers to overcome adversities of life. Good pastoral counseling feeds the soul of the laity, and promotes church ministry.

10.5.3.3. Shepherd leadership, training and discipleship

10.5.3.3.1. Basis-theoretical principles that gave rise to the above point:

Leadership training has not just surfaced, it started sometimes back in the OT, where Samuel instituted schools for the training of leaders who constituted a distinct order (1Sam.19:18-24; 2 King 2:3, 15; 4:38). The schools attracted students with prophetic gifts as well as of the word, who were given formal training in the law and its interpretation. The students were taught not only rudiments of secular knowledge but they were brought up to exercise the office of prophet; "to preach pure morality and the heart-felt worship of Jehovah". Just like in our modern schools of theology not everyone who was enrolled in these schools possessed the gift of prophecy. Also, it is like today, not all inspired prophets were graduates of such schools. Amos, although called to be a prophet, was trained outside the prophetic schools of the day (1.1.2.1).

In the New Testament, Jesus started a movement in which He selected and trained His disciples. It was a simple church movement, begun with a band of nobodies who were turned into obedient some bodies by

being with Jesus. He selected and focused on a few. He taught them through stories and explained to them in depth what His stories meant and how the message applied to their lives. He taught them inside their culture. He asked them to join Him as He reached out to the people (Anderson, 2004:63). As Jesus Christ was going back to His father, He commanded His disciples to make disciples as they went, baptizing and teaching the people (Mat.28:19-20). He told them to pass this command to the succeeding generations of disciples and promised them a wonderful counselor, the Holy Spirit who would train them; teach, remind (Jn.14:26) and guide (Jn.16:13) them in all truth. They learned His ways and advanced the kingdom of God by doing what Jesus Christ did. Jesus calls every church leader to follow His examples by reproducing what He has given to them, who in turn are to invest in others (cf.2 Tim. 2:2; see 3.4.1.3).

Paul's leadership model was quite effective especially in mentoring of young generation of leadership like Timothy and Titus. He invested years in training Timothy to assume leadership role. Before and after Paul's death, Timothy followed the same pattern by training others. Titus was also a beneficiary of the apostle Paul's leadership training. Titus was mandated to pass on such leadership qualities to other church leaders. In his pastoral letter to Titus, Paul instructed him about the spiritual qualifications necessary for all those who would be selected as elders or overseers in the Church, urging that elders must not be crooks but godly men of proven character who have succeeded as leaders in their own homes (Titus 1:5-9). Moreover, Paul urged leaders to be good doctrinal protectors and nurturers (Titus 1:9-2:1; see 5.6.3.4).

10.5.3.3.2. Corresponding meta-theoretical perspectives:

Leaders in Uganda evangelical churches should be theologically trained. Theologically trained leaders are sensitive towards heresy and truthful in guiding Christians in the word of God (8.2.2.3.1.2). The evangelical system of leadership development and ministerial training should prepare leaders who serve others not ministerial elites who rule over others (8.2.2.3.2.1). The training and development of church leaders should be within the socio-cultural context of Uganda, not foreign culture of individualism, and the training has to be closely related to local church needs (8.2.2.3.2.2).

The lay leaders should be trained by the senior pastor or group of pastors across a denomination through joint seminars, conferences and workshops before lay leaders take various responsibilities in the church ministry. Such training must go beyond the traditional approach, by increasing scriptural knowledge, to sharpen lay leadership skills in order for them to be effective in different church departments. The training

must not only be tailored to meet the needs of the laity but also the neighbors through home cell group evangelism (Collins, 2003:72). The weekly bible lessons for home cell group must be written by the senior pastor, taught by him to the lay leaders before being used in their groups or he should train them on how to write bible lessons. This systematic study of God's word is not dependent on a few lay leaders who can write their own lesson plans. The senior pastor has the central leadership role in this ministry to guide them (Collins, 2003:73).

10.5.3.3.3. Corresponding empirical-theoretical perspectives:

Survey result in this study shows that 64% participants responded that the ministers should be trained as servant-democratic leaders who serve others, not as professional-autocratic leaders who control others, and should be trained because it enables them to become mature in Christ through spiritual and ministerial formation and 36% indicated that there is 'no' problem if they are trained as professional-autocratic leaders. 85% reported that they should be trained because it helps them to develop skills in social and contextual analysis, and should be trained within socio-cultural context of Uganda not foreign culture of individualism. 97% agreed that they should be trained because it helps them develop willingness to listen and to observe so that they may come to an understanding of the community they live, and leadership training has to be closely related to the local church needs. 91% confirmed that they should be trained because it encourages prophetic voices and courageous stances, and they need concrete training with practical relevance. An average percentage for 'Yes' was 86% and for 'No' was 14%.

10.5.3.3.4. Praxis-theoretical guidelines on shepherd leadership, training and discipleship

Evangelical leadership in Uganda should be theologically trained because biblical training began in the Old Testament. In 1 Samuel 19:18-24 and II King 2:3, 15; 4:38, the prophet Samuel instituted schools for training leaders to preach pure morality and the worship of Jehovah. In the New Testament Jesus Christ selected and trained His disciples for three years before He gave them leadership responsibilities in the church, and He promised them a wonderful trainer: Holy Spirit who would train them further; teach, remind (John 14:26) and guide (John 16:13) them in all truth. Timothy and Titus were also the beneficiaries of the apostle Paul's leadership training (2Tim.2:2) and (Tit.1:5-9; 2:1). 64% respondents acknowledged that church leaders should be theologically trained as democratic- servant leaders who serve others, and not as professional- autocratic leadership who rule over others, and theological training enables them to become

mature in Christ Jesus through spiritual and ministerial formation, and sensitive towards heresy and truthful in guiding the Christians in God's word for effective church ministry.

10.5.3.4. Shepherd leadership and flock feeding through expository preaching

10.5.3.4.1. Basis-theoretical principles that gave rise to the above sub theme:

The number one priority in shepherding is preaching. The scriptural precedents are unmistakable. The Old Testament prophets were primarily preachers. Jeremiah testified; "and the Lord said unto me, behold, I have put my word in thy mouth" (Jer.1:9). Jesus' first identification with Isaiah's messianic prophecy was at the point of His preaching ministry: "He has anointed me to preach" (Luke 4:18). After He had undertaken this ministry, He commissioned His disciples to do the same: "He went throughout every city and village preaching...then He called His twelve disciples together... and He sent them to preach" (Lk.8:1, 9:1-2). Simon Peter got the message. When he penned his classic chapter on pastoral practice (1Peter 5), his first exhortation concerned feeding ministry. Though he was not one of the disciples who received preaching mandate directly from the Master during his earthly ministry, Paul clearly felt that he was included as the "thirteenth apostle". For him nothing ever challenged the primacy of preaching. His opening admonition to young pastor Timothy has become the traditional charge to ordines: "Preach the word" (2 Tim.4:2). And this mandate has never been revoked (Wilken, 1995:88).

The significance of preaching is affirmed by Paul in 1Corinthians 1:21; "it pleased God by....preaching to save them that believe" (Wilken, 1995:89). This evidence above is sufficient to refute the argument of those who predict that preaching is a dying art which will be replaced by dialogue and discussion before the end of this century. As long as God sets His image on the soul, and men are restless, till they rest in Him, so long will the preacher's task persist, and His voice is heard through all the clamor of the world. Hence preaching is the timeless, God-given strategy for the proclamation of the Good News (Erickson, 2003:47).

10.5.3.4.2. Corresponding meta-theoretical perspectives:

Pastors in evangelical churches in Uganda that show growth lay claim to preaching the word of God without compromise, or without fear or favor at Sunday worships, weekly meetings and at "open air" evangelism or crusades. They usually deliver the message to the flock, not less than one hour. People in Uganda are hungry for the word of God, as good sheep for the pasture of Christ. They love to hear from God. God's

people need God's word to grow in grace and be renewed in the inner man (2 Pet.3:18; Eph.4:23). This turns ineffective church ministries into effectiveness. However, preachers should preach the word of God but not to entertain to gather a crowd. This will lead the church into spiritual deficiency instead of success (see 7.4.2.3).

10.5.3.4.3. Corresponding empirical-theoretical perspectives:

Findings from this study shows that 100% indicated that preaching is a commission (Mk.16:15 cf. 2Timothy 4:2a), and is meant to save them that believe (1 Cor.1:21), and preaching should emphasize the death, resurrection, Lordship, and salvation through Jesus Christ. 100% approved that preaching is timeless God-given strategy for the proclamation of good news to satisfy the soul. In the person of the father, He loves us as His children, in the person of the son, He loves us as brothers and in the person of the Holy Spirit, He lives in us, should be irrevocable preaching of every church leadership. 99% held that preaching is not human invention but gracious creation of God and the central part of His revealed will for the church, and preach the message, whether it is convenient or not, rebuke, reprove, exhort with complete patience and instruction (2 Tim. 4:2b). 99% acknowledged that preaching is the characteristic of Christianity, without it the church falls but with effective preaching the church stands, and preaching should be centered on God's Omnipotence, Omniscience, Omnipresence, Sovereignty and complete Holiness, and Christian submission to His will. The average percentage of the responses for preaching was 99%.

10.5.3.4.4. Praxis-theoretical guidelines on shepherd leadership and expository preaching

Expository preaching. Findings from this study shows that an average of 99% respondents confirmed that church leaders must 'preach the Word' (2Timothy 4:2a) because preaching is a commission from God (Jer.1:9, Luke 9:1-2, Mk.16:15), and is meant to save them that believe (1 Cor.1:21), and preaching should emphasize the death, resurrection, Lordship, and salvation through Jesus Christ, that preaching is timeless God-given strategy for the proclamation of good news to satisfy the soul. In the person of the father, He loves us as His children, in the person of the son, He loves us as brothers and in the person of the Holy Spirit, He lives in us, should be irrevocable preaching of the church leaders, that preaching is not human invention but gracious creation of God and the central part of His revealed will for the church, and preach the message, whether it is convenient or not, rebuke, reprove, exhort with complete patience and instruction (2 Tim.4:2b), that preaching is the characteristic of Christianity, without it the church falls but with

effective preaching church stands, and preaching should be centred on God’s Omnipotence, Omniscience, Omnipresence, Sovereignty and complete Holiness, and Christian submission to His will. Last but not least, flock feeding through the expository preaching should be the main concern of every evangelical leader in Uganda for effective church ministry and church growth.

Figure 7: Diagrammatic guidelines for evangelical leaders for effective church ministries



Figure 7 highlights some good principles visionary, administrative and shepherd church leaders in Uganda should employ if they yearn for effective church ministry and church growth.

10.6. Final practical - theoretical principles for evangelical leadership for effective church ministry

10.6.1. Visionary evangelical leadership

- ❖ Fervent prayer. Evangelical leadership in Uganda should pray fervently and unceasingly because prayer is a powerful tool that breaks the yoke, opens closed doors, activates and channels dormant visions. Daniel overcame complex situations through fanatic and routine prayers (Dan.6:10), and it was through Nehemiah's prayer instrument that the long awaited God's vision for Israelites was activated and channeled (Nehemiah chapter 1). Therefore, prayer by church leaders should take the form of adoration, repentance, thanksgiving, humble request and intercession. Findings from this study reveals that an average of 51% respondents indicated that visionary evangelical leadership in Uganda should pray fervently both individually and in a group, set aside one special day per week for prayer, get deeply involved in many kinds of prayer times and meetings, go to the prayer mountains and retreat centers during weekends. 49% affirmed that church leaders do not need prayer techniques for the Lord to answer prayers, they should simply and faithfully pray, and all will be done. All in all, fervent prayer should be the main concern of every evangelical leadership in Uganda for effective church ministry and church growth.
- ❖ Creativity and innovation. Visionary evangelical leadership in Uganda should be creative because our God is creative. His creation of universe out of nothing and formation of man out of dust should not be denied (Gen.1:2, 3, 26-27; 2:7), and in the last days the Lord intends to make everything old become new (Revelation 21:1-2). He gave mankind the mandate to be creative and innovative (Genesis 2:19). Hence, church leadership should be creative and innovative. Findings in this study shows that an average of 76% respondents indicated that the visionary evangelical leadership should be creative and innovative by engaging distinctive ideas; they should indulge in fantasy and wild thinking, set a personal allocation of one new idea a day, pick church rule that gets in the way of creativity and innovation, and break it (in a kind way that won't harm you or church institution), consider many solutions for any problem, after generating new ideas, inform the team leadership, sell the idea, plan the development process, overcome the constraints; time and money, and then find the expertise to get into the real process of vision development. Hence, new ideas prevent obsolescence (old fashion) and improve church ministry.
- ❖ Courage. If courageous leadership means what Jesus and apostles did, it involves opposing not only the unjust church rules but also government structures, teaching church civil servants; 'in and

out' to be just, and befriending and preaching to the outcasts from society like prisoners. It means being faithful but not fearful. It has to do with being committed to the point of rejection or death in spreading the message of His love. The fruit of their service will result into more obedient disciples for Jesus. It takes courageous leadership and not cowards to follow through Jesus and apostles' examples. An average of 74% participants felt that the 'apostolic courage' must manifest among visionary evangelical leaders in Uganda. They should courageously preach the gospel without the fear of tough situations, without the fear of people and without the fear of persecution or death, to fulfil God's mission of great commission on planet earth. Without bold and courageous leadership abilities, the church becomes hopelessly ingrown and ultimately disobedient to Jesus' commission to disciple all nations.

- ❖ Passion. Godly passion should not be about individual satisfaction but embracing the redemptive mission of God to this planet earth by church leaders in Uganda, starting where they live and then extending to all the nations. Passion should burn in the hearts of every church leader in Uganda because God is passionate about this world. His passion for humanity is evident in the story of Jesus Christ. The passion of biblical great leaders like King David, Jesus Christ and the apostle Paul speak for themselves. An average of 99% respondents held that godly passion that causes church leaders to draw closer to God, commit themselves to the work of God, bring change and make disciples for Jesus Christ in the neighbourhood and among the nations should burn in the heart of every visionary evangelical leaders in Uganda to empower them to live for God's glory, and should distance themselves from the worldly passions that can easily deviate their attention of focusing on God's work hence effective church ministry and church growth.
- ❖ Evangelism. Visionary church leaders in Uganda should courageously and passionately preach the gospel to save lost souls that believe. They should be creative and contextual as they evangelize. Speak the language that the listeners are familiar with, just like Jesus Christ did to the Samaritan woman at the well in which He spoke about water and to Zaccheus He talked about business, so that the listeners may identify with the gospel, understand it and accept it. The church leadership should always know that people are more open to someone who speaks in the same language than speaking in a strange language that is not easily understood. An average of 68% respondents agreed that church leadership in Uganda should practice responsible evangelism through fervent prayer, preaching simple gospel, demonstration of love, performing miracles and preaching the reality of heaven. In other words, they should be careful as they carry out evangelism by following

correct measures. Carefulness in this area draws the target souls to Christ, and carelessness drives the people away from the Lord and an average of 32% said 'No' to these procedures. The result could mean that this doctrine is unacceptable because it only promises blessings but does not lay firm foundation for responsible evangelism which can be harmful to salvation in the long run due to the fact that people will be following miracles but not the God of miracles.

- ❖ Prophecy. Findings from this study reveals that 64% respondents understand true prophecy not as predicting the future or performing miracles, signs and wonders but exposition of the word of God to edify, exhort and console the Christians and 36% participants think that true prophecy is the combination of predicting the future, working out miracles and expository preaching to strengthen, encourage and give future hope for the believers. Hence visionary evangelical leaders in Uganda should offer true prophetic message against false hopes to help the Christians survive the rampant confusion of our time. In the Old Testament the prophets arose to revive the promised future of the Lord because the Israelites were tempted to trust alternative faiths in their surroundings (Amos 5:18-24; Jer.7:4ff). Thus, against these errors, the prophets proclaimed the truth they received from God, denouncing the false hopes (Jer.31:31-33; Ezekiel 37:1-14; Joel 2:28-29). Therefore, as true prophetic ministers of the Word, the evangelical leadership in Uganda must oppose any false prophesy and false teaching in the church that tries to diverge the church from the Word of God and Divine direction.
- ❖ Vision sharing and development. Uganda evangelical leadership should share vision with the team leadership and church members because vision sharing is one of the characteristics of our God. He shared His vision with Abraham (Gen.18:17-33), Moses (Exodus chap.3), His son Jesus Christ and others. He still does so today with humanity. Leadership vision sharing leads to generation of multiplicity of ideologies. But when church leaders withhold vision for themselves, they will lack the relevant information to promote church ministry. Lack of vision sharing and lack of team leadership and Christian involvement in vision process will also result into resistance to change. An average of 98% participants authenticated that church leadership should help people to see the uniqueness of their church ministries, communicate the direction and goal of the church to the congregation, encourage the laity to participate in church ministry, and point out the benefits of such involvement in church activities. They should not keep vision as classified information but share it and engage the church in the process of vision development for successful ministry.

10.6.2. Administrative evangelical leadership

- ❖ Resource management. God is the overall manager, and church leadership must understand that they are stewards who should manage well His people and protect His property. God's managerial skill can be traced back in His Divine act of creation in Genesis 1:1:3 where He began to organize His resources out of "non-existence" to carry out the cosmic strategic plan to fulfil His grand plan. Jethro, Moses' father-in-law also displayed a very good management skill when he briefed Moses to change his management skill because Moses had ineffective administrative leadership ability (Ex.18:5-27). Thus, church leaders should efficiently organize, manage, allocate and deploy church resources. Such resources may include; human resources, finance and church property. Survey result in this study shows that an average of 99% respondents confirmed that church leaders should carefully choose and adequately guide the staff members through clear job descriptions, employment of financial managers who have good financial knowledge, communicate always the financial health of the church to the congregation, and the ultimate responsibility of the resource management should rest with senior pastor with the details delegated to the property committee. All in all, evangelical leaders should carefully manage the church resources. Careful management of resources establishes credibility within the church institution, and carelessness in this area leads to church weakness, distrust and church decline.
- ❖ Management of church family. The Bible gives us a very clear guideline on how church leadership should manage the church family. They should be exemplary as they manage the church family. (1Tim. 3:4-15). An average of 99% participants expected church leaders to possess the character of integrity and compassion, and should raise the Christians known for their obedience and moral uprightness, teach the Christians the right doctrine, be good Judges in resolving conflicts among the Christians. In doing so the church will progress and grow. If they fail to do so, then there is high likelihood of retrogression in the church family. Nevertheless, if the evangelical leaders in Uganda want to properly manage the church family, then the scripture must be carefully followed.

10.6.3. Evangelical shepherd leadership

- ❖ Pastoral care. Interview finding in this study shows that an average of 87% participants replied that spiritual and physical care should be offered through an attitude of love, spending time with the patients, helping the ill person to put his trust heavily on God's faithfulness in the midst of the suffering, not only solving the shortage of food and money but also empowering the Christians to

take control over the direction of their own lives by working for themselves. In other words, pastoral care should not only focus on the spiritually weak but also physically ill and materially needy; they should take care of the Christians in terms of provision and protection. King David described God as a caring shepherd. He portrays God as the one who feeds his mouth with good things and protects him against the enemies (Palms 23). Jesus presents Himself as a good shepherd, the one who truly loves and cares for His sheep against bad shepherds who care nothing (John 10:10-18). Therefore, upholding the above principles correctly by the evangelical leaders in Uganda will result into effective church ministry and church growth.

- ❖ Pastoral counselling. Findings from this study shows that an average of 80% participants thought that pastors should use the Bible and theological resources to deepen their understanding, advise the counselees to be absolutely free to say anything and hide nothing, listen carefully and not interfere to condemn, they should not volunteer and dictate advice but encourage counselees to contribute ideas. This means that they should employ effective tools and good procedures to address the felt needs of the people. Pastoral Counselling is essential today because many non-Christians and even the Christians are hurt. Life on earth is becoming meaningless to them (Eccl.1:1-4), as such they choose the deeds of the flesh instead of the ways of Spirit (Gal.5:13-23). Therefore, pastoral counsellors must help the people to understand the purpose of life and faith. The word of God should be applied as an exclusive source to find solutions to the real problems that plague the body of Jesus Christ (Ps.19:7-11; 2 Tim.3:16-17, Heb.4:12; 2 Pet.1:2-4). The leaders should use the scripture not only to admonish or rebuke but also to encourage, comfort and support with great patience, instruction and love. They should exhort and encourage hurting people to seek wisdom through the counsel of God (Prov.19:20-21), and counsel them to know the will of God (Prov.24:6). Hence, Church leaders should utilize the necessary counselling skills to assist the wounded believers to overcome adversities of life. Good pastoral counselling feeds the soul of the laity, and promotes church ministry.
- ❖ Training and discipleship. Evangelical leaders in Uganda should be theologically trained because training is biblical. In 1 Samuel 19:18-24 and II King 2:3, 15; 4:38, the prophet Samuel instituted schools for training leaders to preach pure morality and the worship of Jehovah. In the New Testament Jesus Christ selected and trained His disciples for three years before He gave them leadership responsibilities in the church, and He promised them a wonderful trainer: Holy Spirit who would train them further; teach, remind (John 14:26) and guide (John 16:13) them in all truth.

Timothy and Titus were also the beneficiaries of the apostle Paul's leadership training (2Tim.2:2) and (Tit.1:5-9; 2:1). 64% respondents acknowledged that church leaders should be theologically trained as democratic- servant leaders who serve others, and not as professional- autocratic leadership who rule over others, and theological training should enable them to become mature in Christ Jesus through spiritual and ministerial formation, and they should be sensitive towards heresy and truthful in guiding the Christians in God's word for effective church ministry.

- ❖ Expository preaching. The interview findings from this study shows that an average of 99% respondents confirmed that church leaders must 'preach the Word' (2Timothy 4:2a) because preaching is a commission from God (Jer.1:9, Lk. 9:1-2, Mk.16:15), and is meant to save them that believe (1 Cor.1:21), and preaching should emphasize the death, the resurrection, the Lordship and salvation through Jesus Christ, that preaching is timeless God-given strategy for the proclamation of good news to satisfy the soul. In the person of the father, He loves us as His children, in the person of the son, He loves us as brothers and in the person of the Holy Spirit, He lives in us, should be irrevocable preaching of the church leaders, that preaching is not human invention but gracious creation of God and the central part of His revealed will for the church, and preach the message, whether it is convenient or not, rebuke, reprove, exhort with complete patience and instruction (2 Tim.4:2b), that preaching is the characteristic of Christianity, without it the church falls but with effective preaching church stands, and preaching should be centred on God's Omnipotence, Omniscience, Omnipresence, Sovereignty and complete Holiness, and Christian submission to His will. Last but not least, flock feeding through expository preaching should be the main concern of every evangelical leader in Uganda for effective church ministry and church growth.

CHAPTER ELEVEN

11. Summary and conclusion

11.1. Introduction

The main focus of this research was to examine the role of evangelical leadership in Uganda for effective church ministry and church growth with special emphasis on visionary, administrative and shepherding leadership. The study established that it was by improving the principles for evangelical leadership in Uganda that effectiveness in the church ministry will be enhanced.

The research study was divided into three phases. Phase A dealt with the basis-theory. Phase B dealt with the meta-theory and empirical study, and phase C dealt with the praxis-theory. Phase A included six chapters. Phase B comprised three chapters. Phase C ended off with two chapters, including the conclusion. The purpose of *chapter one* was to give background to the problem statement and to pose questions for guiding the study. The problem statement for investigation was, “What role can the evangelical leadership in Uganda play for effective church ministry, with special emphasis on visionary, administrative and shepherding leadership?”

The following five questions were constructed to guide the research:

- I. What are the biblical and historical perspectives regarding the role of leaders in the church ministry with special emphasis on visionary, administrative and shepherding leadership?
- II. What are the qualities of a good church leader in light of the Scriptures?
- III. How do the disciplines of Sociology and Business management indicate and approach the challenges encountered by the evangelical leadership in Uganda?
- IV. What do the selected groups of the evangelical leadership in Uganda say about the challenges of leadership in the church ministry and their response to these challenges?
- V. What model should be advanced from the Biblical knowledge and insights from relevant human sciences to help evangelical leadership play their roles effectively in the Ugandan community with special emphasis on visionary, administrative and shepherding leadership?

These questions gave rise to the following aims and objectives:

The aim of this study was to research the role of evangelical leadership in Uganda for effective church ministry with special emphasis on visionary, administrative and shepherding leadership.

The specific objectives of this research were:

- To explore what Scripture and history has to teach about the roles of leadership in the church ministry, with special emphasis on visionary, administrative and shepherding leadership.
- To examine the qualities of a good church leader in light of the Scriptures.
- To study the viewpoint of how the scientific discipline of Sociology and Business indicate and approach the challenges faced by the church leaders respectively.
- To examine what the selected groups of evangelical church leadership in Uganda say about the challenges in the church ministry and their response to the challenges by means of quantitative interviews.
- To propose an integrative model that can be used by the leadership to play their roles in church ministry effectively in Ugandan community with special emphasis on the visionary, administrative and shepherding leadership.

The method of Zeffass (Heitink, 1999:113; Heyns and Pieterse 1998:34-37), in terms of identifying basis-theoretical, situation-analytical (empirical) and practices-theoretical theories was employed.

11.2. Basis-theoretical findings

11.2.1. Leadership in the bible in general

Chapter 2 made use of the basis-theory as a point of departure. It utilized a hermeneutical approach when dealing with the basis-theory. It provides a general overview on leadership, the leadership of God and the leadership of God's servants. It then summarized leadership in the Bible with six biblical leadership eras: Patriarchal, Pre-Kingdom, Kingdom, Post-Kingdom, Pre-Church and Church. This chapter was divided into three major chapters: visionary, administrative and shepherding leadership as seen below.

11.2.2. Findings from the bible on visionary leadership

Chapter 3 sought to find biblical principles for visionary leaders for effective church ministry. An intensive exegesis was executed on verses that relate to the issue of leadership. The chapter focused on both the

Old Testament and New Testament texts with the intention of extracting basic theoretical principles. This chapter gave a description of visionary leaders. The purpose was to understand the meaning of visionary leadership and to discover scriptural perspective of visionary leadership in the Bible. It then looked at the role played by the key visionary leaders in Old Testament, for example Nehemiah and Ezekiel, and the New Testament great figures like Jesus Christ and the apostle Paul and then followed with the identification of the qualities of good visionary leaders in the Bible like Joshua, Daniel and the Lord Jesus Christ.

The following basis-theoretical principles were derived from visionary leadership in the Bible:

- ❖ Visionary leaders should pray fervently in order to activate and channel God's vision. They should invoke the Spirit of the Lord to take charge of teaching, reminding and guiding them in all truth.
- ❖ Visionary leaders should be courageous to preach the gospel without fear of persecution.
- ❖ Leaders should be passionate about preaching, teaching and planting churches, not only within a locality, but globally.
- ❖ Leaders should carry out Christian outreach to get people out of darkness into the kingdom of light.
- ❖ Leaders should exegete and interpret God's word with accuracy. They should exhort the laity to stick to the word of God and caution them against false prophets and teachers.
- ❖ Leaders should preach repentance and forgiveness of sin through Jesus Christ and no other name above His name.
- ❖ Church leaders should be creative and innovative. They should create new ideas and implement them in line with the biblical truth.
- ❖ Leaders should train lay church leaders for the mission of the great commission.
- ❖ Leaders should share their vision with sincere church team members, but not with foes. They should work as a team, with experts and trustworthy colleagues. They should not execute God's work alone.
- ❖ If the Lord has given a church leader the gift to predict the future, he should do so in a humble spirit and avoid falsification of prophecy.
- ❖ Leaders should be alert to identify problems in the ministry and should design immediate solutions to combat the challenges.
- ❖ Leaders should be wise and firm when dealing with the enemies of the church and avoid ungodly confrontation.

11.2.3. Findings from the bible on administrative leadership

Chapter 4 followed the same pattern as chapter 3, but it concentrated on administrative leadership. The purpose was to expose the administrative leadership perspectives in the Bible by investigation of leadership roles of Moses, Samuel, the apostles, overseers, elders and deacons, and by identifying the qualities of good administrative leadership.

The following are the basis-theoretical principles derived from the administrative leadership work:

- ❖ Church administrative leadership must be competent enough to organize resources and church family: people, money and property.
- ❖ Church leaders should manage their own homes well. They should raise children known for their obedience and moral uprightness. They should be exemplary in managing their own families. The servant of God should have a character of integrity that shows mercy rather than use violence.
- ❖ Administrative leadership should constantly pray for God's guidance. They should intercede for the Christians, especially in times of crisis because prayer is the weapon against forces of darkness. They should encourage the laity to also pray for themselves. Prayer must take the following forms: adoration, repentance, thanks giving, request and intercession.
- ❖ Church leaders should teach God's word. Teaching should be centred on messianic passages from Old Testament, the ministry and teaching of Jesus Christ, his death, resurrection ascension, and salvation through him, Christian witness and Spirit-inspired lessons from the teaching. All spoken words should be recorded for record keeping, and future use.
- ❖ Leaders should encourage Godly worship and frustrate idol worship among Christians. They should expose wickedness and admonish the people about the consequence of their sin.
- ❖ A Christian administrative leader should be available to give counsel to the people in matters of private and public interest.
- ❖ A leader should be a learner and a listener and listen and learn from God and people.
- ❖ The Lord's Supper should not be neglected.
- ❖ Leaders should lead the Christians in praise and worship. God loves praise and worship. It is aromatic to Him.

11.2.4. Findings from the bible on shepherd leadership

Chapter 5 followed the same procedure as chapter 4, but dealt with shepherd leadership. The purpose was to expose shepherd leaders' perspectives in the Bible. The researcher raised eight questions concerning this topic: What is shepherding leadership? How was the image of shepherding leadership portrayed in the OT? Why is God called a shepherd? What is the difference between a good shepherd and a bad shepherd in the Old Testament? How was the image of shepherding leadership depicted in the NT? Why did Jesus refer to himself as a good shepherd? What are the shepherding roles exhibited by apostles? What lessons can be learned from shepherding leadership in the Bible for effective church ministry?

The following are the basic principles derived from the exegetical and literature work:

- ❖ Shepherd leadership should care for every member of the church family. They should not only care for the spiritually weak and physically sick and dying, but also feed the hungry.
- ❖ Shepherd-servant leaders should serve others, and not work for personal gain.
- ❖ They should solicit for funds not only to support themselves, but also to help the poor.
- ❖ They should gather, protect and direct each Christian accordingly, not abandon, scatter and drive away the people.
- ❖ Shepherd leadership should enlist and know each member by name.
- ❖ They should build relationships with Christians, not distance themselves from Christians.
- ❖ They must rule tenderly and gently, not harshly and brutally. They should love each and all.
- ❖ They must be generous, and help to build others to grow and live a full life, not selfishly focused on building themselves up.
- ❖ They should not disappear when the situation gets rough, but serve sacrificially.
- ❖ If the Lord has bestowed a minister with the authority to perform miracles, let him do so without intimidation, but he should shun the fabrication of miracles.
- ❖ Preaching the gospel to save lives from eternal destruction should be the first priority of every minister.
- ❖ Shepherd leadership should invest time in training leaders for sound doctrine.
- ❖ Elders should not be reduced to basket ministers (collection of funds), but work along side pastors in matters pertaining to teaching, discipline and church administration.

11.2.5. Early church fathers and other church leaders in history

Chapter 6 focused on the study of the early church fathers and other historical church leadership. This was basically a literature study that concentrated on the historical development of early church leadership in the following categories: The Early Church (100-476); The Medieval Period (477-1500); The Reformation Period (1501-1648); the Modern Period (1649-) up until the leadership of twentieth century. The chapter was divided into three sections to address visionary, administrative and shepherding leadership. The intention with this perspective was to gain insight into how different church leaders performed distinct roles in the churches throughout the ages.

11.2.5.1. Findings from historical visionary church leadership

The four great visionary leaders in the history of evangelical church include: Martin Luther, Ulrich Zwingli, John Calvin and John Knox. Although they were considered to be disrespectful to Roman Catholic Church leadership, their vision inspired and influenced the evangelical movement and so a new doctrine started in the church in line with the biblical truth.

The following were the guidelines extracted from this chapter:

- ❖ Visionary church leaders should be change agents. They should search for answers to issues that surpass usual church tradition in line with the biblical truth.
- ❖ Visionary leaders should fight any doctrine that is contrary to the teachings of the Bible.
- ❖ Exegetical and systematic exposition of the Bible is vital for effective church ministry.
- ❖ Church leaders must believe and preach justification by faith in Jesus, and not by works.
- ❖ Church leaders should translate the Scriptures from English into the local languages that people understand best.
- ❖ Visionary leaders should organize their church based on apostolic form of leadership, not based on hierarchy. No Bishop, all ministers should be equal.

11.2.5.2. Findings from the administrative leadership of early church fathers

The early Church Fathers were influential theologians, eminent Christian teachers. Their scholarly works were used as a precedent for centuries to come. Notably Augustine, Tertullian and Ignatius are generally reckoned as Church Fathers and good teachers.

The following inferences were derived from this chapter:

- ❖ Church administrative leadership should think, write and publish influential Christian literatures that can be utilized to expand on the church doctrine and affect the church ministry.
- ❖ Church administrative leaders should agree or disagree with early church fathers on the following teachings: the Trinity, God's existence, Christology, evil spirits, the original sin, divine grace, the doctrine of salvation, baptism, Eucharist, Sabbath, creation theology, Ecclesiology, Eschatology, and teach the laity the true Christian doctrine with regard to the above topics.

11.2.5.3. Findings from early church fathers and other historical shepherd leadership

The history of shepherd leadership in the early church is categorized into four major parts and time periods: The Early Church (100-476); The Medieval Period (477-1500); The Reformation Period (1501-1648); The Modern Period (1649-Present). In each of this period leaders arose with shepherd-servant hearts.

The following were the principles derived from this chapter:

- ❖ Pastors should be affirmative to offer spiritual and social services to the needy, care for the sick and dying.
- ❖ Pastoral counseling and visitation is essential for depressed parishioners. Visit a believer at least once a year to inquire about his spiritual life or physical health and offer support where necessary.
- ❖ Senior Pastors should make it possible for elders to work alongside ministers in matters pertaining to administration, doctrine, and discipline.
- ❖ Leaders should encourage wealthy Christians to support the needy with part of their resources and do likewise.
- ❖ Leaders should train deacons to develop servant hearts and serving attitudes towards the people: caring for needy.

- ❖ Leaders should establish Bible training schools to train leaders for mission work i.e. to care for the sick and hungry.
- ❖ Organize the church in small groups of five to ten and train lay leaders for Bible study groups.

11.3. Meta-theoretical findings

Phase B, Chapter 7 explains the viewpoint of the scientific discipline of Sociology regarding leadership as divided into visionary, administrative and shepherd leadership. The introduction to the chapter was followed by description of a historical perspective on evangelical churches and leadership in Uganda. This was followed by a discussion on the Sociological perspectives of church leadership in Uganda. The chapter concluded by establishing principles necessary for evangelical leaders for effective church ministry.

11.3.1. Findings from the historical perspective of evangelical leadership in Uganda

Evangelical churches in Uganda cannot be understood adequately without the basic understanding of the history of Ugandan evangelical churches and their leaders. The study therefore looked carefully at the history of Uganda evangelical churches and leadership of the past and the present by studying the histories of Church of Uganda-Anglican Church, Pentecostal-Charismatic Church, Reformed-Presbyterian Church and Baptist Church.

The following principles were derived from this chapter:

- ❖ Church leadership must pray passionately. Prayer opens closed doors and dismantles the devil's plans.
- ❖ Christian outreach should be the major strategy of church leadership to win lost souls to Christ.
- ❖ Leaders should preach and teach the word of God without distortion and without fear or favour. Oppose any doctrine that departs from Biblical teaching. Do not compromise your faith, defend it against alternative faith
- ❖ Leaders should promote revival, praise and worship as one of the functionalities of church ministry.
- ❖ Set up institutions of learning to fight illiteracy e.g. elementary and high school, next to the church. If possible, they should establish a seminary or theological college to train men and women called by God in Spiritual, intellectual and practical areas of life so that they can be knowledgeable in the word of God and skilled in proclaiming God's word.

- ❖ Church leadership should ensure that the church as spiritual clinic must be accompanied by a medical clinic that offers medical services to treat weak bodies.
- ❖ If the Lord has given a church leader the power to heal the sick, let him do so without prejudice, but he should avoid the fabrication of miracles. Demons certainly exist. He should bind and cast them out in the name of the Lord Jesus Christ. He should pay visits to the sick and lonely Christians and help them where necessary.
- ❖ Leaders should feed and clothe the needy and campaign against deadly diseases such as AIDS.
- ❖ Leaders should encourage small group dynamics for Bible studies and prayers.
- ❖ Leaders should not give up, but should embark on the ministry despite opposition from the enemies and the challenges of life.

11.3.2. Findings from the sociological perspective of evangelical leadership in Uganda

The scientific research findings regarding leadership were applied to the evangelical leadership in Uganda even though the research was not primarily conducted from a Scriptural point of departure. Just like any other organization, some evangelical churches in Uganda are flourishing because of good leadership and others are declining due to leadership incompetence.

The following were the guidelines extracted from this chapter:

Sociological inferences versus Scriptural principles of leadership

This table describes the state of affairs as it became evident in the previous chapter concerning the modes of leadership among the evangelical churches in Uganda.

Table 22: Guidelines for evangelical leadership in Uganda

	Sociological inferences	Scriptural principles
1.	Serve with right motivation	1. Right motivation:
Visionary leaders:	State of affairs: Serve out of love and need for position. Disadvantage: could lead to pride.	State of affairs: Serve out of love for God that spills over into love for people. Mat. 22:37- 40).
Administrative leaders:	Serve out of love and need for performance. Disadvantage: could lead to putting high expectations on people.	Advantage: Church grows and gets more members.

Shepherding leaders:	Serve out of love and not popularity. Disadvantage: could lead to people-pleasing.	
2.	Have the right ambitions	2. Right ambitions:
Visionary leaders:	State of affairs: Control the direction of the church Disadvantage: Church could collapse.	State of affairs: Have desire to serve not to manipulate (Mat. 20: 25-28). Advantage: People will love the church and commit themselves to the service of God.
Administrative leaders:	Control the schedule, policies, and procedures of the Church. Disadvantage: Church could be outside of the rules.	
Shepherding leaders:	Direct the lives of the people in the church. Disadvantages: People could lose direction	
3.	Maintain the right balance	3. Right Balance:
Visionary leaders:	State of affairs: Put more emphasis on progress and goal Disadvantage: vision could not be achieved	State of affairs: Task, goal and people are all very important, but the people are the most important (Mat 12:1-7; Lk.10:38-42). Advantage: Leads to human dignity.
Administrative leaders:	Put more emphasis on performance and task Disadvantage: could not reach the target	
Shepherding leaders:	Put more emphasis on people not fame Disadvantage: could lead to self-esteem problems	
4.	Get the right involvement in ministry	4. Right involvement:
Visionary leaders:	State of affairs: Get too far ahead, but do not push people too hard. Disadvantage: Could lead to a state of abuse.	State of affairs: Everybody has a part (Eph.4:16), yet there are also times we are to bear one another's burdens. Advantage: Together the church can do more and better work.
Administrative leaders:	Work with people, do not do it alone and forget people Disadvantage: People are in a state of neglect	
Shepherding leaders:	Make everybody help in every way rather than remembering their distinct gifts. Disadvantage: People are in a state of misuse.	
5.	Use the right methods	5. Right Methods:
Visionary leaders:	State of affairs: let the end justify the means. Disadvantage: One becomes a failure	State of affairs: Our God is both process and result-oriented Consequently, both the means and the end matter. (Jn.15:8; 1cor.10:31 Col.3:17). Advantage: Effectiveness of the church ministry and the church growth.
Administrative leaders:	State of affairs: Get to the end. Disadvantage: Wastage of resources and energy	
Shepherding leaders:	Focus on both methods and people. Disadvantage: Mismatch	

6.	Foster the right kind of unity	6. Right Kind of Unity: State of affairs: God brings unity out of diversity as everyone focuses on one Lord, yields to work of God and seeks the common good (1Cor 12:4-7; Phil.2:1-4) Advantage: "United the church stands and divided it falls".
Visionary leaders:	State of affairs: Pursue peace by getting people on the same page. Disadvantage: could lead to disunity	
Administrative leaders:	Pursue peace by getting people to follow a code of conduct. Disadvantage: could lead to indiscipline	
Shepherding leaders:	Pursue peace by getting people to adapt and compromise. Disadvantage: Could lead to stagnation of unity	

The chapter concludes by indicating that all leaders in Ugandan evangelical churches need to get it right in order to be effective in church ministry. Each type of leader could face unique obstacles within the church ministry if he fails to uphold the right perspective.

11.3.3. Findings from critical analysis of leadership in evangelical churches in Uganda

Chapter 8 concentrated on visionary, administrative and shepherding leadership. The study focused on a Sociological literature study. Deductions were made from every study.

11.3.3.1. Principles extracted from a study of visionary evangelical leadership

- ❖ Leaders should be creative and innovative; get new ideas and implement them. They should search continually for the latest ideas and programs that are superior to the ones the church organization is currently committed to.
- ❖ Church leaders should pray in order to activate and channel God given vision.
- ❖ Leaders should never stagnate in church tradition. They should let church tradition revitalize their consistency and stability, leading to new changes.
- ❖ Leaders should share and promote a desirable vision. They should not keep it to themselves. They should involve formal team leadership or a selected group of skilled and gifted Christians in vision development by gathering, recognizing and accepting their contribution. They should share their vision with Christians through pulpit announcements, and bulletins.

- ❖ Leaders should have an intense desire for ministry because a lack of passion results in a collapse of the vision. They should not be fearful in working out their vision, but should be courageous, faithful and hopeful.
- ❖ Church leadership should not try to break down or fight any resistance to change, but should honour it and patiently work with it. They should know the source of resistance and be able to answer the barrier to change.
- ❖ Ministers should also change first before they try to change others.

11.3.3.2. The following were the guidelines obtained from a study of administrative leadership:

- ❖ Church administrative leaders should be competent in management of resources and the church family i.e. people, money and property.
- ❖ Leaders should let others support their plan. They should not try to work alone. In other words, they should work as a team. They should give the team leadership and selected members opportunities to make suggestions and not make decisions alone. The senior pastor should only deal with difficult and critical cases and should push minor issues to the team leaders.
- ❖ Leaders should select some capable believers, train them and assign them to take leadership responsibilities.
- ❖ Leaders should exercise discipline in the church. Church discipline should operate within the atmosphere of love, acceptance and forgiveness. They should not treat the offender as an enemy.
- ❖ Ministers should be effective in resolving conflict among the brethren by being a good listener. They should hear both sides in the conflict. They should not take sides, not even the invited guests. They should have the parties agree on the suggested solutions or encourage them to develop their own alternative solutions.
- ❖ Planning church growth must be one of the primary objectives of church administrative leadership. The planning should include studying literature on church growth, and also visiting other growing churches to see how they have accomplished some of their goals, of course not forgetting to mention evangelism, the engine of church growth: reach out, receive and retain.
- ❖ Pastors should be theologically trained so that they can reach their own people with the truth of Scriptures and can avoid heresy. Ministerial training should integrate comprehensive theological training with practical relevance. In other words theological training should be relevant to address the felt needs of the believers. Train church leaders who function as pastors, not as professionals.

11.3.3.2. The following inferences were derived from shepherd leadership

- ❖ Pastors should lead by example. They should set good examples for believers and non-believers to follow.
- ❖ Pastors should not only care for spiritually weak and physically sick and dying, but should feed the hungry.
- ❖ Pastors should not be selfishly focused on building themselves up, but should generously be focused on building other people up.
- ❖ Pastors should build relationship with the people. They should not be distant and act like a stranger, but should be close to the Christians and friendly to the people.
- ❖ Pastors should serve people sacrificially. They should not disappear when the going gets tough.
- ❖ Pastors should help people by protecting, comforting, encouraging, and with love, rebuking the 'flock' that has strayed.
- ❖ Pastors should practice heart-to-heart fellowship through pastoral visitation. They should be known and must also know each believer by name and love each and all.
- ❖ Pastors should provide counseling in order to curtail the African traditional spectrum of counseling services. This will help address their spiritual, emotional, and socio-economic challenges.
- ❖ Senior Pastors should train lay leaders to take various leadership responsibilities in the church e.g. the senior pastor must write Bible lessons and teach these leaders, who will then be utilized in their home cell Bible group meetings. Discourage lay leaders from writing their own lesson plans.
- ❖ Ministers in Ugandan evangelical churches must avoid over-dependence on donor funds, encourage local contributions and establish income generating project from the available funds to sustain the church and to support the needy.

11.3.4. Findings from empirical-research on leadership in evangelical churches in Uganda

Chapter 9 provides the results of the survey conducted on the role of evangelical leaders in the Ugandan community for effective church ministry with special emphasis on visionary, administrative and shepherd leadership. The survey instrument was mailed on 5th October 2011, and later distributed to 150 ministers of different evangelical denominations studying at the Reformed Theological College in Uganda. Over the next 5 months up to February 20th 2012, 150 (100%) ministers responded to the questionnaire.

The following principles were extracted from this chapter:

- ❖ An average of 51% respondents indicated that visionary evangelical leadership in Uganda should pray fervently both individually and in a group, set aside one special day per week for prayer, get deeply involved in many kinds of prayer meetings, go to prayer mountains and retreat centers during weekends for prayer because God will not give comprehensive answers to “once-off” superficial prayer but to vibrant, gradual prayers.
- ❖ An average of 76% said that visionary evangelical leadership should be creative and innovative. They should think distinctively or should initiate different ideas and implement them by involving people in the vision development process to bring change in the church ministry. Otherwise change will not come by coincidence.
- ❖ An average of 74% participants felt that ‘apostolic courage’ must manifest among the visionary evangelical leaders in Uganda. They should courageously preach the gospel without the fear of tough situations, fear of people and without the fear of persecution, to fulfil God’s mission of the great commission on the planet earth.
- ❖ An average of 99% respondents held that godly passion that causes church leaders to draw closer to God, commit themselves to the work of God, bring change and make disciples for Jesus in the neighbourhood and among nations should burn in the heart of visionary evangelical leaders in Uganda to empower them to live for God’s glory. They should stay away from worldly passions that can easily draw their attention away from focusing on God’s work.
- ❖ An average of 68% respondents agreed that church leadership in Uganda should practice responsible evangelism through fervent prayer, simple gospel, demonstrating love, performing miracles, and preaching the reality of heaven. Carefulness in this area draws the target souls to Christ, and carelessness drives the people away from the Lord.
- ❖ An 64% said that true prophecy means not predicting the future and working out miracles, but expository preaching by church leadership to strengthen, encourage and give future hope for the believers.
- ❖ An average of 98% participants authenticated that evangelical leaders in Uganda should help people see the uniqueness of their church ministries, communicate the direction and goal of the church to congregation, encourage the laity to participate in the church, and point out the benefits of such involvement in church activities. They should not keep the vision as classified information, but share it and engage the church in the process of vision development.

- ❖ An average of 99% respondents confirmed that church leadership should carefully choose and adequately guide staff members through clear job descriptions, employ financial managers who have good financial knowledge, always communicate the financial health of the church to the congregation, and the ultimate responsibility of the resource management should rest with the senior pastor with the details delegated to the property committee. Careful resource management establishes credibility within the church body, and carelessness leads to church weakness, distrust and decline.
- ❖ An average of 99% participants expected church leaders to possess a character of integrity and compassion, and raise Christians known for their obedience and moral uprightness, teach the Christians the right doctrine and be good judges in resolving conflicts among the Christians.
- ❖ An average of 87% replied that spiritual and physical care should be offered through an attitude of love, spending time with the patients, helping the ill person put his trust heavily on God's faithfulness in the midst of the suffering, not only solving the shortage of food and money, but also empowering the Christians to take control over the direction of their own lives by working for themselves. In other words, they should not only focus on the spiritually weak, but also physically sick and materially needy.
- ❖ An average of 80% participants thought that pastoral counsellors should use the Bible and the theological resources to deepen their understanding, advise the counselees to be absolutely free to say anything and hide nothing, listen carefully and not interfere to condemn, should not volunteer and dictate advice, but encourage counselees to contribute ideas.
- ❖ 64% respondents acknowledged that church leaders should be trained as democratic servant leaders who serve others, and not as professional autocratic leadership who rule over others, and theological training enables them to become mature in Christ Jesus through spiritual and ministerial formation. This is because properly trained leaders are sensitive towards heresy and truthful in guiding the Christians in God's word.
- ❖ 99% respondents indicated that preaching is a commission (Mark 16:15 cf. 2Timothy 4:2a) and is meant to save them that believe (1 Cor.1:21) and satisfy the soul, and preaching should emphasize the death, resurrection, Lordship, and salvation through Jesus Christ. Church leaders must preach the Word because preaching is a command to change lives. It is thus the essence of the church and good investment for the survival of the church, and without out it the church is going nowhere.

11.4 Praxis-theoretical findings

Phase C, Chapter 10, was the last part that endeavoured to assemble new praxis-theoretical guidelines for evangelical leadership in Uganda for effective church ministry and church growth. The first thing that this chapter attempted was to analyse the information gathered from Phase A and Phase B. The basic and meta-theories found in these sections were linked so that a critical hermeneutical interaction was created in order to formulate first the praxis theory and then the new praxis. This chapter concentrated on visionary, administrative and shepherding leadership. The following guidelines were drawn from this chapter:

11.4.1. Findings from visionary evangelical leadership

- ❖ Visionary evangelical leaders in Uganda should pray fervently to receive answers to their prayers.
- ❖ They should be creative and innovative, and should encourage Christians to contribute new ideas.
- ❖ Evangelical leaders should be courageous and have courage to preach the gospel without compromise.
- ❖ Godly passion should burn in the heart of every leader to empower them to live for God's glory.
- ❖ Responsible evangelism should be the mission of every church leadership in Uganda. Evangelism should rotate around 3 "Rs": 'reach out', 'receive' and 'retain'.
- ❖ If the Lord has given a church leader the gift to predict the future, he should do so in a humble spirit and not falsify prophecy.
- ❖ The pastor should share and promote a desirable vision and not keep it secret.

11.4.2 Findings from church administrative leadership

- ❖ Management of resources. Resources must be well managed, organized, planned, safeguarded, allocated and deployed by the senior pastor, when and where they are needed. These include the human resources, finance and church property.
- ❖ Management of the church family. Church leadership must perfectly manage the church family. Leaders should teach them correct biblical doctrine, discipline, and resolve conflict among the Christians effectively.

11.4.3 Findings from shepherding leadership

- ❖ Pastoral counsellors must help the people to understand life and faith. The word of God should be applied as an exclusive source to find solutions to the real problems that plague the body of Christ.
- ❖ Pastors should not only care for the spiritually weak, but also physically sick and needy.
- ❖ Evangelical leadership in Uganda should be theologically trained before training others.
- ❖ Flock feeding through expository preaching must be the first priority of every church leader. Preach the word (2 Tim.4:2). Preach Christ and him crucified (1 Cor.2:1-2).

11.5. Closing statement

Too often many evangelical leaders in Uganda act like owners instead of stewards. God is the owner who prescribes the attitude and techniques that the evangelical leadership in Uganda should use to lead His people. He is also the one who not only reveals, but enables leaders to reach His goals. Church leaders in Uganda should work out His plans, based on His ways not their ways. They need to be competent and good by being:

- ❖ Visionary church leaders who bring new changes in the church ministry.
- ❖ Administrative church leaders who govern and guide appropriately the church family.
- ❖ Shepherd leaders who care for the daily needs of the church family.
- ❖ Servant leaders who put the needs of the followers first before their own needs.
- ❖ Democratic pastors who make decisions last and who first invite other team members to contribute to the decision-making process.
- ❖ The church does not need autocratic pastors (boss pastors) who are authoritative, who give little or no chance for the team members to make suggestions, and who make decisions, ensuring that the church leadership team implements them.

Recommendation for further research

1. Does the church today need visionary leaders who bring new changes in line with the biblical truth?
2. How relevant is church tradition to the ministers in the new wave of change in the world of today?

3. Do church leaders still need to evangelize the world today since every human has heard about Lord Jesus Christ the saviour and others have declined to respond positively to the gospel?
4. Is apostolic courage applicable to minister to Moslems in today's Uganda?
5. Should pastors be held responsible for nominalism and heresy in Ugandan evangelical churches?
6. Is church discipline the responsibility of God or the ministers?
7. What are the merits and demerits of senior pastors in Ugandan evangelical churches training their own leaders in the church rather than sending them to the seminaries?
8. Should the church leaders be involved in drawing up the theological college curriculum to meet the felt needs of the church?
9. What role should the pastors in evangelical churches in Uganda play in poverty alleviation among the poor brethren?
10. What is the place of miracle in the church today? Does the leadership in Ugandan evangelical church need to emphasize or ignore it?

Phase D. Questionnaire – Empirical research as addendum

Dear Reformed Theological College

Greetings to you all in the precious name of the Lord Jesus Christ!!

To prepare leaders for rapid growth and development in 21st century, I am conducting a survey on “the role of evangelical leadership in Ugandan community for effective church ministry and church growth”. This survey is designed to provide information on leadership (visionary, administrative and shepherding leaders). The result of the survey will be used to develop more effective leadership for evangelical churches in Uganda. The results will also be used in the development of my Doctoral paper (PHD) at North-West University; Potchefstroom Campus. All information will be used in aggregate, and no individual responses will be identified or revealed. Thank you very much for your participation.

Wilson B.K Asea

NB. After completing the questionnaire, please send it to me through the address below:

Wilson B.K Asea

C/o Prof. Dr. Rantoa Letšosa,

Director: School for Ministers' Training,

North-West University; Potchefstroom Campus,

Faculty of Theology, Internal Box 147,

Private Bag X6001, Potchefstroom 2520

South Africa

This part is basically designed to gather general information about the role of Uganda evangelical leaders. It is relevant to this study. Please respond as fully as possible. Mark with a one tick in applicable box appropriately at each question and where necessary please specify your view.

Section A: Visionary church leadership

Q.1 How should visionary leaders in Uganda pray for effective church ministry?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	They should pray both individually and in a group with the other team leadership to open the closed doors, and to create positive changes in the church ministry.		
2	They should set aside one special day per week for prayer to stir up themselves to preach the gospel with passion and melt the 'hard-hearted' people to receive the gospel, and miracles, signs and wonders.		
3	They should get deeply involved in many kinds of prayer times and meetings, i.e. the early morning, evening, overnight prayer meetings, and seven days or 30 days of prayer and fasting to dismantle the devil's plans.		
4	They should go to prayer mountains and retreat centres during weekends for prayer to activate and channel a dormant vision.		
5	Specify.....		

Q.2 How can evangelical leaders in Uganda become creative and innovative?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Indulge in fantasy and wild thinking and set a personal allocation of one new idea a day to explore the reality of the matter.		
2	Pick church rule that gets in the way of creativity and innovation, break it to bring change.		
3	For any problem consider as many solutions as possible, and postpone the evaluation of an idea, explore its consequences to establish the right perspective.		
4	Generate ideas, inform the team leadership, and sell the idea. Plan the development process, overcome the constraints; time and money, and find the expertise to get into real process of church vision development.		

5	Specify.....		
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Q.3 To what extent should 'apostolic courage' manifest among church leaders in Uganda? (Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Courageous leaders must get away from their comfortable and familiar church life to where they are not comfortable because when they are comfortable, it is easy for them to decide to just settle and relax, and not preach the gospel.		
2	Courageous church leadership should work hard in the difficult moments i.e. when in financial difficulties, absorb challenges and work out the way forward.		
3	Courageous church leader must take the risk of confronting Moslems with the gospel, accept being misunderstood, rejected, being lonely, persecuted and die for the work of God.		
4	Courageous leaders must inspire and motivate others who are reluctant to partner with God in His mission on planet earth.		
5	Specify.....		

Q.4 What is godly passion in relation to evangelical leaders in Uganda?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Godly passion means to "deny yourself" for the work of the Lord as did apostle Paul, otherwise church leaders in Uganda will end up with other passions since they live in a world of competing passions.		
2	Godly passion means not only dreaming of making disciples for Jesus but being on fire, busy making disciples for Him, among the neighbours and in the nations.		
3	Godly passion means bringing change (new ideas) in the church ministry which keeps passion burning in leader's heart and that keeps the church moving on.		
4	Godly passion means spending personal time with the Lord by drawing closer to Him so that He can speak and lead you in the way you need to go, and spending time with passionate servants of the Lord who will fire you up, and not with those who will drag you down.		
5	Specify.....		

Q.5 How should Uganda evangelical leaders carry out responsible evangelism?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Responsible evangelism by church leadership should not simply be a matter of handing over information or indoctrinating but the Christian love that is lived out in the community, then it becomes natural and possible to share the gospel.		
2	Responsible evangelism should be based on the three elemental approaches i.e. simple gospel, miracles, signs and wonders, and heavenly blessing which is not only distant but also a reality.		
3	Responsible evangelism should circle around "3Rs": reach out, receive and retain.		
4	Responsible evangelism should be done in the spirit of fervent prayers and sometimes even fasting because without passionate prayers evangelical leaders in Uganda will never draw target souls to Christ.		
5	Specify.....		

Q.6 What is true prophecy in Uganda evangelical church perspective?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	True prophecy is foreseeing and predicting the future events that are obtained in a form of visions, mental pictures and an audible voice from the Holy Spirit to strengthen, motivate and comfort the believers.		
2	True prophecy is not only predicting the future but also working out miracles.		
3	True prophecy is not about predicting the future or performing miracles but the exposition of God's word to edify, exhort and console the Christians.		
4	True prophecy is the combination of exposition of God's word, working out miracles and prediction of the future to stabilize, encourage and give future hope.		
5	Specify.....		

Q.7 How should church leaders in Uganda share God's vision for their church?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Help the people to see how unique your church is: what makes it unique i.e. worship, fellowship, the ministry of mercy, evangelism and discipleship.		
2	Communicate the church's direction and goal to the laity. Tell the congregation why you are following the direction and the goal.		
3	Communicate to the believers how fulfilling it will be to join God in what He is doing through your church, and help the individuals in your church; what they		

	can do best.		
4	Motivate the laity about the benefits they will get by fulfilling the vision God has for the church; both the spiritual and emotional benefits.		
5	Specify.....		

Section B: Church administrative leadership

Q.8. What is the most important administrative leadership role the church leaders in Uganda should play for effective management of the church resources?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Church leaders must carefully choose and adequately guide the staff members and volunteers about the tasks they are asked to do, through complete and clear job descriptions, policies and procedures.		
2	Church leadership must employ financial managers who have enough knowledge about the financial control and accounting principles to give good accountability, and to recognize when their church may be in trouble and make effective changes.		
3	The ministers should ensure that financial health of the church is always clearly communicated to the congregation. Congregation will want to be a part of something that is accomplishing good result, not poor outcome.		
4	Even though many detailed tasks of resource management will be delegated to the property committee, trustees, custodial staff, or other volunteers, the ultimate responsibility for an effective operation, and positive results in the church should rest with the senior pastor.		
5	Specify.....		

Q.9. How can evangelical leadership in Uganda manage well the church family?

(Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	They should "lead by example" when managing church family i.e. character of integrity, compassion and mercy is demanded of them than violence means to address issues, and should raise the Christians known for their obedience and moral uprightness for effective church ministry.		
2	They should teach the Christians the right doctrine in order to avoid falsehood in church family. It is not healthy to only teach about prosperity, the essential		

	doctrines of the historic Christian faith such as the Trinity, the Deity of Christ, vicarious atonement of Christ, the bodily resurrection of Christ, the second coming of Christ, peace, pardon, righteousness, salvation and Christian witness should be taught thoroughly to free people from their sin towards salvation.		
3	They should admonish their congregation to repent whole heartedly of all the sins because true repentance strikes at the darling sin, and they should also encourage the parishioners to concentrate their faith on Jesus Christ, and avoid idol worship.		
4	Be a good Judge in resolving conflicts among the Christians. Be a good listener. Hear both sides in the conflict, and do not take sides. Make them agree on the option available or encourage them to develop alternative solution to the conflict.		
5	Specify.....		

Section C: Shepherding leadership

Q.10 To what extend should pastors in Uganda evangelical church practice the spiritual and physical care towards the believers? (Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Spiritual care should be offered through an attitude of love and acceptance within the caring relationships, and without pre-conditions or being judgmental.		
2	Pastoral care towards the sick and dying should be worked out by spending time with the patients, talking what is important to them, praying and sharing the word of God with them, and not isolating them. Patients value very much these experiences with their pastors.		
3	Pastoral care should help the ill person not only to rely on the medical treatment but put his trust heavily on God's faithfulness in the midst of the suffering. The distress of illness becomes an opportunity to demonstrate faith and to live God's victory, joy and hope for eternity.		
4	Pastoral strategy to the poor should not only be to solve their shortage of food and money but to focus on empowering and developing Christians to take control over direction of their own lives by working for themselves.		
5	Specify.....		

Q 11 How should pastors in Uganda evangelical church give counsel to people in times of difficulties or desperation? (Please indicate these by a tick under 'Yes' and the remainder under 'No').

	YES	NO

1	Pastors must use Bible and theological resources to deepen their understanding when providing pastoral counselling.		
2	Pastoral counsellors should advise counselees to be absolutely free to say anything, and encourage counselees to hide nothing. There is healing in the process of openness of expressing fear, frustration, hostility and guilt.		
3	Pastoral counsellors should listen carefully and not interfere to condemn.		
4	Pastoral counsellors should not volunteer and dictate advice but encourage the counselees to contribute ideas because many counselees will come when they already have good opinions of what their options are.		
5	Specify.....		

Q 12. Why do you think theological training is vital for the evangelical leaders in Uganda? How should they be trained? (Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	It enables them to become mature in Christ through spiritual and ministerial formation, and they should be trained as democratic- servant leaders who serve others and not as the professional-autocratic leaders who control others.		
2	It helps them to develop skills in social and contextual analysis. So, they should be trained within socio-cultural context of Uganda not the foreign culture of individualism.		
3	It helps them develop willingness to listen and to observe so that they may come to an intelligent understanding of the signs of God in their lives, in the community, in the context in which they live and their training has to be closely related to the local church needs.		
4	It encourages prophetic voices and courageous leader stances. They need concrete theological training with practical relevance.		
5	Specify.....		

Q. 13. What are the biblical and theological bases for preaching by evangelical leaders in Uganda? (Please indicate these by a tick under 'Yes' and the remainder under 'No').

		YES	NO
1	Preaching is a commission, (Mark.16:1:5 cf. 2 Tim.4:2a), and is meant to save them that believe (1 Cor.1:21). Preaching should emphasize the death, the resurrection, Lordship, and salvation through Jesus Christ.		
2	Preaching is timeless God-given strategy for the proclamation of good news to satisfy the soul. In the person of the father, He loves us as His children, in the person of the son, He loves us as brothers and in the person of the Holy Spirit, He lives in us, should be the preaching of all church leaders.		

3	Preaching is not human invention but gracious creation of God and central part of His revealed will for the church. Preach the message, whether it is convenient or not, rebuke, reprove and exhort with complete patience and instruction (2 Tim.4:2b).		
4	Preaching is one of the main characteristics of the Christianity, without it the church falls but with effective preaching the church stands, and preaching should therefore be centered on God's Omnipotence, Omniscience, Omnipresence, the Sovereignty, Immutability and Holiness, and Christian submission to His will.		
5	Specify.....		

(Compiled by Wilson Asea, PHD Student: North- West University; Potchefstroom- Campus)

(Approved by Prof. Faans Steyn, Faculty of Statistics)

(Promoter Prof. Rantoa Letšosa, Faculty of Theology)

(Formatted by Mrs. Bothma)

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