

Management by Objectives and Church leadership: a Pastoral Theological study

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DECLARATION

I hereby declare that this MA Dissertation:

Management by Objectives and Church leadership: a Pastoral Theological study

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

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November 2014

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ABSTRACT

Godly Church leadership is essential to the life (its impact, efficiency, relevance, growth, holiness, and witness to the world) of the Church. Church leadership is under constant review in order to remain relevant in a world that is ever changing. The rate of change experienced in the modern world is very fast and Church leadership is constantly challenged to change and adapt. Often the Church has turned to the business world for answers, solutions and guidance to remain relevant in terms of its leadership output. The Church has, therefore, often adopted business management tools into its own leadership paradigms. One of these management tools is Management by Objectives. This study's aim is to critically review the relationship between Management by Objectives as a management tool and Church leadership. This study has set out to evaluate the place of Management by Objectives within a Church leadership context by considering its impact (if any) on the Church as the Body of Christ.

The study commences with the motifs that initiated the research project and refers to the personal and practical reasons thereof. In order to present an objective review it was necessary to state clearly how Management by Objectives is defined in the business world and by the business world. The study relied mainly on literature from the business sector to define Management by Objectives.

The study then interacted with leaders and members of ten target churches to solicit their perspectives on the issue of Church leadership and the application of business management tools (specifically MBO) in a Church context.

The study then discussed the biblical fundamentals of Church leadership with specific reference to the teaching of the New Testament. The conclusions of this part of the study were then applied to the process of formulating a framework within which to assess the compatibility/non-compatibility of Management by Objectives with Church leadership.

The study concludes by formulating and recommending guidelines for the most appropriate relationship between MBO and Church leadership.

OPSOMMING

Godelike Kerkleierskap is noodsaaklik vir die lewe (die impak, doeltreffendheid, relevansie, groei, heiligheid, en getuieis aan die wêreld) van die Kerk. Kerkleierskap is onder konstante hersiening om relevant in 'n veranderende wêreld te bly. Die tempo waarteen die verandering in die moderne wêreld plaasvind is baie vinnig en kerkleierskap word voortdurend uitgedaag om te verander en aan te pas. Dikwels het die Kerk na die sakewêreld gekyk vir antwoorde, oplossings en leiding om relevant te bly in terme van hul leierskap uitset. Die Kerk het gevolglik dikwels besigheidsbestuursmiddele en metodes aangeneem in hul leierskap paradigma. Een van hierdie besigheidsbestuursmiddele is Doelwitbestuur. Die doelwit van hierdie studie is om krities te kyk na die verband tussen Kerkleierskap en Doelwitbestuur as 'n besigheidsbestuursmiddel. Die studie evalueer die plek van Doelwitbestuur binne 'n Kerkleierskap konteks deur te kyk na die impak daarvan (indien wel) op die Kerk as die liggaam van Christus.

Die studie begin met die motiewe wat tot die navorsingsprojek aanduiding gegee het en verwys na die persoonlike sowel as die praktiese redes daarvoor. Om te verseker dat die hersiening objektief bly was dit noodsaaklik om Doelwitbestuur in terme van sakelui se definisies aan te bied. Die studie het dus hoofsaaklik gebruik gemaak van literatuur vanuit die sakelui om Doelwitbestuur te definieer.

Die studie het toe interaksies bewerkstellig met lidmate en leiers van tien teiken gemeentes om hul opinies en perspektiewe te ontgin aangaande Kerkleierskap en die toepassing van besigheidsbestuursmiddele (spesifiek Doelwitbestuur) binne 'n Kerk konteks.

Die studie het volgende die Bybelse grondbeginsels van Kerkleierskap bespreek met spesifieke verwysing na die onderrig in die Nuwe Testament. Die gevolgtrekkings van hierdie afdeling van die studie word dan toegepas in die proses om 'n raamwerk te bewerkstelling waarin die verenigbaarheid/nievereenigbaarheid van Doelwitbestuur met Kerkleierskap geëvalueer kan word.

Die studie sluit af met die formulering en voorstelling van riglyne vir die mees gepaste verhouding tussen Doelwitbestuur en Kerkleierskap.

List of tables

Table 1: Basic philosophic premise of MBO 11
Table 2: Qualitative survey statistics..... 28

List of figures

Figure 1: The five-step MBO process (Shateesh 2013:14)	12
Figure 2: Church leaders setting objectives for their personnel and congregants (N=35)	26
Figure 3: The pyramid model (Davies and Dodds, 2011:61)	48
Figure 4: The 'tambourine' (Davies and Dodds, 2011:62-63).	49
Figure 5: External environment theory incorporating a SLEPT analysis (The Times 100, 2013).	51
Figure 6: New Testament organisational chart.....	53
Figure 7: A LEAD analysis for Church leadership	78
Figure 8: Culture guiding the Bible.....	79
Figure 9: The Bible guiding culture	80

List of charts

Chart 1: Responses to question 3 (Qualitative survey)	29
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Abbreviations

A.V.	Authorised Version
CEO	Chief Executive Officer
EBCOSA	Evangelical Bible Church of Southern Africa
KJV	King James Version
LEAD Analysis	Leadership qualities, Emotional quotient, Authority index, Diakonos profile
LXX	Septuagint
MBO	Management by Objectives
N	Total
NT	New Testament
NWU	North-West University
R.V.	Revised Version
SLEPT Analysis	Social, Legal, Environmental, Political, Technological
VABEs	Values, Assumptions, Beliefs, Expectations

Table of contents

DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRACT	iii
OPSOMMING	iv
List of tables	v
List of figures	vi
List of charts	vii
Abbreviations	viii
1 Introduction, problem statement and aim of the study	1
1.1 Proposed title and key words	1
1.2 Background, problem statement and preliminary literature study	1
1.2.1 Background to the study.....	1
1.2.1.1 A personal and biblical motive.....	1
1.2.1.2 A business management motive	2
1.2.1.3 A Practical Theological motive	3
1.3 Research question	3
1.4 Preliminary literature study	4
1.5 Aim and objectives of the study	5
1.5.1 The aim of the study.....	5
1.5.2 The objectives of the study.....	5
1.6 Central theoretical argument	5
1.7 Research design/methodology	6
1.8 Ethical considerations	7
1.9 Classification of chapters	7
1.10 Schematic presentation of the correlation between points 1.2, 1.5 and 1.7	7
2 Towards a definition of Management by Objectives in a Church leadership context	10
2.1 Introduction	10
2.2 The philosophical roots of Management by Objectives	11
2.2.1 The functional elements of Management by Objectives.	13
2.2.2 Management by Objectives and goal-setting theory	14
2.3 Management by Objectives within corporate business	15
2.4 The functional heart of business	15
2.5 Church management and business management – a comparative view	16

Table of contents (continued)

2.5.1 Both operating domains (the Church and business) require good leadership.	16
2.5.2 Both operating domains require integrity in leadership.	17
2.5.3 Both operating domains require accountability.	17
2.5.4 Both operating domains require clear objectives.	17
2.6 Church management according to MBO	18
2.7 Conclusion.....	18
3 An empirical investigation: The Church and Management by Objectives.....	20
3.1 Introduction.....	20
3.2 Osmer’s descriptive-empirical task	20
3.3 Strategies of inquiry	21
3.3.1 Quantitative analysis	22
3.3.1.1 Factors that influenced respondents’ decisions to enter into the ministry:.....	22
3.3.1.2 Paradigm shifts in their ministries:.....	23
3.3.1.3 Paradigm shifts in the ministries of others:	23
3.3.1.4 The involvement of members in general decision making in the Church:	24
3.3.1.5 Respondents’ knowledge of MBO:	25
3.3.1.6 Respondents’ views on the importance of biblical principles for Church leadership:	25
3.3.1.7 Setting objectives for personnel and congregants:	26
3.3.1.8 To what extent do leaders believe a local church should be run like a business?	27
3.3.2 Qualitative analysis	27
3.3.2.1 First response area – Yes and No	29
3.3.2.2 Second response area – Yes	30
3.3.2.3 Third response area – No.....	30
3.4 Conclusion.....	31
4 Biblical fundamentals of Church leadership	33
4.1 Introduction.....	33
4.2 The authority and relevance of the Bible	33
4.3 Leadership in the New Testament.....	36
4.3.1 The indispensable nature of Church leadership.....	36
4.3.1.1 Church leadership as service	36
4.3.1.2 Church leadership as spiritual service	38
4.3.2 The spiritual prerequisites of Church leadership.....	39
4.3.3 The primary functions of Church leadership.....	45
4.3.4 Church leadership as equipping and delegating	47
4.4 Church leadership and narrative trends.....	49
4.4.1 Church variables.....	49
4.4.2 The organisational context of the Church	52
4.5 Church leadership and the nature of the Church	54
4.6 Church leadership and the trinity	56
4.6.1 The economic trinity	57
4.6.2 Subordinationism.....	60
4.6.3 The trinity in the practice of Church leadership.....	61

Table of contents (continued)

4.7 Conclusion.....	61
5 The compatibility/non-compatibility of Management by Objectives with church leadership.	63
5.1 Introduction.....	63
5.2 Values or objectives?.....	63
5.3 The broad implications of employing Management by Objectives in the Church (a cognitive framework)	64
5.3.1 The three levels of business leadership	65
5.3.2 The inherent inflexibility of Management by Objectives.....	66
5.3.3 The Church and marketing mix.....	67
5.4 The consequences of operating the Church like a business: the views of George Barna.....	68
5.5 The Church in contemporary society	70
5.5.1 The Church and the South African Government.....	70
5.5.2 Jesus, the Church and the State	71
5.6 The functional heart of the Church.....	72
5.6.1 The mysterious nature of the Church	73
5.6.2 The organic nature of the Church.....	74
5.7 The purpose of the Church.....	75
5.7.1 Brian McLaren’s view of the purpose of the Church	75
5.7.2 A dispensational view of the purpose of the Church.....	76
5.8 A contextual review of Church leadership variables	77
5.9 The relationship between the Bible and culture in the leadership debate	79
5.10 A strict adherence to biblical qualifications in the appointment of leaders.....	80
5.11 A refocus on love and service as leadership priorities	81
5.12 A careful application of business management models in a Church context.....	82
5.13 The compatibility/non-compatibility of MBO with the biblical fundamentals of Church leadership	83
5.13.1 Compatibility realities	83
5.13.2 Non-compatibility realities.....	84
5.14 Conclusion.....	87
6 Conclusion.....	88
6.1 Introduction.....	88
6.2 Engaging the aim of the study.....	88
6.3 Engaging the objectives of the study.....	89
6.3.1 To describe and interpret the philosophical roots of Management by Objectives.	89
6.3.2 To delineate the fundamental distinctions between the church as the Body of Christ and corporate business.	89
6.3.3 To do a critical comparison between the core operations of corporate organisations and church organisms with the aim of establishing the level of compatibility between the two models.	89
6.3.4 To perform a normative enquiry into the theological fabric of church leadership and the implications of this normative enquiry for responsible incorporation of MBO principles in the church.	90

Table of contents (continued)

6.3.5 To do a comparative study in ecumenical context with the purpose of gaining perspectives from narratives that tells the story of successful or unsuccessful attempts at integrating business models and biblical models for church leadership.....	90
6.3.6 To develop strategic guidelines for reviewing the MBO/biblical model compatibility issue.	90
6.4 Future research.....	91
Bibliography	92
Appendix A. Moreleta Park NG Kerk Bedieningsmodel.....	108
Appendix B. Quantitative analysis – questionnaire sent to church leaders	112
Appendix C. Qualitative analysis – questionnaire sent to sample of members of the target churches.	117

Chapter 1

1 Introduction, problem statement and aim of the study

1.1 Proposed title and key words

Management by Objectives and Church leadership: a Pastoral Theological study.

Key words: leadership; Management by Objectives; church leadership; pastoral; theological

Sleutelwoorde: leierskap; doelwitbestuur; kerk leierskap; pastorale; teologiese

1.2 Background, problem statement and preliminary literature study

1.2.1 Background to the study

1.2.1.1 A personal and biblical motive

This study will aim to critically review the relationship between Management by Objectives¹ as a management tool and Church leadership. Within this relationship one needs to consider the impact of business management styles on the church. Are those management styles biblical and are they acceptable for implementation in the Christian Church? It has been acknowledged that a tension does exist between church leadership and business leadership (Seybert 2009:4). It is in the light of this tension that the researcher undertakes this study. The researcher served as the pastor of the Bosmont Evangelical Bible Church. This local church is a member of the Evangelical Bible Church of Southern Africa (EBCOSA) denomination that includes member churches in South Africa, Swaziland and Zimbabwe. The research is undertaken based on the researcher's experiences and observations of the practice of church leadership within this local church.

The subject of church leadership is prominent² in the writings of the Apostle Paul in particular (Phlp 1:1; 1 Tm 3:1-13; 5:17; Tt 1:5-16) and the New Testament (NT) in general (Mt 20:25-28; Mk 10:42-44; Ac 6:1-7 and 1 Pt 5:1-4). Based on Paul's directive to Titus to appoint elders in the church at Crete (Tt 1:5-16) it is clear that the church needed leadership. The church at Crete could not exist and function biblically because key church leaders were not yet in office. This suggests that church leadership is a vital component in the organisational and operational framework of the Church. Jamieson *et al* (1997),

¹ Management by Objectives or MBO is a management tool used by business to ensure that employees understand company objectives while blending individual plans and needs in the direction that management decided to take.

² Paul devotes 1 and 2 Timothy and Titus (commonly referred to as the Pastoral Epistles) to the subject of church leadership, pastoral faithfulness, order, discipline, and doctrine.

commenting on Titus 1:5, point out that from the unsound state of the Cretan Christians described here, we see the danger of the want of Church government. Since leadership is not a construct that belongs only to the domain of the church, it has become expedient to study leadership and management in other spheres of life from a Christian perspective. The tension between what the researcher observed and experienced and the readings of leadership in the New Testament prompted this investigation into the relationship between MBO and Church leadership. The researcher discovered that except for a few articles published in the 1980's there was actually very little information available on this subject from a Christian Church leadership perspective. Although, as the study will indicate, much had been written on the subject of MBO in business literature, the Church did not research and write about the relationship between MBO and its own leadership. In this regard the current study will add value to this gap in current Church leadership research.

1.2.1.2 A business management motive

A management style that has been prominent in business in the modern age is Management by Objectives. DuBrin (2009:136) defines Management by Objectives (MBO) as “a systematic application of goal setting and planning to help individuals and firms be more productive”. He goes on to say that an MBO program typically involves people setting many objectives for themselves but that management also frequently imposes key organisational objectives upon people. MBO incorporates four basic ingredients: objectives, time strategy, total management, and individual motivation. Samson & Daft (2009:228-229) refer to the four ingredients as “four major activities” that must occur in order for MBO to be successful and refer to them as set goals, develop action plans, review the progress, and appraise overall performance.

Management by Objectives has an underlying dependence on performance (Levinson 1990:182-184; Drucker 2001:12). The objectives are measured against the performance of the person or people being managed (Hale 2004:77-115). The danger with this approach for church leadership is that those who do not perform as expected by the church or its leadership are considered failures and hindrances to its vision. This approach runs the danger of denigrating into micromanagement of staff and clergy if it is not applied objectively along with proper biblical controls. This means that ministers may have to account for every activity, every appointment, and every minute of their day, which is ultimately untenable. In this environment clergy may be viewed as employees contracted by the church rather than servants called into vocational ministry by God. A logical consequence of this is that partnership is lost under the guise of delegation and the minister is almost functioning in isolation to meet certain objectives.

A further challenge related to the church and Management by Objectives is applying a Western model of leadership within the South African context. The South African Church exists within a unique South African context. There is often conflict and tension when these different contexts converge and interact

(Blunt & Jones 1992:27-28; Jackson 2004:92-115; Reimer 2010:631-649). This tension is a key motivating factor in this review of the relationship between MBO and Church leadership. Jackson (2004:95) states that in order for leadership to be appropriate and effective it must be in tune with its cultural and organisational context.

Fairholm (1997:1) says that spirituality is a new notion in leadership and that for most of the one hundred-year lifetime of modern management and leadership the idea has been ignored. This lack of spirituality may create tension hot spots for church leadership. It may also mean that dependence on the Holy Spirit who infuses the church with divine life and energy could become less and less significant. Having a high view of the Church as it functions under the spiritual direction of the Holy Spirit may be viewed by some as an evasion of goal setting and planning. This may not necessarily be true since most clergy will study some aspects of goal setting and planning during their theological training. The tensions arise where goals and planning do not show sensitivity to the person and work of the Holy Spirit of God and thus become purely business functions.

1.2.1.3 A Practical Theological motive

Since Practical Theology seeks to critically evaluate the communicative actions of the Church (Browning 1991:200; Van Wyk 1995:87; Heitink 1999:8; Pieterse 2010:7) it has provided the underlying motive for this study. EBCOSA along with other churches are strategically positioned within South Africa to provide a unique ministry of Bible teaching and discipleship through smaller but community based congregations. It is of critical importance that its leaders and members understand the relationship between a biblically informed leadership and ministry effectiveness within this context. Grobler & van der Walt (2008:735) argue that the Church must be viewed as a church and not a business. This truth must be galvanized within the collective religious psyche of the Christian community especially in its pursuit of a leadership paradigm that will be effective and honouring to God. Stott (2002:9) points out that Christians and non-Christians share the word “leadership” but that their concept of it is not the same.

1.3 Research question

The central question that this study aims to address is whether or not a sustainable and viable relationship exists between Management by Objectives and church leadership. Have churches critically and biblically evaluated management systems (in particular the MBO system) as part of a greater biblical church leadership paradigm? In the light of this question a number of important issues arise:

- What are the philosophical roots of Management by Objectives?
- How does the church differ from corporate entities in terms of its nature and core functions?

- Should the church summarily dismiss the entire business model of leadership or are there points of convergence between the business and biblical models of leadership that may prove beneficial for the church?
- Is Management by Objectives simply a change of leadership styles, a change of leadership methods or is it a fundamental change in the theological fabric of church leadership?
- What can be learned from other churches and denominations regarding the issue of church leadership and administration?
- What practical theological guidelines can be developed for responsible guidance to church leaders that are currently working with the concepts of MBO?

1.4 Preliminary literature study

According to South African Government Services (2013) a church is a not-for-profit organisation and is therefore distinct from a business enterprise. Lay church leaders have failed to fully appreciate the uniqueness of the church and it is therefore necessary to define the Church in relation to business. Finlay (2008:1) alludes to this when he writes, “The ‘culture’ of an organisation is also a distinctive feature which shapes its performance and the feelings of the workers within it.” Although the church has been defined over the centuries (Moberg 1962:82-89; Patzia 2001:249; Dulles 2002; Percy 2005:125-129) it is not clear what the correlation is between the nature of the church and the leadership paradigm that will serve it best. This study’s potential lies in its focus on determining the correlation between a leadership paradigm and the nature of the Church as a divinely instituted organism (Grobler & van der Walt 2008:737).

Yukl’s (2008:1) comment about flexible, adaptive leadership being essential for most managers, underscores one of the major deficiencies of MBO; its inflexibility. In a church context it could mean that there is no allowance for the lateral expansion of initiatives (prompted by the Holy Spirit) beyond the set goals or objectives. The management of the church becomes strictly linear since the objectives define and become the ultimate pursuit of the leaders (Reimer 2010:640-642). In view of this, Heitink’s (1999:168) reference to the “all-important factor” of the Holy Spirit when dealing with the mediation or communication of the Christian faith comes into sharp focus. Worldly methods do not and will not work when we have not learned to be directed by the Spirit (Dodd 2003:168). Smit (2010:183) says the following about John Calvin’s views on church governance, which underlines the importance of the ministry of the Spirit, “To him the church is not a mere human community of law or an association functioning on the basis of a constitution, but the dynamic governance domain of Jesus Christ which functions on the basis of the Word through his Spirit.” Ultimately the Church is still, “die woonplek en werkplek van die Gees”³ (Vorster 1996:55-56).

³ “The place where the Holy Spirit lives and works”.

1.5 Aim and objectives of the study

1.5.1 The aim of the study

The aim of this study is to determine whether Management by Objectives as a business management tool is both appropriate and sustainable within the Church and to formulate and recommend guidelines for the most appropriate relationship between MBO and church leadership.

1.5.2 The objectives of the study

- To describe and interpret the philosophical roots of Management by Objectives.
- To delineate the fundamental distinctions between the church as the Body of Christ and corporate business.
- To do a critical comparison between the core operations of corporate organisations and church organisms with the aim of establishing the level of compatibility between the two models.
- To perform a normative enquiry into the theological fabric of church leadership and the implications of this normative enquiry for responsible incorporation of MBO principles in the church.
- To do a comparative study in ecumenical context with the purpose of gaining perspectives from narratives that tells the story of successful or unsuccessful attempts at integrating business models and biblical models for church leadership.
- To develop strategic guidelines for church leaders that are currently working with a model of church leadership that possibly amounts to an integrated position regarding the MBO/biblical model compatibility issue. These guidelines will be developed with specific reference to EBCOSA but also with a view to being accessible to other churches.

1.6 Central theoretical argument

The central theoretical argument of this study is that Management by Objectives in a Christian-congregational context must be critically assessed and tested within the framework of a biblical leadership paradigm and that the leadership paradigm within the EBCOSA and the church in general must be transformed accordingly.

1.7 Research design/methodology

The research methodology that undergirds this study will utilise Osmer's (2008) "four task" Practical Theological methodology. Osmer identifies four essential tasks that are necessary in order to be an effective congregational leader and refers to these as "a paradigm of reflective practice" (Osmer 2011:2). He calls the four tasks the descriptive-empirical task, the interpretive task, the normative task and the pragmatic task.

The *descriptive-empirical task* focuses on the actual state of the Christian praxis or theories of praxis under investigation (Osmer 2008:34). The study will utilise a literature review of relevant business and Christian material related to the subjects of leadership, management and Management by Objectives. The *descriptive-empirical task* investigates what is actually going on and this literature review will partly deal with this task as well as providing a basis for interpreting the empirical data (presented in Chapter 3).

The researcher will conduct a quantitative cross-faith analysis by means of interviews with leaders and members of a sample of the churches functioning within the Bosmont, Morningside and Sandton communities. These churches include the Baptist Church, Apostolic Faith Mission of SA, Christian Revival Church, and Bryanston Bible Church. Osmer's (2008:100-103) *interpretive task* calls on the researcher to evaluate, understand and interpret the yields of the cross-faith analysis. Therefore the study will acquire empirical data from a representative sample of churches within the target communities addressing their leadership, structures and methodologies by means of personal interviews and questionnaires. Since the quantitative methodology is limited (Heitink 1999:232) and cannot really penetrate to deeper levels of consciousness, the empirical data acquired at this point of the research will be filtered through a qualitative approach. The matrix of assumptions assumed by the researcher for this study project is consistent with Osmer's (2011:3-4) understanding of the explicit and implicit decisions various practical theologians make at a meta-theoretical level. These decisions will impact in one way or another on the paradigm of reflective practice and hence on the empirical data collected during the research project. It is at this level that practical theological theory will engage in providing clarity and guidance for the use of a leadership/management paradigm within the church's praxis. This is what Pieterse (2010:7) points to in reviewing the results of normative, theological-theoretical concepts based on Scripture and our theological tradition, and the results of empirical research in a practical-theological research project.

The *normative task* directs one to what ought to be going on and the following component of the research will fulfil this task. The study will present findings of the exegetical analysis of relevant Scripture along with word studies of key biblical terms related to leadership in the New Testament, like Matthew 20:25-28, Mark 10:42-44 and 1 Peter 5:1-4.

Finally, the *pragmatic task* calls for an appropriate response to the investigation so that the information may guide the congregational leader through a process of change. The study will aim to develop a theory for leadership praxis that will encourage and stimulate biblical thinking and a common interest in biblical leadership models among congregational leaders.

The researcher will approach the research from his context as a former pastor in the Evangelical Bible Church of Southern Africa. The denomination's theological tradition is Dispensational-evangelical (Ryrie 1986:450-452) as espoused by John Nelson Darby and popularised by C.I. Scofield (Elmore 1996:82-85; Hannah 1996:389-393).

1.8 Ethical considerations

With qualitative research it is of utmost importance that ethical rules be consistently and responsibly applied. With the application of these ethical rules an authentic trust relationship between the researcher and the participants is realised and strengthened. Mouton (2001:239) points out that researchers have the right to search for truth but not at the expense of the rights of any individual.

All ethical guidelines as prescribed by North-West University will be applied to this study (NWU 2010:31-32).

1.9 Classification of chapters

Chapter 1 Introduction

Chapter 2 Towards a definition of Management by Objectives in a Church leadership context

Chapter 3 An empirical investigation: The Church and Management by Objectives

Chapter 4 Biblical fundamentals of Church leadership

Chapter 5 The Compatibility/non-compatibility of Management by Objectives with Church leadership.

Chapter 6 Conclusion

1.10 Schematic presentation of the correlation between points 1.2, 1.5 and 1.7

Problem statement	Aim and objectives	Methodology
<p>What are the philosophical roots of Management by Objectives?</p> <p>How does the church differ from corporate entities in terms of its nature and core functions?</p> <p>Should the church summarily dismiss the entire business model of leadership or are there points of convergence between the business and biblical models of leadership that may prove beneficial for the church?</p>	<p>To describe and interpret the philosophical roots of Management by Objectives.</p> <p>To delineate the fundamental distinctions between the church as the Body of Christ and corporate business.</p> <p>To do a critical comparison between the core operations of corporate organisations and church organisms with the aim of establishing the level of compatibility between the two models.</p>	<p>The research will be a critical comparative literature study that will review both secular business literature and Christian literature on the subjects of management and leadership.</p> <p>This part of the study (that comprises research questions/ objectives 1-3) will primarily work with the <i>interpretative</i> task of Practical Theology (Part one of the study)</p>
<p>Is Management by Objectives simply a change of leadership styles, a change of leadership methods or is it a fundamental change in the theological fabric of church leadership?</p>	<p>To perform a normative enquiry into the theological fabric of church leadership and the implications of this normative enquiry for responsible incorporation of MBO principles in the church.</p>	<p>Apply Osmer's <i>normative task</i> in identifying responsible criteria for determining the compatibility/ non-compatibility of MBO with Biblical fundamentals of church leadership (Part two of the study)</p>
<p>What can be learned from other churches and denominations regarding the issue of church leadership and administration?</p>	<p>To do a comparative empirical study in ecumenical context with the purpose of gaining perspectives from narratives that tells the story of successful or unsuccessful attempts at integrating business models and biblical models for church leadership.</p>	<p>Conduct a cross faith empirical analysis of a sample of religious bodies functioning in and around the Bosmont, Morningside and Sandton communities. Determine the impact of MBO on their ministry effectiveness. (Part three of the study) Use Osmer's</p>

Problem statement	Aim and objectives	Methodology
		<i>descriptive-empirical task</i> to describe the current praxis and interpret the findings of the cross faith analysis (in the light of part one and part two of the study).
What practical theological guidelines can be developed for responsible guidance to church leaders that are currently working with the concepts of MBO?	To develop strategic guidelines for church leaders that are currently working with a model of church leadership that possibly amounts to an integrated position regarding the MBO/biblical model compatibility issue. These guidelines will be developed with specific reference to EBCOSA but also with a view to being accessible to other churches.	This objective is visualized to form the closing part of the study (part four) and will comprise Osmer`s <i>strategic task</i> for Practical Theology.

Chapter 2

2 Towards a definition of Management by Objectives in a Church leadership context

2.1 Introduction

Chapter 2 will be the foundational chapter of the research project and is framed around a literature review of business and Christian resources dealing with leadership, management and Management by Objectives. This is what Osmer (2008:34) calls the *descriptive-empirical task*, and answers the question, “What is going on?” It is important to view this task as broader than gathering information in the face of problematic or crisis situations...it has to do with the quality of attentiveness congregational leaders give to people and events in their everyday lives (Osmer, 2008:33). Osmer (2008:32) says that Practical Theology invites students to interpret the texts of contemporary lives and practices. Interpreting MBO, therefore, as a practice of management and Church leadership, falls within Osmer’s scope of understanding. It is the practice of MBO that this chapter will interpret in a Church leadership context while fulfilling Osmer’s (2008:31) tasks of “Priestly Listening” and “attending”. Osmer (2008:34) employs these terms to lock down the focus of the descriptive-empirical task to openness, attentiveness and prayerfulness in relationships where others are known and encountered in all their uniqueness and otherness.

This chapter will first present a definition of Management by Objectives. The next section of the chapter will list the philosophical roots of Management by Objectives as well as its functional elements and how it is principally employed in a business environment. The final section of the chapter will show how and where the management of the Church and that of businesses are the same. This chapter will also be used as a context for interpreting the empirical data that will be reviewed in Chapter 3.

In any group enterprise it becomes critically important to galvanise the efforts of the many individuals who contribute to its success. Individual contributions have to be funnelled into the collective in order to achieve the objectives of the enterprise. Drucker (2001:112) says that each member of the enterprise contributes something different, but they must all contribute toward a common goal. Their efforts must all pull in the same direction, and their contributions must fit together to produce a whole – without gaps, without friction, without unnecessary duplication of effort. This means that business success or business performance requires that each unit or individual effort be directed toward the objectives of the entire business. This becomes important in order to create teamwork and an environment that minimises friction and frustration within the organisation. Individuals and individual managers in particular are made more

aware of their contributions to company success. They have to identify their personal objectives and bring them in line with those of the business.

2.2 The philosophical roots of Management by Objectives

The management guru Peter Drucker (1909—2005) first taught and then described the technique in a 1954 book (*The Practice of Management*). In Drucker's formulation the technique was called "management by objectives and self-control," and Drucker saw it as one of the forms of "managing managers" (Inc. 2013:1). Management by Objectives became the method for defining objectives and monitoring progress toward achieving them in business. ProvenModels (2013:1) state that Drucker departed from Scientific Management's emphasis on efficiency and structure by advocating that a manager's primary task is to manage for results by translating corporate objectives into departmental, group and individual measures of performance. Drucker's 'Management by Objectives' defines and manages routines in a coherent and consistent manner, and allows the assessment of managerial performance. The underlying philosophy of MBO can be outlined in three basic parts (Table 1) incorporated within the five-step process (Figure 1) of MBO (Inc. 2013:1; Shateesh, 2013:14).

BASIC PHILOSOPHIC PREMISE OF MBO		
Top management	Know the purpose of the company	Formulate company objectives
Middle management	Align all employees with the company purpose	Cascade company objectives
Lower management/employees	Review progress and reward performance	Control, appraise and reward effort

Table 1: Basic philosophic premise of MBO

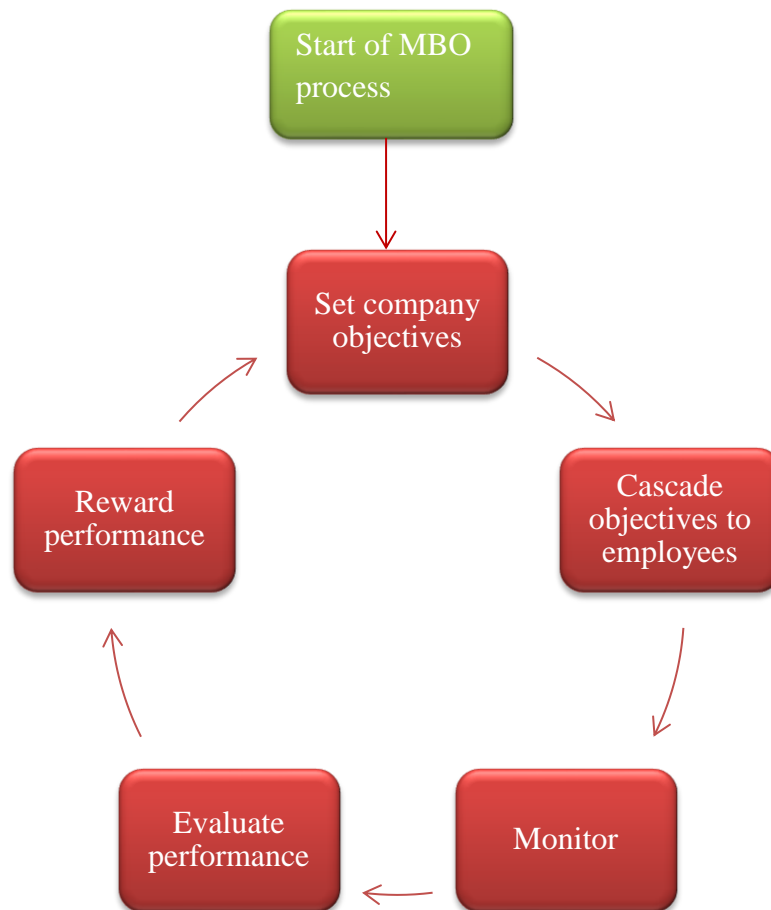


Figure 1: The five-step MBO process (Shateesh 2013:14)

According to Daft *et al.* (2010:256) “Management by Objectives (MBO) is a system whereby managers and employees define goals for every department, project, and person and use them to monitor subsequent performance.” This not only defines the method but sets out its central objective, which is to generate a collective contribution and participation by everyone involved in the business or system. The key issue of performance is also included in this definition and will be discussed later in this chapter. Dessler (2004:98) defines Management by Objectives as a technique in which supervisor and subordinate jointly set goals for the latter and periodically assess progress toward those goals. Managers use MBO to facilitate setting organisation wide goals, and to set goals for subsidiary units and their employees. Wright (2003:100) defines Management by Objectives thus: “setting interrelated, controllable, measurable performance indicators for every task, and managing and controlling in this way”. MBO as a philosophy reflects the proactive way of managing that is result oriented; emphasises accomplishments rather than inputs and encourages participation at all levels of an organisation.

This definition of Management by Objectives suggests that it is a business model of management to control and manage an organisation and to control and manage its people (human resources) and their performance. It is interesting to observe that the formal use of Management by Objectives in business has become less favourable since its inception nearly sixty years ago (Naylor, 1999:284).

2.2.1 The functional elements of Management by Objectives.

In order for Management by Objectives to be effectively implemented it needs to incorporate four essential activities. Daft *et al.* (2010:256-257) identify these four essential activities as: set goals, develop action plans, review progress, and appraise overall performance. Dressler (2004:98-99) expands the four essential activities to five in his definition and calls them: set organisation goals, set department goals, discuss department goals, set individual goals, and give feedback. Although he adds a fifth activity it incorporates the four essential activities. Samson & Daft (2009:228-229) also list four basic ingredients in their definition of MBO and employ similar terms in their outlines.

In order to understand how Management by Objectives functions one needs to understand these four essential activities.

Setting goals involves employees at all levels and looks at what the business or organisation is trying to accomplish. The commitment to achieving goals is strongest when there is a mutual agreement between employer and employee or team members. The establishment of the goals should be done by using the S.M.A.R.T. philosophy, which is an acronym used to guide the development of measurable goals (Haughey, 2013:1). The acronym identifies the key components of effective goal setting. These are:

- *Specific goals.* Are the goals well defined and clear to anyone who has a basic knowledge of the project?
- *Measurable goals.* Are the goals obtainable? How far away is completion? Does one know when the goals have been achieved?
- *Achievable goals.* Can it be done? Is the experience, knowledge or capabilities available in order to achieve the goals?
- *Realistic and Relevant goals.* Are the goals within the availability of resources, knowledge and time? Should the goals be pursued?
- *Time-bound goals.* Is there enough time in order to achieve the goals?

Goals that are foisted upon an employee or team will not generate high levels of commitment in achieving them. Rees and Porter (2008:29) point out that a basic reason why many Management by Objectives schemes have failed is that they were applied in a simplistic manner. Many managers make the naïve assumption that employees will automatically subscribe to the organisational objectives, strategies and priorities that are pronounced by senior management. This assumption creates a challenge for the MBO system since collaborative goal setting did not form part of the initial stage of the process.

Developing action plans is really defining the course of action needed to achieve the stated and mutually agreed upon goals. As each manager and subordinate or group sets out action plans, they are integrated into broader plans at higher levels through a process of adjustment...The plans may span periods of six

months or a year, depending on the interval between reviews, and include milestones. These are review points marked out along the way (Naylor, 1999:283).

Reviewing progress periodically ensures that action plans are working. The point of MBO is to achieve goals and objectives. Therefore the action plan can be changed whenever goals are not being met.

Appraising overall performance is the final step in MBO and is designed to carefully evaluate whether annual goals have been achieved for both individuals and departments. Success or failure can become part of the performance appraisal system and the designation of salary increases and other rewards. The appraisal of departmental and overall corporate performance shapes goals for the next year. The MBO cycle repeats itself on an annual basis (Daft, *et al.* 2010:256-257). Naylor (1999:283) maintains that out of the evaluation of success and failure come opportunities to identify ways of improving and needs for personal development. Meanwhile, the evaluation forms a platform for the next round of objectives.

In order for all of these components to find maximum expression an organisation has to commit considerable amounts of time and energy to the process. It is this time intensive nature that makes MBO a very demanding managerial task and exposes one of its fundamental weaknesses. Roth (2009:2) addresses this by stating that the supervisor has perhaps 10, 20, or even 50 direct reports, and with the increasing volatility of the corporate environment, both internal and external, it may be necessary for each report to repeat this process on several occasions during the evaluation period, consuming large amounts of both employee and supervisor time and energy.

2.2.2 Management by Objectives and goal-setting theory

Management by Objectives is partly based on goal-setting theory, which predicts that the level of difficulty of a goal will affect the effort people put into achieving it (Boddy & Paton, 2011:585). This then becomes the rationale for performance management, which in turn is designed to monitor and increase employee or individual performance toward reaching overall business objectives. Goal-setting theory has been primarily developed by Dr. Edwin Locke, who began goal setting research in the 1960's (Redmond, 2013:1). The implications for practice suggested by Lunenberg (2011:2-5) provide a reference point for understanding the relationship between MBO and goal-setting theory. He lists the following key practical suggestions for managers who attempt to use goal-setting theory to enhance motivation and performance:

- Goals need to be specific
- Goals must be difficult but attainable
- Goals must be accepted
- Feedback must be provided on goal attainment
- Goals are more effective when they are used to evaluate performance

- Deadlines improve the effectiveness of goals
- A learning goal orientation leads to higher performance than a performance goal orientation
- Group goal-setting is as important as individual goal-setting

Lunenburg (2011:5) summarizes his thoughts by stating that the theory emphasizes the important relationship between goals and performance. Research supports predictions that the most effective performance seems to result when goals are specific and challenging, when they are used to evaluate performance and linked to feedback on results, and create commitment and acceptance. On this basis one can reasonably accept how Management by Objectives incorporates goal-setting theory in order to increase the performance of those in the system.

2.3 Management by Objectives within corporate business

Management by Objectives serves corporate business principally in terms of reaching its bottom line. The size and complexity of corporate business means that it needs tools and management paradigms to ensure the optimal functioning of all staff. Managers fulfil the critical role of ensuring that this kind of optimal functioning is achieved and maintained. Drucker (1954:3) states that the manager is the dynamic, life-giving element in every business. In a competitive economy, above all, the quality and performance of the managers determine the success of a business, indeed they determine its survival. These absolute statements regarding managers render their role as absolutely crucial. By implication the entire process of Management by Objectives takes on critical meaning in the corporate business environment. The notions of control and management become indispensable to what is considered a “successful business”. The MBO process, in its essence, is an effort to be fair and reasonable, to predict performance and judge it more carefully, and presumably to provide individuals with an opportunity to be self-motivating by setting their own objectives (Levinson, 2003).

2.4 The functional heart of business

Business pursues what it terms their “bottom line”. This is a designation that refers to the net profit margins of business. A business exists primarily to increase its net profit margins and that is why its bottom line is of vital importance to management and business operations. Although companies have expanded the notion of bottom line to what they now call “triple bottom line” they still have as a primary focus the increase of their net profit margins. Triple bottom line is an accounting framework that incorporates three dimensions of performance: social, environmental and financial (Slaper & Hall, 2011:6). These are also called people, planet and profits or society, environment and economy. Branson (2011:17) alludes to this when he writes, “As Virgin expanded, so did our ideas for treating the people who worked for us well, and for considering the environment. We’ve always had at our core a focus on our people and making sure that they are empowered to make decisions and feel part of a company that

stands for something beyond making money”. Critically business is still primarily driven by the financial bottom line.

The challenge that businesses face is how to measure their triple bottom line. The financial bottom line is easily measured in Rand values but what about social and environmental? How do businesses measure these values and do they assign them equal weight? Who decides whether people, planet or profit is more important than the others? These are the challenges that businesses face because they have to leverage this against their own sustainability. The church does not have these concerns because by its nature it is different. The church’s core operations are different by God’s design. This does not mean that the church does not share similar concerns over society, the environment and the economy.

2.5 Church management and business management – a comparative view

The following section will show how and where Church management and business management have areas of agreement and confluence. Beckett (2012) speaks of these broad areas of agreement thus, “there's a vision and overarching purpose in what is done, people and resources to organise in activities that deliver the vision, obstacles to overcome, and legal and practical responsibilities to fulfil”. She goes on to add other elements like planning, strategizing, budgeting, compliance with health and safety and other regulations, effective communication, and making your message and activities relevant to those who are yet untouched by it (Beckett, 2012).

The following section will expand on four key areas of confluence between Church and business.

2.5.1 Both operating domains (the Church and business) require good leadership.

Du Toit *et al.* (2007:185), writing from a business perspective about the importance of good leadership, state, “Leadership is not the same as management. Management is broader in scope...People can work as managers without being true leaders if they do not have the ability to influence others...leadership is not the only ingredient of organisational success, but it is one of the most important variables influencing this success.” Meyer (2004:3) adds, “...one of the most decisive factors which distinguishes world-class organisations from the rest is leadership.” Yukl (2006:22) believes, “Leadership is an important role requirement for managers and a major reason why managerial jobs exist.” Brown, (2013:59) writing about the necessity for good leadership in a Church context, states, “Although Jesus taught that there was equality among his disciples, it would be wrong to conclude that there was no designated human authority in the early church. The movement of the followers of Jesus, which ultimately became the church, needed organisation. It is impossible to function in a community without structure. For that reason, Jesus appointed disciples to be his closest companions and, after his ascension to heaven, to lead the church.”

2.5.2 Both operating domains require integrity in leadership.

The vision statement of Sasol concludes with the following sentence, “Finally, we mould the shared values of our diversity into one formidable brand, founded on customer focus, winning the people, excellence in all we do, continuous improvement and *integrity* [emphasis added]” (Cronjé, 2007:64).

Writing from a Christian perspective, Dodd (2003:95, 100) points out the following, “It not only matters what preachers say. Who they are and how they live is all-important for their credibility...Leadership is not so much about task effectiveness, management ability, vision casting or time efficiency. Leadership is about modelling life in Christ.”

2.5.3 Both operating domains require accountability.

Collins (2001:126) speaks of a company’s accountability in terms of discipline and writes, “...disciplined action without self-disciplined people is impossible to sustain, and disciplined action without disciplined thought is a recipe for disaster.” Giuliani (2002:91, 92) puts the issue this way, “All enterprises benefit from increased accountability” and “...accountability works to improve all systems.” Writing from a Christian perspective, Wong and Page (2003:7) contend the following, “...when leaders cultivate respect, responsibility, accountability, and shared decision-making, there is no need to depend on authoritarian hierarchy.”

2.5.4 Both operating domains require clear objectives.

Cronjé (2007:61) writes about selecting an appropriate strategy for an organisation and says, “...it is first necessary to determine the strategic direction of the organisation...Organisations set strategic directions in various ways. Two of the most widely used tools are vision and mission statements.” By strategic direction Cronjé refers to the objectives of the organisation. In other words the organisation has to be clear about why it exists since this will give “a sense of direction and purpose to the members of the organisation” (Cronjé, 2007:65).

Drucker, (1997:173-174) writing about the objectives of the Church, maintains the following,

Although nonprofits don’t have a conventional bottom line, they do need to know their aim. All nonprofits have one essential product: a changed human being. This is a different approach from business. In business, your goal is not to change the customer; it’s not to educate the customer; it’s to *satisfy* the customer...But nonprofits aim for change. Hospitals seek to change sick patients into healthy ones. Schools aim to change students into educated individuals. The church has a difficult problem in that the books are not kept on this side...But I would say the church’s aim is to make a difference in the way the parishioner lives, to change the parishioner’s values into God’s values.

Dodd (2003:119) puts this principle in slightly different terms when he writes, “Many Christian leaders tend to think about leadership in terms of achievement of goals or production of a program that is measured...The focus of life-giving leadership is quite different. It is not about the production of a product but about reproducing the life of Christ in individuals and the congregation. Reproduction of the life of the Spirit is the focus.” The key objectives of the Church, therefore, are set by God.

2.6 Church management according to MBO

This section will show what Church management could potentially look like if it is run on the basis of the philosophical principles of MBO. The following insights are gleaned from the discussion in the first part of this chapter dealing with the philosophical roots of MBO, the functional elements of MBO, goal-setting theory and MBO within corporate business.

Only the leaders would determine the direction of the church with no input from those outside its ranks. Other people could make a contribution only insofar as it applies to their respective individual functions. This means that the input of members and ministry leaders would be confined to personal objectives (under the management of a leader) that should ultimately meet the overall objectives.

The Church will be characterised by a strict adherence to the objectives determined by the leadership. There would be very little or no room for deviation from the determined course since these form the guiding principles of the Church’s short to long term future.

Control would be strictly enforced by the Church leadership to ensure that all members comply with and contribute towards reaching the set objectives.

The achievement of the objectives would determine the success or failure of the local church. The leadership would determine the success or failure of the Church in the light of how well it managed to meet the determined objectives. People’s efforts would be recognised insofar as they have met their objectives, which would determine their rewards/approval or censure (the withholding of rewards).

2.7 Conclusion

This chapter has provided a definition of Management by Objectives including the functional and philosophical elements that place MBO within its distinctive business context. The chapter has also shown how and where Church management and business management share common ground. Critically the chapter has shown what Church management will look like if the Church is operated under the philosophical and functional elements of MBO. The following chapter (chapter 3) will present an empirical study to determine how various members of congregations view the use and application of MBO within Church leadership. In chapter 4 the study will interact with and present the biblical fundamentals of Church leadership. Chapter 5 of the study will present the compatibility/non-compatibility of Management by Objectives with church leadership. The final chapter (chapter 6) will

conclude the study and will show how and whether or not the aim and objectives of the research project were achieved. The final chapter will also identify key aspects of Church leadership for future research.

Chapter 3

3 An empirical investigation: The Church and Management by Objectives

3.1 Introduction

Chapter 3 will present the yields of the empirical investigation of the study. It will interact with Osmer's (2008:31-78) descriptive-empirical task in order to discover patterns and themes that emerge from the collected and analysed data. Osmer's descriptive-empirical task underpins the methodology used for this component of the study. The data was collected by means of a quantitative questionnaire that was distributed to the leaders and staff of ten churches identified for the study project. The quantitative data was analysed by Statistical Consultation Services at the North-West University, Potchefstroom campus. A second questionnaire was distributed to a sample of members of the target churches to gather qualitative responses to the research topic. Heitink (1999:232) says that qualitative methods, employed from a hermeneutical method, may help to acquire a deeper insight in the unique character of a specific conviction. The research has thus employed a triangulation of method with the aim of producing a more comprehensive understanding of the phenomenon being studied (Moody, 2002:2).

It is imperative to mention at this point, before the research results are reported, that the conclusions of this study are very limited but that it is highly probable, although not necessarily so, that it could indicate possibilities on a broader scale that should be tested by further research.

3.2 Osmer's descriptive-empirical task

Osmer (2008:33) says that congregational leaders experience various episodes where people share their problems, seek help, are hospitalised, lose loved ones, and pass through the stages of life. The leaders have to make observations and gather information in the face of such incidents and throughout the process have to answer the question, "What is going on?" This question lies at the heart of the descriptive-empirical task of practical theological interpretation. He points out that it is not only gathering information but also the quality of attentiveness that congregational leaders give to people and the events in their lives. Osmer's initial description of the descriptive-empirical task can be compared to Heitink's working definition of descriptive research. According to Heitink (1999:229) descriptive research focusses on a systematic description of a topic on the basis of empirical data.

Osmer (2008:33-37) develops the inner workings of the descriptive-empirical task by stating that congregational leaders need to practice "a spirituality of presence." A spirituality of presence describes a spiritual orientation of attending to others in their particularity and otherness within the presence of God. This kind of attending becomes the condition for meaningful leading in the congregation. Osmer (2008:34) asks, "How can we lead if we fail to attend to others in their particularity and otherness? What

sort of influence do we have to offer if we have not struggled to overcome our own tendency to not listen, to rush to judgment, and to ignore suffering others in our midst?” Osmer frames this understanding of attending within the context of the priesthood of all believers (2008:35). He says that to attend to others is to listen to them and thus priestly listening is necessary in order to understand what is going on. On this basis he highlights the importance of attending in every facet of congregational leadership and therefore it becomes necessary for leaders to move beyond merely attending in personal relationships to investigating circumstances and cultural contexts of others in more formal and systematic ways (Osmer, 2008:37). Attending, according to Osmer (2008:37-41), takes place at three unique levels. He refers to these levels as informal, semiformal and formal attending.

- Informal attending has to do with the quality of attending in everyday life and includes active listening and attentiveness in interpersonal communication.
- Semiformal attending involves the use of specific methods and activities that provide structure and regularity in our attending. This helps us to pay attention to our experience as we bring it to expression in words and reflect or meditate on it. He refers to journaling, participation in small groups, pastoral groups for ministers, and staff meetings as examples of semiformal attending.
- Formal attending is investigating particular episodes, situations, and contexts through empirical research. The aim of formal attending is not to objectify others but to be intentional and disciplined in attending to others in their particularity.

Formal attending is the most appropriate for the current research and thus provides the justification for the various survey methods (quantitative and qualitative) employed in the research project. Osmer (2008:50-53) proceeds to list six strategies of qualitative research (*Life history/Narrative research, Case study research, Ethnographic research, Grounded theory research, Phenomenological research, and Advocacy research*) that may be particularly helpful to the leaders of congregations in order to investigate a limited number of instances or cases in depth. Of particular interest is the Phenomenological Research Strategy that is guided by the assumption of the ‘intentionality’ of consciousness, that is, that consciousness is always directed toward an object. Researchers attempt to bracket out their own preconceptions and to allow individuals’ lived experience (their consciousness) of events or activities to disclose themselves (Osmer, 2008:52).

3.3 Strategies of inquiry

The researcher employed both quantitative and qualitative analyses to collect data and apply it to the research topic. According to Dawson (2002:14) “Qualitative research explores attitudes, behaviour and experiences through such methods as interviews or focus groups. It attempts to get an in-depth opinion from participants.” Dawson (2002:15) offers the following insight into quantitative research,

“Quantitative research generates statistics through the use of large-scale survey research, using methods such as questionnaires or structured interviews.”

3.3.1 Quantitative analysis

The quantitative study was conducted through surveys (Appendix B) distributed to leaders and staff of ten local churches within the target communities. A pilot study was conducted and responses were used to establish the validity of the survey as well as to determine the statistical potential of the quantitative methodology. A total number of 50 surveys were either emailed or hand delivered. A total number of 38 surveys were completed and returned by the respondents. This equates to a 76% rate of return and is representative of thirty-eight leaders representing ten local churches surveyed. According to Osmer (2008:49-50) quantitative research gathers and analyses numeric data to explore relationships between variables and is especially helpful in discovering broad statistical patterns and relationships. The collected quantitative data was submitted to Statistical Consultation Services of North-West University, Potchefstroom campus for statistical analysis.

The survey results indicated that the gender (survey question 3), age (survey question 4), length in ministry (survey question 5) of respondents and the type of Church government (survey question 9) employed by the relevant churches did not have any material effect on the outcome of the study topic.

A total number of 8 pastors, 15 elders and 12 deacons completed the survey (Total/N=35).

The following key patterns and themes emerged from the statistical analysis.

3.3.1.1 Factors that influenced respondents' decisions to enter into the ministry:

- 100% of the pastors who completed the survey indicated that they considered the call of God as a high motivating factor in their decision to serve in the ministry. This compares to 54% of the elders and 75% of the deacons. Group median = 76.3%
- 88% of the pastors indicated that spiritual gifts were a significant motivating factor in their decision to serve in the ministry. This compares to 94% of the elders and 92% of the deacons. Group median = 91.3%
- 50% of pastors indicated that the counsel and recommendation of other Christians was a high motivating factor in their decision to serve in the ministry. This compares to 54% of the elders and 59% of the deacons. Group median = 54.3%

This indicates that these leaders in general felt that entering into the ministry was not merely an academic exercise where their education, social status, wealth, ethnicity (or other factors) were significant deciding factors. The first two indices were considerably higher than the third where 76.3% and 91.3% of pastors believed that the call of God and their spiritual gifts respectively were critical factors that lead them into ministry. Only 54.3% of all pastors indicated that the counsel and recommendation of other Christians played a critical role in their decision to enter into the ministry. This may indicate that 45.7% of all

pastors did not value the counsel and recommendation of other Christians in terms of their future ministry. It may also indicate an unwillingness or disinterest in the members to offer such counsel and recommendation to potential ministers. Nevertheless this shows that leaders approached their work in the Church with a different frame of reference than leaders in business. These factors would not necessarily be considered as qualifying criteria in business.

3.3.1.2 Paradigm shifts in their ministries:

- 50% of pastors experienced a great to significant increase in emphasising vision casting and planning. This compares to 73% of elders and 67% of deacons. Group median = 63.3%
- 12.5% of pastors experienced a significant increase in emphasis on management tools and growth techniques over reliance on the Holy Spirit, in order to grow the Church. This compares to 34% of elders and 24% of deacons. Group median = 23.5%

This data suggests that some clergy and lay leaders witnessed a sharp increase among leaders to strategize and plan for future growth. The application of strategy and planning in order to grow the Church may indicate a new interest in management growth techniques like marketing and business expansion tools. However, the data does not indicate whether this renewed focus is fuelled by the motivations of the clergy or the lay leaders in the Church. Furthermore, the data suggests that there are still a high percentage of pastors who experience a reliance on the Holy Spirit in building the Church whereas this is proportionately lower among elders and deacons. These elders and deacons reported that they have experienced more dependence on management tools and growth techniques as methodologies to grow the Church. Similar response patterns from these leaders were noted when they were asked to rate these paradigm shifts in the ministries of other Church leaders (noted in the following question).

3.3.1.3 Paradigm shifts in the ministries of others:

- 75% of pastors witnessed a significant increase in emphasising vision casting and planning in other churches. This compares to 73% of elders and 93% of deacons. Group median = 80.3%
- 50.5% of pastors experienced a significant increase in emphasis on management tools and growth techniques in other churches over reliance on the Holy Spirit, in order to grow the Church. This compares to 40% of elders and 76% of deacons. Group median = 55.5%

Comparing these statistics with the previous question, a clear pattern develops that indicates a willingness on the part of leaders to implement business management tools in order to grow the Church. The difference in the responses of pastors to the previous two questions may indicate a personal bias toward their own local church rather than an objective assessment of the status quo.

Nevertheless the data shows a definite shift in paradigms among modern Church leaders when they think about Church growth. They may not be averse to the idea of implementing techniques and methods that are employed by large corporates to expand their business footprint.

3.3.1.4 The involvement of members in general decision making in the Church:

- 76% of pastors experienced that members showed slight interest in the general decision making processes of the Church. This compares to 74% of elders and 74% of deacons. Group median = 74.6%
- 37.5% of pastors experienced that members were significantly allowed to participate in the general decision making processes of the Church. This compares to 14% of elders and 8% of deacons. Group median = 19.8%

This component of the collected data reveals that a large percentage of members of churches were not particularly interested in the general decision making of the local church and preferred to leave it in the hands of the leaders. It suggests that some members are happy to be part of a Church that operates in part like a business where top management (in this case Church leaders) make the strategic organisational decisions. If members were convinced that the Church should not operate like a business then one would witness more engagements between members and leaders as in Acts 6 (see Chapter 4). In Acts 6 the members initiated a relief programme by getting involved and engaging their leaders.

A large percentage of the leadership group (74.6%) agreed that most of the members were not generally interested in the decision making processes of the Church. This may be because some members are generally apathetic due to their personal life issues of work, family and finances. Certain members may also view the Church as a place for fellowship and worship and not necessarily a place for meetings. It appears that some members are happy to hold the leadership accountable (findings of the qualitative study, see point 3.2.2) but do not necessarily want to be involved beyond that role. This again builds a case for the non-verbalised credence among the membership generally to a management style like MBO. Members may not be cognitively aware of this but their perceived apathy in this context contributes to an environment where Church leaders become the sole decision makers in and for the Church. 37.5% of all pastors, however, believed that members were given significant opportunities to participate in the Church's decision making but the elders and deacons believed the converse to be true. This discrepancy among the leadership group indicates a number of important factors that may accentuate critical review points.

Firstly, the elders and deacons in this group may have a more pessimistic outlook regarding member involvement within the general decision making processes of the Church, because they believe it to be their area of responsibility and thus do not consider the member input of any great significance. This could also be because members are generally averse to rigorous engagement and dialogue (which may involve taxing meetings) that is involved with decision making processes. In the light of MBO this does further accentuate the biased transfer of power to the leadership, which cannot be helpful to the Church generally since all members play an important role in the life and witness of the Church.

Therefore every member should be acutely engaged within the decision making processes of the Church. Secondly, some of the pastors may feel more positive about member involvement in this area because they tend to look at Church life with more optimism. They may also feel that it impacts on their personal performance as the “shepherd” of the flock and therefore report a more positive outlook. Ultimately these pastors report to a board and this optimistic outlook may reflect positively in terms of their perceived impact on the membership. In spite of this there are still 62.5% of pastors who have a less positive perception regarding the decision making of members. This may be because they are in churches where there is an ethos of decision making by the leadership generally.

3.3.1.5 Respondents’ knowledge of MBO:

- 12.5% of pastors never heard of MBO while 87.5% heard of it either at Church or University or College.
- 14% of elders never heard of MBO while 86% heard of it at University or College.
- 16% of deacons never heard of MBO while 84% heard of it from colleagues or at University or College.

Group median for those who never heard of MBO = 14.1%

Group median for those who heard of MBO = 85.8%

The overwhelming majority of Church leaders that completed the survey learned of MBO at a South African University or College. The data revealed that 25% of pastors heard about MBO from lay leaders within the Church. This indicates that a large percentage of leaders are actively exposed to business management tools and practices. This may have a material influence on how they approach, participate in and evaluate leadership within the local church. Leaders may unwittingly apply business management practices like MBO that may not necessarily align with biblical principles. It might be difficult for some of these leaders to make the cognitive paradigm shifts necessary when they move from the practice of leadership in the business space to that of the Church. This may mean that the contemporary Church have to develop strategies of engagement and training for both business leaders and clergy alike to develop a leadership paradigm that incorporates the authority of the Bible with acceptable business management practices and theories. The data indicates a need for such engagement and the development of an integrated Church leadership approach, which will honour the authority and relevance of the Bible while integrating the contribution of acceptable business management components.

3.3.1.6 Respondents’ views on the importance of biblical principles for Church leadership:

- 87% of pastors indicated that their church council evaluated their leadership style on the basis of biblical principles. This compares to 94% of elders and 92% of deacons. Group median = 91%
- 88% of pastors indicated that biblical principles are absolutely important for determining the leadership style of their congregation. This compares to 93% of elders and 100% of deacons. Group median = 93.6%

The data shows that churches still have a high view of Scripture in the context of leadership and that it plays an indispensable role in determining the leadership of the Church. It is quite evident that the majority of Church leaders still have a clear commitment to the Bible as the authority that directs their vision of leadership within the Church. Only 12% of the pastors and 7% of the elders surveyed felt that other factors played a significant role in determining the leadership style of their churches. This may be the result of trying to position the local church as an organisation that can integrate biblical and business leadership or management principles. Although many of these leaders had some form of training or exposure to business principles and practices like MBO, they did not believe that it qualified as a means against which to evaluate their particular leadership style. This data may indicate that Church leaders have not sufficiently engaged with the challenge of integrating acceptable business leadership practices and theories into a biblical Church leadership paradigm.

3.3.1.7 Setting objectives for personnel and congregants:

- Figure 2 illustrates how many of the Church leaders set objectives for both their personnel and their congregants. 100% of pastors set objectives for their personnel while only 87.5% of them set objectives for the congregation. This compares to 100% and 86% respectively of elders and 100% and 92% respectively of deacons who set objectives for their personnel and congregants. Group medians = 100% for personnel and 88.5% for the congregation.

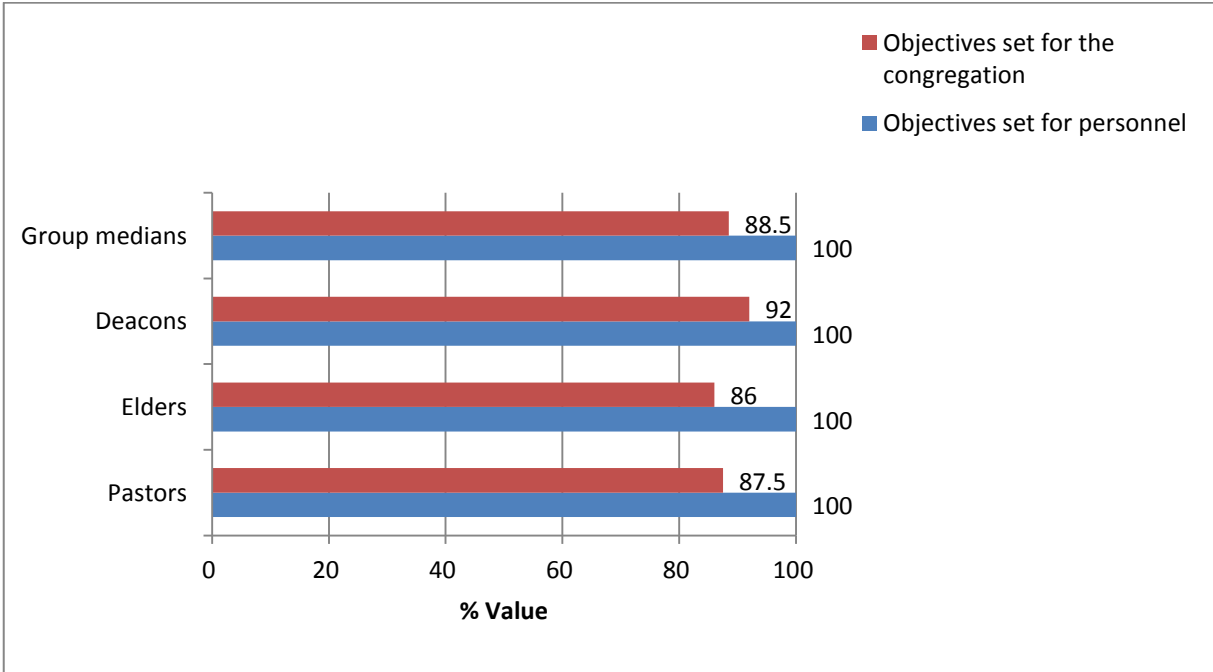


Figure 2: Church leaders setting objectives for their personnel and congregants (N=35)

The meaning of this data will be discussed with that of the next question.

3.3.1.8 To what extent do leaders believe a local church should be run like a business?

The responses to this question will be analysed against their views about setting objectives.

- 50% of pastors indicated that a local church should be reasonably run like a business as opposed to completely. This compares to 81% of elders and 76% of deacons. Group median = 69%
- 16% of all leaders indicated that a local church should not be run like a business at all while 10.6% indicated that a local church should only slightly be run like a business.

The data related to the last two questions show that although a high percentage of leaders indicated a willingness to set objectives for personnel and congregants, they did not necessarily believe that it should be done to reflect a business ethos within the local church. These leaders may feel that the Church is an organised and accountable organism and as such it necessitates the need for an accountability framework in order to safeguard the integrity of the Church. This means that they understand the nature of the Church as a divine institution but that it also functions in the world system where human weakness and sin are realities that impact on it. The data indicates that a challenge still exists for Church leaders to evaluate their theories of leadership with the biblical teaching of leadership. In other words they should align their desire for accountability, best practices and growth with the biblical ideals of leadership. Therefore, a tool like MBO should be reviewed and applied within the larger framework of the theological environment of the Church. This research can therefore help churches to evaluate leadership theory within a biblical leadership paradigm.

3.3.2 Qualitative analysis

The qualitative study was conducted through surveys distributed to a sample of members who were not in leadership within the ten target churches. The respondents were members of the same ten churches that were surveyed during the quantitative analysis. A total number of fifty surveys were either emailed or hand delivered. Osmer (2008:50) says that qualitative research is better suited to studying a small number of individuals, groups, or communities in depth. A total number of sixteen surveys were completed and returned by the respondents. This equates to a 32% rate of return. Table 2 provides a tabular view of the qualitative survey statistics. This survey had a total of four questions that asked respondents' views on whether they believed that the Church should be run as a business or not. Respondents then had to motivate their answer to this question by providing qualitative responses.

Qualitative methods are the approach that centralizes and places primary value on complete understandings, and how people (the social aspect of our discipline) understand, experience and operate within milieus that are dynamic, and social in their foundation and structure (Tewksbury, 2009:39). The researcher employed a content analysis methodology to analyse the qualitative data that was collected. Dawson (2002:118) says that using this method the researcher systematically works through each transcript assigning codes, which may be numbers or words, to specific characteristics within the text. This type of analysis is left until the data has been collected. According to Gray (2004:327) descriptions

can lay the basis for analysis, but we need to go beyond description: we want to interpret, to understand and to explain. Through analysis, however, we can also gain new insights into our data. Data can be broken down into their constituent parts, and connections made between these concepts, providing the basis for new descriptions. Once the researcher has identified classes or categories within the research he or she then has to analyse the data. Gray (2004:328-329), referring to the work of Mayring and Flick,⁴ points out three steps in the analysis process:

- (*Summarizing content analysis*, where the material is paraphrased with similar paraphrases bundled together and less relevant passages eliminated.
- *Explicating content analysis*, which clarifies ambiguous or contradictory passages by introducing context material in the analysis. This could include dictionary definitions of terms, statements from the text or outside the text (for example, contextual information, theoretical propositions) that illustrate the passages being analysed. Through this process a clarifying paraphrase is formulated and tested.
- *Structuring content analysis* seeks to identify types of formal structures in the materials. Hence, the analysis might extricate key features in the material and describe them in more detail.).

This provided the researcher with a consistent and objective means to analyse the qualitative data along with the guiding principles provided by the metatheoretical perspectives found in contemporary social science (Osmer, 2008:73-78). The metatheoretical assumptions provided a useful framework within which the researcher formulated conclusions and assumptions of the research data. The collected data was analysed using the *summarizing content analysis* methodology (Gray, 2004:328).

Total surveys distributed	50
Completed surveys received	16
Total female respondents	10
Total male respondents	6
Response percentage	32%
Age range of all respondents	20-60

Table 2: Qualitative survey statistics

All respondents had obtained a post-matric qualification ranging from Certificates to PhD (doctor of philosophy) degrees. All the respondents indicated that they were (at the time of completing the survey) members of their respective churches. Of the 16 respondents (N=16) 4 (25%) never heard of the term Management by Objectives.

Responses to Question 3 (asking if the Church should be operated like a business) were varied as shown in Chart 1:

⁴Mayring, P. 1983
Flick, U. 1998.

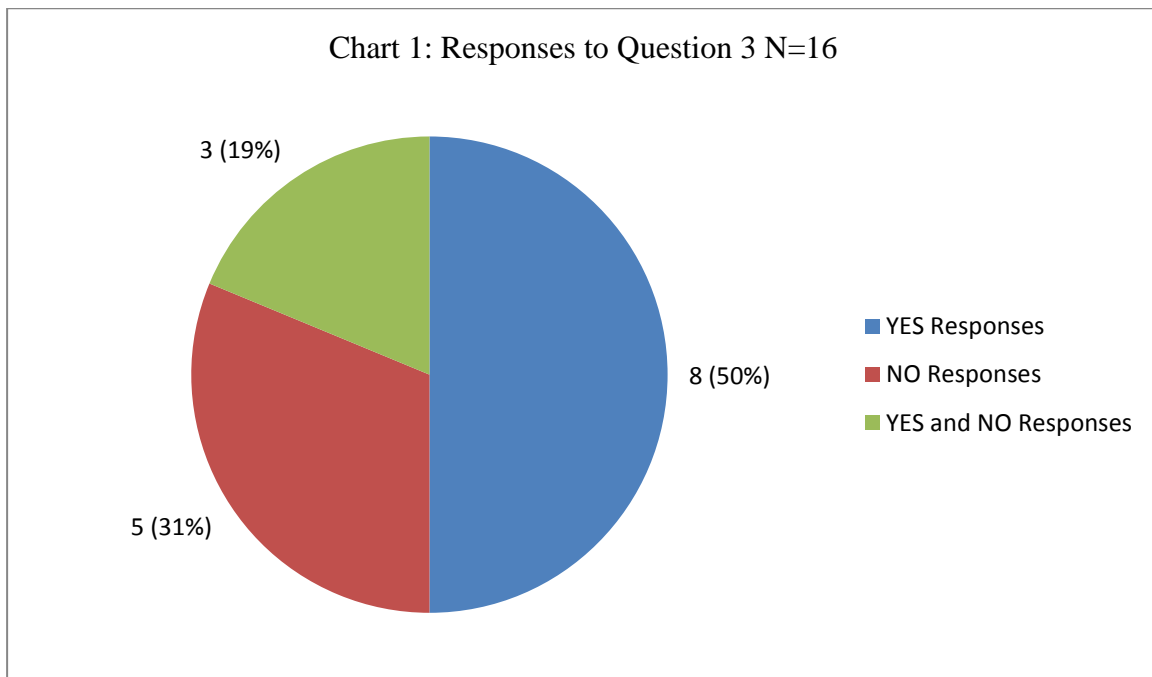


Chart 1: Responses to question 3 (Qualitative survey)

3.3.2.1 First response area – Yes and No

From those who responded “Yes” and “No” the following broad themes emerged:

- The church should not be run like a business if top leadership live like kings dictating to members while enriching themselves.
- The church should not be run like a business but should lead the business world in how to run an organisation.
- The church should be run like a business in order to manage money correctly and meet the needs of the needy.
- The church should be run like a business to assist with sound financial management and accountability.
- The church should be run like a business to assist with efficiency and effectiveness.
- The church should be run like a business in order to sustain itself and meet people’s needs.

Although the respondents in this first response area answered both “yes” and “no”, their motivations may very well be classified as either “yes” or “no” respectively. Responses 1 and 2 may be classified as purely “no” responses while responses 3 – 6 may be classified as “yes” responses. The researcher has listed these responses under a separate response area since the respondents indicated both “yes” and “no” on their completed questionnaires.

3.3.2.2 Second response area – Yes

From those who responded “Yes” the following broad themes emerged:

- Jesus must be the “CEO” of the Church.
- This provides good structure with clear roles and responsibilities to help with growth.
- The Church’s mission must never change but it must have clear objectives.
- The Church can benefit by becoming more efficient in its operations.
- The Church will be able to effectively use its resources and time.
- Ensures financial management and accountability (integrity and stewardship) to protect management (Church Leaders) against mismanagement.
- Keep members informed about church life and projects – regular/periodic reporting to members.
- The Church can become profitable.
- The Church will be transparent.
- Leadership will be appointed objectively and without favouritism.
- This will and should allow for member input in projects undertaken by the Church.
- It will avoid stagnation.
- It will highlight problem areas and find solutions.
- It necessitates a board of leaders that avoid a one-man ministry and allow for a number of opinions.

3.3.2.3 Third response area – No

From those who responded “No” the following broad themes emerged:

- The culture and purpose of the Church is different to a business.
- Commitment and motivation are stimulated by the knowledge of serving and contributing toward a bigger common purpose, which is extending the Kingdom of God.
- The Church is not a profit driven organisation and should not become one.
- Finances should be available to all members.
- Business care only about profit whereas the Church is about people.
- Business-like structures may be useful only insofar as it meets the church’s goals of making disciples and honouring God.
- Business benefit the shareholders, company owners and employees but the Church delivers the gospel to all.

These responses indicate that Church members have a very balanced approach to the subject of leadership. Although the majority of respondents indicated that the Church should be operated like a business, they did emphasise the spiritual nature of the Church. They also pointed to the imperative role

of the Scriptures within the leadership paradigm of the Church. This means that these members are concerned that the Church practices sound governance while not losing sight of the mandate it has been given by God.

3.4 Conclusion

This chapter has outlined the findings of the empirical research and has attempted to analyse the data that was collected. It has highlighted the key themes that emerged from the collected data and how these relate to the views of leaders and congregants within the target communities. The major theme that emerged is probably the view that the Church at large is not averse to the concepts of either planning and setting objectives or using management principles within the Church as long as it is carefully applied. The application of these principles and methods should be viewed critically within the context of Scripture and within the purpose of the Church as the instrument of God to build his kingdom in the world. The empirical data reflected in this chapter has produced a valuable insight into the exterior levels of consciousness that exist among leaders and members of the target churches. The current belief among respondents reflects the need for accountability in the Church while still holding to the biblical ideals of leadership. This illustrates the necessity for this study because it creates a framework wherein this discussion can take place and where the deeper levels of consciousness of Church members may be investigated.

The key patterns and themes that emerged from the quantitative data suggest that leaders have a keen desire to see the Church exist and flourish as the body of Christ within society. The fact that many Church leaders entered ministry based on spiritual inputs (the call of God, their spiritual gifts and the counsel of other Christians) indicate that they attach high value to the spiritual nature of the Church. It further indicates that they would readily admit to the Church being different to a business and that it requires a different leadership paradigm to serve its divine mandates.

The qualitative data indicated that sound leadership principles and practices should protect Church leaders against excesses that would usually draw negative commentary from those who are sceptical about or opposed to the Church. This data showed that the Church, based on the conviction of leaders and members, is not an organisation that is driven by a profit bottom line and should embrace the people mandate it has received to make disciples of all nations. The Church does not exist for itself, its leaders or its people but rather exists to serve God as his instrument to build his kingdom among the peoples of the world. The Church is not a shareholder company. Its aim is not to benefit a few but many. Members and especially leaders of the Church have the opportunity to serve others in a bigger common purpose. This service must be fuelled by a commitment and motivation that is derived not from business-like incentives, but rather from an inner conviction that God has called them to do so. The qualitative data has also shown that it can be helpful to implement business management tools in such a way that it is of benefit to the

Church. The concepts of clear definition of roles and division of labour that are built into business management are in fact reflective of the Bible's teaching of one body (the Church) and many parts (the members) in 1 Corinthians 12 (discussed in the following chapter). In this one body the various parts function differently and yet they work harmoniously to accomplish one common goal or objective. However, the individual parts need to be clear in who they are and how they fit into the body in order to be effective. The parts also cannot exchange roles with other parts of the body thinking that it will operate as it should. This means that the ideals of business management to clearly define roles and assign specific functions to employees is thus in accord with the biblical teaching of 1 Corinthians 12.

The conclusion that may be drawn from the collective data is that Church ministry is evolving and the Church has to stay vigilant against the temptation to abandon historical Christian views about leadership simply because they are historical. However, the Church also needs to remain relevant to society and the world at large by ensuring that it engages with leadership trends and styles without compromising its biblical values and spiritual nature. The quantitative data as well as the qualitative data has built a strong case for the effective monitoring of the application of business management tools within the Church. The research has shown that the differences between the Church and business are not merely perceived but are real in the minds of both the leaders and laity of the Church.

Chapter 4

4 Biblical fundamentals of Church leadership

4.1 Introduction

Chapter four will present an analysis of relevant New Testament references and key words with a view to interacting with the Biblical fundamentals of Church leadership. This analysis will be presented consequently in light of a discussion and position on the Bible's authority and relevance. This chapter will explore the functional relationship that exists within the trinity and what lessons may be gleaned from it for Church leadership. This chapter will interact with Osmer's (2008:129-173) *normative task*, which he calls prophetic discernment. By the term "prophetic discernment" Osmer (2008:133) means "the interplay of divine disclosure and human shaping as prophetic discernment. The prophetic office is the discernment of God's Word to the covenant people in a particular time and place". The Word of God, therefore, becomes the filter through which the episodes and contexts of congregations are viewed or interpreted.

4.2 The authority and relevance of the Bible

De Wet and Pieterse (2013:4) speak of the importance of the researcher to state their theological-theoretical framework that underlines what is on the surface of their research, especially to those to whom the research results are communicated. Without this insight into the researcher's theological-theoretical framework it becomes difficult to grasp the premise or presupposition that they may have used to arrive at a specific point. De Klerk and De Wet (2013:ix) point out the following,

Met metateoretiese vertrekpunte bedoel ons die voorveronderstellings en teoretiese onderbou waarmee 'n navorser in Praktiese Teologie die navorsingsveld benader. Dit gaan oor die vraag watter onderliggende faktore die navorser se poging om die praxis te verstaan, te verklaar en rigtinggewende veranderingselemente daarvoor aan te dui, in 'n sekere rigting sal stuur. (By metatheoretical points of departure we mean the presuppositions and theoretical foundation with which a researcher in Practical Theology approaches the field of research. It deals with the question about which underlying factors the researcher's attempt to understand the praxis, to declare and point out directional change elements, that will send it in a particular direction.)

The premise of this study, therefore, is that the Bible is authoritative and relevant in its entirety and speaks to all matters of life and Church life. The Bible's authority and relevance forms the basis for the legitimacy of Church leadership. The challenge that the Church is facing today is that the authority and relevance of the Bible has come under serious attack. MacArthur (2006:2) points out,

As the millennium drew to a close, the attack on God's revealed truth came in a new way. This time the relevance of Scripture was the point of attack. Rather than being directly maligned, church leaders for whom biblical teaching was simply not a major priority quietly discarded the Bible. "The Seeker Movement" to some degree advocated limiting the presentation of divine truth to what unbelievers are willing to tolerate.

When one denies the Bible's authority one then logically rejects its divine inspiration. Science and liberal thinkers have been the most vehement opponents of the inspiration of Scripture. It is from these quarters that shots have been fired at the truth claims of the Bible (Fendt, 2012:2; Lukas, 2005:138-139). It therefore becomes imperative for the Church to earnestly defend these truth claims not only in theory but also in practice. Christianity is not merely judged on its propositions but also its actions. Therefore it becomes critical in the light of this study to revisit the biblical theology of church leadership as well as its corresponding church leadership praxis. Thus there exists a need for the Church to not only revisit but also to reinforce its unwavering commitment to the authority of the Scriptures both in its theorems and praxis.

Sarfati (2013) provides a helpful model (as a starting point) for evaluating the authority of Scripture when he writes:

Creation Ministries International accepts the authority of Scripture as an *axiom* or *presupposition*: i.e. as a starting point or assumption that requires no proof, and is the basis for all reasoning. *All* philosophical systems start with axioms. So it's not a question of a religious system starting from prior assumptions vs. a 'scientific' system without any prior assumptions, but which axioms are self-consistent and provide a consistent framework in which to fit the evidence.

Sarfati's (2013) point is that the Scriptures present propositions or axioms that are consistent with and within itself and with reality. Therefore it provides a logical and faithful basis on which to construct both a theoretical and practical understanding of life. "The Word of God needs no proof. It has self-vindicating authority because it is God's Word. After all, God is the highest authority (Heb. 6:13). Hence, there is nothing greater than God to which one could appeal for authority" (Geisler & Nix, 1986:191). They go on to clarify that inspiration as applied to the Bible refers to the God-given authority of its teachings for the thought and life of the believer. The drastic movement away from a position that honoured the relevance of Scripture has far reaching implications for the Church and indeed for its leadership. The most critical implication is that the Bible is no longer viewed as the final voice on the issue of Church leadership. This opens the door for other voices to dictate to the Church how leadership should be defined both theoretically and practically. The danger with welcoming these voices is that hermeneutic control is lost. In other words there is no longer an objective absolute standard against which to reference these "new" kinds of approaches to Church leadership. Cooper (2005:49) points out, "...the Apostle Paul could be thought of in terms of a transformational leader; his leadership style...might be characterized by using business vernacular so as to provide meaning for contemporary discourse in Christian leadership theory.

Nevertheless, the Scriptural context must be preserved to such an extent that the meaning of the text not only informs contemporary theory, but also potentially transforms its application.”

Morrison (2012:254) is of the opinion that the liberal wing of the Emergent Church⁵ places greater emphasis on how one lives than on what one believes because it is ‘praxis-oriented’. He goes on to say that redemption is not so much ‘who goes to heaven’ but who is called by Christ as an agent of cultural transformation, notably pluralistic Western culture, in response to the Gospel of Jesus Christ.

Concerning the Emergent Church’s emphasis on Scripture (or lack thereof) Lakies (2012:121) says, “The point is that the emergent framework for understanding the Christian life goes beyond mere belief to embodied living.” With reference to the reinterpretation of the atonement and substitutionary death of Christ by Emergent theology, Craigen (2006:186) states candidly that it is, “...a rejection of the words of the text.” Mcknight (2008:63) points to the commitment of those in the Emergent Church to the Scriptures by saying, “The Bible, so many emergents will openly admit, employs various literary genres and shows an ancient perception of how the cosmos works. So they are both left-wing and right-wing, committed to the Bible and open to new ideas.” In exploring the role of the Bible in Liberal Christianity or Theological Modernism, Conservapedia (2013) states that liberal Christians declare that passages which they favour were intended by God to be followed today, while other parts are outdated or need to be reinterpreted, in order to conform to current trends. As needed, the spirit of the Bible is emphasized in such a way that its specific wording can be ignored or negated. It is the idea that the Bible does not fit in with the new world ethics and morals. However, old does not mean obsolete. Neither does the Church have to ‘make’ the Bible relevant. This quality is innate to the Bible. 1 Peter 1:24-25 quoting Isaiah 40:6-8 is an appropriate text that addresses the timeless relevance and efficacy of the Word of God. Peter writes, “‘all flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the Lord endures forever.’ Now this is the word which by the gospel was preached to you.” Hughes and Laney (2001:690) say of this passage, “The means by which salvation was brought to believers was the word of God—the preaching of the gospel (Rm 10:14). While to some the word of God may appear to be frail, Peter quoted Isaiah 40:6–8 in 1:24–25 to show that it will outlast all natural phenomena. Isaiah contrasts the transitory natural creation with the unfailing and abiding nature of God’s word.” The immediate context of Peter’s discussion is a discourse on the means by which his recipients came to faith in Jesus or “having been born again”. They responded to God in faith as a result of hearing the Word of God. Peter then proceeds to state unequivocally that the Word of God has an innate enduring quality. In other words Peter was saying that the Word of God has a timeless quality to it and that it will never become outdated or be robbed of its efficacy to bring people to salvation. The Kairos Document (1985) stated emphatically that a truly biblical spirituality would penetrate into every

⁵ Driscoll has identified four groups of Emerging churches: emerging evangelicals, house church evangelicals, emerging reformers, and emergent liberals. Although Driscoll was initially connected to the fourth group, which also tries to find innovative ways to do church, he left, citing that they call into question many parts of the Christian doctrine (Kwon, 2008).

aspect of human existence and would exclude nothing from God's redemptive will. Biblical faith is prophetically relevant to everything that happens in the world.

This section has shown that a sound knowledge of the relevance and authority of the Bible is foundational to an understanding of Church leadership. This knowledge is applicable to both the theories and practical applications of Church leadership and should serve as the guiding framework thereof.

4.3 Leadership in the New Testament

4.3.1 The indispensable nature of Church leadership

4.3.1.1 Church leadership as service

In Matthew 20:25-28 Jesus teaches his disciples that the nature of leadership should be service. This shows that all leadership's variegated responsibilities are underwritten by a service motif. A servant's heart is therefore an indispensable attribute of a leader within the framework that Jesus presents (Mt 20:26-27; 23:11; Mk 9:35; 10:43; Lk 22:26). Service is explicit in Jesus' words in Matthew 20:28; Mark 10:45 and implicit in passages like 2 Corinthians 8:9; Philippians 2:6-7; 1 Timothy 2:5-6; Titus 2:14; Hebrews 9:28 and Revelation 1:5. The common thread that runs through these passages is literally the principal of one sacrificing for the sake of many. This theme has to be at the heart of any working definition of the kind of service that Jesus taught. How does the New Testament define service? How does the Church define service? Crucially what does this look like in the life of a modern Church leader?

When the word *diakoneō* is studied as it is used in the New Testament the following can be gleaned: This word for service, as distinct from *douleúō* (to serve as a slave), *therapeúō* (to serve willingly), *latreúō* (to serve for wages), and *leitourgéō* (to do public service), carries the basic nuance of personal service (Kittel, Friedrich, & Bromiley, 1985:152). The authors further indicate that the word's usage outside the New Testament had very different meanings for both the Greeks and the Jews. They write (1985:152-153) that for the Greeks service is undignified; we are born to rule, not to serve. Service acquires value only when it promotes individual development, or the development of the whole as service of the state...if this demands some renunciation, the idea of self-sacrificial service finds little place. With reference to Judaism they explain that service was not thought to be unworthy; hence a deeper understanding of it develops. In the New Testament service is exalted by Jesus by relating it to the love of God. Jesus sets forth a completely different view from that of the Greeks and purifies the Jewish concept. Verbrugge (2000:314) holds to a similar view. "These words are distinctive in that their focus is squarely on loving action on behalf of a brother or sister or neighbor...a survey of NT passages using the *diakoneō* word group reveals how we can serve others and what 'ministry' involves. It will include the following activities: caring for those in prison (Mt 25:44), serving tables (i.e., meeting physical needs) (Ac 6:2),

teaching the Word of God (Ac 6:4), giving money to meet others' needs (2 Cor 9:1), and all the service offered by Christians to others to build them up in the faith (1 Cor 12:5; Eph 4:12)" (Richards, 1991:443). Collins (2002:86) writes the following concerning the various applications of the *diakonia* word group,

Among significant findings is that the words could carry a strong religious connotation, as in the case of Jesus' own mission, of the mission of the church to spread the Word of God, and of missions from one church of God to another, and of missions of individuals for their own church. But we also saw that the words could designate activities relating to serving at table, and that in this connection also *diakonia* could carry a religious connotation. The only other type of usage we encountered was in relation to providing personal services in grand houses and to persons of elevated or royal status.

Vine (1940:273) says that *diakonos* is, generally speaking, to be distinguished from *doulos*, a bondservant, slave; *diakonos* views a servant in relationship to his work; *doulos* views him in relationship to his master. In Matthew 22:2-14 those who bring in the guests (vv. 3, 4, 6, 8, 10) are *douloi*; those who carry out the king's sentence (v. 13) are *diakono*i. Verbrugge (2000:316) expands on this idea of the distinctiveness between the words "slave" and "servant" as a motif for understanding the quality of being a servant. Verbrugge (2000:316) writes:

The difference between this word group and *doulos* is important for one's understanding of *diakonos*. *doulos* stresses almost exclusively the Christian's complete subjection to the Lord; *diakonos* is concerned with a believer's service for the church and fellow believers, whether this is accomplished by serving at tables, with the word, or in some other way. The *diakonos* is someone who serves on Christ's behalf and continues this service for the outer and inner self...Hence, Paul can see himself as a *diakonos* of the gospel (Eph. 3:7; Col. 1:23), a servant of the new covenant (2 Cor. 3:6), a servant of Christ (11:23), a servant of God (6:4), and a servant of the church (Col. 1:25). In this connection Paul was also with the collection (2 Cor. 8:4; 9:1, 12-13) for the poor among the saints in Jerusalem.

Verbrugge (2000:316) notes an important aspect of *diakonos* in the previous quotation, which is the idea of a servant being the representative of Christ. This concept of the word is emphasized and acknowledged by Breed and Breed (2010:636). Collins (2002:87) writes, "In none of all this usage, however, was there any suggestion that the services were being provided out of love or benevolence. The *diakon*- words were not expressing anything about responding to a person's need. Their whole orientation, by contrast, is in the other direction, that is, back to the person who has authorized the *diakonia*." Service or meeting the needs of others is always in response to a command that is received. However, Peter's mother-in-law in Mark 1:31 did not receive such a command or mandate. It appears, in this instance that she responded to her healing without the motivation of a command. Her service is rather a human response of gratitude and thankfulness. Service then may also be motivated by a response from within the heart of a disciple, which preserves the service of Christians from becoming institutionalized by being only the response to a command(s). This calls for a balanced view of service that purports the two concepts of serving as a

representative and serving out of love⁶. Verbrugge (2000:315) contends that the NT meaning of *diakoneō* is derived from the person of Jesus and his gospel. It becomes a term denoting loving action...which in turn is derived from divine love.

This total understanding of the word *diakoneō* suggests that service is literally “love in action”. Even though the Apostles acknowledged their preaching and prayer as distinct from serving at tables (Acts 6:4) they nevertheless considered their ministry as a service.

Two critical Practical Theological theorems develop out of the definition of the word “service”:

- Service in a Christian context encompasses a wide range of activities.
- Service incorporates both spiritual and physical ministry acts as service to God and others.

For Jesus service (*diakoneō*) and giving (*didōmi*) were inextricably linked concepts for Christian leadership (Mt 20:28 and Mk 10:45). Jesus uniquely develops a theology of service by pointing to himself as he who both serves and gives.

Two further Practical Theological theorems for praxis develop out of Jesus’ theology of the word “service”:

- Service is only as valuable insofar as the servant sacrifices him or herself or their possessions in the discharge of their ministry.
- Service is the distinguishing mark of those who are great or preeminent in Christianity.

The idea of service has become somewhat incongruent with 21st Century Church leadership. Olsen and Morseth (2002:125) contend that outside the realm of spiritual discernment, background, pedigree, ambition, wealth, social status, and power often play important roles in selecting persons for leadership positions. If the heart does not adopt and develop a disposition of service then leadership becomes meaningless and non-Christian. This attitude of being a servant is crucial in the view of Breed (2012:3) who says, “The *diakon-* word group is used in the New Testament to describe the attitude (the attitude of Christ) with which service should be done.”

4.3.1.2 Church leadership as spiritual service

Church leadership is not merely the performance of organisational duties and functions. The New Testament elevates leadership to the level of executing spiritual duties. This import of leadership as *spiritual* service is alluded to in passages like Romans 12:1 and 1 Peter 2:5. It is offering both their bodies and their service that is considered spiritual acts by both Paul and Peter respectively. This is consistent

⁶ Clarke (2000: 233-247) offers an interesting interaction with the views of Collins regarding the *diakon-*word group.

with the nature of the Church as a spiritual organism. It is also consistent with the kind of people that God wants to produce through the sanctifying power of the Holy Spirit (1 Cor 2 10-16) (Johnson, 2004:64-71). The Holy Spirit teaches Christians by means of the Scriptures (Jn 16:13). The Holy Spirit leads them (Rm 8:14) and they are commanded to walk in the Spirit (Gl 5:16). They should bear the fruit of the Spirit (Gl 5:22-23). They are given strength by the Spirit (Eph 3:16). They must be filled with the Spirit (Eph 5:18). Olsen and Morseth (2002:16) relate the story of one church board who realised the value of viewing their work as spiritual by writing, “One church board member reported the difference that a reframed question made when board members moved from doing church business ‘the American way’ out of their own wisdom to asking, ‘What is the mind of Christ in this matter?’ That simple shift changed the focus. The board no longer did business as usual. The members refocused to do God’s business.”

It is exactly this kind of business-like approach that was Paul’s issue with the Corinthian church since it was their lack of a spiritual sense that lay at the core of their divisions, disorder and immaturity (Johnson, 2004:50). Their abuses and vices were the by-products of viewing everything through human eyes. For example they approached the communion table as though it was just another meal. Concerning this, Carson, *et al* (1994:1179) say, “...the Corinthian Christians behaved in a secular fashion on a number of matters when they met in their Christian *ekklēsia*.” To their credit they *did* actually celebrate the communion table but to them it (along with everything else) was merely a religious activity rather than a spiritual act of worship. They practised a religious liturgy that had a form of religiosity but it was devoid of a Christian worldview and hence any spiritual power. The church’s leadership was incapable of dealing with the spiritual issues because they were not spiritual themselves along with everyone else (1 Cor 3:1) (Horsley, 1998:57; Van den Brink, *et al.*, 2006:61; Mihaila, 2009:29-31). It is only when Paul writes spiritual truth and directs them to spiritual maturity that the Corinthian church could begin to implement corrective measures (Mihaila, 2009:31).

4.3.2 The spiritual prerequisites of Church leadership

This segment is principally concerned with the spiritual qualifications that are necessary to serve in a position of leadership. It is beyond the scope of this segment to address the issues related to the various terms used for elders, bishops and pastor and how these are used within the New Testament⁷. However, MacArthur’s (1986:4) brief comments are helpful when he says that whether Paul uses the word overseer, bishop, pastor, elder, shepherd, he’s referring to the same person. Overseer speaks of his role of supervision and leadership; elder of his maturity and experience; pastor refers to his feed and caring. But

⁷ For a discussion on the terms elders, bishops and pastor see the following sources:
Stitzinger (1995: 143-180)
Mounce (2000: 160-166)
Gloer 2010

they all embody the same position. In fact, in Acts 20 verses 17 and 28, all those terms are used to refer to the same people. In Titus 1:5 and 7 they're used to refer to the same person and also in 1 Peter 5:1 and 2.

1 Timothy 3:1-15 and Titus 1:5-9 spell out the spiritual prerequisites of those who wish to serve the Church as leaders (elders and deacons). Although Acts 6 does not refer to the men that were appointed to the ministry of serving tables as deacons it does list qualifications (men of good reputation, full of the Holy Spirit and wisdom) that are important in framing this discussion. Concerning this, Bock (2007:262) says, "This is probably not the origin of the office of deacon. This title is never used of the group, nor is there evidence that these men do all the things that deacons did. However, the principle of designating a set of laborers for this kind of task is probably what led to the creation of this office at a later time." The biblical view of qualifications for leadership is always centred in the personal, spiritual qualities of the leader. Efficiency grows out of and is determined by character. If the levels of spiritual maturity and integrity are high then ministry competencies and efficiencies will be comparatively high as well (Dodd, 2003:100, 102-103). This is apparent in Paul's command to not allow a novice to become a Church leader (1 Tm 3:6). "The discussion of church leadership is distinguished in the Pastorals more by the emphasis on character qualifications than by the descriptions of official functions" (Zuck, 1994:360). The Bible teaches that *being* is the fundamental antecedent to *doing* when it comes to leadership. Cooper (2005:2) puts it this way, "As a leader matures in these areas, that person leads from who he or she is rather than from the position". "Paul is concerned that the right *type* of person be appointed to leadership, a person whose personal qualities set him apart" (Mounce, 2000:159).

The elders - Concerning 1 Timothy 3:1-7 Fee (1988:78-79) points out that the list gives qualifications, not duties (Mounce, 2000:159, 164; Marshall, 2004:154; Gloer, 2010:149), and that most of the items reflect outward, observable behavior and that they reflect the highest ideals of Hellenistic moral philosophy. Paul is concerned not only that the elders have Christian virtues (these are assumed) but that they reflect the highest ideals of the culture as well. Paul lists a comprehensive number of prerequisites for elders in 1 Timothy 3:1-7 and he adds more to the list in Titus 1:5-9. Earley (2012:28) says that together, the lists give us a complete and comprehensive profile containing the requirements for recognizing a man of godly character. Combining both texts the list includes:

- "Blameless" is literally "that cannot be laid hold of" (Vine, 1940:131) or pertaining to what cannot be criticized (Louw & Nida, 1996:435). The elder must be free from criticism or censure. It indicates a reputation for respectability (Richards, 1991:128; Towner, 2006:249)). This spiritual quality sets the benchmark against which all the others are tested; it stands as the leading concern (Mounce, 2000:170). The placement of the word "blameless" within the opening phrase and its wide scope suggest that this is the essential requirement for candidacy (Towner, 2006:250).
- "The husband of one wife" is literally translated, "a man of one woman" (Wuest, 1997; Towner, 2006:250-251; Gloer, 2010:150). The overseer is required to live an exemplary life, faithful to his

one wife in a culture in which marital infidelity was common, and at times assumed (Fee, 1988:80).

- “Temperate”. Verbrugge (2000:863) says that *nēphalios* occurs only in the Pastorals and denotes the abstemious lifestyle required of bishops and that the main point here is the self-control necessary for effective ministry. “Pertaining to behaving in a sober, restrained manner ‘a church leader...must be sober, self-controlled, and orderly’ 1 Tm 3:2” (Louw & Nida, 1996: 751). Gloer (2010:150) writes, “...it is more likely being used metaphorically for conduct that is free from any sort of excess, particularly in moral or spiritual matters.”
- “Sober-minded” is according to Kittel, *et al.* (1985:1151) an avoidance of ecstatic misunderstandings and dualistic tendencies, and the adoption of a proper relation to the world in light of postponement of the parousia. Louw and Nida (1996:752) say it pertains to being sensible and moderate in one’s behavior. Verbrugge (2000:1226) says of the word that it adopts the admonition to be prudent in the correspondingly general sense of moral formulas. The elder must therefore be free from every form of excess. It does not mean that an elder cannot laugh and have fun. It means that he leads a disciplined life and he does not allow frivolities to distract him from what is important and serious.
- “Of good behavior” or “respectable” basically means “orderly” (Earle, 1978:364; Louw & Nida, 1996:747; Towner, 2006:252; Gloer, 2010:150). The elder is required to live an orderly and modest life without being unruly.
- “Hospitable” means to show kindness to strangers (Earle, 1978:364; Louw & Nida, 1996:454; Verbrugge, 2000:889; Gloer, 2010:150). The elder had to display a willingness to entertain strangers in his house.
- “Able to teach” or *didaktikos* is not only being skilled in teaching (Towner, 2006:252) but, according to Vine, (1940:51) it is also the spiritual power to teach as the outcome of prayerful meditation in the Word of God and the practical application of its truth to oneself. Louw and Nida (1996:414) state that it pertains to being able to teach.
- “Not given to wine” or *paroinos* is literally “beside wine” or “lingering with the cup” or “wine nearby” (Gloer, 2010:150)...it is a sad commentary on the culture of that day that such a warning would have to be given concerning church overseers (Earle, 1978:364-5). Although this does not teach abstinence it may be advisable for an elder to abstain from wine entirely in order to avoid offense or damaging influence (Rm 14 and 1 Cor 8) (Johnson, 2004:133). Louw and Nida (1996:772) are of the opinion that it refers to a person who habitually drinks too much and thus becomes a drunkard.
- “Not violent” is *mē plēktēn* and is literally “not a striker” (Earle, 1978:365) or a “bully, violent person” (Louw & Nida, 1996:756) and does not use physical force on others (Gloer, 2010:150). Vine (1940:146) says that it refers to one who is not a fighter or metaphorically a contentious person.

- “Not greedy for money” is one word "*aphilargyros*". With reference to the noun form of this word as it appears in 1 Timothy 6:10, Verbrugge (2000:1304) says, “Love of money erects a selfish dividing wall against God and our neighbors. It drives those who are possessed by it into utter isolation. Thus striving after wealth is the germ of total alienation from God.” An elder should not be guilty of a selfish amassing of material possessions.
- “But gentle”. Louw and Nida (1996:748) say that it pertains to being gracious and forbearing. Vine (1940:144-145) says that the word likely denotes seemingly, fitting; hence equitable, fair, moderate, forbearing, not insisting on the letter of the law; it expresses that considerateness that looks “humanely and reasonably at the facts of a case” (Towner, 2006:253)... *epieikeia* is found ten times in the LXX⁸ and *epieikēs*, including the adv., six times. They describe God’s gracious gentleness in his rule (1 Sm 12:22; Ps 86:5) (Verbrugge, 2000:1082). The elder treats others with “patience and tolerance and kindness” (Gloer, 2010:151).
- “Not quarrelsome” literally means “abstaining from fighting” or “noncombatant” and is used in the metaphorical sense of “not contentious” (Earle, 1978:365; Gloer, 2010:151). Louw and Nida (1996:495) suggest that “not quarrelsome” refers to a lack of conflict and contention. Towner (2006:253) says, “As a Christian virtue to be cultivated...this irenic, constructive demeanor would heal rifts caused by bitter argument, aid in uniting the congregation, and positively contribute to the leader’s public reputation”. An elder must be free from creating or getting involved in strife and contentions.
- “Not covetous” – see “not greedy for money”. In 1 Timothy 3:3, the A.V. has “not covetous,” the R.V., “no lover of money” (Vine, 1940:253). According to Louw and Nida (1996:300) it pertains to “not being desirous or greedy for money - ‘not loving wealth, one who does not love money.’”
- “One who rules his own house well, having his children in submission with all reverence” (Towner, 2006:254-257; Gloer, 2010:151). Earle (1978:365) writes, “The overseer of the church must be one who can ‘manage his own family well.’ His children must be obedient and respectful...if he cannot ‘manage’ (KJV ‘rule’) his own house, he should not be expected to take proper care of God’s church. It is an argument from the lesser to the greater, and the case is clear and incontrovertible.”
- “Not a novice” is the Greek word *neophytos* (neophyte) and is an adjective that literally means “newly planted” and here it is used metaphorically, as a substantive, for a new convert (Earle, 1978:365). This is to protect the elder against being filled with pride and conceit (Towner, 2006:257-258; Gloer, 2010:151). Louw and Nida (1996:124) say that a novice is an individual who has recently become a member of a religious group or a recent convert.
- “Have a good testimony among those who are outside” means that an elder must have a good reputation among those in the community. “Indeed, this concern is what puts the foregoing list into perspective. That list has to do with observable behavior of a kind that will be a witness to

⁸ LXX is an abbreviation for the Septuagint, which is the Greek version of the Old Testament.

outsiders...the emphasis seems to be that a bad reputation with the pagan world will cause the *episkopos* to fall into disgrace, or be slandered, and thus the church with him; and that would be to fall...into the devil's trap" (Fee, 1988:83; Towner, 2006:258; Gloer, 2010:152). Louw and Nida (1996:417) say, "that which is said about a person on the basis of an evaluation of the person's conduct or reputation...in 1 Tm 3:7 one may translate 'he should be the kind of man that people outside the church say is a good person.'"

- "Not self-willed" or "overbearing" means arrogantly disregarding the interests of others in order to please himself (Hiebert, 1978:431; Gloer, 2010:37).
- "Not quick-tempered" or *is orgilon* refers to a man who is not prone to anger (Gloer, 2010:37) or literally "given to anger" (Louw & Nida, 1996:760) and is not irascible (Wuest 1997), irritable, touchy or snappish. This man has his passion of anger under control.
- "Not greedy for money" or *aischrokerdēs* refers to using his office to profit in an underhanded and shameful way. The laborer is worthy of his hire, but he must not turn his office into a money-making business (Hiebert, 1978:431). According to Gloer (2010:37) it describes a person "who is shamelessly or, perhaps better, shamefully greedy". According to Louw and Nida (1996:291) it pertains to being shamefully greedy for material gain or profit.
- "A lover of what is good" or "a lover of goodness". According to Louw and Nida (1996:300) it is "liking or loving" what is good. The elder must not only love the concept of goodness but he must be prone to doing good to others (Gloer, 2010:38).
- "Just" means "upright" and indicates that the elder conforms his conduct to right standards (Hiebert, 1978:431). Gloer (2010:38-39) contends that this word refers either to behaving in a way that is morally and ethically acceptable or being "just" in the sense of being impartial and fair in one's dealings with people. "Being in accordance with what God requires" (Louw & Nida, 1996:743).
- "Holy" or *hosios* denotes his personal piety, an inner attitude of conforming to what is felt to be pleasing to God and consistent with religious practices (Hiebert, 1978:431). Concerning this word Louw and Nida (1996:744) say, "pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human."
- "And self-controlled", which means in control (Gloer, 2010:39) of his mind and emotions so that he can act rationally and discreetly, a virtue much needed in Crete...(Hiebert, 1978:431). Louw and Nida (1996:751) simply offer the following description of this word, "pertaining to exercising self-control."

*The deacons*⁹ – In Paul's instruction concerning deacons in 1 Timothy 3:8-13, he "gives no definition of the specific role(s) of the deacon other than that suggested by the term itself...His concern is with the

⁹ The writer does not view the "women" mentioned in 1 Timothy 3:11 as another office of deaconesses. For a fair treatment of the possible interpretations of this text refer to Earle, R. (1978: 368) and Mounce, W.D. (2000: 202-205).

qualifications that ensure the faithful fulfillment of that function” (Gloer, 2010:152). MacArthur (1996:150-153) is of the opinion that a deacon must be qualified in five broad areas (personal character, spiritual life, spiritual service, moral purity and home life), which include the specific prerequisites that Paul lists in 1 Timothy 3:8-10, 12.

Paul’s list of prerequisites includes the following:

- “Reverent” is the Greek word “*semnos*” and means “serious,” “pertaining to appropriate, befitting behavior and implying dignity and respect” (Louw & Nida, 1996:747) and conveys the idea of being serious in mind as well as in character. Those characterized by it have a majestic quality about them that commands the respect of others. A deacon must not be silly or flippant, making light of serious matters (MacArthur, 1996:150).
- “Not double-tongued” is the adjective *dilogos* (only here in the NT) and has the idea of saying something twice or being “hypocritical” (Louw & Nida, 1996:766), with the bad connotation of saying one thing to one person and something else to another (Earle, 1978:367; Gloer, 2010:152). MacArthur (1996:150) says that because deacons are privy to certain private matters and grave spiritual issues, they need to speak with integrity. The church must place a high premium on verbal honesty and integrity among spiritual leaders. A man who tells different stories to different people will quickly lose their confidence.
- “Not given to much wine” is a longer and stronger expression than that found in verse 3 in relation to overseers (Earle, 1978:367; Mounce, 2000:199).
- “Not greedy for money”. Mounce (2000:199) says that this requirement, combined with the fact Paul’s opponents are teaching for the sake of becoming rich (1 Tim. 6:5), shows how serious the problem of professional religiosity had become. According to Gloer (2010:152-153) “The Greek implies dishonesty, and since deacons were involved in the administration of food and funds to widows and other needy persons, the temptations of embezzlement and/or other forms of self-enhancement would present themselves.” Louw and Nida (1996:291) say that it pertains to being shamefully greedy for material gain or profit.
- “Holding the mystery of the faith with a pure conscience”. “Probably ‘the faith’ is to be taken in an objective sense, referring to the truths of the Christian religion, rather than as subjective, having to do with one’s personal faith in Christ” (Earle, 1978:367). MacArthur (1996:152) says that a deacon holds to the mystery of “*the faith*,” which simply refers to the content of Christian truth. And he must hold to it “with a clear conscience,” that is, a conscience that does not accuse him. It is not enough merely to believe the truth (cf. Ja 2:19); he must also live it (Mounce, 2000:199).
- “Let these also first be tested”. MacArthur (1996:153) says that the Greek verb (*dokimazō*) translated “be tested” is in the present passive tense, which implies an ongoing test, not a single test or probationary period...Each deacon’s service to Christ is to be continually tested in an ongoing general assessment by the church. Wuest (1997) offers a similar view when he says, “The test and approval here do not refer to a formal examination, but have reference to the

general judgment of the Christian community as to whether they fulfil the specifications set down in verse 8.”

- “Being found blameless” is a similar prerequisite of elders (Gloer, 2010:153). “Deacons must not have any blot on their lives, nothing for which they could be accused and disqualified” (MacArthur 1996:153). Louw and Nida (1996:437) say that it pertains to one who cannot be accused of anything wrong.
- “The husband of one wife” is the same Greek construction as that in verse 2.
- “Ruling their children and their own houses well”. Deacons, like elders, must prove their leadership abilities in the home. They are to be “good managers of their children” and their money, possessions, and everything associated with “their own households.” They prove their leadership abilities by how capably they handle situations in their home (MacArthur 1996:153).

Although the list of prerequisites for elders is more extensive than the one for deacons both leadership positions are critically important in the Church.

4.3.3 The primary functions of Church leadership

What does the New Testament teach concerning what a Church leader should or should not be doing? Whereas there is no documented list of activities for leaders in the New Testament there does, however, emerge a sampling of activities that may be gleaned from various passages throughout the New Testament (Gloer, 2010:149).

In Acts 6 the Apostles devoted themselves to prayer and teaching the Word while assigning the duties of serving tables to the seven. In the Diaspora, synagogues often set up a committee of seven for its service (Verbrugge, 2000:314).

In addition to general oversight of the work, elders ruled and directed the affairs of the church and taught the truth (1 Tm 5:17), guarded and defended the truth (Tt 1:9) and supervised aid and financial matters (Ac 11:30). In Acts 20 Paul encourages the Ephesian elders to take care of their own spiritual well-being first before they tend to the flock of God. This is an important part of an elder’s duty – to take care of and guard his own soul. The elders also had to take care of the souls of the rest of the flock (Ac 20:28). Paul commanded the elders “to shepherd” (*poimainein*). Present active infinitive of purpose of *poimainō*, old verb to feed or tend the flock (*poimnē, poimnion*) (Robertson, 1933; Larkin Jr., 1995:298 & Gaventa, 2003:288-289). The elders also had to be on guard (Ac 20:31) against false teachers who were going to attempt to deceive and lead the flock astray (Ac 20:30). They had to be the guardians of the people of God. Paul encourages them to support the weak (Ac 20:35) and by doing so they would follow his example. Paul’s point is that he worked with his own hands and therefore was able to help those who were needy (Ac 20:34).

According to James 5:14 elders had the duty of praying for those in the congregation who were sick.

Peter's command to the elders in 1 Peter 5:1-4 not only highlights duties but also the motives, attitudes and dispositions that the elders had to internalize and assume. Wuest (1997) says,

The word "feed" is the translation of a Greek word which literally means "to shepherd," and the word "shepherd" includes the duties of a shepherd, tending, feeding, guiding, and guarding the flock of God. The noun form of the word is translated "pastors" in Ephesians 4:11... The word "oversight" is the translation of the same Greek word in another form which in other places is rendered by the words "overseer," or "bishop," referring to the spiritual care of the flock.

Peter is therefore saying that the elders have certain spiritual duties to administer to the people of God. He continues in 1 Peter 5:2-3 to outline the proper motives, attitudes and dispositions that the elders needed to display in the discharge of their duties. They needed to serve with a willing heart that was free from the carnal desire for money and amelioration. They had to be examples (models of service) to the people instead of being lords who dictate to and direct the lives of the people of God. Paul accentuates this notion of having a servant's heart in leadership in 1 Corinthians 4:1-2 by referring to himself and his companions as *hupēretas Christou* or "servants of Christ." This designation literally means "under-rowers of Christ" or those who are subservient in position and authority to Christ. He also calls them *oikonomos mustēriōn theou* or "stewards" or "house managers" of the mysteries of God (Robertson, 1933; Walker & Beckwith, 1996:769; Johnson, 2004:78; Van den Brink, *et al.*, 2006:85-86). Paul was both the servant of Christ but he was expected to disseminate the riches of the mysteries of God to others. In other words Paul was duty bound to Christ. He was not only joined to Christ for the joy of salvation and the promise of heaven but also as one who had received a duty from Christ. Paul understood both the privileges that accompanied his position but also the responsibilities that came along with it.

Elders served to recognize the gifts in others and encourage them to serve as in 1 Timothy 4:14. Robinson (2004:83) says that Timothy's gifts were first recognized when 'the council of elders' laid hands on him and a 'prophecy' was given...we do know that at some point, a group of elders, recognizing that God had gifted him and called him to this work, laid hands on Timothy and brought a word from God commending his ministry to the church."

Concerning the list of qualifications for elders and deacons, Mounce (2000:195) states, "...they are describing not the functions of an office but the type of person who may fulfil that office... They describe personal characteristics and not duties, although a reading between the lines gives some indication of the latter." Regarding this Collins (2002:129) says, "The status of *diakonos* is more significant for an understanding of the nature of the deacon than the function, which, in any case, the sources do not spell out sufficiently clearly..." If one considers the appointment of the seven men in Acts 6 as a first model

for the diaconate then by a process of deduction one may arrive at a sampling of duties for deacons. This means that deacons had to serve in any capacity that was delegated to them by the overseers or shepherds of the Church excluding the duties of the elders. Merkle (2003:1213) says of the duties of deacons, “The deacons’ responsibility can probably be best described as a supporting role to the bishops (or elders). That is, they were responsible for taking care of those duties which would allow the bishops to devote themselves more freely to the word of God and prayer...”

Breed (2012:1) points out, “Nowhere in the Bible is the essence and content of a deacon’s service clearly spelled out. The suitability of the Scriptural passages that are often referred to determine the essence and content of a deacon’s work is widely questioned. Through the ages and in various traditions, the deacon has been entrusted with a wide variety of duties.”

4.3.4 Church leadership as equipping and delegating

The deacons and elders could not do everything (Breed 2012:5) but their respective offices meant that they had to *model* service for the rest of the Church. Breed (2012:5) is of the following opinion, “The service (*diakonia*) of leaders in the congregation can be shared when it becomes too much.” It is the argument of this study that it is in this nuance of leadership-as-modelling (1 Pt 5:3) that leadership finds its greatest expression and yields its greatest effectiveness. To this effect Dodd (2003:100) says, “Leadership is not so much about task effectiveness, management ability, vision casting or time efficiency. Leadership is about modelling life in Christ.”

The Scriptures indicate that leadership is not expected to do everything within the church. It is literally impossible for one or even a few leaders to do everything that is needed within a local church (Bock, 2007:255-257). An antecedent premise to this “do-it-all” kind of leadership is found in the narrative of Moses and his father-in-law Jethro (Ex 18:13-27). In the words of Jethro leadership that operates like this is “not good” (Ex 18:17). Mayhue (2011:217) states, “Jethro, Moses' father-in-law, observed that Israel's leader was on the road to failure with his do-it-all style of leading.” This same principle of good leadership is inherent within the Apostles’ management of the people’s expectations in Acts 6. What surfaces as a sound principle for leadership activity is not only that of delegation but (and probably more importantly) that of talent identification (seeing appropriate, requisite qualities within a person) (Bock, 2007:257). In other words both Moses and the Apostles had to appoint men of character and spiritual maturity before those men were given positions of authority and responsibility over the people. The delegation or sharing of responsibility was not an act of relegation to menial ministry (Bock, 2007:255). The men had to be quality men because the work they were given was vitally important; it was God’s work for God’s people. The Apostles viewed prayer and preaching as more appropriate in the context of their own leadership roles.

Davies and Dodds (2011:60) address the matter of every Christian in service by referring to the priesthood of all believers as what all Christians have in common. They believe that this avoids the common mistake of the past which was to treat the real church as those who are ordained with the laity regarded as a passive add-on. Such an approach emphasizes that all have a vocation as members of the church and therefore a part to play in its mission, rather than seeing vocation as something which belongs exclusively to those who are ordained or officially authorized, for this is to clericalize all ministry. In their review of the church they speak of a Pyramid model (see Figure 3) of ministry that draws a clear distinction between the clergy and laity. Davies and Dodds (2011:61) say that the pyramid model tends to perpetuate a dependency and more autocratic way of being church which deskills everybody. The ordained can be kept firmly in their place and the congregation in theirs. This tends to lead to a scenario where congregations seek the “omnicompetent” leader who can do everything (see Figure 3). The reality is that this kind of leader does not exist.

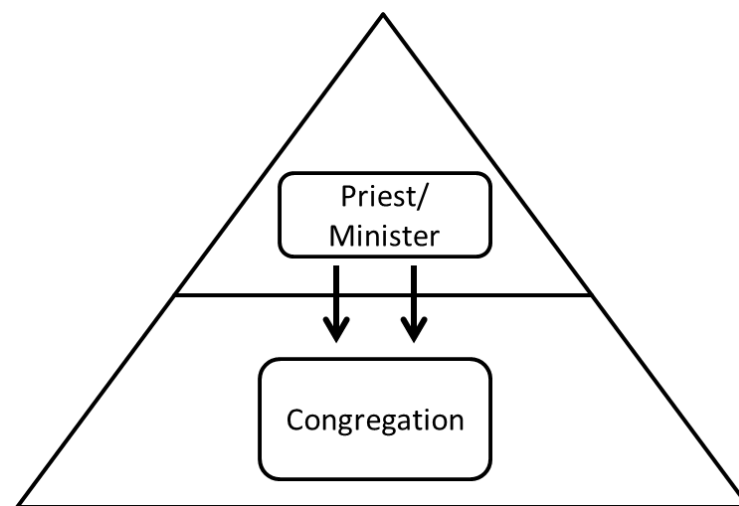


Figure 3: The pyramid model (Davies and Dodds, 2011:61)

Davies and Dodds (2011:62-63) suggest a different approach to the pyramid model of doing ministry. They suggest a “tambourine” model (See Figure 4) where leadership is not hierarchical but invested in the development and guidance of all members and ministries of the church. The smaller circles represent the various ministries of the local church, for example evangelism, liturgy, social outreach and so forth. In this model the leaders are free to roam around wherever the needs for training and growth arise within the sphere of the membership.

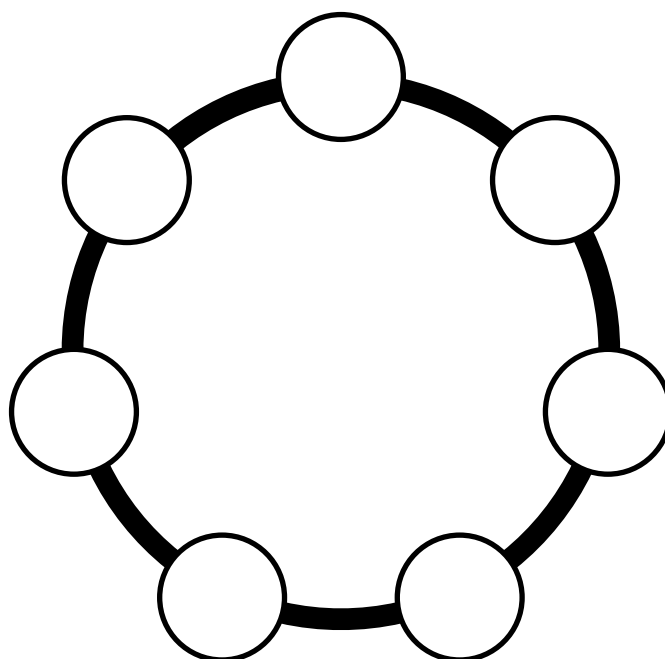


Figure 4: The 'tambourine' (Davies and Dodds, 2011:62-63).

The desired outcome within this model of leadership is for members to function and share in the ministry responsibilities of the entire local church. Ministry is therefore not owned by the trained clergy or the leadership. This is akin to the model taught by the Apostle Paul in his letter to the Ephesian church (Eph 4:11-16) and fulfills a key training function of leadership. In Ephesians 4 the leaders are given to the Church as special gifts and they have the responsibility to train the members to become more like Christ. These leaders have to ensure that the gifts are applied to the specific purposes for which Christ gave them, which is to equip the members for ministry (Eph 4:12a). The members then have the responsibility to serve each other within the Church so that the entire Church is built up and grows (Eph 4:12b-c) (Breed and de Kock, 2011:778-779).

4.4 Church leadership and narrative trends

4.4.1 Church variables

There are no two churches that are alike. There are many factors that make churches unique. We may refer to these unique factors as variables. These variables include the size of the church (often much smaller than the typical business), the financial resources (often minimal and limited), people resources (volunteers as opposed to paid staff), facilities and geographical location. All of these variables will impact on the life of a local church. One must therefore critically review the role and place of church leadership within this framework of church variables. Many churches are made up of small numbers of congregants and one needs to take into consideration the uniqueness of leading a small church. Interestingly it is usually the leaders of so-called “mega churches” that are invited to speak at conferences

and seminars on subjects like leadership, management and success. This implies that they are the only leaders who understand and practice good effective leadership. Churches have sadly adopted the philosophy that size is an indicator of success or failure in leadership (Dodd, 2003:11). What one should do instead is to consider all the variables that impact on one church as opposed to another and seek for more comprehensive reasons why there are disparities in growth and size. It is too simplistic and narrow to suggest that a big church has “better” or more spiritual leaders than a small church.

Basu (2013) defines a variable as “an event, idea, value or some other object or category that a researcher or business can measure. Variables can be dependent or independent. Dependent variables vary by the factors that influence them, but independent variables stand on their own -- changes in other variables have no effect on them.” BusinessDictionary.com (2013) defines a variable in the following way, “A characteristic, number, or quantity that increases or decreases over time, or takes different values in different situations.”

The Times 100¹⁰ (2013) refers to variables as “external factors” that forms part of their external environment theory. They include a total of five factors that constitute the focus of the external environment theory and integrate them in what is termed a SLEPT analysis (see Figure 5). A SLEPT analysis addresses the social, legal, environmental, political and technological factors that impact on a business. Social factors relate to changes in society and social structures and notes changes in the structure of the population and changes in consumer lifestyles and behaviour. Legal factors relate to changes in laws and regulations. Economic factors relate to changes in the wider economy since a growing economy provides greater opportunities for businesses to make profits. Political factors relate to ways in which changes in government and government policy can influence business. Technological factors provide opportunities for businesses to adopt new breakthroughs, innovations, and inventions to cut costs and develop new products. A successful business will scan the environment in order to determine the factors and conditions related to those factors that are most favourable and how it needs to respond to those factors and conditions to remain viable and successful. What this means in practical terms is that a business cannot ignore those factors or variables that directly impact on its bottom line. It has to operate with a level of sensitivity to what is happening in the external world around it (The Times 100, 2013).

¹⁰ The Times 100 is an online business resource that teaches business and leadership skills by way of business case studies.



Figure 5: External environment theory incorporating a SLEPT analysis (The Times 100, 2013).

A direct comparative approach will suggest that local churches should similarly be aware of the factors or variables that impact on its life. The Church should determine what its leadership's independent variable is and how it becomes relevant to its own existence and mission in the world. In other words the Church should come to grips with its absolute variable and determine the relative variables that are impacted by it within its leadership paradigm. The Church has to ask a number of important questions. What should be the independent variable of Church leadership? What are the dependent variables (discipleship, evangelism, missions, social justice, church growth, etc.) that the Church should identify in direct correlation to its leadership? Should the Church develop a matrix of assumptions that will show the impact of its leadership on the paradigm of reflective practice? Is it necessary to talk about an absolute standard in the present day? Should Church leadership not rather be evaluated in the light of a pragmatic philosophical framework? These are important questions that the Church should formulate within its context and honestly seek to find answers that will best serve its leadership paradigm. Chapter 5 of the study will address these and other questions in more detail.

The independent variable in Christianity and thus, for the Church, is without question the Holy Scriptures. It is not influenced or altered in any way by a single dependent variable associated to any local church anywhere in the world. It stands independent and does not change.

4.4.2 The organisational context of the Church

Jackson (2004:95) states that in order for leadership to be appropriate and effective it must be in tune with its cultural and organisational context. Chapter 2 of the study showed that MBO is essentially a Western business leadership model and, therefore, care should be taken in its application to the general South African Church context.

Every local church has its own unique context that adds meaning and significance to its narrative. How the local church is organized often reflects its ministry ethos. In other words the way people are arranged in the local church will define how that church views leadership. Many and complex layers of organisation isolates people from the leaders of the local church. Consequently leaders at the top could grow increasingly aloof (distant and detached) from the issues in the lives of the people under their care. The deeper the levels of organisation become the more institutionalised the church becomes. This process eventually calls for many new names to accommodate many new positions and roles. Concerning this, Brown (2013:67) writes, “Peter, Paul and James demonstrate their comprehension of Jesus’ teachings on authority rather well, namely to be servants, not to be lords, and to regard all other Christians as brothers who are on the same spiritual plane as themselves.” The New Testament presents an organisational structure (see Figure 6) for the local church that is not as complex as one sees in many churches today (see Appendix A¹¹). I developed Figure 5 to show schematically the kind of organisation that the early New Testament Church was accustomed to. According to Paul Jesus is the head of the church (Eph 4:15; Col 1:18) and the leaders serve in authority under him (1 Cor 4:1-2) whilst having the responsibility to care for the members of the Church (1 Pt 5:1-4). It is this simple organisational structure that Figure 6 aims to highlight. Jesus is represented as the Head or leader of the Church (the members and Church leaders alike). Church leaders rise from within the ranks of the membership and are placed within positions of authority over the members. The aim of these leaders is not to replace Christ as the Head of the Church (thus they are slightly off-set in the Figure) but serve to lead members to Christlikeness. They also serve as a conduit through which Christ leads his Church on the earth. This does not mean that members do not share in the decision making of the Church. In fact the members share in the processes and decision making of the church as seen, for example, in the case of the discipline of sinning and unrepentant members (Mt 18; Brown, 2013:87-88¹²). In the light of this discussion on Church leadership, Figure 6 may also be inverted to highlight the servant aspects of the kind of leadership that Jesus taught (Mk 10:45). Dodd (2003:13) speaks of distinctively Christian hallmarks of leadership found in the Bible as the cross, self-sacrificial servanthood, love and gentleness, Spirit-led and Spirit-empowered ministry through weak vessels, prayer, suffering, and the like.

¹¹ Although this organogram shows complex layers with many positions it also shows a very clear and distinct biblical emphasis.

¹² Brown (2013:87-88) points out that the New Testament presents corporate decision-making in four areas: Choice of Officers or Representatives, Church Discipline, Doctrine and Practice, and Ministry Choices.

Ungerer and Nel (2011:3) poignantly speaks of the responsibility and import of leading the Church of Christ as follows,

Wanneer met die gemeente van Jesus Christus besig is, kan mens nie anders as om te besef dat jy met God se gemeente besig is nie. Die Drie-enige God is soewerein en is deurgaans as Subjek aan die werk...God is met sy gemeente besig en hy het sy gemeente lief as wat ons dit ooit kan hê. Dit is daarom ondenkbaar dat 'n pastor en enige gemeenteboukommissie, gemeentebou in eie krag kan aanpak. (When one is busy with the congregation of Jesus Christ, one cannot help but realise that you are busy with the congregation of God. The triune God is sovereign and is constantly the Subject who is at work...God is busy with his congregation and he loves them more than we can ever love them. Therefore, it is unimaginable that a pastor and any congregational growth committee could take on the task of building the congregation in their own strength.)

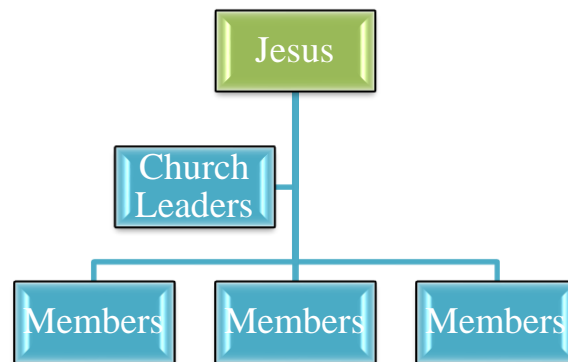


Figure 6: New Testament organisational chart

Acts 6 presents a beautiful picture of the multitude of disciples bringing a problem to the attention of the Apostles (v.1) and how collectively they sought the will of God. The Apostles then engaged with the entire group of disciples and recommended a solution that called for the involvement of every disciple (v.2) (Bock, 2007:259). Brown (2013:113) says, “In Acts 6:2, Luke is talking about the church...he means all the disciples adhering to the church.” This course of action pleased all the disciples (v.5) (Bock, 2007:260-261; Brown, 2013:115) not only because they were consulted but because they were part of the solution (Brown, 2013:113-114). What followed was an increase in ministry effectiveness and Gospel witness throughout Jerusalem that saw the number of disciples dramatically increase (v.7). This happened simply as a result of the Apostles being “close” to the people and respectfully, wisely and quickly dealing with a potential crisis (Brown, 2013:114). One has to conclude that these disciples felt safe to engage with their leaders. They could approach them without fear of rejection. One has to wonder what would have happened if the disciples had a complex organisational structure that necessitated multiple meetings to find a resolution. This incident in Acts 6 reveals an approach to leadership in the first century Church that was inclined to share responsibilities while still maintaining the priority of equipping others (Brown, 2013:115).

A simple organisational structure increases the speed with which decisions are made and negates the need for an information highway. In other words members are given responsibility along with appropriate authority to responsibly fulfil the given responsibility and thus the need for meetings and multiple committees are minimised (Ac 6:1-4). Ministry still takes place under the guidance and oversight of the elders of the local church but members are much closer organisationally and practically to their leaders (House, 2011:172-176). The challenge for the modern Church remains the ability to frame its organisation within the context of Scripture so that all levels of organisation have biblical underwriting.

4.5 Church leadership and the nature of the Church

There is a direct relationship between Church leadership and the nature of the Church. The Church is the sphere in which its leadership finds its highest expression and therefore the spiritual nature of the Church has to inform and guide the practice of its leadership. To this end Breed and de Kock (2011:776-777) states, “Die vertrekpunt van enige bedieningsmodel in ’n gemeente moet die Woord van God wees. Uit die Woord moet die doelwit en die inhoud van die bediening bepaal word. Die Woord gee riglyne oor die gesindheid waarin die bediening moet plaasvind asook sekere riglyne oor die struktuur van die bediening.” (The foundation for any ministry model within a congregation must be the Word of God. Both the aim and content of the ministry model must be determined out of the Word. The Word provides guidelines for the atmosphere (attitudes) within which the ministry should take place as well as certain guidelines regarding the structure of the ministry). This study contends that Church leadership must display the attributes of a Christian spirituality as its foundation. The functional elements of Church leadership, although essential, become secondary in terms of its practical theological expression. In other words the Church has to protect the spiritual integrity (biblical guidelines) of its leadership paradigm before focussing on what works best or what is in vogue.

Stark (2013) rightly points out that, with reference to the Church, we continue to create and maintain top-down, hierarchical, command-and-control, mechanistic organisations. This is clearly not the pattern that is seen in the New Testament where the Church safeguarded itself against controlling hierarchical leadership models (2 Tm 2:24; Ac 20:28; 1 Pt 5:1-4). “The nature of the church required a pattern of organisation which could not be immediately transferred from the culture of the day” (Clarke, 2000:251). Earley (2012:50) speaks of Paul’s application of the word “slave” to himself as a servant of the Lord, a servant of God, a servant of the new covenant, a servant of the gospel and a servant of the church. He says that being a minister is not merely having the title “minister” but it is about the work he does – serving. Jones and van Eck (2010:1) put the notion of power and authority in perspective in light of discipleship, by saying,

Alhoewel Jesus hierdie gesag aan die dissipels verleen het, was Hy sterk gekant teen die misbruik van mag en gesag wanneer ander mense daardeur te na gekom is (Matt 5:3a; 5:24–26; 5:39–40; 5:43–48; 18:23–34;

20:16; 22:1–10; Mark 10:31; 10:42; 12:1–12; Luk 6:20b; 6:27–28; 6:29–30; 12:57–59; 13:30; 15:14–24)...Jesus se siening van mag en gesag word in die evangelie van Markus beskryf wanneer Markus sy lesers tot dissipelskap oproep. Hy gebruik die dissipels se tekortkominge om sy lesers op die werklike betekenis van dissipelskap te wys, naamlik diensbaarheid teenoor God en teenoor jou naaste deur selfverloëning. Hieruit blyk duidelik dat die soeke na mag en aansien nie by dissipelskap pas nie. Dissipelskap sluit ook die bereidwilligheid in om jou afhanklikheid van God te besef. (Although Jesus gave this power to the disciples, he was against the misuse of power and authority when other people were hurt by it (Matthew 5:3a; 5:24–26; 5:39–40; 5:43–48; 18:23–34; 20:16; 22:1–10; Mark 10:31; 10:42; 12:1–12; Luke 6:20b; 6:27–28; 6:29–30; 12:57–59; 13:30; 15:14–24)...Jesus’ opinion of power and authority is described in the gospel of Mark when Mark calls his readers to discipleship. He uses the shortcomings of the disciples to show his readers the true meaning of discipleship, namely service toward God and your neighbour through self-sacrifice. Based on this it is clear that the search for power and recognition does not fit with discipleship. Discipleship also includes a willingness to acknowledge your dependence on God.)

Clarke (2000:250) refers to the Apostle Paul’s view of power and recognition (1 Cor 3:21–23; 4:9), by stating, “...he considers that where there is a hierarchy in the church, God deems that it is these serving Apostles who are on the lowest rung.” It is important at this juncture to emphasise the victorious suffering of Jesus on the cross as a moment of victory over principalities and powers (Col 2:15). This moment of the cross, this event stands as an illustration of the kind of leadership strength that Jesus envisaged when he taught his disciples about being the servant of all. Early (2012:51–52) shares further insights into this servant aspect of leadership by stating that for those of us called into a life of pastoral ministry, we need to recognize that ministry means being the bond slave of Jesus. He views this kind of slavery to Jesus as a personal choice out of love for Jesus.

The Church is not building her own kingdom but God’s kingdom. Mayhue (2012:170–171) offers the following comment on the kingdom of God, “The “Kingdom of God” convincingly qualifies to be the unifying theme of Scripture... He has been redeeming sinful, rebellious people to be restored as qualified kingdom citizens”. The Church, through Christ, is the instrument that God uses to build his kingdom (Bunkowske, 2012:35; Anderson, 2006:99) and he invites us to join him in this kingdom-building task (Dodd, 2003:23). Armstrong (2010:115) asserts, “The kingdom of God is the central idea in God’s cosmic redemption.” The Church is thus principally concerned with building this kingdom of God. The New Testament reveals that the disciples had to wait for the Holy Spirit (Ac 1:4–8) before they would be empowered to begin this task of kingdom building through the Church. The Apostle Paul readily acknowledged the power of the Holy Spirit in his own ministry (1 Cor 2:3–5; 1 Th 1:5–6). Strauss (2012:455) highlights the important role of the Holy Spirit in God’s mission, by referring to “the Spirit’s central role” in confirming Jesus as the promised Messiah and God himself having ordained the mission of salvation. In light of the critical role that the Holy Spirit plays in God’s mission and kingdom building one needs to take into account the enablement that the Holy Spirit provides to the Church. The Holy Spirit

gives grace gifts¹³ to the Church (1 Cor 12:11) and each of the spiritual gifts is a manifestation of the Spirit (1 Corinthians 12:4, 7) (Farrelly, 2005:193). Brand (2003:1530) points out the diversity of the gifts that God gives to the Church by saying that God has given a diverse number of gifts to the church since the needs of the Christian community are broad and complex. It is within the context of Church leadership that the gifting of the Holy Spirit comes into sharp focus. There are four key New Testament passages that itemize the gifts of the Holy Spirit (Rm 12; 1 Cor 12; Eph 4; 1 Pt 4). Brown (:75-76) suggests, “The gifting of the members of the church extends to the organisation, unity, and perfection of the whole body (Eph 4:7-15).” With reference to 1 Corinthians 12:4-13, Dodd (2003:23-24) offers the following evaluation of the gifts of the Holy Spirit, “The phrases pile up to remind us that ministry and effective work for God do not originate with us but are ‘by the Spirit,’ ‘through the Spirit,’ ‘in the Spirit,’ because of God’s Spirit...the Spirit is God’s presence and power, God himself poured out in and through us.” The spiritual gifts are for building up and growing the body of Christ (Utley, 2002:142). Church leadership, as human agency (and servants of the king in his kingdom), plays a unifying role in all the foregoing aspects (God’s kingdom, the Church and its mission, the Holy Spirit and the spiritual gifts) (Dodd, 2003:101-102).

4.6 Church leadership and the trinity

This segment will be an inquiry into the “working” relationship between the persons of the trinity and exploring the implications of that relationship for church leadership in the light of Management by Objectives. The motivation for this is to show what lessons may be learned from this trinitarian relationship in the application of leadership within the Church.

The biblical doctrine of the trinity has been a subject that has gripped many thinkers of religion over many centuries (Thompson, 1994:3; Gunton, 2003:19; Giles, 2002:15; Volf & Welker, 2006:xiii; Fairbairn, 2009:ix-xi). The term “trinity” may be traced to Tertullian, the 3rd century Latin father, who coined the word *trinitas* to express the unique intradivine relationship (Gregg, 2000:1336). This study will not attempt to define or explain the doctrine of the trinity but will use it as a reference against which to evaluate Management by Objectives. The study will, however, aim to examine two aspects of the trinity that is relevant to leadership, which is the functional aspect of the trinity (economic trinity) and its controversial corollary subordinationism¹⁴. The biblical record shows that the three persons of the Godhead (God the Father, Son and Holy Spirit) are in an eternal relationship with each other and relate to each other within this relationship (Dt 6:4; Gl 3:20; Jn 8:58; Jn 14-16) since they are revealed as being equally God (Giles, 2002:93). Contrary to Kant’s (quoted in Thompson, 1994:3-4) dictum that nothing can be gained for practical life from a literal understanding of the trinity, this study will show the value that can be derived for practical life (Meeks, 2006:13) within the church, especially in relation to the

¹³ Also called “spiritual gifts”. For a discussion on the spiritual gifts, refer to: Brand 2003.

¹⁴ Subordinationism is the idea that the Son of God is in some sense ontologically dependent on God the Father. It originated in the teachings of Arius (A.D. 320) who maintained that God the Father alone is eternal and that Christ was created out of nothing and who, as God’s intermediary agent, created the universe.

nature and functions of leadership (Meeks, 2006:14). Giles (2002:16) says of the doctrine of the trinity, “It is a practical doctrine with application to everyday living.”

4.6.1 The economic trinity

In the earliest centuries of the Christian era, the doctrine of the trinity was developed in the context of the pre- and post-Nicene Christological debates. In the early centuries, particularly under the leadership of the Cappadocian fathers, attention was focused upon *oikonomia* or the economic trinity with its soteriological focus (Gregg, 2000:1336-1337).

A study of the doctrine will reveal that the Godhead has a functioning or working relationship wherein each member fulfils various responsibilities. These various responsibilities or work roles do not equate to subordination of any one of the members of the trinity to the others. It is this aspect of *work* among the Father, Son and Holy Spirit that is of particular interest (Farrelly, 2005:10, 16-17). Williams (2013:2) points out the following, “One is reminded of the Trinitarian dictum, *opera Trinitatis ad extra indivisa sunt* [external actions of the Trinity are undivided]. This does not mean that the actions of the Persons cannot be distinguished; it means that all the Persons are involved in every external action and that in these there is harmony.” The Holy Spirit is sent by the Father and the Son (Jn 14:26 and 15:26) and he does not speak on his own authority and has the specific function of glorifying the Son (Jn 16:13-14). Jesus also humbled himself and submitted himself to the will of the Father (Zch 9:9; Heb 2:9; Phlp 2:8). Jesus also said that he came to complete the plan the Father had for him (Jn 4:34; 5:30; 6:38). Barth (2004:371) makes reference to this fact when he states that God’s essence and *work* [emphasis added] are not twofold but one. “For Barth the being and acts, the essence and functions, the person and the work of Christ are inseparable. Both equally reveal God in all his majesty. Who Jesus is and what he does are inextricably bound together” (Giles, 2002:89). Breed (2013:6) provides an alternate view regarding the essence and work of God when he writes, “Uit hierdie dade van God kan iets van sy wese ontdek word, terwyl erkenning daaraan gegee moet word dat geen mens God ten volle kan ken nie.” “Out of these deeds of God we can discover something about his being while we have to admit that no person can fully know God”. This view states that the work of God cannot fully display the nature or being of God since God is more than the sum of His work. Stott (2002:71) adds, “Only God knows God.” “Just as in revelation, according to the biblical witness, the one God may be known only in the Three and the Three only as the one God, so none of the Three may be known without the other Two but each of the Three only with the other Two” (Barth, 2004:370). By saying this Barth has emphasised the indivisible unity of essence among the members of the trinity and that this unity is displayed in their work (Giles, 2002:90-91).

How does this economic relationship work when neither member of the Godhead is really subordinate to the other in their nature or essence? Did the Father force his will upon Jesus the Son? Did Jesus have no

other option but to obey the Father? Could Jesus not exercise his own initiative while performing his life work? Could the Holy Spirit resist the will of the Father and the Son in sending him as the comforter? Meeks (2006:15) contends, “At its best the doctrine of the Trinity has been a sustained criticism of the dominative concepts of God’s power and human power.”

It is precisely this relationship dynamic between the persons of the trinity that this study wants to highlight as the key to understanding the relationship between authority and submission. Fairbairn (2009:22) offers the following commentary on John 14:15-21, “...Jesus directly contradicts the notion that love and obedience belong in different spheres, a notion that many people in contemporary society hold (whether consciously or subconsciously). We tend to think that something can be love only if it is between equals, and when we are talking about equals, obedience is out of place. We think that between equals, there is neither command nor obedience but that everything is worked out by consensus.” The relationship is not that of a subordinate to a manager but rather that of a son to a father. The challenge is whether or not we understand and fully comprehend all that the terms “Father” and “Son” mean with reference to God. We may have an understanding and comprehension of the terms in its human context but this may not necessarily be transposed (in its entirety) into the eternal Godhead. Grudem (2012) writes an article that touches on the human aspects of the father-son relationship within the trinity, wherein he advances the eternal submission of the Son to the Father. He does not view the submission of the Son as the exclusive experience of His earthly soteriological mission. Grudem (2012:1-2) states his position as follows:

I will refer to the position I hold as one that advocates the “eternal submission of the Son to the Father” or the “eternal authority of the Father with respect to the Son.” I also understand the phrase the “eternal subordination of the Son to the Father” to represent the same idea. All of these expressions represent the essential point which is in dispute, namely, that Scripture shows that there has been eternally a unique role that belonged to the Father, a role that included activities of initiating, planning, originating, directing, and having primary authority, and that the Son and the Spirit always fully agreed with these directives and, when the appropriate time came, willingly and joyfully carried them out.

Grudem (2012:3) further states that what we have in the biblical text...is a Father who plans, initiates, sends, commands, and delegates authority to the Son. What Grudem fails to mention though is that all these activities of the Father are in relation to the earthly soteriological mission of Jesus the Son. It is true that Jesus said that he came to do the Father’s will (Jn 6:38) but again this was with reference to the work that the Father was doing in the world to reconcile people to himself (2 Cor 5:19). What is missing from Grudem’s argument is whether he believes that the Father enacted his superior authority independently of the Son and thus of the Holy Spirit as well. In other words did God the Father plan and initiate on his own and then came to the Son and Holy Spirit to reveal his will to them? This does not quite fit with the biblical evidence since in Genesis, for example, one reads of God saying “let us make man in our image” (Gn 1:26). This indicates a working together at the same moment in history and a will that is conjoint

between the members of the trinity (Fretheim, 1994:345; Louth, 2001:28; Ganz, 2003:36). This does not present a picture of one member (the Father) having eternal authority over the other members (the Son and Holy Spirit). With reference to the names “Father” and “Son,” Grudem (2012:3) rightly points out, “All evangelical scholars agree that these names do *not* mean that the Father created the Son or was somehow the source of the Son’s existence, for to say that would deny the full deity of the Son...”

John’s Gospel uniquely stresses the import of the submission of Jesus to the Father. He does this for a very specific purpose to stress the fact that Jesus was the Son of God who came to initiate men’s faith in himself in order to have life in his name (Jn 20:30-31). In spite of this overall aim John still includes statements about the equality of the Son to the Father (Jn 10:30; 14:9) as well as their unity of purpose in John 5:17-18; 8:42 (Burge, 2000:31). This fits well within the structure of John’s theology. He is writing to confirm the deity of Jesus (Hendriksen, 1953:33-34; Köstenberger, 2004:1, 9), the glory of the Father through his signs and the responses of faith and unbelief in Jesus. Finally John closes the parenthesis around the temporal soteriological mission of Jesus in the final word on the cross, “It is finished” (Jn 19:30).

Matthew, however, writes with a very different emphasis and does not include references to Jesus coming to do the Father’s will. Instead Matthew points to the authority of Jesus (that he had within himself) when he records the “but I say” statements (Mt 5:22, 28, 32, 34 and 44). McDowell (1999:144) comments on the use of this expression by Jesus by stating,

Jesus teaches and speaks in His own name. By doing so, He elevated the authority of His words directly to heaven. Instead of repeating the prophets by saying, “Thus saith the Lord,” Jesus repeated, “but I say to you.” As Karl Scheffrahn and Henry Kreyssler (1968:11) point out: “He never hesitated nor apologized. He had no need to contradict, withdraw or modify anything he said. He spoke the unequivocal words of God (John 3:34). He said, ‘Heaven and earth will pass away, but My Words will not pass away’ ” (Mark 13:31).

At a broad level Matthew wrote to stress the kingly nature of Jesus who was also the Christ or as Carson (1984:25) puts it, “the promised Messiah, the Son of David, the Son of God, the Son of Man, Immanuel.” Jesus had an overall mission and purpose but he could still live as an individual because even his own actions and words in isolation were all done under the direction of that overall mission. Jesus had committed himself to ensure that the will of the Father was always done. Jesus could not say or do anything to contradict the will of God because he was God.

This is essential for a modern survey of the economic trinity since Jesus also acted within his own authority. The Jews acknowledged this on occasion and wanted to stone him for his blasphemy in making himself equal with God (Jn 5:18; 10:25-33). Jesus affirmed an autonomy that was never independent of or in contradiction to the Father. Jesus rather showed, what I term, “humility in autonomy”. Furthermore, there was no business-like hierarchy that existed within the Godhead, which is one of the outstanding

characteristics of God. There is no top-down relating between the Father and the Son, instead one finds “a complete unity of will, a complete absence of competition” (Fairbairn, 2009:80-82).

4.6.2 Subordinationism

Although the humility and obedience of the Son has been hotly debated in modern theology (Thompson, 1994:44), the biblical account affirms unequivocally that Jesus was God in the flesh (Jn 1:14; Phlp 2:5-9; 1 Jn 4:2) and that he lived and worked to fulfil the will of the Father (Jn 5:19, 30; 6:38; 8:28). However, there are those who follow in the Arian tradition of subordinationism and believe that Jesus the Son was eternally subordinate to the Father (Giles, 2013). Augustine (McGrath, 1994:257-260) vigorously rejected any form of subordinationism within the Godhead. Augustine insisted that the action of the entire trinity was to be discerned behind the actions of each of its persons. Submission is possible among equals without affecting or changing the nature of either within the relationship. Jesus submitted to the Father in order to accomplish a mutually agreed-upon aim (what the Bible terms the will of God), which is acceptable in any working relationship. Jesus willingly executed the will of God by his death for the sin of the world and in so doing he reconciled sinners to God (2 Cor 5:18-19). This submission however is not in the nature that is suggested by the idea of subordinationism. Subordinationism as a theory or doctrine teaches that Jesus is ontologically inferior to God the Father. This, according to Giles (2013), means the following,

...the subordination of the Son (and the Spirit) in his being/nature/essence. This observation comes as no surprise, for most know that ontological subordinationism was of the essence of Arianism. What is of some surprise to many is that for the Arians, this ontological sub-ordinationism always had as its corollary the eternal functional subordination of the Son. The Arians believed that the human traits seen in the incarnate Son were proof that he was less than the Father, a creature, a “sort of vulnerable God.”

Giles (2013) goes on to say that in reply to the Arians’ appeal to the Bible, Athanasius argued that they had failed to grasp the whole “scope” of Scripture and failed to recognize that Scripture gives a “double account” of the Son of God—one of his temporal and voluntary subordination in the incarnation, the other of his eternal divine status. The relevance of pointing to this heresy, in the light of this study, is to show that a hierarchical system of leadership that forces itself upon its followers is not an acceptable means to mobilise those followers. In addition, this discussion shows that equality among a group of superiors should be a key mobilising driver within the group (Fairbairn, 2009:27). The point here is that Jesus, although equal with God, mobilised people by his example and his servant’s heart (Jn 13:1-20). Fairbairn (2009:27) says concerning John 15:9-15, “The answer implied in what Jesus says here is that even among equals, there are relationships which should be characterized as leader-follower or initiator-receptor or even lover-beloved, relationships in which obedience plays a part. God the Son is just as fully God as the

Father; he is in every way equal to the Father. But he still obeys the Father and carries out his Father's will on earth."

4.6.3 The trinity in the practice of Church leadership

In 1 Corinthians 12 Paul continues to build his case for unity within the Corinthian church by addressing their spiritual gifts (Dodd, 2003:109). Paul emphasizes the Trinitarian influence in the legitimate place of spiritual gifts in the Corinthian church. He refers to "the same Spirit" (verse 3), "the same Lord" (verse 4), and "the same God" (verse 5) who are involved in the different kinds of gifts (verse 4), ministries (verse 5), and activities (verse 6). This reveals a definite unity in the source and purpose of the gifts. The gifts, therefore, served a purpose beyond that of the individual (1 Cor 12:7-26). Dodd (2003:109) adds, "The emphasis remains on the unity that we have because of the one God who is exercising these gifts (1 Cor 12:8-11). Because God is the unifying factor of the body, division and individualism are clear indicators that one is not God's coworker."

Dodd (2003:23) further points out that Paul describes all ministry, and therefore all leadership, as dependent upon the Spirit's gifting. The gifting of God further highlights the importance of every member in the Church of Christ. Paul goes on to state that even those members that seem to be weaker are necessary (1 Cor 12:22) and this calls for a scope-of-care and depth-of-care that should be enjoyed by all members without discrimination (1 Cor 12:25).

Paul builds a similar case in Ephesians 4. According to Hoehner (2002:501) "...Paul exhorts believers to have a proper attitude toward unity (vv. 1-3) and then illustrates how the three persons of the Trinity serve as the basis of this unity (vv. 4-6)." Dockery (1998:579) offers the following insight into Paul's reference to the trinity, "...with characteristic Trinitarian emphasis the Apostle claimed the church could so live because it is energized by the Spirit, established by the Lord, and empowered by the Father." Here, as in 1 Corinthians 12, the Apostle Paul teaches about the importance of unity, diversity and the contribution of every member in accomplishing the mission of God. This notion accords well with Paul's penchant for teamwork in accomplishing God's mission of building his kingdom. "Paul calls his partners in the missionary work 'coworkers,' 'coprisoners,' 'coslaves,' and 'colaborers'" (Dodd, 2003:114; Rm 16:3, 7, 9, 21; Col 4:10; 1:7; Phlm 2; Phlp 4:2-3).

4.7 Conclusion

This chapter has dealt principally with the New Testament teaching on Church leadership and argued that it is important for the Church to establish and reaffirm its belief in the authority and relevance of the biblical text. This then becomes and remains the guiding context against which all leadership issues are theoretically and practically assessed. This chapter also pointed to the intense spiritual nature of Church leadership and the overwhelming occupation of the New Testament with the internal spiritual and

character qualities of Christian leaders. The following chapter will discuss the compatibility/non-compatibility of Management by Objectives with Church leadership.

Chapter 5

5 The compatibility/non-compatibility of Management by Objectives with church leadership.

5.1 Introduction

Chapter 5 outlines the compatibility/non-compatibility of Management by Objectives with Church leadership. The chapter aims to depict and recognise the Church's legitimacy as a functioning and contributing institution of society while it maintains its nature as a spiritual organism. The chapter will also show the key philosophical and functional differences between business and the Church.

Churches are becoming increasingly more accommodating of business leadership models and therefore it is important to provide guidelines that will safeguard the integrity, mission and nature of the Church. This chapter will also list key factors that the Church should incorporate in the formulation of a more comprehensive set of guidelines. Osmer (2008:176) refers to this aspect of Practical Theological research or interpretation as the pragmatic task. He defines the pragmatic task as the task of forming and enacting strategies of action that influence events in ways that are desirable. Osmer does not define his understanding of "desirable" and largely leaves this open to conjecture. Osmer (2008:176) delimits the pragmatic task to the function and focus of "leading change." He refers to congregational change throughout his description of the pragmatic task and therefore frames his understanding of ways that are "desirable" within this experience of congregational change. Osmer (2008:183) does point out that the pragmatic task happens within the context of "servant leadership". This challenges congregational leaders to apply the findings of their research to praxis in the right manner in order to make a meaningful difference.

5.2 Values or objectives?

Commenting on values, Kraemer Jr. (2011) writes that a person's leadership must be rooted in who they are and what matters most to them. When a person truly knows themselves and what they stand for, it is much easier to know what to do in any situation. That may sound simple, but it's hardly simplistic. Doing the right thing is a lifelong challenge. He bases his paradigm on the four principles of values-based leadership. Kraemer Jr. (2011) writes,

The first is self-reflection: You must have the ability to identify and reflect on what you stand for, what your values are, and what matters most to you. To be a values-based leader, you must be willing to look within yourself through regular self-reflection and strive for greater self-awareness. After all, if you aren't self-reflective, how can you truly know yourself? If you don't know yourself, how can you lead yourself?

If you can't lead yourself, how can you lead others? The second principle is balance, which means the ability to see situations from multiple perspectives and differing viewpoints to gain a much fuller understanding...The third principle is true self-confidence, accepting yourself as you are. You recognize your strengths and your weaknesses and strive for continuous improvement...The fourth principle is genuine humility. Never forget who you are or where you came from. Genuine humility keeps life in perspective...

Rather than being consumed by goals and objectives the church should seek to clarify the values that are biblical and that it holds dear. These values should be and continue to be the guiding principles in determining leadership and the direction of the church. The values and norms of the Scriptures should be embedded as the first principles of Church leadership. This study argues that objectives and goals should be a by-product of a biblical values based leadership framework. This argument is based on the notion that Church leadership is character based (Chapter 4). Ecclesiology and the lordship of Christ are central to this discussion. If the church believes that Christ is its head, as EBCOSA believes, and that he is the supreme and ultimate source of its direction then it follows that the church will naturally adhere to a biblical leadership paradigm. The revised constitution of EBCOSA states in Article 1, sub-section 8 that the Church is the body of Christ with Christ as its head. These thoughts should point the Church back to a values based leadership since it originates in the Word of God and since Christ is the head of the Church who himself is the Word of God. Furthermore, values for Church leadership have to be based on an absolute authoritative source that is unbiased and unchanging. Chesterton (2008:3) speaks of two ways of getting home; and one of them is to stay there. The other is to walk round the whole world till we come back to the same place. The church can get home by either one of these ways but the latter will be costly and time consuming. The Church does not have time or resources to waist on changing its divine mandate and therefore it is crucial that in a leadership context it revisits and applies biblical values for practical impact and relevance.

5.3 The broad implications of employing Management by Objectives in the Church (a cognitive framework)

This study has shown that Management by Objectives has several offshoots that impact on leadership in its entirety. In particular the study has highlighted the tension that MBO exerts on the relationships between managers and subordinates. MBO also needs to be understood within the context of the broader levels of business leadership in order to comprehend its overall impact. The inherent inflexibility of MBO as a business management tool must be evaluated as a mitigating factor against its total transference into a Church leadership context. These and other themes will be further explored in this chapter in order to develop strategic guidelines for churches that possibly have an integrated position regarding the MBO/biblical model compatibility issue.

5.3.1 The three levels of business leadership

Clawson (2012:211-236) provides a helpful overview of the three levels of business leadership. His overview, in part, almost serves as a critical review of Management by Objectives and how one can maximise this management tool with an understanding of leadership theory or theories. Level one leadership is distinct from level two and three leadership in that it represents the leadership model that has been predominant throughout history (2012:211). Level one leadership can be compared to Avery's (2004:67) Micro-level leadership theories. The focus of level one leadership is on controlling visible behaviour. Of course the weakness of this leadership model is that it does not enable the leader to see or know what is happening on the inside of a person. While great attempts are made to change external behaviour it may not be in line with that person's values or beliefs. Naturally in the business environment managers get around this challenge by motivating employees with money. Herein lays the difficulty in that some people are motivated by money while others are not. The level one leader is primarily concerned, if not exclusively, with people's visible behaviour. They are not concerned with what people think or feel but only what they do. By ignoring people's feelings and thoughts the level one leader enjoys the luxury of giving directions or orders to the followers expecting them to comply. Clawson (2012:213) says the following about this type of leader's methodology, "The common tools of the Level One Leader, therefore, are giving directions, giving commands, giving instructions, telling people what to do, demanding results, demanding reports, and meting out punishment when results are not achieved. One of the problems with this approach, though, is that the followers often find it offensive and demeaning." He highlights common level one leadership techniques as being: orders, commands, directions, intimidation, threats, coercion, incentives, rewards, manipulation, and goal setting. The last of these is of particular relevance to the scope of this study.

Clawson (2012:214) goes on to say that a more modest but equally insidious aspect of level one leadership is a slavish attention to results and goal achievement. Here, level one leaders focus so heavily on goal setting and achievement that they begin to assume and to promulgate what has become the single most energy-sapping managerial assumption (according to Clawson) of the past 100 years: Professionals will do what they have to do regardless of how they feel.

Level two and three leadership can be compared to Avery's (2004:113) Macro-level leadership. The writer will only briefly list the major traits of level two and three leadership for a comparative review with level one leadership. Level two and three leadership is leadership that recognizes the importance of the thoughts and values of potential followers. Level two leadership is concerned with influencing the way people think. Level three leadership is the ability to influence people's hearts, that is, their basic values, assumptions, beliefs, and expectations (VABEs) about the way the world is or should be. Whereas level one leadership focusses on getting compliant visible physical movement out of people, level three

leadership seeks to get deep-seated engagement or even passion. Level three leadership recognizes that workers of today's generation are looking for more than a monthly pay-check; they want meaningful work that is worthy of not only their time and talent but also their creativity and commitment (Clawson, 2012:227-228). Clawson (2012:222, 231) lists the tools of level two and three leadership as follows: [level two] logic, data, reasoning, analysis, charts, argument, debate, goals, discussion, formulae, evidence, history, and [level three] self-disclosure, storytelling, visioning, honest conversation, active listening, protecting confidentiality, candor, modelling, caring, serving others, invitations, respecting others.

The aim of this is to show the inherent dangers in applying Management by Objectives to the church without a deep reflection of its inner workings. It is the opinion of the researcher that Management by Objectives applied to the church without the proper biblical controls can only have negative and harmful outcomes. MBO is akin to Avery's (2004:67) micro-level level leadership and thus cannot engage with people on macro-leadership levels. Ultimately people are involved and it is people who are hurt and damaged in the process of running the church like a business. Bottom lines and goals become the all-important priority and people and their feelings are often hurt.

People will become what the system or leadership model encouraged them to become – mentally and emotionally disengaged from their work. They will serve in a department or ministry but they will have no energy and no passion to do more than is expected or required of them. This is not a good environment for church ministry to take place especially considering that what God wants is followers who love him with all their heart and soul and mind (Mt 22:37).

Ultimately the workforce or, in the case of the church, the volunteers become de-energized and disengaged. Naturally in the course of applying MBO a leader will at this point be necessitated to performance manage his or her staff. This means that everyone involved (both leader and follower) are locked in at the lowest level of leadership engagement.

5.3.2 The inherent inflexibility of Management by Objectives

Dixon (2003:43-44) has identified a number of problems related to the use of Management by Objectives. It is his view that problems can arise in setting up a system that cannot adapt quickly to changes within and outside the organisation. Although targets may cease to be meaningful if they are changed too often, it is none the less unwise to expect a manager to work towards a target that has been made obsolete by revised corporate objectives or changes in the environment. This spotlights a potential fault line for any church who implements this management tool. The church leadership can become so committed to their goals and objectives that they run the risk of missing opportunities to minister under the guidance of the Holy Spirit or the lordship of Jesus Christ. Herein lays the challenge for church leadership. To what extent should they follow the path of goals and objectives that they have devised as the directive pointers of the entire church? This study does not advocate against setting goals for the church but it does caution

against the kind of goal setting that becomes so rigid and structured that it ignores and misses the work of God through the Spirit and the Son in the hearts of his people.

Naylor (1999:285) emphatically points out the declining interest in the formal implementation of Management by Objectives when he says that current appraisal methods now avoid rigid commitment to detailed objectives and action plans. Moreover, organisations themselves have become less rigid with fewer layers. Managers and staff tend to be better qualified and are often trained. These trends mean that the paperwork of grand systems is replaced by more informal processes. Affected by overtones of bureaucratic rigidity, even the name of MBO had been changed to titles such as ‘Staff appraisal’ or ‘Goal acceptance programme’. He summarises his thoughts on the disadvantages of Management by Objectives further by saying that it is not suited to constantly changing conditions; it cannot overcome an organisational culture of low participation and poor relationships between staff and managers may be worsened. The church should therefore exercise deep care when making use of a model of leadership that involves or includes Management by Objectives. It is the opinion of this writer that Management by Objectives will be more detrimental than beneficial to the church. The fact that the church is such a dynamic organism principally militates against the formal implementation of Management by Objectives.

5.3.3 The Church and marketing mix

Marketing mix refers to how a business approaches and manages their product, price, promotion and place. The product is the teaching and preaching of the church and should be presented in a tolerable manner. The price should be modified from what the Bible actually demands. This is what Bonhoeffer (1963:45-47) called “cheap grace” in his classic treatise on discipleship. The promotion of the Scriptures is based on research and planning on the given market situations. The place is of course the church building that should look like anything but a church in order to attract people. In this approach to church growth the audience *is* supreme and have the ultimate say in formulating the strategies and direction of the church. Zwonitzer (1992:4) offers a rational insight into this kind of business approach when he says:

Marketing principles start with the premise of meeting the needs of customers, of finding out what they want. This is not the place to start theology, from below. Rather, we must start from above, God’s revelation to us in His Word. We must have as the foundation of our theology and ministry the same our fellow bond-servant of Christ, St. Paul, had: seek to please God, not the laypeople. Then we persuade them with all means, do whatever it takes, just so that it is not displeasing to the Great God we serve.

Warren (1995:160,186,253) is another purveyor of knowing the target culture and taking advice from it in order for the church to be effective. What he is saying in effect is that those that are in the light should be guided by those that are in the darkness. Current culture is against God, pluralistic, relativistic and

humanistic and this is hardly the place to start establishing the Church. Warren (1995:61-62) believes that the Church should not confuse methods with the message of the Gospel.

5.4 The consequences of operating the Church like a business: the views of George Barna

There are those who believe that the church should not be afraid of marketing and business strategies and should in fact adopt these in order to fulfil God's commission. Barna (1988:31-33) is a church growth guru who openly advocates for the use of business strategies in order to grow the church. He says, "However, the point is indisputable: the Bible does not warn against the evils of marketing. In fact, the Scriptures provide clear examples of God's chosen men using those principles. So it behoves us to not waste time bickering about techniques and processes, but to study methods by which we can glorify our King and comply with the Great Commission."

This view does seem to suggest a pragmatic philosophy that could be counter-biblical. Barna fails to take into account the principles that drive business or what is called their bottom line or triple bottom line. Making money is at the heart of business and in their pursuit to make money business will adopt whatever means they deem necessary for this purpose. Business classifies people, for instance, as human resources and they employ human resource managers to manage its people in the pursuit of its bottom line. This is not how the church views its members. The entire notion of a human resource implies the use of a person as a means to an end and the Christian is never viewed as merely a means to an end. Jesus actually called the disciples his friends on one occasion (Jn 15:9-17).

Barna's view blurs the lines of distinction between corporate business and the Church. The differences between the church and a business are vast. One cannot manage people the same way that one would a business project for example. It is precisely here that a major point of contention arises since the inefficiencies of the church are built into its purpose, which is to transform people. People are sinners by nature and therefore are not perfect. People will always have weaknesses and deficiencies but one cannot fire a church member like one would an employee. This is not a burden to the church as it is to business since it is the purpose of the church to make disciples, which is a lifelong process. The human element is always open to weakness and faults. It is in its divine character that the Church is reliably itself and human inadequacy will always make the 'human' elements chancy and changeable (Evans, 1994:29).

Barna (1988:33) provides theological justification for his views and based on 1 Corinthians 9:19-23 he writes, "Paul advocated speaking to people with words and logic that they would understand. He understood that the audience, not the messenger, was sovereign - he was willing to shape his communications according to their needs in order to receive the response he sought." Barna's interpretation of the passage is derived from a rationale to justify marketing and business strategies in the church. There is no indication in Paul's writing that he viewed the audience as sovereign over the

messenger. Barna's proposition states that the needs of the people who received Paul's message were sovereign. Therefore, Paul was willing to adjust his method to meet their 'sovereign' needs to get the desired response. This is irreconcilable with what Paul writes in 2 Timothy 3:16-17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work". Hegg (2009:2) provides an interesting understanding to this passage when he says that Paul is here referring to the written Torah and that the written Scriptures are profitable for reproof, correction, and training in righteousness. The note that Paul writes in regard to the use of the Scriptures is not minimalist to the point of just getting by. The word is *artios* and means "to being well fitted for some function, complete, capable, proficient, i.e., able to meet all demands." For Paul, the Scriptures are absolutely sufficient to train the follower of Yeshua in living out every mitzvah (good work). With such a high view of Scripture it is extremely doubtful that Paul would approach church growth in the same way that Barna suggests. Paul certainly did not view anything or anyone (or their understanding) as superior to the Scriptures. Paul's accommodation to culture was a willingness to help men and women understand the Christian faith. The idea that Paul viewed the audience as primary in the communication of the Gospel is not supported by the Scriptures. He withstood and rebuked Peter (Gl 2:14-16) for adopting a soft and eclectic approach to ministry. Peter wanted the best of both worlds: the righteousness of faith and the righteousness that comes by the law. Peter thought that it was acceptable to compromise with his audience and probably adopted the sort of approach that Barna suggests. Paul did not think that this was a wonderful new way to grow the church. Instead he was offended by it because it was offensive to the message of the Scriptures. Newbigin (1953:39) writes:

But Paul's logic is relentless if we ought to keep the Jewish food laws, then to break them is sin. But your breaking of them so as to have fellowship with Gentiles was the result of your faith in Christ. Therefore Christ is a minister of sin. And you, who now try to build up again what – as a believer – you pulled down, are convicted as a transgressor. These two things are mutually exclusive. If you try to supplement faith righteousness by works righteousness you make Christ a minister of sin.

Newbigin (1953:41) notes two distinct spheres in which human life may be lived and he draws compelling principles from Paul's opposition of Peter in this text. The first is the sphere of law, wherein man hopes to win acceptance with God by his obedience to God's law. The second is the sphere of grace. This is the sphere wherein God's Spirit rules. These spheres are mutually exclusive. There is no possibility of any combination or compromise between them. If one tries to supplement grace by works one has abandoned grace. Drury (2007), in explaining why the church is not a business says the following about bottom line:

The church's bottom line is not money but ministry... Where do you list the 14 hours you just spent in the hospital with a family while their son was going through open heart surgery. Or where will you list the

‘productivity effectiveness’ of spending the entire next day arranging his funeral after the operation failed? In the church we defend such ‘wasted’ time by saying we were not ‘making money’ but ‘making ministry.’ Ministry is our bottom line. And ministry is a lot foggier to measure than money.

Zwonitzer (1992:2) is scathing in his critique of Barna’s approach to church growth when he writes, “With all due respect to Mr. Barna and his marketing abilities, I believe Scripture does not permit the kind of open and full transmission of marketing principles to church growth. The driving principle here is marketing orientation: meeting the needs of people for a church in order to grow numerically.” He says that this is done basically as in business marketing by survey and research techniques to determine just what people want in a church and then fill it by a marketing mix of church activities.

Olsen (2011) appeals to Theologian Emil Brunner who wrote a book entitled *The Misunderstanding of the Church* where he argued that the church should be “fellowship” rather than “institution.” The institutional side of the church should be its “outer side” driven and determined by its “inner side” which should be the fellowship. Something goes terribly wrong when the institutional aspect of the church drives everything.

5.5 The Church in contemporary society

This section on the Church in contemporary society will show that the Church is recognized by Jesus and the state as a legitimate organ of society. As such the Church has certain obligations to fulfill towards the government of the day in whatever country it is established and exists. However, this does not mean that the Church becomes a business by nature.

5.5.1 The Church and the South African Government

The Church is first a religious and Christian organisation. A business may be Christian in the sense that it is run by Christian owners and employees but that does not qualify it as a Church. The Church is distinctly separate from any other group of people throughout the New Testament. The Church is called the body of Christ in 1 Corinthians 12:27. It is called a building or temple in Ephesians 2:20-22. It is called the flock of God in 1 Peter 5:2. It is called the house of God in 1 Timothy 3:15. These are unique designations that provide divine insights into the distinctiveness of the church.

The Church enjoys a very distinct place in the South African context. Registering a Church in South Africa does not alter its status as a Church (SACC, 2002:1). Churches are catered for under the cluster of Public-benefits organisations (SARS, 2012:1). This is a clear classification issue and does neither infringe on nor attempt to redefine the nature of the Church. It is certainly right that the Church should comply with government regulations but this in no way changes its nature. Paying taxes and being registered as

non-profits does not mean a change in classification in terms of how government views the Church. The tax laws make allowance for churches and classify them under religious bodies, which further highlight the distinct nature of the Church. It is clear from this that the South African Government does not view the Church as a business entity. The Church remains the Church and throughout South African society it is recognised as such. One will be hard pressed to find a person who will redefine the Church as a business because it pays taxes to the government or because it is registered as a non-profit.

5.5.2 Jesus, the Church and the State

In Matthew 22 Jesus is confronted by the Pharisees and Herodians over the lawfulness of paying taxes to the Roman state. In verse 21 Jesus answers by saying, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” By saying this Jesus underlines the fact that even the Christian or follower of Christ remains accountable to the authority of the state. This is not to say that the Pharisees and Herodians were Christian. Both Caesar and the kingdom of God have rights in their respective areas as ordained by God but the believer’s obligation to God covers all of life, therefore we must serve Caesar (the state) in a way that is honouring to God (Wilkins, 2004:722). The coin that Jesus asked for (the denarius) was used to pay this tax to the Roman state. France (1985:315) explains the significance of this particular coin when he writes:

The *money for the tax* was the Roman denarius...a coin which strict Jews found objectionable because It bore a portrait of the emperor...and also an inscription describing him as ‘son of a god’...For normal commerce special coins were minted without these features, out of deference to Jewish susceptibilities; so no Jew need handle the objectionable denarius except to pay his tax, for which it was obligatory. The fact that Jesus’ questioners could provide one on demand cut the ground from under their feet – they were using Caesar’s money, so let them also pay his taxes! Indeed the verb Jesus uses reinforces this point: *render* generally means ‘give back’ (whereas the verb they had used in v. 17 was simply ‘give’). It is the verb for paying a bill or settling a debt; they owe it to him.

According to Calvin (1974:43) they had already made an acknowledgement of subjection so that Christ did not find it necessary to place upon them anything new. In short, Christ declares that it is no violation of the authority of God, or any injury done to his service, if, in respect of outward government, the Jews obey the Romans. “Jesus thus distanced himself decisively from the Zealot position, and implied that loyalty to a pagan government was not incompatible with loyalty to God” (Carson, *et al* 1994).

Jesus here sets out a general law of social life that would help protect the integrity and welfare of any society. Furthermore he acknowledges the legitimacy of the state and their authority. After all, the question that the Pharisees and Herodians asked him dealt principally with the legality of paying taxes to Rome. One may thus carefully apply this response of Jesus to the entire Church as the normative action for the community of faith to relate to the state in terms of legal requirements as it falls within the

governance domain of God's sovereignty. The Church therefore also has a legitimate place within society while maintaining its status as a spiritual organism that is distinctly Christian.

5.6 The functional heart of the Church

When one speaks of the Church there are two distinct expressions of its existence that need to be noted in order to begin to understand what the Church is. The Church expresses its faith both universally and locally. In other words there is a larger composite organism that is called the Church as well as smaller individualised organisms that are also called the Church or churches. It is what Evans (1994:20) refers to as "a church" and "*the* Church". The catholicity of the Church is taught in the New Testament as a missionary motif of the Lord Jesus Christ who said, "I will build my church" (Matthew 16:18). The Lord did not make particular reference to an individual or local church since that was not his mission. He came to bring men and women into a reconciliatory relationship with God, which resulted in him casting the net far wider than merely one locale. Although he was known as Jesus of Nazareth his work of reconciling men to God stretched far and wide (Jn 4:4). Küng (1967:37) refers to the two aspects of the Church's existence as at once visible and invisible.

This study will focus on the Church in its local expression of faith and how that relates to the issue of Management by Objectives. The local church must have certain elements that constitute it a Church. Evans (1994:21) outlines these elements thus:

In order to be the one Church...a community must bear witness that it has Christ in its midst; recognise Christ as Lord and affirm and respond to the presence and gifts of the Holy Spirit. It must claim an apostolic origin. It must show salvation at work and announce and look forward to the Kingdom of God. As an inseparable element of its belonging to Christ, it ought to be filled with the mutual charity of its members. It will confess the apostolic faith. Its life will involve the proclamation of the Word of God in Scripture, both in mission to the world and in the teaching of its own members. It will baptise, and celebrate the Lord's Supper. It will have a pastoral ministry which will provide leadership in the corporate act of celebrating the sacraments. The pastor will be the people's earthly head and will have authority among them; he will also be their servant, having no authority in his own right, but only with and among his people.

He goes on to mention a number of other elements like order, discipline, miracle, and separateness from the world. These constitutive elements may not be practised in the same way or given the same order of priority in every church but they do present a picture of what a local church should look like.

One of the key elements noted in this outline is human leadership. It is this aspect of the church's expression of faith that is of particular importance to this study. In terms of leadership the minister has

been ordained or called by God for the specific purpose of communicating God to the church and to the world. The minister does this through the primary medium of preaching and teaching the Scriptures to the church (Col 1:28-29). The minister's entire life revolves around this duty as he seeks to glorify God. The preacher of the New Testament was clear about that primary task but the same cannot be said today. It seems that preachers have become generalists who have to know and do everything as part of their ministerial functions. "As generalists, they are expected to fulfil many interrelated roles, but they may not feel especially competent in any one of them...Often these interrelated roles conflict to create even more stress for the minister, such as when a pastor has to prepare to preach but has his time consumed by administrative affairs" (Gula, 1996:52-53). The morale of these ministers can be easily affected by their competence or their lack of it in some particular area. The minister is the only person trained in society to bring theological reflection to the issues of life so that the Christian might respond to life from a perspective of faith. This casting of theological thinking can only really happen where the minister understands the nature of the church and where the church as a collective understands its own nature. It was the choice of the Apostles to stick to their main calling according to Acts 6.

5.6.1 The mysterious nature of the Church

According to the Apostle Paul the church is a mystery (Eph 3:1-12). It has its roots in eternity when God determined to create the world and man and to redeem man from his fall into sin and to mediate His message of redemption through Israel and then the Church. The Church is a mystery in the Pauline sense that it was to become the mutual spiritual home and experience of faith for both Jew and Gentile alike. It was a mystical union of Israel and every other nation into one body of people who believed in the salvation of God through Jesus Christ (de Lubac, 1979:29-31). Duffield and Van Cleave (1983:451) say the following concerning the mysterious nature of the Church:

One of Paul's strongest concepts of the Church was that of the Church as "mystery." It must be noted that the Bible word "mystery" has a different meaning from that attached to it in modern English. In ancient Greece, the mysteries were secrets of the mystery religions, revealed only to those initiated into them. The secrets were not mysterious in the modern use of the term; they were clearly understandable by the initiated. God's mysteries are truths that could be known only by Divine revelation concerning Redemption and the Church; they are clearly revealed to believers in the Scriptures. One of the mysteries is the Church, which was not revealed in the Old Testament. The prophets predicted that God would bless the Gentiles, but they did not reveal that Gentile believers would share equally with Israel in the Body of Christ.

This view of the term "mystery" is also espoused by O'Brien (1999:232) who says that the *manner* in which the saving purpose of God in which Gentiles along with Israelites would be embraced – by incorporation of both Jews and Gentiles into the body of Christ – was not made known in previous ages. The Church has this innate mysterious quality that renders it unlike any other human organisation.

This presents a unique commentary on the nature of the church in the context of this study. Ultimately the church exists as the creation of God. The Church is not the invention or creation of man. If one accepts the founding of the church on the Day of Pentecost in Acts 2 then the church has been in existence for over 2000 years. The church has suffered abuse and persecution during this time but it has survived every test it has faced. Its membership and leadership are obtained and established the same way since its inception and yet it is never antiquated in its efficacy and power. The church is formed in the Gospel, informed and transformed by the Gospel and therefore it has to exist and operate by the principles of that Gospel. The church derives its character from its head not its members and Jesus Christ is the head of the Church according to Ephesians 5:23.

5.6.2 The organic nature of the Church

The descriptions of the Church in the New Testament as being a body, a flock, a household, a fellowship, a family, (Eph 2:22-23; 4:4; 1 Pt 5:2-4; Gl 6:10; Eph 2:19,) point to its organic nature. By organic this study assumes an understanding of the church as a dynamic, growing and changing organism. The study further assumes that this organic reality is experienced within the boundaries of the biblical text. The Church however is not “organic” in the sense that is described by Viola (2010). He compares the “organic” church to the “traditional” church and uses this comparative view to premise his understanding of the organic church. Viola (2010) writes:

By “organic church,” I mean a non-traditional church that is born out of spiritual life instead of constructed by human institutions and held together by religious programs. Organic church life is a grass roots experience that is marked by face-to-face community, every-member functioning, open-participatory meetings (opposed to pastor-to-pew services), non-hierarchical leadership, and the centrality and supremacy of Jesus Christ as the functional Leader and Head of the gathering.

Viola’s understanding of “spiritual life” is literally an experience that is devoid of any structure or formalism. According to his definition the church is a loosely structured fluid community of Christians where everyone is functionally equal and no one determines or drives the direction of the church. Viola (2010) further clarifies his definition of the organic church by stating that an organic church is one that is naturally produced. He says that organic church can be contrasted with institutional church that is traditional, has leadership and is marked by a weekly order of worship officiated by a pastor or priest. The outstanding characteristic of organic church is that it is driven by community life.

This view is a radical departure from the traditional understanding of the Church. According to this view leadership is considered a “hindrance” (Viola, 2010) within the DNA of the church that hampers its work. It is rather difficult to imagine a Church where nobody is leading and yet everybody is leading. The Bible is the guide book for the Christian so that the spiritual journey is protected against the extreme

spontaneity that Viola claims. Jesus said that it is the one who keeps his commandments that truly loves him (Jn 14:21). The Christian then has no problem having and keeping the commandments of Jesus because they do not restrict nor enslave but rather liberates them to the fullness of life that Jesus promised. This study finds no biblical grounds for Viola's understanding of the organic Church.

The Apostle Paul describes the church as a body in Ephesians 1:22-23; 4:16; 5:30 and relates every individual member to a part of the human body that functions to achieve the common goal that God has decreed for the church. Although this may have points of convergence with the business model it is clear that the church is joined together by a more profound system of values. Furthermore, Paul's insistence on every member's involvement (under the guidance and teaching of spiritual leaders) in the body of Christ shows an organic aspect to its life. The church is not just a gathering of people but rather a gathering of people divinely called together by God himself. Paul directs the Ephesian church through the realities of their organic experiences and shows how each member plays a part in this unfolding drama. Historically Paul met with the Ephesian elders (Ac20:17-38) before he travelled to Jerusalem. At this meeting he reinforces the role of the elders as overseers and protectors (Ac 20:28-31) of the Church that worshipped in Ephesus. Paul's conscience was not offended at the idea of church leadership rather it was emboldened.

Where the church is viewed as anything other than the church it becomes vulnerable to abuses and misuses at its highest level of governance and this in turn opens the door to administrative and ministerial failure. The church is not in existence to preserve itself but rather to propagate itself through the propagation of the gospel message through incarnational and communicative actions.

This study proposes that a normative understanding of the organic nature of the church translates into the Church having a different bottom line to corporate business. It is in the unfolding drama of the Church's experiential reality that God is glorified and lives are being transformed according to the Gospel.

5.7 The purpose of the Church

5.7.1 Brian McLaren's view of the purpose of the Church

McLaren (2004:115-126) posits a new purpose for the church that is a radical departure from biblical teaching and the traditional Christian understanding of this purpose. He calls his faith a "missional faith" that does not resonate with either Western conservative or liberal Christianity (2004:115). This purpose rejects both the exclusive claims for those who are born again through faith in Jesus Christ and universalism, which includes everyone in the scheme of salvation. McLaren's (2004:123) missional calling leads him on a different road where he is "blessed in this life to be a blessing to everyone on earth". This faith is a key tenet of the Emergent Village of which McLaren is a proponent. This is an anaemic attempt to repackage old heresy in postmodern thinking and subjectivity and does not promote the teachings of Jesus Christ. Jesus said that he did not come to bring peace on earth but a sword (Mt 10:34-39). The purpose for which he came was definitely not to establish a better world and to transform

society. Jesus preached a message that was offensive to the disobedient and rebellious sinful nature of humanity. He came to glorify the Father and to bring humanity into a relationship with him. This is by no means a missional road that would have taken Jesus to an earthly utopia. Instead it was a perilous road that would eventually lead Jesus to the cross of Calvary where He would die to redeem sinful man. It becomes difficult to accept the seriousness of McLaren's views when he writes that he doubts his own opinions and that he is wrong about many things although he does not know which things he is wrong about (2004:24). This kind of thinking does not represent biblical theology and therefore does not relay a purpose that merits any serious consideration at all. It suggests an orthodoxy that is too generous and not grounded in biblical reflection. Finally he states in a footnote (2004:20) that one can follow Jesus without identifying oneself as a Christian. By this McLaren means that one does not have to be a Christian or born again (exercise believing faith in the atoning work of Jesus Christ) in order to follow Jesus. If this were true the church would become obsolete and irrelevant. Talking about the purpose of the church then becomes equally irrelevant. The Bible nowhere states that Jesus came in order to reform society. This does not negate the fact that Jesus loved the poor and needy in society (Mt 8:1-4; 9:27-31).

5.7.2 A dispensational view of the purpose of the Church

Walvoord (1959:224) writes, "Dispensational ecclesiology defines the church as a distinct body of saints in the present age having its own divine purpose and destiny and differing from the saints of the past or future ages."

The Classical Dispensational conclusion concerning the ultimate purpose of the church is that it exists to glorify God. This places the emphasis on all the activities of the church since everything it does either extol or diminish the glory of God. This emphasis makes holiness the church's primary task and is therefore doxological in its scope and essence as opposed to soteriological. Ryrie (2007:48) clarifies the underlying purpose identified by dispensationalism as follows:

To the normative dispensationist, the soteriological, or saving, program of God is not the only program but one of the means God is using in the total program of glorifying Himself. Scripture is not man-centered as though salvation were the main theme, but it is God-centered because His glory is the center. The Bible itself clearly teaches that salvation, important and wonderful as it is, is not an end in itself but is rather a means to the end of glorifying God (Eph. 1:6, 12, 14).

The first question of the Westminster Shorter Catechism asks, "What is the chief end of man?" and then provides the following answer, "Man's chief end is to glorify God, and to enjoy him forever." From a dispensational perspective then it is clear that the church has a very critical and glorious ultimate purpose. This puts congregational leadership into perspective and presupposes that any kind of church leadership paradigm should be biblically aligned. It means furthermore that the adoption and implementation of any sort of business leadership structure should be brought under the search light of this doxological purpose.

Perhaps this understanding of a biblical ultimate purpose would and should serve the church as a safety measure to ensure that the Bible's leadership ideal is constantly and consistently practiced.

5.8 A contextual review of Church leadership variables

Chapter 4 of this study addressed the matter of variables. There it was argued that an independent variable has a definite impact on dependent variables. From this argument the study proposes a number of practical steps that the Church should consider in terms of its leadership paradigm. Firstly the Church should determine what its leadership's independent variable is or should be. This then becomes the basis for theory development within the Church's leadership framework. Secondly the Scriptures should direct the discussion around the determination of this leadership independent variable. Since the Scriptures are viewed as authoritative by the Church it should be the cornerstone of this determination. Thirdly, the Church should identify the key dependent variables upon which its leadership will exercise a level of influence. These dependent variables may be listed in order of significance or in view of the Church's social and religious mandates. For example can the Church quantify how its leadership affects or impacts on evangelism? Can it quantify how its leadership affects or impacts on social justice? Can it quantify how its leadership affects or impacts on discipleship?

I developed a LEAD Analysis (see Figure 7) that can be used by the local church to constantly, equitably and objectively scan or evaluate the character of the leader or potential leader. This analysis at all times keeps in view the character of the leader and aims to serve as a best practice methodology for appointing a biblically qualified kind of leader. The LEAD Analysis involves four principal aspects of the leader that have been gleaned from the current research. These aspects are as follows:

- *Leadership qualities*, which deals primarily with the biblical prerequisites that are taught in the New Testament (Chapter 4). This aspect encourages the local church to ask if the candidate consistently displays the biblical qualities of a leader and whether he displays a growth pattern in all areas of his life.
- *Emotional quotient*, which addresses the engagement of the candidate with other members of the congregation on an emotional level. This aspect encourages the local church to ask if the candidate displays the qualities of an unfeigned or genuine love for people. Does the candidate have a sincere level of empathy and care for others?
- *Authority index*, which deals with identifying how the candidate relates to others when given a position of authority. This aspect encourages the local church to ask if the candidate is literally power hungry. Does the candidate display signs of an unhealthy desire to control people?
- *Diakonos profile*, which focusses on how the person responds in scenarios where serving others is required. Does the candidate model service and love?



Figure 7: A LEAD analysis for Church leadership

The LEAD Analysis then becomes a requisite component of the leadership identification model of the Church. The analysis should also serve as a means whereby current leadership is evaluated or assessed. This means that it is not merely the pastor as the paid “professional” who is held to a standard but every other leader of the Church. Paul’s instruction to Timothy in 1 Timothy 3:10 speaks to this kind of “general judgment of the Christian community” rather than to a formal examination (Wuest, 1997). This broad based application of the “character scanning” ensures the objectivity of the analysis. Objectivity is further validated by basing the analysis on the Scriptures. The Bible is kept at the centre of the analysis with a view to always engender the best that God wants for the Church. This ensures that subjectivity is removed from the analysis or at least kept to a minimum. It also minimises the potential for people conflict by focussing on the positive intent of the analysis. The aim is to identify spiritual qualities with a view to appointment in office. Where deficiencies are noted the person being ‘scanned’ is met with spiritual help and guidance (from the spiritually mature) to ensure further maturation towards realising the biblical spiritual qualities in their life.

The character of the leader then becomes the independent variable that will positively impact on the dependent variables like evangelism, social justice, discipleship, and etcetera. What this means in Practical Theological praxis is that the leader’s character is not viewed as either that which does not change or is not influenced but that it becomes the constant element that determines the effectiveness of a leader throughout variegated fields of ministry.

5.9 The relationship between the Bible and culture in the leadership debate

While writing about the concept of MBO, Peter Drucker stated that management is: “something new, distinctly modern, distinctly Western” (1955:4). By saying this he undoubtedly ascribed a cultural significance to the paradigm of management. The church should take note of this since management on its own is imbued with certain cultural norms that run counter-intuitively to the norms and values of the Christian Church. One needs to especially consider the other-worldliness of the Bible. In other words the Bible stands authoritatively above social or business culture. The Bible engages all cultures but it is never informed or guided by culture. It is engaged in and yet above culture. The Bible refers to itself as light (Ps 119:130 cf. Ps 119:105). Acts 26:18 and Colossians 1:13 juxtapose the kingdom of darkness with the kingdom of light. Henry (1994) writes the following concerning Acts 26:18, “The great design of the gospel is to instruct the ignorant, and to rectify the mistakes of those who are in error, that things may be set and seen in a true light.” Utley (2003) says that ancient humans feared darkness. It became a metaphor for evil. Light, on the other hand, became a metaphor for truth, healing, and purity. Although the context of these texts deals with the salvation of lost men it is undeniable that the world system is under the influence of an evil force. Therefore, directive information should flow from light to darkness and not the other way around (see Figures 8 & 9). By ‘directive information’ (in the context of this research) the author means the information and language that defines the nature and outlines the operation of each entity or reality. In Figures 8 and 9 I have attempted to show visually the directional flow of influence between the Church and contemporary culture. I have shown here that either culture will influence the Church or the Church will influence culture.

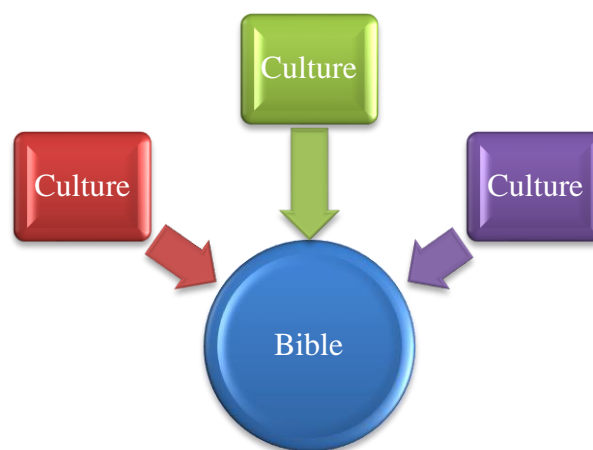


Figure 8: Culture guiding the Bible

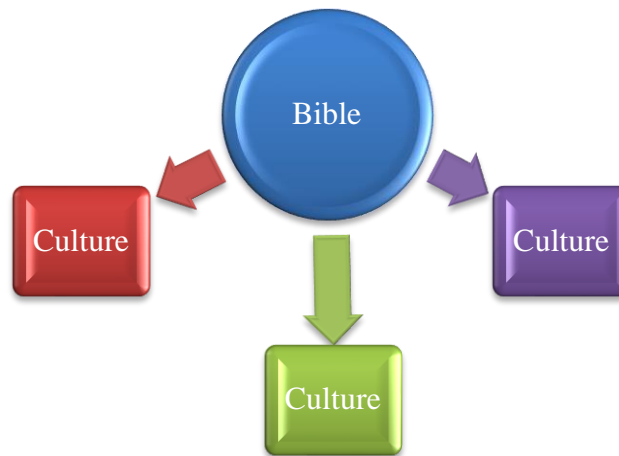


Figure 9: The Bible guiding culture

5.10 A strict adherence to biblical qualifications in the appointment of leaders

The Church should return to a strict code of censure before appointing men to positions of leadership. Paul listed twenty-three leadership prerequisites for elders (1 Tm 3 and Tt 1) and nine for deacons (1 Tm 3). Why should the Church not be more determined to ensure that leaders possess and display all the character traits before they are appointed? When the Church does not pursue this strict biblical prerequisite it settles for something less than God’s best for it. Of course the same holds true for the appointment of deacons. The study on the leadership prerequisites in chapter 4 did not indicate that any of the qualities were negotiable or optional. These qualities are not presented in the Bible as a ‘pick-and-mix’ that allows the Church freedom to acknowledge some and reject others. This guideline is a crucial non-negotiable for good leadership.

Strauch (2013) contends that one must view apostolic, Christianized elders to be primarily pastors of a flock, not corporate executives, CEOs, or advisers to a pastor. This study recommends that as a strategic guideline in calling pastors that the Church should refocus on developing an engagement model after appointment rather than on the appointment model itself. In other words Churches spend too much time looking for the “omnicompetent” leader who will fit the local church like the proverbial “hand in glove,” while not thinking enough (or deeply enough) about how they can create an environment in which that chosen leader can minister effectively. Lummis (2003:15) relays the account of several lay leaders she interviewed regarding the qualities they were looking for in a new pastor. Lummis (2003:15) reports the following,

They brought up the importance that their pastor have a “sense of humor” as part of his or her people-skills, but obviously a sense of humor that appeals to the congregation, or at least to the members of the search committee: A couple of things we feel are very important in our next pastor are a *sense of humor* and skills in music. He has good people-skills. He knows when to say something, and when not to. He has a good

sense of humor and knows how to approach people. He can use humor in approaching an issue, and he can also listen to people and kind of figure out where they are coming from.

The person was very well qualified, and I liked the person very much, but it would have been hard culturally, a very hard match for our church. (*Why?*) Well, her personality. She had such a different sense of humor. It would have been really hard for people to understand her, where she might be coming from. She was just a little bit too out there for us because we are too conservative . . . just kind of every time we would say A, she would be off thinking about B.

It is difficult to imagine Paul and the Apostles interviewing a potential leader and asking them about their sense of humour. However this is an indication of how certain local churches have deviated from the biblical pattern of leadership and its requisite qualities to what has become personal and anecdotal skillsets developed by lay leaders and search committees. The appointment of leaders should be done through a strict adherence to biblical qualifications.

5.11 A refocus on love and service as leadership priorities

The Church must develop a way whereby it can test its leadership against the principles of love and service. MBO has its own set of key words that are gleaned from the definition of MBO in Chapter 2: plan, organize, direct, control and reward. MBO also calls for a high level of performance from employees and thus a strong focus on delivering results. What then should be the key words of Church leadership: love, service, action, and model? With reference to 1 Peter 5 it is evident that church leaders are in delegated positions of authority within the local church and as such they ought to function as servants not masters. No church leader possesses an innate authority. Their authority is derived from and delegated by their logical and spiritual head who is Jesus Christ. This truth is undermined by the adoption of business leadership models where power, command and control are watch words as can be seen in *Management by Objectives*. Stott (2002:129) expresses his concern about Church leadership and authority in this way, "...there is too much autocracy in the leaders of the Christian community, in defiance of the teaching of Jesus and his Apostles, and not enough love and gentleness. Too many behave as if they believed not in the priesthood of all believers but in the papacy of all pastors." This does not suggest that Church leaders should not exercise authority over the people but that their authority should be an expression of love and service rather than a derivative of a business model. Smit (2010:8) contends, "Without love church government becomes a rigid, legalistic act posited merely on the maintenance of structures and procedures. The crucial testing question with which all acts pertaining to church law or church order should accord is the question about the norm of love". Osmer (2008:189) says that Paul's use of the Servant Songs of Isaiah to portray Christ's royal rule represents nothing less than a reversal of the way power is conventionally understood. He says, "Power is not a matter of resources, might, or status. Nor is it a matter of wielding influence for one's own advantage. Rather, power pre-eminently is

self-giving love in which the needs of others and the community take precedence. It is a matter of love that is willing to suffer with and for others”.

5.12 A careful application of business management models in a Church context

According to the qualitative analysis results (Chapter 3) there seems to be a general consensus among church members that the church should be operated like a business. However it also emerged as a theme that this view was generally applied to the local church’s finances and accountability to the members. The notion that the local church in its entirety should function as a business was not supported by the research. The quantitative analysis results (Chapter 3) further suggests that Church leaders in the main do not believe that the local church should be operated like a business. Leaders were not averse to the idea of strategic planning and goal setting. Furthermore, leaders also felt strongly about good financial governance and accountability to the members of their respective congregations. Leaders did not believe that the local church in its entirety should be operated like a business. This data develops a very strategic guideline for local church leadership and governance, and that is to adopt a controlled and limited methodology in the application of business management models to the local church. The data indicates that a wholesale implementation or transference of business management models into the local church is not desirable. The data further indicates that business management models or relevant parts thereof are applicable at certain levels of the local church’s organisational context. Finance is one of the key areas of local church leadership that was highlighted by the research analysis where sound management strategies and accountabilities should be applied. What the qualitative research analysis further showed was the failure of respondents to speak of the application of business management tools over them as members. In other words respondents did not speak about a willingness to have goals and objectives set for them as members and if they were not to achieve those goals and objectives to be performance managed by the local church leadership as a consequence. This again indicated to the researcher that members were happy with the application of business management models and parts thereof to certain levels of the local church’s organisational structure. The cognitive hypothesis that emerged from the research analysis was that the transference of models from businesses to local churches should be very strictly limited. These are crucial metatheoretical assumptions that are formulated to inform the work of this research (Osmer, 2008:57-58) and to contribute to the formulation of the strategic guidelines of this chapter. This is what Osmer (2008:57) terms ‘reflexivity in research.’ Stott (2002:129) sounds a clarion call when he writes, “Our model of leadership is often shaped more by culture than by Christ. Yet many cultural models of leadership are incompatible with the servant imagery taught and exhibited by the Lord Jesus. Nevertheless, these alien cultural models are often transplanted uncritically into the church and its hierarchy.”

5.13 The compatibility/non-compatibility of MBO with the biblical fundamentals of Church leadership

In the light of the discussion in this chapter (and chapter 2) the research will now offer a critical review of the compatibility or non-compatibility of MBO with the biblical fundamentals of Church leadership. This, according to Osmer (2008:4), is the *normative* task using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from ‘good practice.’ The aim of the normative task is to determine what ought to be going on within a congregational context. In order to fulfil this normative task the congregational leader needs to apply what Osmer (2008:132) calls ‘prophetic discernment.’ Osmer (2008:134-135) frames this discipline within the context of the prophetic office in ancient Israel. He refers, for example, to Jeremiah in the following way,

Jeremiah lived when the young ruler of the southern kingdom, Josiah, was attempting to move the community away from the official ideology of the Davidic covenant and back to the law-based traditional covenant, prompted by the discovery of a copy of Deuteronomy. While it is uncertain how Jeremiah viewed Josiah’s reforms, it is clear that he too was deeply critical of popular and official versions of the Davidic covenant in which God’s presence in the temple was viewed as ensuring Judah’s safety (Jer. 7:4). But Jeremiah also believed that external reform was not enough. He called for an inner commitment to God’s covenant stipulations “from the heart” (4:4 14; 9:26)...The prophets draw on specific theological traditions to critique popular and official theologies and the way of life justified by these theologies.

Osmer also makes reference to the prophetic role of Jesus as not only being the messenger of God’s words but actually being God’s Word and on this understanding he defines prophetic discernment. He says that prophetic discernment is the task of listening to this Word [Jesus] and interpreting it in ways that address particular social conditions, events, and decisions before congregations today (Osmer, 2008:135). It is with this understanding that the following compatibility and non-compatibility of MBO with the biblical fundamentals of Church leadership is presented.

5.13.1 Compatibility realities

- MBO holds value for the Church insofar as it is consistently applied and teaches the importance of the contribution of each member for the greater good. In this instance MBO highlights the analogy of the Church being a body (1 Cor 12 and Eph 4) where every member serves the body in a different capacity (Chapter 4: Point 4.5.3).
- MBO emphasises the importance of good planning and goal setting (Chapter 2: Point 2.1.1). The Church has often been accused of not being able to construct strategic plans and MBO speaks to this deficiency (Chapter 4: Point 4.5.1).
- MBO addresses the need for order and efficiency (Chapter 2: Point 2.1; Chapter 4: Point 4.3.2).

- MBO as a process is an effort to establish fairness and equity among employees (Chapter 2: Point 2). This is a noble aim and one that certainly can fit into a Church leadership paradigm Chapter 4: Point 4.5.3).
- It can help to clearly define the roles of team members and how this benefits the Church as a whole (Chapter 4: Points 4.5.1 and 4.5.2).

5.13.2 Non-compatibility realities

- Based on the evidence presented it appears that the philosophical mega-structure of Management by Objectives cannot fit or align with the biblical teaching on the nature of the Church. The Church as an organism (Chapter 4: Point 4.2.1.2) is essentially driven by a people mandate (making and maturing disciples) whereas MBO forms part of a business ethos that is essentially driven by a profit bottom line (measured in Rand values). MBO was designed to harness and increase the productivity and contributions of individuals within a corporate environment whether they agreed with the company's goals or not. The internal core of a person is always secondary to the external objectives. Externally employees comply with management but internally they become disengaged. This should not hold true of the Church where an individual's spirit or heart should indivisibly be joined to the Church. The Church can never be satisfied with outward compliance. The great commandment is, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbor as yourself" (Mt 22:37-39). Compliance must flow out of this love for God and one's neighbour (Chapter 4: Point 4.2.1.1) and therefore seeking the kingdom of God (Chapter 4: Point 4.5.3).
- The spiritual nature of the Church (Chapter 4: Point 4.2.1.2 and Point 4.4) means that it literally defines the parameters for the effective functioning of Church leadership. In other words Church leadership has to be spiritual by nature in order to compliment what the Church is and therefore, what the Church does. Spiritual leadership is driven by a set of biblical values rather than a corporate bottom line.
- The kingdom of God motive (Chapter 4: Point 4.4) illustrates that God enables all Christians to build his kingdom through the gifts that the Holy Spirit gives. Therefore every member, regardless of their gifts or level of contribution, is important within the Church. Within the MBO philosophy it is only those who contribute to the organisation's objectives that are of real value.
- Meeting a set of objectives is not the best way to enhance people's effectiveness within a Church organism. The discussion in Chapter 2 definitively showed how the feelings of people are often dismissed by a singular pursuit of objectives. The more meaningful way is to develop individual Christians to maturity (discipleship) as followers of Christ and to equip them for ministry in the Church. This also includes recognizing and developing those individuals' gift(s) to ensure that they eventually serve capably and efficiently in a particular field or stream of ministry (Chapter 4:

Point 4.3.2). In contrast to MBO this biblical approach ignites internal motivators in the Christian rather than external motivators either by reward or restriction (the proverbial carrots and sticks). In other words, in the Church grace is given to each member but this grace produces love and gratitude, whereas MBO only rewards employees after they have performed.

- The MBO philosophy of “control” (Chapter 2: Point 2.1) assumes a very negative concept and is contradictory to what New Testament leadership looks like. The biblical teaching is that leaders are “shepherds” and “overseers” who do not “lord it over” the people of God (Chapter 4: Point 4.2.3). As such Church leaders do not have an overwhelming compulsion to “control” every person under their care or every scenario that plays out in the Church. They have learned the indispensable value of trusting the Holy Spirit. Managers do not have this faith appeal to a higher being and therefore they are compelled to follow through with the tools that they have available (Chapter 2: Point 2.1.1).
- MBO cannot operate efficiently in fast changing environments. In the definition of MBO in Chapter 2 (Point 2.1.1) it was evident that MBO needs a stable environment over a period of time in order to be effective. The Church does not have that luxury. In fact the world in general has become a fast-paced and fast changing world. The Church and its members including its leaders really operate under the guiding influence of the Holy Spirit (Ac 12; Chapter 4: Point 4.5.3).
- The Church is principally directed by objectives (in the form of commandments) that are determined by God (Mt 6:33 - “seek first the Kingdom,” Mt 28:19 - “Go and make disciples,” 1 Pt 1:16 - “Be holy as your Father in heaven is holy”). In organisations, however, it is the responsibility of top management to determine the guiding objectives (Chapter 2: Point 2.1). Church leadership do not set the objectives for the Church but equip, lead, and admonish members to meet the objectives that God has given in the Scriptures.
- Performance is a vital component of MBO and is used to determine increases and rewards as well as shaping future goals. People’s value to the company is determined by and directly linked to their performance (Chapter 2: Points 2.1 and 2.1.1). This fits into a business model but it cannot and does not fit into the ethos of the Church. Managing church staff (especially pastors) by performance has the potential to breed discouragement and disengagement, which are documented results of MBO (Chapter 2: Point 2.1.1; Bernhard, 2012). The Church deals with sinning members with grace and forgiveness because the aim is to restore such a member into the full enjoyment and participation of life in the Church (Matthew 18). Failing members are nurtured with love and discipline in order to be functional within the Church. Furthermore, the Church exists with the understanding that it may or may not reach certain objectives because God ultimately works through the Church to accomplish his will. This means then that the Church does not reward on the basis of achievements but rather on the basis of effort, commitment and faithfulness. This is God’s standard according to Matthew 25:21.
- MBO operates on a principle of the few deciding for the many. In other words top management determine the strategy for the entire company and therefore renders business hierarchical. In the

New Testament Church a different pattern emerges. The whole Church was involved with decision making (Chapter 4: Point 4.3.2). All the members played a crucial role in what happened in the local church (Chapter 4: Point 4.2.3). This is underscored by the fact that the letters of the New Testament (containing the instructions of the Apostles) were read to the entire local church. Acts 6 is an example of how all the disciples initiated the appointment of the seven men and were part of the process from start to finish. As shown earlier in this chapter (Chapter 4: Point 4.3.2) this corporate decision making in the Church was not based on the principle of democracy but rather under the principle of seeking the will of God with the guidance of the Holy Spirit.

- MBO views people as human resources (Chapter 2: Point 2.1) who work to accomplish a specified purpose. The Church views people as people and family members (Chapter 4: Point 4.2.3) who are deeply joined by a spiritual rebirth through faith in Jesus Christ. People's value lies not in what they can achieve or accomplish but in what they are and can become in Jesus Christ.
- MBO is not compatible with the teaching of the trinity where God the Father and God the Son co-exist and cooperate as equals while the Son assumes a position of voluntary submission to the Father (Chapter 4: Points 4.5.1-4.5.3). MBO stresses hierarchy and top-down leadership whereas the relationship between God the Father and Jesus is one of total equality and mutuality of purpose.
- The business manager has the responsibility of serving the company by promoting its objectives and as a necessity, to control its employees (Chapter 2: Point 2.2). The Church leader on the other hand also serves the Church but not through control and power but through modelling and serving (Chapter 4: Point 4.2.1.2).

It is the conclusion of this study that Management by Objectives (in its purely business form) is largely incompatible with the leadership paradigm of the New Testament. Taking all of the issues into account this section has shown that MBO is not a perfect fit in a Christian leadership context. There may be points of compatibility but they are minimal at least and not compelling enough to conclude that MBO in its entirety has a place within the Church. To this end Pattison (2000:289) presents an interesting perspective on management theorists and consultants who propound a particular world view. He says they believe the following,

- Human beings can control the world and colonize the future effectively so long as they have the right techniques.
- Individuals should be subservient to organizational goals and to their superiors.
- Relationships are fundamentally hierarchical and require clear lines of upward accountability and downward responsibility.
- The nature of organizational work should be such as to extract the maximum from the employee.
- Everything that is significant can and should be measured objectively.
- Clear goals and objectives can be set for the future and they can and will be attained.

- The prosperity and flourishing of the organization is the greatest good and the priority for all organization members.
- Productivity and profitability determine the value of individual and organizational endeavour.

Pattison (2000:89) concludes by sounding a warning to Christians in the context of this perspective. He says that Christians should perhaps be wary of uncritically adopting a set of practices that embody a world view that could be characterized as wildly overoptimistic, narrow in its view of human nature and relationships, Pelagian (i.e. ignorant of the fallen, sinful and harmful nature of human being and endeavour), utopian, exploitative, and trivializing of the chaotic and unpredictable nature of the world.

5.14 Conclusion

Osmer's (2008:191) conclusion regarding the concept of power and authority points to the underlying tension between MBO and Church leadership. He says that God's sovereign, royal rule takes the form of self-giving love in Christ. The Lord is a servant, and the Servant is the Lord. The tension between MBO and Church leadership is essentially woven into the understanding of the concepts of power and authority. MBO proposes conventional notions of power and authority that reveals a strong inclination towards defining leadership as having control and domination over others. Church leadership proposes unconventional notions of power and authority that reveals a strong inclination towards defining leadership as service and love. MBO was designed to operate within a business culture and context where the drive to meet bottom line targets is extremely high. MBO functions as a medium to increase management-employee engagement with its related nuances in order to meet company objectives and increase revenues. Church leadership functions as a God-given medium to fulfil the plan that God has for his Church in the world. The people who make up the Church *is* the plan: they must be evangelised, taught in the faith, equipped and trained for ministry (Eph 4).

The differences between Church leadership and business management notwithstanding, the empirical research component has shown that both members and leaders, to varying degrees, indicated a desire for the local church to be a sound and responsible organism that operates within the context of society. This desire focussed primarily on aspects of sound leadership and financial accountability. Although this study has argued against the wholesale implementation of MBO within a local church leadership context, it does acknowledge the need for protecting the integrity of the local church as the body of Christ and a responsible organism of society, to the highest degree possible. Congregational leadership can only truly be effective and meaningful when it is referenced against a biblical leadership paradigm rather than modelled on business management tools.

Chapter 6

6 Conclusion

6.1 Introduction

Chapter six will present concluding remarks regarding the research. The chapter will aim to show how and whether or not the aim and objectives of the research project were achieved. The chapter will also present the need for further research regarding the critical Church leadership aspects.

6.2 Engaging the aim of the study

The principal aim of the study was to determine whether Management by Objectives as a business management tool is both appropriate and sustainable within the Church and to formulate and recommend guidelines for the most appropriate relationship between MBO and church leadership. Management by Objectives was reviewed in the light of Scripture to determine its appropriate application within a local church leadership context. The study managed to reach this principal aim by placing MBO within a leadership framework and defining it as a business management tool. In chapter 1 of the study it showed that MBO has a number of unique characteristics that made it suitable for management within a business and corporate environment. The discussion about the functional elements of MBO and goal-setting theory in chapter 1 placed particular emphasis on the people management approach in business and how the system deals with people as contributors to the strategic objectives of a business. The conclusions of the study were that MBO places greater emphasis on reaching the objectives of a business while employees become a means or resource to reach these goals. The study then showed in chapter 4 that the notion that objectives are more important than people is counterproductive in a Church context. The Church has its own unique set of spiritual objectives but at no point does the pursuit of these objectives become more important than the people in the Church. The study showed that the objectives cannot, in reality, be separated from the people who make up the Church. The process and practice of senior management foisting objectives upon employees has been shown to be ineffective in producing engagement among employees. This practice usually leads to low employee engagement and ultimately results in low levels of commitment and effort. The study showed in chapters 2 and 4 that people's value to the Church is never measured against their contribution and service. Rather, people's value is understood in the context of their salvation and being joined to the Church as members. Faithfulness, effort and faith are valued attributes within the Church community.

Chapter 5 has formulated and recommended guidelines for the most appropriate relationship between MBO and Church leadership. Although the guidelines are not extensive they do provide a workable frame of reference that churches may use in the pursuit and application of a biblical leadership theory. This

study set out to critically review the relationship between Management by Objectives as a management tool and Church leadership. Beckett (2012) says “Undoubtedly, there is much to learn and be applied from different leadership approaches but what singles out church leadership is that it is about leadership of something that uniquely belongs within a much larger context, an eternal context of God's overarching purposes for humanity and this world. It's big picture stuff that goes far beyond the reach of even the largest multinational corporation! And business methods alone aren't adequate.”

6.3 Engaging the objectives of the study

The principal aim of the study has produced a number of secondary objectives that the study set out to investigate and interact with.

6.3.1 To describe and interpret the philosophical roots of Management by Objectives.

The study showed that MBO is not merely a management tool but also a philosophical framework that drives the business approach to objectives and employees. In chapter 2 the study discussed the philosophical roots of MBO and determined that MBO is a system of defining goals for the entire business and then using it to monitor employee performance. The aim is to generate a collective contribution by every employee of the business. Chapter 2 further showed that employee performance and accomplishment are valued above input in a business context.

6.3.2 To delineate the fundamental distinctions between the church as the Body of Christ and corporate business.

In chapters 4 and 5 important distinctions were made between the Church and corporate business. Chapter 4 interacted with the biblical criteria for leadership while chapter 5 approached the distinctions from a practical theoretical perspective. Notwithstanding these varied approaches, both chapters 4 and 5 showed that fundamental distinctions do exist between the Church as the Body of Christ and corporate business. This meant that leadership in these two entities needed distinct leadership approaches in order to render each effective in terms of reaching its respective objectives. The simple yet profound fact that emerged from the research is that the Church is not business and business is not the Church.

6.3.3 To do a critical comparison between the core operations of corporate organisations and church organisms with the aim of establishing the level of compatibility between the two models.

Chapter 2 of the study dealt with the critical comparisons between corporate organisations and the Church. The outcome of these comparisons was the recognition of areas of similarities that exist between Church and business. However, the study further concluded that there are major areas of dissimilarities

between Church and business that point to the two entities as vastly different in natures, operations and bottom lines.

Besides these critical comparisons chapter 2 also looked at what Church leadership could potentially look like if it were to completely adopt the MBO management style and absorb it into its leadership framework. This section showed that such a step would actually turn Church leadership into business leadership since it would become imperative to then apply the philosophical mandate of MBO within the Church. The study did, however, find that there are acceptable levels of compatibility between Church leadership and MBO and that the application of certain aspects of MBO within a local church context could be beneficial and helpful to the Church. Not only did chapter 3 show this from a narrative perspective but the biblical framework (chapter 4) also showed that the Bible is not averse to the application of MBO components like planning, having objectives and teamwork within leadership.

6.3.4 To perform a normative enquiry into the theological fabric of church leadership and the implications of this normative enquiry for responsible incorporation of MBO principles in the church.

Chapter 4 of the study formed the basis on which this objective was pursued and achieved. Chapter 4 interacted principally with key New Testament passages and contemporary Christian writings dealing with the topic of leadership. The result of this normative enquiry into the theological fabric of Church leadership showed that the biblical framework reflects a uniquely Christian ethos, which should guide Church leadership. The New Testament discourse regarding leadership incorporates both large units of thought but also specific words that speak directly to the kind of leadership that the Church requires.

6.3.5 To do a comparative study in ecumenical context with the purpose of gaining perspectives from narratives that tells the story of successful or unsuccessful attempts at integrating business models and biblical models for church leadership.

The objective here was to gain narrative insights from both laypeople and clergy alike. Chapter 3 of the research successfully recorded and showed these insights by use of quantitative and qualitative methods of inquiry. The recorded and analysed data confirmed that MBO is not ideally suited within a Church leadership context. The data did, however, show that certain elements of MBO may be applied within a Church leadership framework, but only where such application is controlled by the biblical and theological conscience of the Church.

6.3.6 To develop strategic guidelines for reviewing the MBO/biblical model compatibility issue.

These guidelines will hold specific import for Church leaders that are currently working with a model of church leadership that possibly amounts to an integrated position regarding the MBO/biblical model

compatibility issue. These guidelines will be developed with specific reference to EBCOSA but also with a view to being accessible to other churches.

Chapter 5 of the study was very strategic in outlining the guidelines for the following:

- Reviewing Church leadership and its application within the local church
- Maintaining a vigilant and responsible attitude towards integrating aspects of MBO within a Church leadership framework.

The strategic guidelines presented in chapter 5 are not only biblical theoretical but also practical and can be easily absorbed by any Church into its leadership framework for the purposes of leadership evaluation, leadership monitoring, leadership progression, leadership growth, and leadership succession.

6.4 Future research

The analysis of this research advocates the need for further research regarding the following Church leadership aspects:

- The need to investigate the role that contemporary society plays within the appointment of Church leadership.
- The need to investigate the contribution of the Old Testament to the Church leadership debate with specific reference to OT leadership discourses.
- The need to investigate the role that education plays in the appointment or non-appointment of people to positions of leadership within the Church.
- The need to investigate the historical scope of Church leadership within the Protestant Christian faith.
- The need to extend the scope of this study and its findings to a wider geographical target community and to hear further narrative insights that could add to the debate in clarifying the relationship between MBO (and possibly other business management tools) and Church leadership.

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Moreletapark bedieningsmodel

Strukture

Augustus 2013

Visie

Jesus alles in elkeen

Missie

Elkeen doelgerig 'n dissipelmaker

Oorhoofse Doelstelling

Verheerlik God in alles

Waardes

Verhoudings
Gehoorsaamheid
Diensbaarheid

Basis

Die Woord
Die Heilige Gees
Gebed

Strategiese Areas

Geestelike doelwitte

- Eredienste wat mense raak
- Vestiging van kleingroepe in totale gemeente
- Vestiging van gebedsdeurdrenkte gemeente
- Wees, maak, leef en leer dissipelskap
- Bedien die nood in die omliggende gemeenskap
- Bereik/bedien die onbereiktes/mins-geëwangeliseerdes/vervolgde kerk

Hulpbron doelwitte

- 50% van finansies vir eksterne oogmerke
- aanwending en bestuur binne vermoë
- oprig van vrywilligers
- ontwikkeling van alternatiewe bronne

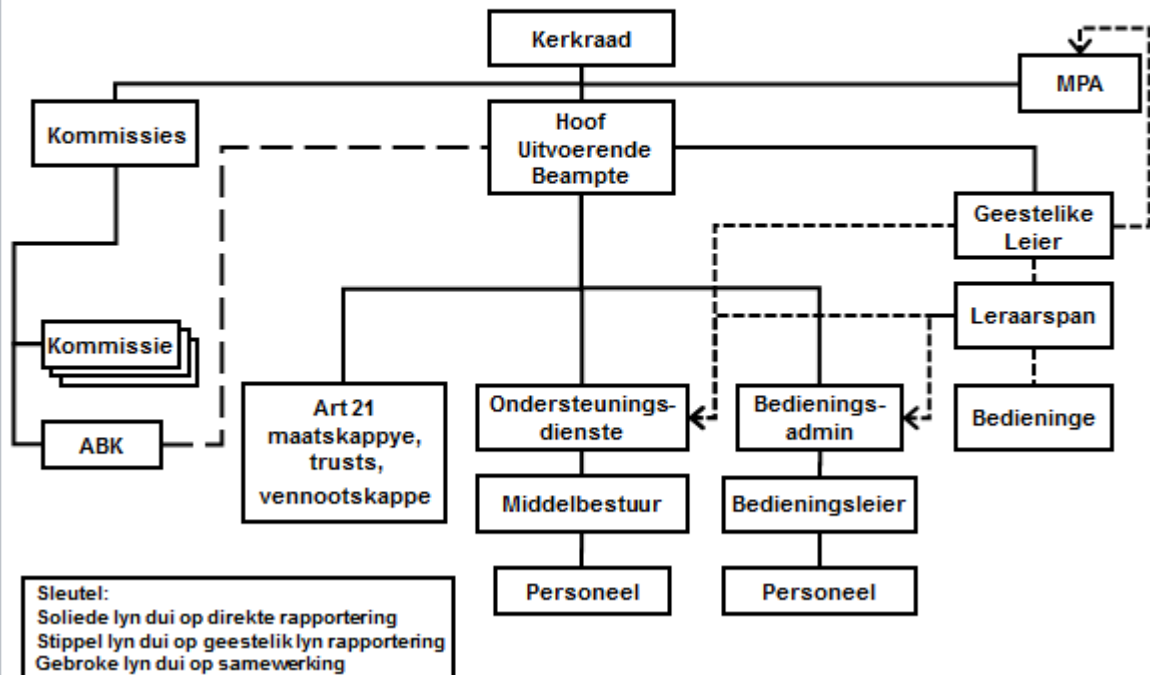
Bedryfsdoelwitte

- evaluering en opdatering van prosesse
- evaluering en opdatering van beleide
- optimale benutting en ontwikkeling van distribusiekanale
- optimale bestuur van vennootskappe en netwerke

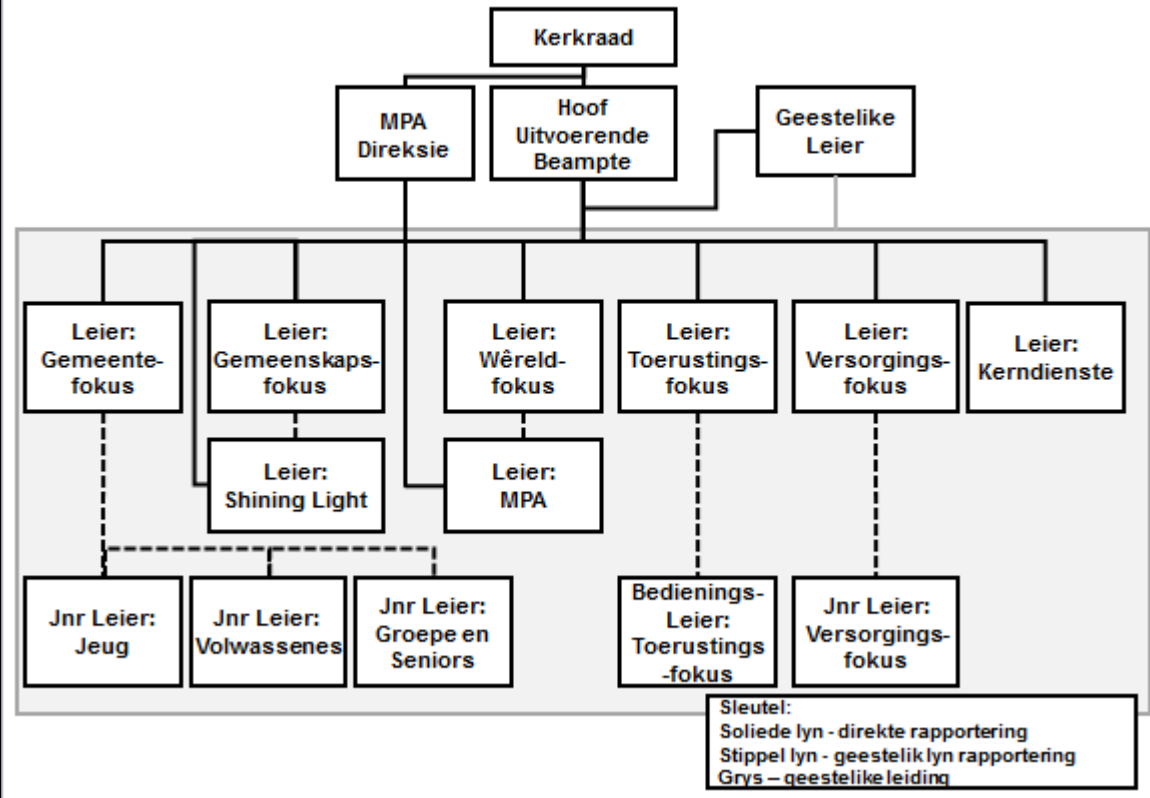
Leer en groei doelwitte

- daarstel en instandhouding van geestelike groeipad (gemeente en personeel)
- personeel ontwikkelingsplan - ontwikkelingsrade
- personeel evaluasies

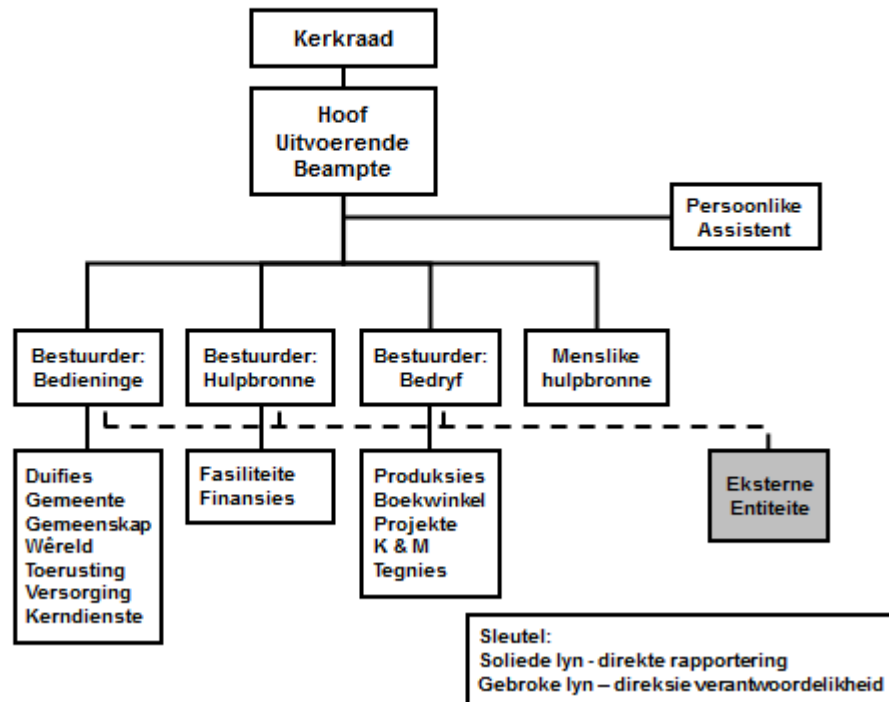
Oorhoofs



Leraarspan



Admin Bestuur



Appendix B. Quantitative analysis – questionnaire sent to church leaders

QUESTIONNAIRE FOR MA PASTORAL STUDIES – CHURCH LEADERS

Management by Objectives and Church leadership: a Pastoral Theological study.

Jacobs A. A.

MA in Pastoral Studies

Student number 21071063

Contact number: 0823315761

E-mail address: aaj5511@gmail.com

The following questions have been compiled in order to ascertain the extent to which Management by Objectives (MBO) is utilised within sample churches of the suburbs of Bosmont, Sandton and Morningside in Johannesburg. It is not the intention of this questionnaire to either discuss or debate matters of faith and/or theological differences. It is designed rather to focus on the administrative and leadership principles and practices prevalent in the various churches and to determine whether these are influenced by MBO to any degree. The questionnaire is also designed to solicit the views of trained clergy (both part-time and full-time) on the subject of MBO and to translate these views into summative statements regarding its employment within this sector of the faith community.

All information that you provide will be treated with the strictest confidentiality. Personal information (like age and gender) will only be used for statistical reasons to aid the researcher in formulating summative conclusions regarding the research topic.

Your participation in this research project will form an integral part in me completing my Master's degree in Pastoral Studies. The analysis of the collected data will add value to my study project and hopefully will be of benefit to churches in the target areas and in general.

The questionnaire should take no more than 20 minutes to complete. Please ensure that you answer all the questions.

DATE (dd/mm/yyyy): _____/_____/_____

For questions 1-15 please tick (✓) the appropriate number.

1. Position held in the Church.

Lead Pastor	1
Elder	2
Deacon	3
Youth Leader	4
Other. Please specify:	5

2. Highest qualification obtained

Matric	1
Certificate	2
Diploma	3
B.Th. degree	4
B. Th. Honours	5
Master's	6
PhD	7

3. Gender

MALE	1	FEMALE	2
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4. Age

20-30	31-40	41-50	51-60	61-70
1	2	3	4	5

5. How long have you been in vocational ministry?

0-5 years	1
6-10 years	2
11-15 years	3
16-20 years	4
More than 20 years	5

6. Indicate the extent to which each of the following factors motivated your decision to serve in ministry.

1 = Low motivation; 2 = Slight motivation; 3 = Reasonable motivation; 4 = Significant motivation; 5 = High motivation

a. The call of God	1	2	3	4	5
b. Spiritual gifts	1	2	3	4	5
c. Desire to be in leadership	1	2	3	4	5
d. Practical service	1	2	3	4	5
e. Counsel/recommendation of other Christians	1	2	3	4	5

7. Indicate the extent to which you experienced the following changes (paradigm shifts) in your own ministry?

1 = Not at all; 2 = Slightly; 3 = Reasonably; 4 = Significantly; 5 = Greatly

a. Increased need for counselling	1	2	3	4	5
b. A lack of interest in biblical preaching	1	2	3	4	5
c. Greater emphasis on worship/music/singing	1	2	3	4	5
d. Greater focus on vision casting and planning	1	2	3	4	5
e. Increased emphasis on management tools and growth techniques than reliance on the Holy Spirit.	1	2	3	4	5

8. Indicate the extent to which you witnessed the following changes (paradigm shifts) in the ministry of others?

1 = Not at all; 2 = Slightly; 3 = Reasonably; 4 = Significantly; 5 = Greatly

a. Increased need for counselling	1	2	3	4	5
b. A lack of interest in biblical preaching	1	2	3	4	5
c. Greater emphasis on worship/music/singing	1	2	3	4	5
d. Greater focus on vision casting and planning	1	2	3	4	5
e. Increased emphasis on management tools and growth techniques than reliance on the Holy Spirit.	1	2	3	4	5

9. What type of government does your church employ?

Congregational	1
Hierarchical	2
Presbyterian	3
Episcopalian	4
Other. Please specify:	5

9.1 To what extent does your type of church government impact on the spiritual growth and faith formation of your members?

Negatively	1	Somewhat negatively	2	Not at all	3	Somewhat positively	4	Positively	5
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9.2 To what extent do members display an interest in the general decision making processes of the church?

Not at all	1	Slightly	2	Reasonably	3	Significantly	4	Greatly	5
-------------------	----------	-----------------	----------	-------------------	----------	----------------------	----------	----------------	----------

9.3 To what extent are members allowed to participate in the general decision making processes of the church?

Not at all	1	Slightly	2	Reasonably	3	Significantly	4	Greatly	5
-------------------	----------	-----------------	----------	-------------------	----------	----------------------	----------	----------------	----------

10. Management by Objectives (MBO) is a business management style. If you are familiar with the term then please indicate where you heard of it.

Never heard of it	1
Colleagues	2
University or College	3
At Church	4
Other. Please Specify:	5

11. To what extent has your church counsel evaluated the leadership style of your church on the basis of biblical principles?

Not at all	1	Slightly	2	Reasonably	3	Significantly	4	Greatly	5
-------------------	----------	-----------------	----------	-------------------	----------	----------------------	----------	----------------	----------

12. How important is biblical principles for determining the leadership style of your congregation?

Not at all	1	Slightly	2	Reasonably	3	Significantly	4	Absolutely important	5
-------------------	----------	-----------------	----------	-------------------	----------	----------------------	----------	-----------------------------	----------

13. To what extent do you set goals or objectives for your personnel?

Not at all	1	Slightly	2	Reasonably	3	Significantly	4	Completely	5
-------------------	----------	-----------------	----------	-------------------	----------	----------------------	----------	-------------------	----------

14. To what extent do you set goals or objectives for the members of the congregation?

Not at all	1	Slightly	2	Reasonably	3	Significantly	4	Completely	5
-------------------	----------	-----------------	----------	-------------------	----------	----------------------	----------	-------------------	----------

15. To what extent do you believe a local church should be run like a business?

Not at all	1	Slightly	2	Reasonably	3	Significantly	4	Completely	5
-------------------	----------	-----------------	----------	-------------------	----------	----------------------	----------	-------------------	----------

16. How important are the following facets of leadership to you? Tick (✓) the appropriate box.

	Not important	Slightly important	Relatively important	Very important	Absolutely important
a. Preaching and Teaching	1	2	3	4	5
b. Prayer	1	2	3	4	5
c. Counselling	1	2	3	4	5
d. Administration	1	2	3	4	5
e. Strategic planning	1	2	3	4	5

17. Please rate the following facets of leadership in terms of bringing you the greatest personal fulfilment and sense of accomplishment in the ministry. Tick (✓) the appropriate box.

Percentage values (%)	0-20	20-40	40-60	60-80	80-100
a. Preaching and Teaching	1	2	3	4	5
b. Prayer	1	2	3	4	5
c. Counselling	1	2	3	4	5
d. Administration	1	2	3	4	5
e. Strategic planning and setting objectives	1	2	3	4	5

Appendix C. Qualitative analysis – questionnaire sent to sample of members of the target churches.

QUESTIONNAIRE FOR MA PASTORAL STUDIES – CHURCH MEMBERS

Management by Objectives and Church leadership: a Pastoral

Theological study.

Jacobs A. A.

MA in Pastoral Studies

Student number 21071063

Contact number: 0823315761

E-mail address: aaj5511@gmail.com

The following questions have been compiled to determine the views of Christians about the leadership and “management” of the Church. It also wants to determine whether church members have a general awareness of Management by Objectives (MBO). The questionnaire is distributed among four churches in Bosmont, Sandton and Morningside. It is not the intention of this questionnaire to either discuss or debate matters of faith and/or theological differences. It is designed rather to focus on administrative and leadership principles and practices prevalent in the various churches and to determine whether these are influenced by MBO to any degree. All information that you provide will be treated with the strictest confidentiality. Personal information (like age and gender) will only be used for statistical reasons to aid the researcher in formulating summative conclusions regarding the research topic.

Your participation in this research project will form an integral part in me completing my Master’s degree in Pastoral Studies. The analysis of the collected data will add value to my study project and hopefully will be of benefit to churches in the target areas and in general.

The questionnaire should take no more than 20 minutes to complete. Please ensure that you answer all the questions.

[Form # _____]

DATE (dd/mm/yyyy): _____/_____/_____

EDUCATIONAL BACKGROUND:

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Name of educational institution (University, College, Academy)	
Highest qualification obtained	
Year of completion	

GENDER:

MALE	1	FEMALE	2
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AGE:

20-30	31-40	41-50	51-60	61-70
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NAME OF CHURCH: _____

1. Are you a member of the church that you currently attend?

Yes	1	No	2
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2. Are you familiar with the term "Management by Objectives"?

Yes	1	No	2
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3. Do you think that the church should be operated like a business?

Yes	1	No	2
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4. Provide reasons for your answer to Question 3 above.
Please use another sheet to add further comments if needed.

Thank you for your participation in completing this questionnaire.