




The leadership role of the man in context of the family and church: A Pastoral-Theological study

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Thesis accepted in fulfilment of the requirements for the degree *Doctor of Philosophy in Pastoral studies* at the North-West University

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Graduation ceremony: October 2020

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ACKNOWLEDGEMENTS

Firstly, I want to thank my God and heavenly Father for calling me into a personal relationship with him through the sacrificial love of his Son, Jesus Christ, and for indwelling in me. I want to thank Him for progressively sanctifying me through his Holy Spirit, and for his faithfulness in my life, ministry and the completion of this doctoral thesis. Secondly, I would like to communicate my sincere appreciation to the following people who played an important role in helping me to complete this project:

- My promoter, Prof Dr FE Freeks, for sharing his expert knowledge with me, his wisdom, encouragement and motivation, inspiring me to finish well. It was a pleasure to complete my research under his guidance.
- Dr Erika Fourie for her statistical consultation services.
- Prof. Etienne Terblanche for valuable input during the language editing, and Mrs. Celia Kruger for the technical editing.
- My pastor, Dr Douglas Forsyth, who has supported and encouraged me throughout the project has served as a pastoral mentor to me.
- My colleagues and staff at the International College of Bible and Missions for their support, encouragement, motivation and prayers.
- My colleagues at Entrust, the mission organization where my wife, Olga, and I serve as full-time missionary staff, for their support, encouragement, motivation and prayers.
- My students at the International College of Bible and Missions for their support, encouragement and prayers.
- Church leadership who granted me permission to conduct research with their church members and the leaders who assisted me with the research respondents:
 - Pastor D Livie at Weltevreden Chapel.
 - Elder N Lambert at the Evangelical Bible Church Bosmont (EBC).
 - Rev B Siziba at the Africa Evangelical Church Westrand (AEC).
 - Rev W Ebrahim at the El Shammah Evangelical Church (ECSA).
 - Rev B Mthombeni at the Brethren in Christ Church- South Africa (BICC).
- Church members in these five evangelical churches who consented to participate in the research.
- My beloved wife, Olga, again, and our son Pavel, who supported me throughout this four-year process with love, care, encouragement and many prayers, especially when the project became challenging around family- and ministry responsibilities and poor health.

My parents--my father Winston and my late mother Wilhelmina--who have been pillars of faith. I am honoured to be their son. I am grateful for all their support, prayers, encouragement and motivation throughout my life and especially through the process of completing my doctoral thesis while mourning, in this period, the passing away of my dear mother.

ABSTRACT

The leadership role of the man in context of the family and church is indeed a sensitive topic for some people. Be that as it may, the leadership role of the man has significant impact on the wellbeing of the family and church, which in turn has a significant impact on society. The purpose of this thesis was to evaluate how men ought to function in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men in the church for their leadership role. The evangelical church would ultimately benefit the most from this research as it would help the church to know what training was essential for the men in their churches. To accomplish the purpose for this thesis Osmer's (2008:4) four tasks of practical theological interpretation was used: "the descriptive-empirical task; the interpretive task; the normative task; and the pragmatic task. Both quantitative and qualitative empirical research was conducted in the context of five (5) evangelical churches in the Gauteng Province with one-hundred and sixteen (116) participants which included both men and women. The Bible is the manual for Christian men to help them in their knowledge and practice for leading in both the family and the church. It is important for men to study the Bible adequately and appreciate the authority of Scripture and what it says about their leadership role in the family and church. When men apply sound hermeneutical principles to studying the Bible, they will arrive at a sound biblical theology regarding their leadership role. Having a sound biblical theology about the leadership role of the man in context of the family and church can potentially help him to lead his family and church toward a more biblical model of leadership and equipping for men in the church. Various passages of Scripture were examined to show biblical evidence for the headship and leadership role of the man in context of the family and church (Gen 1 - 3; 5:1-3; Acts 6:1-6; Rom 5:12, 14-17; 1 Cor 11:3; Eph 5:21-33; 6:1-9; Col 2:10; 3:18-19, 20-22; 1 Tim 2:13; 3:1-13; 2 Tim 2:2; Tit 1:6-9; 1 Pet 3:7; 5:1-3), especially in light of the divisions that exist between evangelicals on gender roles, those who hold to a complementarian view, and those who hold to an egalitarian view. The Bible affirms the complementarian view that God created the man and the woman equally in His image, and that they are both equal in value and personhood but have distinct roles.

Key Words: man, father, husband, church leader, pastoral.

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CHAPTER 1: INTRODUCTION AND PROBLEM STATEMENT

1.1 Title and key terms

The title of this research project is *The leadership role of the man in context of the family and church: A Pastoral-Theological study*. The key terms and concepts which undergird this research project are *man, father, husband, church leader, pastoral*.

1.2 The man as a person before God

There is a considerable leadership vacuum in church and society (MacArthur, 2004a:5), and the church should take full advantage of the situation by being proactive in equipping godly men for leadership roles within the church and society at large.

Genesis 1-3 holds that the man was created first by God after which he was given work to do, and then God created Eve and together they were given the command to have dominion over the earth (1:27, 28). However, Genesis 3 shows how Adam fails to be the leader that God designed him to be. He disobeys God's command and sin enters the world. The opening verses in Genesis 1:27, 28 give mankind a glimpse into what God designed as his perfect order for the relationship between man and woman. In the context of humanity, the male was created first and subsequently God created the female from the rib of the man. They were both created in the image of God: they were both equal in value but had distinct roles. The equal value of man and woman and their distinct roles are keys to the way men and women ought to understand their value and role in family and church.

Amidst a lost and broken world, God conforms his people to the image of his Son (Rom 8:28-29). Adam's sin caused his fellowship with God to be broken. As a consequence, fellowship with his wife is broken. God gives humanity instruction through Scripture of how fellowship can be restored with him and, in doing so, men and women are empowered through the work of the Holy Spirit to submit to the Lord hence to submit to each other and love and respect each other, particularly husband and wife (Eph 5:21-28). The fullness of the fellowship between God and man is accomplished through Jesus Christ's sacrifice, which brought redemption to those who belong to God (Rom 3:24; 8:23; 1 Cor 1:30; Eph 1:7,14; Col 1:14).

Jesus is the perfect example of obedience that should be emulated by the man as a leader in family and church. The man is called to lead by example in humility, demonstrating leadership in the manner of a servant, known as the philosophy of 'servant

leadership,' and in full dependence for wisdom on God (Prov 9:10). Witt (2012:55) states that "serving is leadership in action" which succinctly describes servant leadership. Servant leadership is demonstrated when Christian leaders show that they have the integrity and ability to influence others toward pursuing their God-given purpose in life (Malphurs, 2003:33). Jesus is the perfect model of a servant leader in the way he demonstrated humility and service toward others (Matt 20:25-28; Mark 10:41-45; John 13:1-17). A servant leader is one who is humble and serves others faithfully with love as their motivation (Malphurs, 2003:43). In John 15:1-10, Jesus reminds his disciples that they cannot accomplish anything without him. Nothing can be accomplished without Jesus when men endeavour to serve as leaders in family and church.

1.3 The man within his relationship in the family

The Bible carries many examples of how men have either functioned well or not in their role as husbands, fathers and leaders in society (1 Sam 8:1-5) (Blackaby & Blackaby, 2011:17). Proverbs 20:7 says that when parents are righteous the next generation will be content and at peace. Samuel is an example of a man who was a great prophet of God, yet he struggled as a father to discipline his sons for their disobedience against God (1 Sam 8:1-5). The ideal is that the righteousness of the parents would influence the children to obey God's commands which would bring about contentment and peace in their lives as they engage in fellowship with God and others. The righteousness of parents, particularly the father, must include leadership that involves consistent nurturing, equipping and discipline of children so that they may raise an obedient and godly generation (Exod 20:12; Num 6:24-26; Deut 6:1-25; Prov 13:24; 22:6; John 14:15; Eph 6:1, 4; Col 3:20). The man must never neglect his leadership role as the head and spiritual leader in the family. If he does, then he is functioning outside of God's divinely designed purpose for him within his family.

The research carried out in this thesis leads one to endorse Strauch (1995:51-52) and Tarwater (2006:105) when they argue that the man is the head of the family and the spiritual leader of his wife and children. He has the responsibility to lead, develop and manage a thriving family towards a closer fellowship with God. When it comes to the relationship between him and his spouse, it is clear, as mentioned, that they are equal in value but distinct in their roles: pertinently, the wife complements her husband in his role as the family head.

However, the present study has, upon careful contemplation, found the assertion by Browning (2007:97) around gender roles in the marriage relationship in the early

Christian church and in the church today to be problematic. He asserts that equality between husband and wife is 'Christian love of equal regard,' which is in opposition to a complementarian perspective where husband and wife are seen as equal in value yet distinct in their roles. 'Christian love of equal regard' sounds amicable, but its definition reconstructs God's order in the family and marriage relationship. Browning's (2007:97) egalitarian view negates the headship role of the man in his marriage relationship which reconstructs the order designed by God in the marriage relationship (Gen 2:18, 22-25; Eph 5:22-33; Col 3:18-19; 1 Pet 3:1-22).

As mentioned, Browning (2007:97) holds to an egalitarian perspective of the marriage relationship that 'is, however, fatally flawed in several respects':

- Key terms are inadequately defined or not at all defined.
- All texts put forward in support of it are susceptible to interpretations different from the one he holds, whereas he does not engage these as should be the case in a critical argument.
- As an 'egalitarian theorist' he provides 'no evidence of actual concrete economic and social equality which was established by Jesus among His first followers' (Thatcher, 2007:36).

Husbands ought to honour their wives, or else God will not listen to their prayers (1 Pet 3:7), which demonstrates that the man's fellowship with God impacts the way he cares for his wife and children while dishonouring his wife is symptomatic of broken fellowship with God—which breaks fellowship with others as well (Burke, 2018:43). Paul reminds fathers in Ephesians 6:4 not to provoke their children but to raise them to love the Lord. The desired relationship between father and children is possible as the father grows in maturity in fellowship with his heavenly Father, which provides them with a person to model (Matt 5:48; 1 Cor 11:1).

1.4 The man as leader in the church

God appoints the man to be a spiritual leader in his role in the context of family and church. The man however needs to respond to God's call to serve in this role. There may be many factors that lead men not to respond to God's call for them to serve as leaders in the church. Sanders (1994:18) poses the important question: 'Why is our need for leaders so great, and candidates for leadership so few?' Resane (2014:1) avers that 'shepherding is vanishing, and the church is directionless and under-fed'. This reality unfortunately impacts the quality of leadership development in the church. The leadership

role of the man in context of the family is directly linked to his eligibility to be a leader in the church (Acts 6:1-6; 1 Tim 3:2-13; Titus 1:6-9; 1 Pet 5:1-3), hence there is a great need to equip and support men in developing their leadership competencies in the family first, thus to be able to serve in leadership in the church. Jesus' leadership model gives guidance and hope as men learn to lead well and live well simultaneously as they grow in understanding and practicing servant leadership (Burke, 2018:12).

Men need accountability to grow in their leadership roles, and they need what Benner (1998:21) describes as *soul care* which involves 'nurture and support as well as healing and restoration.' It is in the context of men discipling and mentoring men (Prov 27:17; 2 Tim 2:2; Titus 2:2, 6-8; 1 Pet 5:1-5) that spiritual growth takes place. Burke (2018:14-16) states that in his leadership role in the contexts under examination here, a man must have the heart of a leader demonstrated on the following biblical principles: a healthy spiritual path (Matt 22:37-39), humility (Matt 20:26), vision (Matt 28:18-20), ability to mobilize people (2 Tim 2:2), specialization – functioning in one's giftedness (Rom 12:3-8), innovation (Luke 5:37-39) and living a life with purpose (1 Cor 9:26). These biblical principles undergird the role of the man in the mentioned contexts.

In the context of their leadership role in church, Sanders (1994:18) asserts that men need to be confident in communicating truth, they must have a strong relationship with God, and serve others sacrificially because it is the model of leadership demonstrated by Jesus. To be a leader in these contexts requires evidence of the fruit of the Spirit (Gal 5:22-23) which is not possible through human effort, it is only possible as the man submits to the leading of the Holy Spirit that the fruit of the Spirit is produced through him. This means that the man must trust in God for everything and not depend on his own strength and understanding, recognising God in everything he does, because God alone is the one that will grant him wisdom (Prov 3:5-6) as he leads his family and church in obedience to God.

Competent leaders are not born, they are developed over time. They are hard to find, mainly because the biblical qualifications for church leadership are rigorous (Acts 6:1-6; 1 Tim 3:2-13; Titus 1:6-9; 1 Pet 5:1-3). Many men may fall short of these requirements when it comes to serving as leaders in the church, because they do not receive the appropriate mentoring by the church. Sanders (1994:18) correctly observes that 'leaders are not elected, appointed or created by synods or churchly assemblies,' rather it is God who identifies, prepares and appoints them—and the church that equips them. Scripture consistently demonstrates how God is the one who is responsible for seeking after and appoints leaders (1 Sam 13:14; Jer 5:1; Ezek 22:30). It is the responsibility of the church

to equip men for their leadership role in the church through discipleship and a mentoring ministry (Prov 27:17; 2 Tim 2:2; Titus 2:2, 6-8; 1 Pet 5:1-5).

1.5 Pastoral theology

This study encompasses a pastoral-theological perspective, hence the need to give attention to pastoral theology and how it fits into this study. McClure (2010:20) avers that pastoral theology is a method of contextual and practical theology, and that it should not only be considered as pastoral care, but rather as a form of contextual theology. Pastoral theology should therefore be viewed as the practice of theology in a pastoral context because 'theology has always been done in and from a particular context' (Lee & Gibson, 2020:83; Müller, 2005:73). Pastoral theology endeavours to find solutions to existential problems such as the challenges that men face in their leadership role in context of the family and church.

Pastoral theology should also have an interdisciplinary focus with engagement in other disciplines namely psychology, sociology, gender, and anthropology etc. (see Moore, 2002:18; Lee & Gibson, 2020:83; Hunter, 1991:42-46, 50-51). Hunter (1991:42-46) identifies seven features which describe the clinical pastoral perspective:

- The clinical pastoral perspective sees life 'from below' – 'clinically' – in the sense of focussing principally on the aspects of hurt, need, conflict, and failure present in every human situation.
- The clinical pastoral perspective focuses on human situations in their personal and interpersonal dimension. An individualistic perspective is not assumed here, rather that the person as a central concern for pastoral care, and pastoral theology is essentially interpersonal and social as well as individual.
- The clinical pastoral perspective seems also to be concerned with what might be termed 'the priority of being,' 'presence,' 'relationship' and the 'potentiality,' over 'doing' – over actual decision and action. This does not mean that pastoral care and counselling, and pastoral theology, are not concerned about public action and observable behaviour, either in their own right as moral phenomena or in their effects on feeling, being, and presence.
- The clinical pastoral perspective gives special attention to ambiguity, depth, and mystery. The language of 'care' is preferred over the language of 'cure,' 'depth and dynamics' over 'prediction and control.'
- The clinical pastoral perspective also represents commitment to 'concreteness,' in contrast to conceptual abstraction. While concerned as pastoral theologians

with general theories and principles, we look first and finally, as a matter of methodological principle, as real, concrete, particular human beings and human situations. The clinical pastoral perspective is intrinsically concrete in its orientation, tied closely to real situations and experiences.

- The clinical pastoral perspective is irreducibly religious and ethical. We are concerned with the meanings and end of experiences, not with dynamics and causative processes only, and in the long run this interest must subsume the immediate, causative, and practical elements of our concern.
- Finally, the clinical pastoral perspective gives a certain priority to the language of symbol, myth, and story, and the process of dialogue between persons, over the language of science, philosophy, theology, and technical practicality.

Pastoral theology encompasses the care of souls. Benner (1998:21) avers that soul care has a long history in Christianity and before that, soul care is evident in Judaism too. The concept of the soul is a reference to the whole person, both body and spirit (Benner, 1998:22). Soul care is caring for the whole person. Benner (1998:32-34) identifies six features describing what it means to care for the souls of people from a Christian perspective:

- *Christian soul care is something we do for each other, not to ourselves.* While we do have a responsibility to care for ourselves and for that care to address the deepest recess of our inner life, it confuses the understanding of the ancient responsibilities of *cura animarum* to describe this as soul care. The history of Christian soul care makes abundantly clear that the care of souls is a Christian act of neighbour-love.
- *Christian soul care operates within the moral context.* Not only should Christian soul care be associated with love, forgiveness, and grace, it should also provide an opportunity for moral inquiry into how life should be lived.
- *Christian soul care is concerned with community not just individuals.* Discipline, a component of soul care, is designed to help Christians develop the character of Christ, individually and collectively. Christian soul care addresses individuals as a part of a network of relationships.
- *Christian soul care is normally provided through the medium of dialogue within the context of a relationship.* As such, Christian soul care is not something we do to people. Rather, it is something we do with them. When such dialogue follows the pattern of Jesus it is, among other things, never coercive or manipulative and is highly individualized.

- *Christian soul care does not focus on some narrow spiritual aspect of personality but addresses the whole person.* While it gives priority to the nurture of the rich interconnecting psychospiritual tapestry of feeling, thinking, and willing that makes up the inner life, it is also vitally concerned for the expression of this inner life in external behaviour.
- *Finally, Christian soul care is much too important to be restricted to the clergy or any other single group of people.* The spectrum of contemporary soul care involves parents, educators, friends, clergy, spiritual directors, counsellors and psychotherapists, and a broad range of others. Ultimately, all Christians are called to the task of caring for the souls of others.

McClure (2010:21) avers that pastoral care encompasses a variety of pastoral activities that involves the nurturing of others, which makes pastoral care the practical side of pastoral theology. For example, discipleship and mentoring is a pastoral function among believers toward each other where interpersonal relationships are developed, and spiritual maturity is the goal.

Lee and Gibson (2020:83) assert that theology is practiced today by addressing 'an audience that includes the church, the academy, and society', and that there is a greater awareness of the 'plurality of cultures, races, ethnicities and socio-political ways of organizing ourselves' – namely: responses to the COVID-19 pandemic, the Black Lives Matter (BLM) movement (Lee & Gibson, 2020:83-84), gender based violence (see Gillham, 2012), and father absenteeism (see Inniss, 2013; Freeks, *et al.*, 2015; Pisani, 2001). The practice of theology has changed over the years, and the question one should ask is, what does our community/ ministry contexts 'teach us about pastoral theology and care?' (Lee & Gibson, 2020:84).

Anderson (2001:23) avers that practical theology 'extends systematic theology into the life and praxis of the Christian community' and that 'while it includes cognitive reflection on truth as doctrine, practical theology takes into account the truth of experience.' Swinton (2000:11) affirms Anderson's (2001:23) view asserting that 'Critical, analytical thinking is important, but it is not the only source of truth.'

Pastoral theological engagement begins with knowing and understanding the context and then responding accordingly. Hunter (1991:38-39) avers that a pastoral theological perspective is incomplete without the following three angles:

- A descriptive angle: 'What's going on here?' This question usually invites an initial response in terms of psychological, social, scientific, or historical modes of inquiry.
- A normative angle: 'In terms of what meaning and value commitments shall we evaluate or size up what is going on and what needs to be done here?' This question primarily elicits theological and ethical reflection.
- A practical angle: 'What exactly shall we do and how shall we do it?' This is the question of technical know-how and competence, of concrete, practical, instrumental method.

Hunter's (1991:38-39) pastoral theological perspective and Osmer's (2008:4) four tasks of practical theological interpretation (descriptive empirical task, interpretive task, normative task, and pragmatic task) are almost identical and clearly shows the overlapping nature of both pastoral and practical theology. Some authors would even go so far to assert that there is no difference between practical and pastoral theology asserting that these are not interchangeable (see Miller-McLemore, 2010:817-819). The researcher places emphasis on pastoral theology because the research is a pastoral study of the leadership role of the man in context of the family and church. In this context the researcher sees pastoral theology as a practical expression of support for those who are experiencing challenges such as those challenges faced by men in their leadership role in the family and church requiring pastoral care through discipleship and mentoring.

1.6 Problem statement

The leadership role of the man has significant impact on the wellbeing of family and church which, in turn, has a significant impact on society.

Consider against this background that the number of absent fathers in South Africa is extremely high and continues to increase (Padi, *et al.*, 2014:45). Statistics show that absent fathers have a negative impact on the effective functioning of families (Freeks *et al.*, 2015:47). The same negative impact exists in families where the father may be physically present but emotionally absent in the lives of their children (Padi, *et al.*, 2014:46).

It is important to understand that the man's leadership role as a father does not merely begin at the birth of the children but begins, rather, at conception (Freeks, 2013:12). A Godly relationship between the mother and father is also ideal for the development of children. The observation made by Richter and Morrell (2006:2) that most men are not

interested in their children is indeed a concern that must be addressed by the church. Morley and Delk (2004:13) echo the same concern for families, saying that the wellbeing of families is worsening. Churches that do not have a men's ministry should identify key men in the church who could lead such a ministry and invite other men from the church and community to participate and address issues related to marriage and parenting.

Leadership has been redefined by the world and the idea of being a servant or being humble has been given negative connotations, and yet the biblical perspective of a Christ-like leader as one who serves others and is humble in character remains imperative (Sills, 2016:246; Mutoonono, 2011:1). God is the one who chooses his church, and he is the One who chooses who leads it – and the men who are called by God to lead in the family and in the church have the responsibility to respond and submit to equipping for their leadership role (1 Pet 2:9-10; 2 Cor 6:16; 2 Thess 1:13-4).

Spiritual leadership comes into focus here since it overlaps with the roles of leadership in family and church. These leaders are not chosen by the will of man but by God. It should also be understood that God keeps all leaders accountable in the roles to which he has called them (Sanders, 1994:18; Wiersbe, 2011:56).

Anderson (2001:255) affirms that a well-functioning family with the presence of the father offers a key to the 'development of personhood,' especially as it is related to the development of children within the family nucleus. Sanders (1994:23-25) and Plueddemann (2009:161) emphasise that the man's spiritual leadership role is to accomplish God's purpose in the family. These are based on a firm belief that the spiritual leadership role of the man is guided by biblical norms found in Scripture.

1.7 Status of current research

A thorough analysis of related literature around the leadership role of the man has been performed in the present study and an extensive electronic search was completed on the following databases at the Ferdinand Postma and Jan Lion-Cachet Library at the North-West University (Potchefstroom campus), using the following key words:

man, father, husband, church leader, pastoral.

- ATLA – American Theological Library Association – Religious Database
- EBSCO HOST – Academic Search. Elite Database
- Library Catalogue
- NEXUS DATABASE SYSTEM – Dissertations and Theses

- SCOPUS – Multi-disciplinary Articles Database
- ISI – Web of Science
- ISAP – South African Journal Articles

The literature review demonstrates that research has been conducted on the role of the father and fatherhood and leadership in the church. The research did not however find a study on the overlapping leadership roles of the man in context of family and church that places emphasis on equipping the man to function as father, husband and church leader in an evangelical conservative church context (complementarian context) where he is acknowledged as the leader in the church and the head in the family. As indicated, the present study writes into this critical lacuna within extant literature.

Much research has been focused on the role of the man in context of fatherhood and how the church can be involved in equipping the man for this role. Fatherhood is an important aspect within the context of the leadership role of the man in the context of the family. His relationship with his children and the way they view him impacts his leadership not only in his family, but also in the church and in the community (see Stepney, 2015; Talbot, 2008; Martin, 2016; Murphy, 2012; Dermot, 2003). Stepney's (2015) research focused primarily on fatherhood in the African American community in the United States. Dermot's (2003) research encompassed the way men demonstrated involvement in the context of their family and work contexts. Talbot's (2008) focus was on equipping young men in the context of biblical fatherhood. Martin (2016), Talbot (2008) and Murphy (2012) all focused on equipping ministries for men where Martin (2016) specifically researched the strategies for equipping men for leading their family in spiritual discipline and worship. The need for equipping men through the means of the church is presented in the current research. Each of these resources demonstrate that research has been done in the context of fatherhood and there was an emphasis on equipping men for fatherhood and leadership in their families. These researchers all identified a need for men to be equipped for their leadership role as fathers and husbands. This research however does not focus on the overlapping leadership role of the man in context of family and church and how the context in his family impacts his involvement in leadership in the church.

Other studies have focused on absent fathers and the impact that fatherlessness has on the family and community (see Inniss, 2013; Freeks, *et al.*, 2015; Pisani, 2001). Freeks (2015), Inniss (2013) and Pisani (2001) focused their research on the impact of absentee fathers and how that affected the children. Freeks' (2015) research highlighted the devastating effects of father absenteeism on the functioning of families and pointed as well to the role of the father and the church in the community. Inniss' (2013) research

focused on men who themselves experienced an absent father, and the impact of their experiences on the relationships they now have with their own children. Pisani's (2001) research investigated whether there was a link in religious behaviour and fatherhood in the context of non-residential fathers. This research also had a focus on the role of the church and consequences of absentee fathers. This research demonstrates the need to end the generational cycle of absentee fathers and the role the church has in equipping men toward seeking after God and are not just managing their way through life with their families, but that they are actively involved.

Farrar (2006:16) asserts that 'fathers are sons that have grown up.' He emphasizes the significant role men have as fathers in the formative stages of their sons' lives, because what they learn from their fathers will be carried over into their families. The same principle applies to husbands. They are also sons who have grown up. Boys watch their fathers closely and learn from them, directly and indirectly, about what it means to be a husband, father and church leader. Therefore, the relationship between the man functioning as leader in the family and the church is significant, because the quality of the man's character and his ability to manage his family well are criteria that should be used to assess and appoint him as a church leader. Hence the pivotal importance of the church's responsibility is to equip men who are accountable for leading their families and church (see MacArthur, 2006:70, 212-214, 243-264; and Strauch, 1995:67-84).

Research has also been conducted on the character development of men and how values are transmitted from fathers to their children (see Richards, 2011; Freeks, 2011; Visser, 2007). Richards' (2011) research focused on the character development of young adolescent African American men in a ministry environment. The research demonstrates the important role that the church plays in the community in developing young men with character. The impact of a church equipping young men has the potential to transform the community environment both physically and spiritually. It is in this context that mature men in the ministry would equip the next generation.

Research has also been done on the role of men and women in church, and gender equality issues in the African church context. The leadership role of the man does impact women in both the home and the church and hence the research complements this study of the overlapping leadership role of the man in context of the family and church (see Breed, 2018; Breed, *et. al.* 2008; Hendriks, *et. al.* 2012).

Breed's (2008; 2018) research encompasses the role that men and women have in the ordained ministry of the church, more specifically the reformed church in the African

context. The tension lies within the diaconal ministry context where exegesis was done to evaluate what the Scripture says about women serving as deacons in the church. The research was reviewed by Archbold (2008) who disagreed with the conclusions regarding women serving in the ordained ministry of the church as deacons. Breed's (2018) research focuses on the exegesis of the daikon- word group and the practice of the congregational ministry with the context of the reformed churches in South Africa. The exegesis, interpretation and application of the research is a good framework for churches who are grappling with how they ought to equip members for doing the work of the ministry. This research highlights the role of the church in equipping believers for all aspects of ministry, and more importantly Breed's (2018) research highlighted the need for equipping to start by equipping the equippers (elders), who are at the forefront of equipping their members so that they can do the work of the ministry.

Hendriks' *et. al.* (2012) book is a compilation of 15 chapters from both men and women writing on the subject of gender equality and the Bible. The first part of the book deals with the context and its challenges related to gender-based violence (GBV) in the African context and the behaviour of men abusing their leadership in society and the home leading to domestic violence and sexual violence, which then contributes to the HIV and AIDs challenge in the community. The reformed churches and the theological seminaries that train their pastors for ministry participated in research where it was identified that there was much gender inequality in the leadership ratios between men and women in the church and the faculty in the theological institutions. They therefore sought to address the issues by transforming their training curriculums with the hope that the equipping on gender issues would continue into the church. The equipping theme for both men and women in this context continues to show that the church has a very important role in its endeavours to equip the members of their church.

As the church follows biblical guidelines for choosing leaders, the role that the man plays in the family becomes a key factor around whether or not he may serve in the church in the role as deacon or elder – the purpose would be to equip and support the man to serve not only in the role as a church leader, but that he would be effective first in his role as husband and father. Not all married men feel called to vocational or lay church leadership, but all must be equipped to function in their leadership role as husbands and fathers. This study emphasizes that the church, in its role of equipping men, must first train them to function in their leadership roles in the church as deacons and elders (see MacArthur, 2008:70). This training should involve helping men to understand their

leadership role as husbands and fathers, because these roles impact their appointment for church leadership.

1.8 Research question

The main question that will be answered in this study reads as follows.

How ought men to function effectively in their role as spiritual leaders in context of family and church?

The key questions related to the main research question are as follows:

- Which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church?
- What explanation do related sciences provide for the understanding of the current situation of the leadership role of the man in the context of family and church?
- What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?
- What pastoral-theological model can be developed for equipping men for their leadership role in context of family and church?

1.9 Aim and objectives

The aim of this study is to evaluate how men ought to function in their leadership role in context of family and church so that challenges may be identified, and practical solutions be recommended for equipping men to this end.

The objectives for this research project are as follows:

- To identify and evaluate what the contributing factors are that prevent men from being effective in their leadership role in context of family and church.
- To interpret what related sciences provide for the understanding of the current situation of the leadership role of the man in context of family and church.
- To examine the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church.
- To develop a pastoral-theological model for equipping men for their leadership role in context of family and church.

1.10 Central theoretical argument

The central theoretical argument of this study is that there are challenges affecting men in their leadership role in the family and church, and that these may be resolved through identifying biblical principles which serve as guidelines for equipping men in their leadership role in the family and church.

1.11 Methodology

This research included both quantitative and qualitative research methodologies. It utilized structured interview questions in the qualitative research component and questionnaires in the quantitative component of the study.

As mentioned, this research was guided by the four tasks set out by Osmer (2008:4) for achieving practical theological interpretation:

1. The descriptive-empirical task. Gathering information that helps us discern patterns and dynamics in particular episodes, situations or contexts.
2. The interpretive task. Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics occur or not.
3. The normative task. Using theological concepts to interpret particular episodes, situations or contexts to construct ethical norms to guide our responses and learning from 'good practice.'
4. The pragmatic task. Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the 'talk back' emerging when they are enacted.

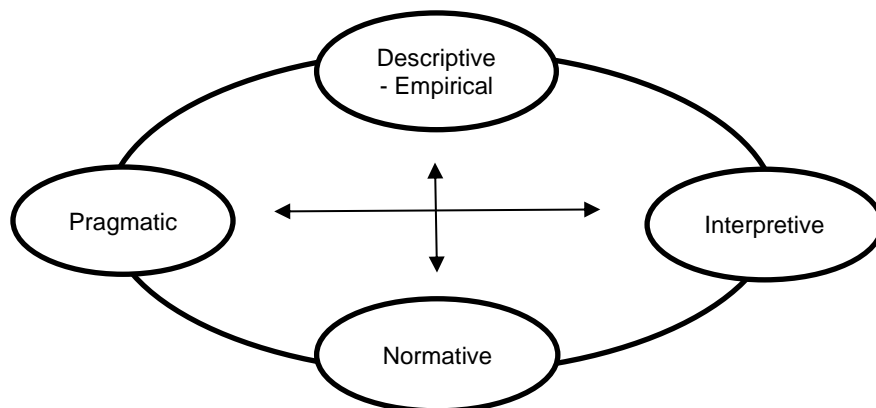


Figure 1-1: *Osmer's four tasks of practical theological interpretation*

1.11.1 Descriptive–empirical task

The descriptive-empirical task involves a systematic investigation of the current situation as it relates to how the man functions in his leadership role in the context of family and church. The question that was answered as is related to this task was: What is going on? (Osmer, 2008:38).

Both quantitative and qualitative research methodologies were utilized for the descriptive-empirical task where information that is significant to answering the key questions related to the research problem for this study was collected from the evangelical Christian community, specifically men and women that are married parents (see Osmer, 2008:38).

The descriptive-empirical task involves priestly listening which is a key to how data is collected from the respondents participating in quantitative- and qualitative research. For the purpose of this research, formal attending was utilized towards investigating particular episodes, situations and contexts by empirical means (see Osmer, 2008:38).

1.11.1.1 Data collection

In the qualitative component of the research, structured interview questions were used that allowed the researcher to obtain a greater understanding of the attitude of research participants. In the quantitative component of the research, questionnaires were used that only allowed for 'agree' or 'disagree' type responses. The benefit of performing structured interviews is that the respondents were able to tell the researcher why he/ she agreed or disagreed with a question or statement (see Vyhmeister, 2001:136).

Every effort was made to cross-check the findings of the study hence more than one method of data collection was applied. Triangulation helped the researcher to observe the same phenomenon from different perspectives and this methodology was useful to confirm or challenge the findings of the empirical research (see Bell, 2005:116).

The researcher used the concurrent triangulation strategy approach when utilizing the mixed method model for this study. It is the preferred model for this study as it is less time consuming than the sequential transformative strategy. The concurrent triangulation strategy was used to 'confirm, cross-validate, or corroborate findings within a single study' (Creswell, 2003:216-217).

A total population of one hundred and sixteen people participated in the research. A total of forty-three men and forty-three women participated in the questionnaires for the

quantitative component of the study. A total of fifteen men participated in the structured interview questions for the qualitative research component and fifteen women participated in structured interviews for the naïve sketches where common themes and concepts were identified and evaluated in light of current research.

Participants were primarily chosen from evangelical churches in Gauteng Province. The aim of utilizing this data collection strategy was to 'obtain as representative a range of responses as possible to enable' by this researcher and 'to fulfil the objectives of [this] study and to provide answers to the key questions' (see Bell, 2005:120). The study remained within the borders of South Africa.

1.11.1.2 Specific ethical implications of the data collection process

The empirical research did not include vulnerable individuals, with a view to maintaining low risk levels. Therefore, vulnerable individuals such as children were excluded from participating in the structured interviews and questionnaire.

1.11.1.2.1 The role of respondents in data collection

- Selected Christian men and women from various evangelical churches were invited to complete structured interview questions that did not take more than one hour.
- Selected Christian men and women from various evangelical churches were invited to complete a survey which was in the format of a questionnaire that did not take more than one hour to complete.
- Participants were asked to answer questions related to the leadership role of the man in context of family and church based on their own experiences.
- Participants were required to follow the ethical considerations such as confidentiality at all times.

1.11.1.2.2 The role of the researcher

- The researcher obtained ethical clearance from North-West University.
- The researcher designed consent forms for participants.
- The researcher assigned an independent person to recruit participants and to clearly explain the contents of the consent form to them.
- The researcher ensured that all the requirements for the consent form were filled in and signed by participants.
- The researcher ensured confidentiality of participants always.

- The researcher kept all collected data secure.
- The researcher ensured voluntary participation and that all participants had the right to withdraw from the research at any time.

1.11.1.2.3 Benefits for participation

The respondents who participated in this research contributed much to a greater understanding of how men ought to be functioning in their leadership role as fathers, husbands and church leaders. The data that was collected serves as a vital resource for the church in its response to the equipping needs of men in the church.

1.11.1.2.4 Criteria for participant selection and recruitment

- The criteria for selecting participants for this research was that they should be associated with an evangelical church.
- Church leaders from the selected churches recruited members who fit the criteria for participation in this study.
- Participants were married men who were also fathers.
 - The male participants needed to be married and be a parent because they brought knowledge about their experiences being married and being a father.
 - Their participation in the research would not only be a benefit for the researcher, but also for themselves as they would be thinking about their own leadership role in the context of the family and church.
- Participants who were female could either be married with or without children or not married.
 - Women have experience with men whether they are married or not – as their father, brother, friends, boyfriend, and father of their child as single parent.
- The empirical research was focused in South Africa and was open to all Christian men and women who fit these criteria.

1.11.1.2.5 Setting of data collection

To eliminate any financial constraints for participants, the structured interviews were conducted for their convenience at the location of their church. The structured interviews were approved by church leadership before the members participated. Answering the interview questions did not exceed a period of one hour.

All respondents, those participating in the questionnaires and structured interviews, were recruited by one of their own church leaders. The criteria for participation were explained clearly to each participant by their church leader. The potential participants were recruited once the church council/ elder board gave their approval for their members to participate. Only respondents from churches located in the Gauteng Province region were considered for participation in the structured interview questions.

Five church groups based in Johannesburg in Gauteng South Africa gave approval for their members to participate in the completion of questionnaires and structured interview questions. The following churches participated in the study:

- Weltevreden Chapel
- Evangelical Bible Church of Southern Africa
- Africa Evangelical Church
- Evangelical Church in South Africa
- Brethren in Christ Church of South Africa

Table 1-1: Participating churches and number of respondents

Participant Churches		Questionnaire		Structured Interviews	
		Male	Female	Male	Female: naïve sketches
1	Weltevreden Chapel	43	43	15	15
2	Evangelical Bible Church of South Africa				
3	Africa Evangelical Church				
4	Evangelical Church of South Africa				
5	Brethren in Christ Church				
Sub-total		86		30	
TOTAL		116			

1.11.1.2.6 Incentives for respondents

No financial remuneration was offered to any respondents for their participation in this research.

1.11.1.2.7 Availability of research results to respondents

The research results of this research project are available to all respondents electronically via email upon its completion. The results were forwarded to the leadership of the participating church groups via email. The researcher was available to respond to any questions from participants and church leaders when required.

1.11.1.2.8 Management, storage and destruction of data

All data for both the structured interviews and survey questionnaire was collected by the researcher and kept securely in a locked cabinet. All data will be stored for a period of five years and will then be destroyed.

1.11.1.2.9 Privacy and confidentiality

All personal information from respondents are treated anonymously and confidentially and can only be accessed by the researcher and his promoter.

1.11.1.3 Ethical aspects

This researcher received ethical clearance for this empirical research from the Research Ethics Committee of Theology on 28 January 2019. Ethics number: NWU-00218-19A6.

1.11.2 Interpretive task

The interpretive task of practical theological interpretation involves identifying the important issues related to how men function in their leadership role in context of family and church and draw on the related sciences that allow us to understand the issues (see Osmer, 2008:80).

The question that was answered as related to this task was: Why is this going on? This is an imperative part of the research process because it requires wisdom as judgments are made. Sagely wisdom is demonstrated by acknowledging that all wisdom comes from God (Osmer, 2008:80).

A spirituality of sagely wisdom is seen on the continuum of thoughtfulness, wise judgment and theoretical interpretation. When people are described as thoughtful, they are seen as either, 'considerate in the way they treat others or they are insightful about matters of everyday life' (Osmer, 2008:82).

Osmer (2008:88) defines the goal of wisdom as the art of steering and giving guidance, given that the Hebrew word for guidance literally means steering where 'Wisdom provides a set of steering strategies with which to navigate through life.'

The Psalmist David gives the same sentiment when he writes in Psalm 119:105 that the Word of God illuminates our way – this is Godly wisdom given to all who trust in God to give wisdom to navigate through life's challenges. Life is not without challenges and as the faith community, the Church is able to serve as a beacon of hope and strength among people living in a broken world; they know that they can come to the church for assistance when needed (Ngaruiya, 2017:33).

The main goal in the interpretive task is to gain insight from 'theories to better understand and explain particular episodes, situations, and contexts' (Osmer, 2008:113). This research was developed around a theoretical map that sought to interpret what other related sciences provided for the understanding of the current situation of the leadership role of the man in context of family and church. Spiritual leadership was the focus of the theoretical map that guided the interpretive task.

1.11.3 Normative task

The normative task of practical theological interpretation calls for prophetic discernment. The question that was answered as related to this task was: What should be going on? Theological reflection/ interpretation is crucial because one takes note of incidents that come up in the research as these are important for the discussion and reporting part of the study (see Osmer, 2008:129, 131).

There are three approaches to normativity (Osmer, 2008:161):

1. Theological interpretation: using theological concepts to interpret particular episodes, situations and contexts as informed by theory of divine and human factors.
2. Ethical reflection: using ethical principles, rules or guidelines to guide action towards moral ends.
3. Good practice: deriving norms from good practice by exploring models of such practice in the present and past or by engaging reflexively in transforming practice in the present.

This research focused on the prophetic traditions as guided by the biblical perspective of the leadership role of the man in the given contexts. Exegesis and hermeneutics were

applied to selected passages from the Old and New Testaments to examine biblical perspectives that guide the man in his understanding and application of his leadership role in context of family and church:

- Genesis 1 - 3; 5:1-3
- Acts 6:1-6
- Romans 5:12, 14-17
- 1 Corinthians 11:3
- Ephesians 5:21-33; 6:1-9
- Col 2:10; 3:18-19, 20-22
- 1 Timothy 2:13; 3:1-13
- 2 Timothy 2:2
- Titus 1:6-9
- 1 Peter 3:7; 5:1-3

1.11.4 Pragmatic task

The pragmatic task of practical theological interpretation is to form and enact 'strategies of action that influence events in ways that are desirable' (Osmer, 2008:176). The question that was answered as is related to this task was: How might we respond? This section of the study focused on the development of a practice theory in view of the biblical perspectives that were accomplished through exegesis and hermeneutics. The biblical perspectives that were examined in this study significantly inform a pastoral-theological model to equip the man as a leader at the intersection of his leadership role in the two contexts, while the model is expected to result in positive transformation in society.

1.12 Chapter outline

Chapter 1: Introduction and problem statement

Chapter 2: The leadership role of the man in context of family and church: quantitative data analysis

Chapter 3: The leadership role of the man in context of family and church: qualitative data analysis

Chapter 4: The current situation of the leadership role of the man in context of family and church and overview of literature

Chapter 5: The normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church

Chapter 6: A pastoral-theological model for equipping men for their leadership role in context of family and church

Chapter 7: Summary, recommendations, themes for further research and final conclusions

1.13 Schematic diagram

Title: The leadership role of the man in context of the family and church: A Pastoral-Theological study		
Research question	Aim and objectives	Methodology
How ought men to function effectively in their role as spiritual leaders in context of family and church?	The aim of this study is to evaluate how men ought to function in their leadership role in context of family and church so that challenges may be identified, and practical solutions be recommended for equipping men.	This research will be guided by the four tasks of practical theological interpretation (Osmer 2008:4) and will utilize both quantitative and qualitative research methodologies.
Further question 1 Which factors have contributed to men not functioning effectively in their role as spiritual leaders in the context of family and church?	Objective 1 To identify and evaluate what the contributing factors are that prevent men from being effective in their leadership role in context of family and church.	Descriptive-empirical task The descriptive-empirical task involves priestly listening which is key to how data is collected from the respondents participating in both the qualitative and quantitative research.
Further question 2 What explanation do other related sciences provide for the understanding of the current situation of the leadership role of the man in context of family and church?	Objective 2 To interpret what other related sciences provide for the understanding of the current situation of the leadership role of the man in context of family and church.	Interpretive task The interpretive task of practical theological interpretation involves identifying the important issues related to how men are functioning in their leadership role in context of family and church, and to draw on the related sciences that allow us to

Title: The leadership role of the man in context of the family and church: A Pastoral-Theological study		
Research question	Aim and objectives	Methodology
		understand the issues better.
Further question 3 What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?	Objective 3 To examine the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church.	Normative task The normative task of practical theological interpretation calls for prophetic discernment. Theological reflection / interpretation is important as we take note of the incidents that come up in the research as these are important for the discussion and reporting part of the study as it relates to objective 3.
Further question 4 What pastoral-theological model can be developed for equipping men for their leadership role in context of family and church?	Objective 4 To develop a pastoral-theological model for equipping men for their leadership role in context of family and church.	Pragmatic task The pragmatic task of practical theological interpretation will be to develop the desired pastoral theological model for equipping men in their leadership role in context of family and church.

1.14 Conclusion

The purpose of chapter one was to introduce the subject and research problem of the study along with the research methodology, ethical considerations and the structure that was followed for this research. The next chapter will encompass the data analysis of the quantitative research (questionnaires). The purpose of chapter two is to provide a description of the research process related to the quantitative data analysis and its results. The question that this chapter endeavours to answer is: *Which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church?*

CHAPTER 2: THE LEADERSHIP ROLE OF THE MAN IN CONTEXT OF FAMILY AND CHURCH: QUANTITATIVE DATA ANALYSIS

2.1 Introduction

This chapter encompasses data analysis of the quantitative research (questionnaires) that were conducted within five selected evangelical churches in Johannesburg, Gauteng, South Africa. A research model as set out by Osmer (2008) was found to be the most appropriate for this research. The question that this chapter endeavoured to answer was: *Which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church?*

The purpose of this chapter is to provide a description of the research process related to the quantitative data analysis and its results. The chapter is divided into two parts. The first is a description of the research structure and the second offers an explanation of the research results. The objective of the empirical research for this chapter was to identify and evaluate what the contributing factors were that prevented men from being effective in their leadership role in the two contexts.

2.2 Research design of the descriptive-empirical task

The descriptive-empirical task involves priestly listening which is key to how the data for this research was collected from the respondents participating in both the quantitative (chapter 2) and qualitative (chapter 3) research (see Osmer, 2008:31-34). Formal attending was applied for investigating specific episodes, situations and contexts through this empirical research (Osmer, 2008:38).

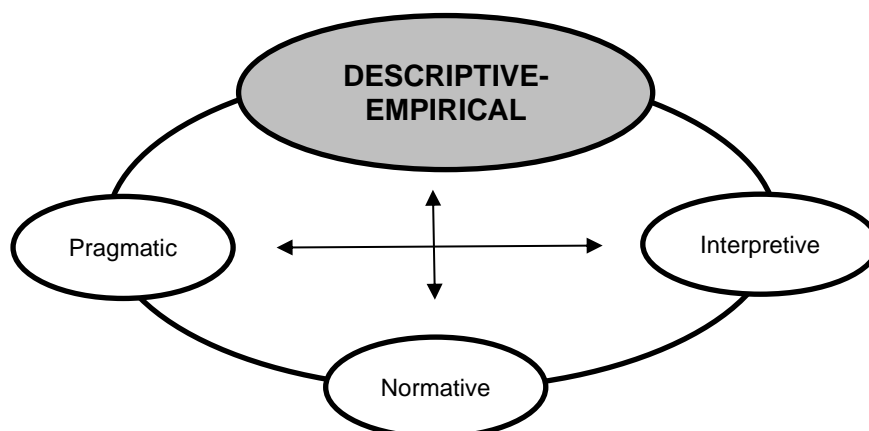


Figure 2-1: Osmer's descriptive-empirical task

2.3 Research method

The research method used for gathering data was in the nature of quantitative design (questionnaires) which encompassed eighty-six participants from five selected evangelical churches in the Gauteng Province, South Africa. Out of one hundred church members who were invited, eighty-six responded and participated.

2.3.1 Permission to conduct research

Permission to conduct quantitative research with participants (church members) was granted by the following stakeholders:

- **Theology Research Ethics Committee (TREC)**, North-West University, Potchefstroom campus on 28/01/2019 (see Annexure G).
- **Church leaders** from five selected evangelical churches/ councils gave permission for questionnaires to be conducted among their church members (see Annexure B).
 - Weltevreden Chapel – Roodepoort Gauteng (29/11/2018).
 - Evangelical Bible Church of Southern Africa – *National Council*, Johannesburg Gauteng (10/12/2018).
 - Africa Evangelical Church Westrand, Roodepoort North Gauteng (9/12/2018).
 - El Shammah Evangelical Church (Evangelical Church in South Africa) – Glenvista Gauteng (6/12/2018).
 - Brethren in Christ Church – South Africa, Braamfontein Gauteng (14/12/2018).
- **Individual participants:** Each participant gave their permission to voluntarily participate in the research by signing a consent form (see Annexure C for a sample).

2.3.2 Sample

2.3.2.1 Population

For the purpose of this study the population consisted of participants (church members) for the quantitative research (questionnaires). All participants were selected from evangelical churches (evangelical is in reference to the church being protestant and not a main line church, e.g. Anglican or Catholic) that were based in the surrounding

Johannesburg area in the Gauteng Province. The demographic makeup of the selected evangelical churches was representative of the following South African people groups: black, white, coloured and Indian. All the participating churches in this study were invited because their pastors, and or church members have studied or are studying at the International College of Bible and Missions (ICBM). This researcher is the Principal at ICBM.

2.3.2.2 Sampling

Male and female church members were selected to participate in the quantitative research because the impact of the leadership role of the man is experienced by both men and women in family and church. Female participants could be married, with or without children, or single, with or without children. Male participants, however, had to be married with children. The flexibility with the female participant criteria was based on getting a variety of responses from women of diverse backgrounds where marriage and children were therefore not requirements. The focus of the study was on the leadership role of married men in the family and church and hence the criteria were narrow for the male participants.

2.3.2.3 Sample size

Participants (church members) for the quantitative research numbered a total of eighty-six.

2.4 Data gathering

The researcher selected a representative church leader from each church who identified potential volunteers suitable for participation in the research. Church members were contacted in person at their churches and by telephone to make appointments for the time and place where the questionnaire would be completed. The information that was in the letter regarding anonymity, confidentiality, risks, withdrawal and termination were clearly communicated to all participants verbally and in written format. The quantitative research questionnaires consisted of twenty statements and participants were required to respond to all the statements.

2.5 Data analysis

The quantitative research questionnaires were analysed by the Statistical Consultation Services of the North-West University, Potchefstroom campus. The data that were analysed were presented in tables. The Kaiser-Meier-Olkin (KMO) measure of sampling

adequacy was utilized in the data capturing process. And a six-factor correlation matrix was used for capturing the data (see 2.8.2).

2.6 Trustworthiness of the research process

The trustworthiness of the research process was maintained by following the ethical considerations described below.

2.7 Ethical considerations

2.7.1 Informed consent

Each participant received a letter with a detailed explanation of the purpose of the research and requirements for participation. Subsequently, participants gave permission by signing consent forms to voluntarily participate in the questionnaires. See Annexure C for a sample consent form. Permission was granted by church leadership before church members were invited to participate in the research. Participants were also informed that they had the right to withdraw from the study at any time and that they would not be penalized for withdrawal.

2.7.2 Anonymity and confidentiality

Participants were informed verbally and in writing that all their personal information would be treated anonymously and confidentially and that the only people that would have access to their personal information would be the researcher and his research supervisor.

2.8 Results of the research

2.8.1 Demographic information

Table 2-1: Gender

Gender	Frequency	%
Male	43	50
Female	43	50
Total	86	100

Table 2-1 above reflects that an equal number of male and female participants participated in the research. Forty-three men and forty-three women responded to the

invitation to participate in the questionnaires. A total of eighty-six people from five selected evangelical churches participated in the quantitative portion of the research.

Table 2-2: Age

Age Group	Frequency	%
20-30	12	14.0
31-40	12	16.3
41-50	20	23.3
51-60	20	23.3
61-70	14	16.3
71-80	6	7.0
Total	86	100

Table 2-2 above shows that the majority (46.6%) of participants were from the 41-60-year-old age group while 30.3% of participants were from the 20-40-year-old age group. The lowest % age, of 23.3% of participants, were from the 61-80-year-old age group. The table shows that there was good diversity within the age groups of those who participated in the questionnaire.

Table 2-3: Ministry Activity

Ministry	Frequency	%
Elder	6	7.0
Deacon	11	12.8
Pastor	16	18.6
Men’s Ministry	9	10.5
Women’s Ministry	22	25.6
Youth/Children’s Ministry	18	20.9
Other	4	4.6
Total	86	100

Table 2-3 shows that 38.4% of participants indicated they were serving in key church leadership roles in the church either as pastor, elder or deacon. The majority (57%) of participants indicated that they were involved in either men’s-, women’s- or child-/ youth ministries. The remaining 4.6% of participants indicated that they were serving in ministries other than those listed in the questionnaire.

Table 2-4: Highest Education

Education	Frequency	%
Grade 11 and below	9	10.5
Matric	31	36.0
Higher Certificate	5	5.8
Diploma	16	18.6
Bachelor of Arts	12	14.0
Bachelor of Arts Honours	8	9.3
Masters	3	3.5
PhD	2	2.3
Total	86	100

Table 2-4 presents the fact that most participants completed at least a high school leaving certificate (matric or Grade 12). It shows that 36% of participants completed Grade 12 which made up the largest of the eight individual selections. Higher Certificates, Diplomas, Bachelor of Arts degrees, Bachelor of Art Honours degrees, Masters degrees and PhDs together make up the tertiary education grouping which indicates that 53,5% of participants completed their education at the tertiary level. The data reflected in this table is important because most participants across the spectrum of the five selected churches in Johannesburg were well educated and that few (10.5%) had an education level of Grade 11 and below.

2.8.2 Six factors related to the leadership role of the man

The twenty questionnaire statements are presented and discussed under the following subsections encompassing six factors directly related to the leadership role of the man in context of family and church:

- Factor 1: The responsibility of the man in leading his family well (B17, B18, B19).
- Factor 2: Negative factors which may contribute to the ineffective functioning of family and church (B10, B13, B14, B15).
- Factor 3: Positive factors which may contribute to the effective functioning of family and church (B1, B4, B5).
- Factor 4: The significance of the man's fellowship with God as it relates to his fellowship with his family (B3, B20).

- Factor 5: The significance of the marriage relationship as it relates to the appointment of church leadership (B2, B6, B8).
- Factor 6: The responsibility of the church in equipping men for their leadership role in family and church (B7, B9, B11, B12, B16).

2.8.2.1 Factor 1 - The responsibility of the man in leading his family well

Factor one was related to *the responsibility of the man in leading his family well*. Three statements were presented to participants in the questionnaire where they had six options to choose from for a response: *strongly agree, agree, slightly agree, slightly disagree, disagree* and *strongly disagree*. The data analysis of participants' responses are presented in each of the tables associated with the three statements below and these formed part of the data analysis for factor one:

- The man is responsible for managing his family well; if he does not, then he may not serve as a deacon or elder in the church (B17).
- The man is responsible for the consistent discipline of his children (B18).
- The man is responsible to lead his family in prayer, worship and daily reading of the Bible (B19).

Table 2-5: Questionnaire B17

Response category		Frequency	%
1: Strongly agree		39	45.3
2: Agree		19	22.1
3: Slightly agree		9	10.5
4: Slightly disagree		10	11.6
5: Disagree		7	8.1
6: Strongly disagree		1	1.2
Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.18	1.399

- *The man is responsible for managing his family well; if he does not, then he may not serve as a deacon or elder in the church.*

This statement (B17) sought to examine how participants would respond regarding the man’s responsibility for managing his family well and the direct implications related to this characteristic in the way that church leadership appoints deacons and elders. Table 2-5 above regarding the responsibility of the man in managing his family well, illustrates that the average response out of a total of 85 captured responses was 2.18 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that church leadership should not consider appointing a man for the leadership position of either deacon or elder if he has not demonstrated that he was able to manage his own family well. Only 1.2% of the respondents strongly disagreed with the statement. Most of the respondents (45.3%) strongly agreed, 22.1% agreed, 10.5% slightly agreed, 11.6% slightly disagreed and 8.1% disagreed.

Table 2-6: Questionnaire B18

Response category		Frequency	%
1: Strongly agree		29	33.7
2: Agree		25	29.1
3: Slightly agree		16	18.6
4: Slightly disagree		5	5.8
5: Disagree		8	9.3
6: Strongly disagree		2	2.3
Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.34	1.376

- *The man is responsible for the consistent discipline of his children.*

The statement above (B18) sought to investigate how participants would respond regarding the responsibility of the man in maintaining consistent discipline in the home around his children. Even though not present in this statement, the assumption is that this statement is related to the previous statement regarding whether or not the man manages his family well. Table 2-6 above depicts that the average response out of a total of 85 captured responses was 2.34 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average, the respondents agreed with

the statement that the man is responsible for the consistent discipline of his children. Only 2.3% of the respondents strongly disagreed with the statement. Most of the respondents (33.3%) strongly agreed, 29.1% agreed, 18.6% slightly agreed, 5.8% slightly disagreed and 9.3% disagreed.

Table 2-7: Questionnaire B19

Response category		Frequency	%
1: Strongly agree		48	55.8
2: Agree		22	25.6
3: Slightly agree		6	7.0
4: Slightly disagree		2	2.3
5: Disagree		7	8.1
6: Strongly disagree		0	0.0
Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	5	1.80	1.203

- *The man is responsible to lead his family in prayer, worship and daily reading of the Bible.*

The statement above (B19) sought to investigate how participants would respond regarding the responsibility of the man in serving as the spiritual leader in his home. Table 2-7 above shows that the average response out of a total of 85 captured responses was 1.80 (Strongly Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents strongly agreed with the statement that the man is responsible for leading his family in prayer, worship and daily reading of the Bible. Only 8.1% of the respondents disagreed with the statement. Most of the respondents (55.8%) strongly agreed, 25.6% agreed, 7.0% slightly agreed, 2.3% slightly disagreed with the above statement. No responses were captured for strong disagreement.

2.8.2.2 Factor 2 – Negative factors that may contribute to the ineffective functioning of family and church

Factor two was related to *the negative factors that may contribute to the ineffective functioning of family and church*. Four statements were presented to participants in the questionnaire where they had six options to choose from for a response: *strongly agree, agree, slightly agree, slightly disagree, disagree* and *strongly disagree*. The data analysis of participants’ responses are presented in each of the tables associated with the four statements below, which formed part of the data analysis for factor two:

- *Men want the role as leaders but often do not want the responsibility that comes with the role (B10).*
- *Christian marriages are in crisis because men do not understand their leadership role as husbands (B13).*
- *The wellbeing of children is in crisis because fathers are physically and emotionally absent from their lives (B14).*
- *Men do not spend enough quality time with their families (B15).*

Table 2-8: Questionnaire B10

Response category		Frequency	%
1: Strongly agree		21	24.4
2: Agree		27	31.4
3: Slightly agree		20	23.3
4: Slightly disagree		4	4.7
5: Disagree		11	12.8
6: Strongly disagree		3	3.5
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.60	1.425

- *Men want the role as leaders but often do not want the responsibility that comes with the role.*

The statement above (B10) sought to investigate how participants would respond regarding the perception that men want the role as a leader but often do not want the responsibilities that are concomitant with that role. Table 2-8 above reflects that the average response out of a total of 86 captured responses was 2.60 (Agree) on a scale

of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that men want the role as a leader but often do not want the responsibilities that come with the role. Only 3.5% of the respondents strongly disagreed with the statement. Most of the respondents (24.4%) strongly agreed, 31.4% agreed, 23.3% slightly agreed, 4.7% slightly disagreed and 12.8% disagreed with the above statement. The majority view regarding this statement is concerning, since it indicates that the situation in many evangelical churches may not be authentic.

Table 2-9: Questionnaire B13

Response category		Frequency	%
1: Strongly agree		30	34.9
2: Agree		30	34.9
3: Slightly agree		15	17.4
4: Slightly disagree		4	4.7
5: Disagree		4	4.7
6: Strongly disagree		3	3.5
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.20	1.291

- *Christian marriages are in crisis because men do not understand their leadership role as husbands.*

The statement above (B13) sought to investigate how participants would respond regarding the perception that Christian marriages are in crisis because men do not understand their leadership role as husbands. Table 2-9 above depicts that the average response out of a total of 86 captured responses was 2.20 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that Christian marriages are in crisis because men do not understand their leadership role as husbands. Only 3.5% of the respondents strongly disagreed with the statement. Most of the respondents (34.9%) strongly agreed, 34.9% agreed, 17.4% slightly agreed, 4.7% slightly disagreed and 4.7% disagreed with the above statement. The majority view regarding Christian marriages being in crisis is concerning, because it may be an indication that the situation in many evangelical churches is not desirable.

Table 2-10: Questionnaire B14

Response category		Frequency	%
1: Strongly agree		35	40.7
2: Agree		29	33.7
3: Slightly agree		14	16.3
4: Slightly disagree		3	3.5
5: Disagree		3	3.5
6: Strongly disagree		2	2.3
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.02	1.188

- *The wellbeing of children is in crisis because fathers are physically and emotionally absent from their lives.*

The statement above (B14) sought to consider how participants would respond regarding the view that the wellbeing of children is in crisis because fathers are physically and/ or emotionally absent from their children’s lives. Table 2-10 above illustrates that the average response out of a total of 86 captured responses was 2.02 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that the wellbeing of children is in crisis because the father is absent both physically and emotionally from their lives. Only 2.3% of the respondents strongly disagreed with the statement. Most of the respondents (40.7%) strongly agreed, 33.7% agreed, 16.3% slightly agreed, 3.5% slightly disagreed and 3.5% disagreed with the above statement. The majority view regarding the wellbeing of children being in crisis is concerning, because it may be an indication that the situation in many evangelical churches is not desirable.

Table 2-11: Questionnaire B15

Response category		Frequency	%
1: Strongly agree		31	36.0
2: Agree		29	33.7
3: Slightly agree		14	16.3
4: Slightly disagree		4	4.7
5: Disagree		6	7.0
6: Strongly disagree		1	1.2
Total		85	98.8
Missing	System	1	2.1
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.15	1.239

- *Men do not spend enough quality time with their families*

The statement above (B15) sought to investigate how participants would respond regarding the view that men do not spend enough time with their families. Table 2-11 above shows that the average response out of a total of 85 captured responses was 2.15 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that men do not spend enough time with their families. Only 1.2% of the respondents strongly disagreed with the statement. Most of the respondents (36.0%) strongly agreed, 33.7% agreed, 16.3% slightly agreed, 4.7% slightly disagreed and 7.0% disagreed with the above statement. Once again, the majority view regarding the amount of quality time that men spend with their families is concerning, because it may be an indication that the situation in many evangelical churches is not desirable.

2.8.2.3 Factor 3 – Positive factors which may contribute to the effective functioning of family and church

Factor three was related to *the positive factors which may contribute to the effective functioning of family and church*. Three statements were presented to participants in the questionnaire where they had six options to choose from for a response: *strongly agree, agree, slightly agree, slightly disagree, disagree and strongly disagree*. The data analysis of participants' responses are presented in each of the tables associated with the three statements below, which formed part of the data analysis for factor three:

- *The man is the head and spiritual leader in the family (B1).*
- *Every man should have a mature male accountability partner in his life to grow as a husband, father and church leader (B4).*
- *All men should have a desire to serve in the church at least as a deacon (B5).*

Table 2-12: Questionnaire B1

Response category		Frequency	%
1: Strongly agree		70	81.4
2: Agree		14	16.3
3: Slightly agree		2	2.3
4: Slightly disagree		0	0.0
5: Disagree		0	0.0
6: Strongly disagree		0	0.0
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	3	1.21	0.463

- *The man is the head and spiritual leader in the family*

The statement above (B1) sought to investigate how participants would respond regarding the view that the man is the head and spiritual leader in the family. Table 2-12 above shows that the average response out of a total of 85 captured responses was 1.21 (Strongly Agree) on a scale of 1-3 (1= Strongly Agree and 3= Slightly Agree). This means that on average the respondents strongly agreed with the statement that the man is the head and spiritual leader in the family. Most of the respondents (81.4%) strongly agreed, 16.3% agreed and 2.3% slightly agreed with the above statement. It is pleasing to see that the majority view overwhelmingly affirms the statement with no responses being captured from the disagreement categories.

Table 2-13: Questionnaire B4

Response category		Frequency	%
1: Strongly agree		48	55.8
2: Agree		27	31.4
3: Slightly agree		5	5.8
4: Slightly disagree		2	2.3
5: Disagree		3	3.5
6: Strongly disagree		0	0.0
Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	5	1.65	0.960

- *Every man should have a mature male accountability partner in his life to grow as a husband, father and church leader.*

The statement above (B4) sought to investigate how participants would respond regarding the view that all men need mature male accountability partners in their lives to grow in their various leadership roles in family and church. Table 2-13 above reflects that the average response out of a total of 85 captured responses was 1.65 (Strongly Agree) on a scale of 1-5 (1= Strongly Agree and 5= Disagree). This means that on average the respondents strongly agreed with the statement that every man should have a mature accountability partner in his life to grow as a husband, father and church leader. Only 3.5% of the respondents disagreed with the statement. Most of the respondents (55.8%) strongly agreed, 31.4% agreed, 5.8% slightly agreed and 2.3% slightly disagreed with the above statement. It is pleasing to see that the majority view overwhelmingly affirms the above statement with no responses coming from the strong-disagreement category.

Table 2-14: Questionnaire B5

Response category		Frequency	%
1: Strongly agree		24	27.9
2: Agree		31	36.0
3: Slightly agree		10	11.6
4: Slightly disagree		10	11.6
5: Disagree		9	10.5
6: Strongly disagree		2	2.3
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.48	1.404

- *All men should have a desire to serve in the church at least as a deacon.*

The statement above (B5) sought to investigate how participants would respond regarding the view that all men should have a desire to serve in the church at least as a deacon. Table 2-14 above illustrates that the average response out of a total of 86 captured responses was 2.48 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that all men should have a desire to serve in the church at least as a deacon. Only 2.3% of the respondents strongly disagreed with the statement. Most of the respondents (36.0%) agreed, 27.9% strongly agreed, 11.6% slightly agreed, 11.6% slightly disagreed and 10.5% disagreed with the above statement. It is pleasing to see that the majority view affirmed the above statement even though it is a highly subjective statement.

2.8.2.4 Factor 4 – The significance of the man’s fellowship with God as it relates to his fellowship with his family

Factor four was related to *the significance of the man’s fellowship with God as it relates to his fellowship with his family*. Two statements were presented to participants in the questionnaire where they had six options to choose from for a response: *strongly agree, agree, slightly agree, slightly disagree, disagree and strongly disagree*. The data analysis of participants’ responses are presented in each of the tables associated with the two statements below, which formed part of the data analysis for factor four:

- *God will not listen to the prayers of a man who does not respect his wife (B3).*

- *The man who puts ministry before his family, demonstrates that He has a great love for God (B20).*

Table 2-15: Questionnaire B3

Response category		Frequency	%
1: Strongly agree		44	51.2
2: Agree		11	12.8
3: Slightly agree		10	11.6
4: Slightly disagree		6	7.0
5: Disagree		7	8.1
6: Strongly disagree		8	9.3
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.36	1.742

- *God will not listen to the prayers of a man who does not respect his wife.*

The statement above (B3) sought to investigate how participants would respond regarding the view that God would not listen to the prayers of a man who does not respect his wife. Table 2-15 above illustrates that the average response out of a total of 86 captured responses was 2.36 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that God will not listen to the prayers of a man who does not respect his wife. Only 8.1% of the respondents disagreed with the statement. Most of the respondents (51.2%) strongly agreed, 12.8% agreed, 11.6% slightly agreed, 7.0% slightly disagreed and 9.3% strongly disagreed with the above statement. This statement is directly related to 1 Peter 3:7: the responses of disagreement are of concern.

Table 2-16: Questionnaire B20

Response category		Frequency	%
1: Strongly agree		20	23.3
2: Agree		13	15.1
3: Slightly agree		12	14.0
4: Slightly disagree		6	7.0
5: Disagree		15	17.4
6: Strongly disagree		19	22.1
Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	3.47	1.925

- *The man who puts ministry before his family, demonstrates that he has a great love for God.*

The statement above (B20) sought to investigate how participants would respond regarding the view that a man who puts ministry before his family, demonstrates that he has a great love for God. Table 2-16 above shows that the average response out of a total of 86 captured responses was 3.47 (Slightly Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents slightly agreed with the statement that a man who puts ministry before his family demonstrates that he has a great love for God. Most of the respondents (23.3%) strongly agreed, 15.1% agreed, 14.0% slightly agreed, 7.0% slightly disagreed, 17.4% disagreed and 22.1% strongly disagreed with the above statement. The results of this table are concerning since most of the respondents hold to the view that it is acceptable to put ministry before the family. This is unfortunately the acceptable perception in the church today of the relationship between the ministry of the man and his family which ultimately has detrimental results.

2.8.2.5 Factor 5 – The significance of the marriage relationship as it relates to the appointment of church leadership

Factor five was related to *the significance of the marriage relationship as it relates to the appointment of church leadership*. Three statements were presented to participants in the questionnaire where they had six options to choose from for a response: *strongly*

agree, agree, slightly agree, slightly disagree, disagree and strongly disagree. The data analysis of participants' responses are presented in each of the tables associated with the three statements below, which formed part of the data analysis for factor five:

- *A wife must submit to her husband in all matters (B2).*
- *Only married men may serve as deacons and elders in the church (B6)*
- *Men who are divorcees may not serve as deacons and elders in the church (B8)*

Table 2-17: Questionnaire B2

Response category		Frequency	%
1: Strongly agree		37	43.0
2: Agree		23	26.7
3: Slightly agree		14	16.3
4: Slightly disagree		2	2.3
5: Disagree		5	5.8
6: Strongly disagree		4	4.7
Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.14	1.407

- *A wife must submit to her husband in all matters*

The statement above (B2) sought to investigate how participants would respond regarding the view that a wife must submit to her husband in all matters. Table 2-17 above reflects that the average response out of a total of 85 captured responses was 2.14 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that a wife must submit to her husband in all matters. Only 4.7% of the respondents strongly disagreed with the statement. Most of the respondents (43.0%) strongly agreed, 26.7% agreed, 16.3% slightly agreed, 2.3% slightly disagreed and 5.8% disagreed with the statement. It is interesting that there were not more respondents in categories of slight agreement or -disagreement.

Table 2-18: Questionnaire B6

Response category		Frequency	%
1: Strongly agree		23	26.7
2: Agree		9	10.5
3: Slightly agree		9	10.5
4: Slightly disagree		1	1.2
5: Disagree		24	27.9
6: Strongly disagree		17	19.8
Total		83	96.5
Missing	System	3	3.5
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	3.54	1.996

- *Only married men may serve as deacons and elders in the church.*

The statement above (B6) sought to investigate how participants would respond regarding the view that only married men may serve as deacons and elders in the church. Table 2-18 above depicts that the average response out of a total of 83 captured responses was 3.54 (Slightly Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents slightly agreed with the statement that only married men may serve as deacons and elders in the church. Most of the respondents (27.9%) disagreed, 26.7% strongly agreed, 10.5% agreed, 10.5% slightly agreed, 1.2% slightly disagreed and 19.8% strongly disagreed with the statement. The differing views were evenly spaced regarding this statement.

Table 2-19: Questionnaire B8

Response category		Frequency	%
1: Strongly agree		14	16.3
2: Agree		10	11.6
3: Slightly agree		10	11.6
4: Slightly disagree		14	16.3
5: Disagree		19	22.1
6: Strongly disagree		17	19.8
Total		84	97.7
Missing	System	2	2.3
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	3.77	1.765

- *Men who are divorcees may not serve as deacons and elders in the church*

The statement above (B8) sought to investigate how participants would respond regarding the view that men who are divorced may not serve as deacons and elders in the church. Table 2-19 above illustrates that the average response out of a total of 84 captured responses was 3.77 (Slightly Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents slightly agreed with the statement that men who are divorcees may not serve as deacons and elders in the church. Most of the respondents (22.1%) disagreed, 19.8% strongly disagreed, 16.3% slightly disagreed, 11.6% slightly agreed, 11.3% agreed and 16.3% strongly agreed with the above statement. There seems to be a difference of opinion regarding this statement.

2.8.2.6 Factor 6 – The responsibility of the church in equipping men for their leadership role in family and church

Factor six was related to *the responsibility of the church in equipping men for their leadership role in family and church*. Five statements were presented to participants in the questionnaire where they had six options to choose from for a response: *strongly agree, agree, slightly agree, slightly disagree, disagree and strongly disagree*. The data analysis of participants' responses are presented in each of the tables associated with the five statements below, which formed part of the data analysis for factor six:

- *Every local church should have an equipping programme for men to help them to function adequately in their leadership role in family and church (B7).*
- *Men and women are equal in value before God but have distinct roles in the context of the marriage relationship and the church (B9).*
- *The church does not need to strictly follow the biblical guidelines for appointing deacons and elders (B11).*
- *Men often struggle in their leadership role as husbands, fathers and church leaders because they are not adequately equipped to function in these roles (B12).*
- *The man is the primary transmitter of values in the family (B16).*

Table 2-20: Questionnaire B7

Response category		Frequency	%
1: Strongly agree		58	67.4
2: Agree		24	27.9
3: Slightly agree		3	3.5
4: Slightly disagree		0	0.0
5: Disagree		0	0.0
6: Strongly disagree		1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	1.41	0.742

- *Every local church should have an equipping programme for men to help them to function adequately in their leadership role in family and church*

The statement above (B7) sought to investigate how participants would respond regarding the view that every local church should have an equipping programme for men to help them to function adequately in their leadership role in family and church. Table 2-20 above shows that the average response out of a total of 86 captured responses was 1.41 (Strongly Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents strongly agreed with the statement that every local church should have an equipping programme for men to help them to function adequately in their leadership role in family and church. Only 1.2% of the respondents strongly disagreed with the statement. Most of the respondents (67.4%) strongly agreed, 27.9% agreed and 3.5% slightly agreed with the above statement. There

were no responses captured from the categories of disagreement and slight disagreement.

Table 2-21: Questionnaire B9

Response category		Frequency	%
1: Strongly agree		56	65.1
2: Agree		23	26.7
3: Slightly agree		2	2.3
4: Slightly disagree		1	1.2
5: Disagree		2	2.3
6: Strongly disagree		2	2.3
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	1.56	1.058

- *Men and women are equal in value before God but have distinct roles in the context of the marriage relationship and the church.*

The statement above (B9) sought to investigate how participants would respond regarding the view that men and women are equal in value before God but have distinct roles in the context of the marriage relationship and the church. Table 2-21 above shows that the average response out of a total of 86 captured responses was 1.56 (Strongly Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents strongly agreed with the statement that men and women are equal in value before God but have distinct roles in the context of the marriage relationship and the church. Only 2.3% of the respondents strongly disagreed with the statement. Most of the respondents (65.1%) strongly agreed, 26.7% agreed, 2.3% slightly agreed, 1.2% slightly disagreed and 2.3% disagreed with the above statement.

Table 2-22: Questionnaire B11

Response category		Frequency	%
1: Strongly agree		1	1.2
2: Agree		7	8.1
3: Slightly agree		1	1.2
4: Slightly disagree		3	3.5
5: Disagree		20	23.3
6: Strongly disagree		54	62.8
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	5.28	1.252

- *The church does not need to strictly follow the biblical guidelines for appointing deacons and elders.*

The statement above (B11) sought to investigate how participants would respond regarding the view that the church does not need to strictly follow biblical guidelines for appointing deacons and elders. Table 2-22 above shows that the average response out of a total of 86 captured responses was 5.28 (Disagree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents disagreed with the statement that the church does not need to strictly follow biblical guidelines for appointing deacons and elders. Only 1.2% of the respondents strongly agreed with the statement. Most of the respondents (62.8%) strongly disagreed, 23.3% disagreed, 3.5% slightly disagreed, 1.2% slightly agreed and 8.1% agreed with the statement.

Table 2-23: Questionnaire B12

Response category		Frequency	%
1: Strongly agree		22	25.6
2: Agree		35	40.7
3: Slightly agree		15	17.4
4: Slightly disagree		3	3.5
5: Disagree		8	9.3
6: Strongly disagree		3	3.5
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.41	1.349

- *Men often struggle in their leadership role as husbands, fathers and church leaders because they are not adequately equipped to function in these roles*

The statement above (B12) sought to investigate how participants would respond regarding the view that men often struggle in their leadership role as husbands, fathers and church leaders because they are not adequately equipped to function in these roles. Table 2-23 above illustrates that the average response out of a total of 86 captured responses was 2.41 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that men often struggle in their leadership role as husbands, fathers and church leaders because they are not adequately equipped to function in these roles. Only 3.5% of the respondents strongly disagreed with the statement. Most of the respondents (40.7%) agreed, 25.6% strongly agreed, 17.4% slightly agreed, 3.5% slightly disagreed and 9.3% disagreed with the statement.

Table 2-24: Questionnaire B16

Response category		Frequency	%
1: Strongly agree		35	40.7
2: Agree		23	26.7
3: Slightly agree		11	12.8
4: Slightly disagree		6	7.0
5: Disagree		7	8.1
6: Strongly disagree		3	3.5
Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	Maximum	Mean	Std. Deviation
1	6	2.25	1.447

- *The man is the primary transmitter of values in the family*

The statement (B16) above sought to investigate how participants would respond regarding the view that the man is the primary transmitter of values in the family. Table 2-23 above reflects that the average response out of a total of 85 captured responses was 2.25 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that the man is the primary transmitter of values in the family. Only 3.5% of the respondents strongly disagreed with the statement. Most of the respondents (40.7%) strongly agreed, 26.7% agreed, 12.8% slightly agreed, 7.0% slightly disagreed and 8.1% disagreed with this statement.

2.9 Conclusion

The purpose of the chapter was to present and interpret the results of the quantitative research conducted by means of questionnaires. The research model designed by Osmer (2008) was found to be most suitable for this research. The question that this chapter answered was: *which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church?*

The objective of the empirical research for this chapter was to identify and evaluate what the contributing factors were that prevented men from being effective in their leadership role in context of family and church. The first part of the chapter encompassed a

description of the structure of the research and the second followed an explanation of the research results.

The demographic data presented in Tables 2-1, 2-2, 2-3 and 2-4 showed that a total of eighty-six people from five selected evangelical churches participated in the quantitative research (questionnaires). Forty-three were male (50%) and forty-three were female (50%). The data showed that 53.5% of participants were educated above the matric level while 36% of participants indicated that they achieved a Grade 12 (matric) level of education and 10.5% indicated that they achieved Grade 11 or below. Most participants (46.6%) came from the 41-60-year-old age group; the 61-80-year-old age group made up 23.3% and the 20-40-year-old age group constituted 30.3% of participants. All of the respondents (100%) indicated that they were actively involved in various ministries in the church.

The data analysis for the quantitative research questionnaires encompassed six factors which were directly related to the leadership role of the man in context of family and church. Each of the six factors are directly related to the corresponding statement (e.g. Factor 1 (B17; B18; B19):

- Factor 1: The responsibility of the man in leading his family well (B17, B18, B19).
- Factor 2: Negative factors which may contribute to the ineffective functioning of family and church (B10, B13, B14, B15).
- Factor 3: Positive factors which may contribute to the effective functioning of family and church (B1, B4, B5).
- Factor 4: The significance of the man's fellowship with God as it relates to his fellowship with his family (B3, B20).
- Factor 5: The significance of the marriage relationship as it relates to the appointment of church leadership (B2, B6, B8).
- Factor 6: The responsibility of the church in equipping men for their leadership role in family and church (B7, B9, B11, B12, B16).

Twenty statements were presented to the respondents in the form of a questionnaire where they had six options to choose from for a response: (1) *strongly agree*, (2) *agree*, (3) *slightly agree*, (4) *slightly disagree*, (5) *disagree* and (6) *strongly disagree*. The data analysis of participants' responses were presented in Tables 2-5, 2-6, 2-7, 2-8, 2-9, 2-10, 2-11, 2-12, 2-13, 2-14, 2-15, 2-16, 2-17, 2-18, 2-19, 2-20, 2-21, 2-22, 2-23, and 2-24 as associated with the statements allocated to the relevant factors.

Factor one encompassed the responsibility of the man in leading his family well. The results for the responses were based on the overall average response to the statements as reflected in Tables 2-5, 2-6 and 2-7. Three statements from the questionnaire, namely B17, B18 and B19, were presented to the respondents with the following results:

- Table 2-5: the respondents agreed (average: 2.18) with the statement that church leadership should not consider appointing a man for the leadership position of either deacon or elder if he has not demonstrated that he was able to manage his own family well.
- Table 2-6: the respondents agreed (average: 2.34) with the statement that the man is responsible for the consistent discipline of his children.
- Table 2-7: the respondents strongly agreed (average: 1.80) with the statement that the man is responsible for leading his family in prayer, worship and daily reading of the Bible.

The overall feedback from the respondents regarding the responsibility of the man in leading his family well demonstrated positive agreement with the related statements.

Factor two encompassed the negative factors that may have contributed to the ineffective functioning of family and church. The results for the responses were based on the overall average response to the statements reflected in Tables 2-8, 2-9, 2-10 and 2-11. Four statements from the questionnaire, namely B10, B13, B14, and B15, were presented to participants with the following results:

- Table 2-8: the respondents agreed (average: 2.60) with the statement that men want the role as a leader but often do not want the responsibilities that come with the role.
- Table 2-9: the respondents agreed (average: 2.20) with the statement that Christian marriages are in crisis because men do not understand their leadership role as husbands.
- Table 2-10: the respondents agreed (average: 2.02) with the statement that the wellbeing of children is in crisis because the father is absent both physically and emotionally from their lives.
- Table 2-11: the respondents agreed (average: 2.15) with the statement that men do not spend enough time with their families.

The overall feedback from the respondents regarding the negative factors which may have contributed to ineffective functioning of family and church demonstrated that on

average the respondents agreed with all the statements. This is a concern as it relates to negative views from the respondents who were affirming that these negative factors are indeed a reality in the evangelical church.

Factor three encompassed the positive factors that may have contributed to the effective functioning of family and church. The results for the responses were based on the overall average response to the statements reflected in Tables 2-12, 2-13 and 2-14. Three statements from the questionnaire, namely B1, B4 and B5, were presented to participants with the following results:

- Table 2-12: the respondents strongly agreed (average: 1.21) with the statement that the man is the head and spiritual leader in the family.
- Table 2-13: the respondents strongly agreed (average: 1.65) with the statement that every man should have a mature accountability partner in his life to grow as a husband, father and church leader.
- Table 2-14: the respondents agreed (average: 2.48) with the statement that all men should have a desire to serve in the church at least as a deacon.

The overall feedback from participants regarding the positive factors which may contribute to the effective functioning of family and church, demonstrated positive agreement with the statements again. This does not necessarily mean that these positive factors are a true reflection of what may be occurring within the evangelical church. It could represent an ideal view rather than the reality.

Factor four encompassed the significance of the man's fellowship with God as it relates to his fellowship with his family. The results for the responses were based on the overall average response to the statements as presented in Tables 2-15 and 2-16. Two statements from the questionnaire (B3 and B20) were presented to participants with the following results:

- Table 2-15: the respondents agreed (average: 2.36) with the statement that God will not listen to the prayers of a man who does not respect his wife.
- Table 2-16: the respondents slightly agreed (average: 3.47) with the statement that a man who puts ministry before his family demonstrates that he has a great love for God.

The overall feedback from participants regarding the significance of the man's fellowship with God as it relates to his fellowship with his family presented mixed views, especially about the priorities of the man regarding his family and ministry. However, the man's

priority should be his fellowship with God, then spouse, then children then ministry. The reality is that God is normally last on the list and the evidence of it is in the condition of the relationships the man has with his wife, children and church members.

Factor five encompassed the significance of the marriage relationship as it relates to the appointment of church leadership. The results for the responses were based on the overall average response to the statements as expressed in Tables 2-17, 2-18 and 2-19. Three statements from the questionnaire (B2, B6, and B8) were presented to participants with the following results:

- Table 2-17: the respondents agreed (average: 2.14) with the statement that a wife must submit to her husband in all matters.
- Table 2-18: the respondents slightly agreed (average: 3.54) with the statement that only married men may serve as deacons and elders in the church.
- Table 2-19: the respondents slightly agreed (average: 3.77) with the statement that men who are divorcees may not serve as deacons and elders in the church.

The overall feedback from the respondents regarding the significance of the marriage relationship as it related to the appointment of church leadership demonstrates that they did experience some flexibility by revealing slight agreement around statements B6 and B8. There was positive agreement with statement B2 regarding the notion around the wife submitting to her husband. Issues relating to submission in the marriage relationship, divorcees and church leadership as well as single men serving in leadership are issues that church leadership needs to address with their congregations.

Factor six encompassed the responsibility of the church in equipping men for their leadership role in family and church. The results for the responses were based on the overall average response to the statements as seen in Tables 2-20, 2-21, 2-22, 2-23 and 2-24. Five statements from the questionnaire (B7, B9, B11, B12 and B16) were presented to participants with the following results:

- Table 2-20: the respondents strongly agreed (average: 1.41) with the statement that every local church should have an equipping programme for men to help them to function adequately in their leadership role in family and church.
- Table 2-21: the respondents strongly agreed (average: 1.56) with the statement that men and women are equal in value before God but have distinct roles in the context of the marriage relationship and the church.

- Table 2-22: the respondents disagreed (average: 5.28) with the statement that the church does not need to strictly follow biblical guidelines for appointing deacons and elders.
- Table 2-23: the respondents agreed (average: 2.41) with the statement that men often struggle in their leadership role as husbands, fathers and church leaders because they are not adequately equipped to function in these roles.
- Table 2-24: the respondents agreed (average: 2.25) with the statement that the man is the primary transmitter of values in the family.

The overall feedback from the respondents regarding the responsibility of the church in equipping men for their leadership role in family and church demonstrates that there is a need for church leadership to take a focused approach to ministering to the men in their congregations, focusing on discipleship and mentoring, which would strengthen their leadership competences within these two critical contexts.

CHAPTER 3: THE LEADERSHIP ROLE OF THE MAN IN CONTEXT OF FAMILY AND CHURCH: QUALITATIVE DATA ANALYSIS

3.1 Introduction

Chapter two encompassed a data analysis of the quantitative research questionnaires. Chapter three will continue the analysis of empirical research with a view, however, to qualitative research, that is, naïve sketches and structured interviews, which were conducted within five selected evangelical churches in Johannesburg, Gauteng, South Africa. The question that chapter three endeavours to answer is: *Which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church?*

The purpose of this chapter is to provide a description of the research process related to qualitative data analysis and its results. The chapter is also divided into two parts. The first provides a description of the research structure and the second an explanation of the results.

3.2 Research design of the descriptive-empirical task

The objective of the empirical research for this chapter is to identify and evaluate what the contributing factors were that prevented men from being effective in their leadership role in context of family and church. The descriptive-empirical task involves priestly listening, a key element when it comes to how the data for this research was collected from participating respondents (see Osmer, 2008:31-34). Formal attending was applied for investigating specific episodes, situations and contexts (see Osmer 2008:38).

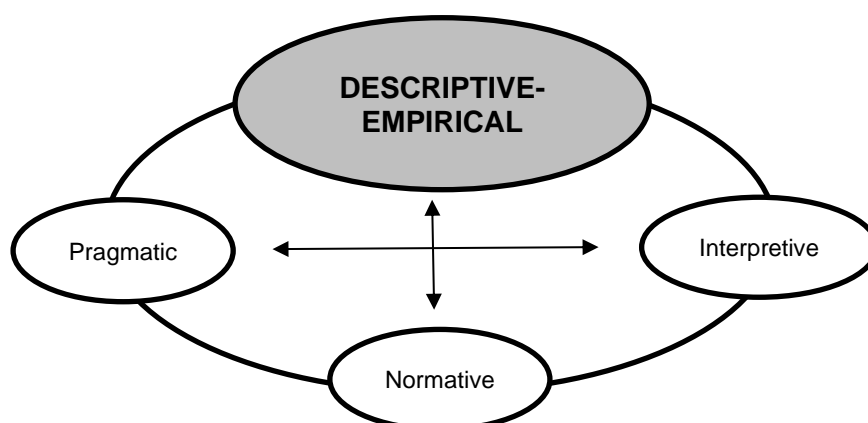


Figure 3-1: Osmer's descriptive-empirical task

Applying a mixed research methodology of both quantitative and qualitative research as found in the present study aided the researcher in observing the same phenomenon from different perspectives; this methodology was useful to confirm or challenge the findings of the empirical research (see Bell, 2005:116). Data analysis in quantitative- and qualitative research and supporting literature on the subject has confirmed the findings of this empirical research. The concomitant triangulation strategy was used to 'confirm, cross-validate, and corroborate' (Creswell, 2003:216-217) the research findings.

3.3 Research method

The research method used for gathering data was a qualitative design comprising structured interviews that involved thirty participants (fifteen male and fifteen female) from five selected evangelical churches in Johannesburg Gauteng, South Africa. Out of fifty church members who were invited, thirty responded and participated.

3.3.1 Permission to conduct research

Permission to conduct the qualitative research with participants (church members) was granted by the following stakeholders:

- **Theology Research Ethics Committee (TREC)**, North-West University, Potchefstroom campus on 28/01/2019 (see Annexure G).
- **Church leaders** from five selected evangelical churches/councils gave permission for structured interviews to be conducted among their church members (see Annexure B).
 - Weltevreden Chapel – Roodepoort Gauteng (29/11/2018).
 - Evangelical Bible Church of Southern Africa – *National Council*, Johannesburg Gauteng (10/12/2018).
 - Africa Evangelical Church Westrand, Roodepoort North Gauteng (9/12/2018).
 - El Shammah Evangelical Church (Evangelical Church in South Africa) – Glenvista Gauteng (6/12/2018).
 - Brethren in Christ Church – South Africa, Braamfontein Gauteng (14/12/2018).
- **Individual participants:** Each participant gave their permission to voluntarily participate in the research by signing a consent form (see Annexure C for a sample consent form).

3.3.2 Sample

3.3.2.1 Population

For the purpose of this research the population consisted of participants (church members) for the qualitative research comprising structured interview questions. All participants were selected from evangelical churches that were based in the surrounding Johannesburg area in the Gauteng Province. The demographic makeup of the selected evangelical churches was representative of the following South African people groups: black, white, coloured and Indian.

3.3.2.2 Sampling

Male and female church members were selected to participate in the qualitative research because the impact of the leadership role of the man is experienced by both sexes. Female participants could be married, with or without children, or single, with or without children. Male participants, however, had to be married with children.

3.3.2.3 Sample size

The total participants (church members) for the qualitative research were thirty.

3.4 Data gathering

The researcher selected a representative (church leader) from each church who identified and contacted potential volunteers who were suitable for participation in the research. Church members were contacted in person at their churches and by telephone to make appointments for the time and place where the structured interview questions would be completed. Information regarding anonymity, confidentiality, risks, withdrawal and termination were clearly communicated to all participants verbally and in written format. The qualitative research (structured interview questions) were divided into two groups. The first group involved fifteen female participants who were required to answer five questions in written format. The first group encompassed the naïve sketches. The second group involved fifteen male participants who were required to answer ten questions in written format.

3.5 Trustworthiness of the research process

The trustworthiness of the research process was maintained by following the ethical considerations that are described below.

3.6 Ethical considerations

3.6.1 Informed consent

Each participant received a letter with a detailed explanation of the purpose of the research and requirements for participation. Subsequently, participants gave permission by signing consent forms to voluntarily participate in and complete the structured interview questions (see Annexure C for a sample consent form). Permission for participation was granted by church leadership before church members were invited to participate in the research. Participants were also informed that they had the right to withdraw from the study at any time and that they would not be penalized for this.

3.6.2 Anonymity and confidentiality

The persons who participated in the structured interviews were informed verbally and in writing that all their personal information would be treated anonymously and confidentially and that the only persons that would have access to their personal information would be the researcher and his research supervisor.

3.7 Results of the research

The results obtained from the naïve sketches and structured interviews included both sexes. Naïve sketches formed part of the first section of the qualitative data analysis. The fifteen female participants came from five different church groups and were of diverse ages, education, family status and ministry involvement. They were given five open-ended questions answered in written format related to the leadership role of the man in context of family and church. The interviews were done at the church of the participant. They were given the questions to fill in after going through an orientation so that they understood what the requirements were before they responded to the questions. When the participant was not clear about the questions, they were able to ask questions and received clarity from the researcher. The interviews did not last for more than one hour. As soon as the participant completed the interview the documents were placed in an envelope and was securely kept by the researcher. The purpose of the naïve sketches was to identify common themes around their feedback from participants and demonstrate the validity of those responses by correlating them with extant literature.

The structured interviews for male participants (church members) formed part of the second section of the qualitative data analysis. The fifteen male participants came from

five different church groups and were diverse in age, education, and ministry involvement in their churches. All the male participants had to be married with children. They were required to answer a total of ten open-ended questions in written format related to the leadership role of the man in the two mentioned contexts. The data for the structured interviews in male participants (church members) were presented by forming impressions, comments, opinions and suggestions.

Verbatim responses (see Annexures I & J) from participants in the naïve sketches (female church members) and structured interviews (male church members) served as references for the evangelical church regarding contemporary observations and attitudes of church members around the leadership role of the man in the two contexts.

3.7.1 Data analysis of naïve sketches (female participants)

The following five open-ended questions formed part of the naïve sketches:

- In your view, in what ways will the church be negatively impacted when it does not follow the biblical guidelines for appointing deacons and elders in the church?
- In your view, what are the main factors that have caused men to not function adequately as leaders in the context of family and church?
- According to you, why is it important for the man to function as the head and spiritual leader in the family?
- According to you, in what ways are men and women equal in value before God, and how do they have distinct roles?
- According to you, how do you think men should be equipped for the leadership role in the context of family and church?

3.7.1.1 Demographic information (naïve sketches)

Table 3-1: Age

Age	Frequency	%
20-30	2	13.3
31-40	6	40.0
41-50	4	26.7
51-60	1	6.7
61-70	2	13.3
Total	15	100

Table 3-1 shows that most participants (66.7%) were in the 31-50-year-old age group. The youngest group made up 13.3% of participants who were between the ages of 20-30. The oldest group made up 20% of participants who were between the ages of 51-70.

Table 3-2: Ministry Activity

Ministry Activity	Frequency	%
none	3	20.0
Women	5	33.3
Youth/children	4	26.7
Worship/music	3	20.0
Total	15	100

Table 3-2 shows that most participants (80%) indicated that they were involved in ministry activities at their churches. Only 20% of participants did not indicate any ministry involvement.

Table 3-3: Family Status

Family Status	Frequency	%
Married and parent	11	73.3
Married	1	6.7
Single	3	20.0
Total	15	100

Table 3-3 shows that most participants (73.3%) were married with children. Of the remaining participants, 6.7% were married with no children, and 20% were single with no children.

Table 3-4: Education

Family Status	Frequency	%
Grade 11 and below	2	13.3
Grade 12 (Matric)	6	40.0
Higher Certificate	1	6.7
Diploma	2	13.3
Bachelor of Arts / Science	4	26.7
Total	15	100

Table 3-4 shows that most participants (46.7%) had a tertiary education level. Only 13.3% of participants indicated that they achieved Grade 11 or below, and 40% of participants indicated that they achieved a Grade 12 (matric) school leaving certificate. From this data one observes that most of the female participants are well educated.

3.7.1.2 Naïve sketches responses

The following five themes and related sub-categories emerged from the data analysis around the responses of participants as found in naïve sketches. The researcher read the responses of the respondents carefully at least two times to be able to identify clear common themes and sub-themes which emerged and were validated through research:

Theme 1: Authority of Scripture

- The value of studying the Scriptures
- Biblical principles for appointing leaders

Theme 2: Equality of men and women

- Equal in value
- Distinct roles

Theme 3: Leadership in the family

- Head of the family
- Role of the husband
- Role of the father

Theme 4: Leadership in the church

- The man's role as deacon and elder
- The impact of society on gender roles

Theme 5: Equipping leaders

- Mentors
- Involvement
- Education

3.7.1.3 Theme 1: Authority of Scripture

The authority of Scripture emerged as one of the most dominant themes in the responses related to the importance of understanding the leadership role of the man in the two contexts. Participants accentuated the value of men studying the Scriptures and the significant role of the Holy Spirit when it came to making leadership decisions, especially in the context of identifying and appointing men to serve as deacons and elders.

Caution was expressed by participants regarding church leaders who do not follow biblical guidelines for appointing church leadership. They warned of the pending danger that the church would be leaderless from a biblical perspective and could, as a consequence, fail. Their express fear was that false doctrines might creep into the church because individuals were appointed who did not fit the biblical qualifications for leading the church.

Theme one showed two specific sub-category findings: the value of studying the Scriptures and biblical principles for appointing leadership.

- **The value of studying the Scriptures**

Most participants commented on the value of studying the Scriptures and using this as the guiding principle for appointing leaders for the church. Participant A commented:

‘everything that is written in the Bible it was or it is motivated by the Holy Spirit. So why would we call ourselves Christians if we do not follow what the Bible says on how & what we should do as Christians...2nd Timothy 3:16-17. We also need to follow the biblical guidelines, because it is profitable for doctrine, for reproof and for correction.’

Participant C commented on the importance of men studying the Scriptures, especially considering their role as the spiritual leader in the family and in the church. She commented:

‘They [men] need to study and understand the Word of God.’

According to Paul (Eph 5:26) it is the husband’s responsibility to act in the best interest of his wife. Hughes (2006:37) states that the husband ‘is to be a man of the Word who lives a godly life, praying and sacrificing for his wife’. If the husband refrains from studying and understanding the Word of God, it will be impossible for him to function in his spiritual leadership role to guide the spiritual maturing of his wife and he would be unable to teach

and act as an example for his children if he were biblically illiterate (Deut 4:9; 6:7; 11:13-21).

Blackaby and Blackaby (2011:328) affirm the authority of Scripture and the importance of the leader's dependence on Scripture and the Holy Spirit, saying that 'spiritual leaders also allow the Holy Spirit to guide their thinking, so it is based on God's timeless truths rather than on societies latest fad'. This principle directly relates to spiritual leaders as they appoint other leaders for service in the church.

- **Biblical principles for appointing leadership**

When church leaders follow biblical guidelines leading the church they choose to submit to God's order as he prescribes it in Scripture. If church leaders do not submit to God's order and his Word, how can leaders expect congregants to submit to their authority as leaders? This will further cause disorder within the church. Malphurs (2005:86) affirms the need for church leadership to be trustworthy: he says that 'you cannot lead people who do not trust you!'. Participant A commented:

'Order is vital within the church. We worship a God of order. Leaders need to be appointed to hold the church accountable in their behaviour (heart attitude) and spiritual growth. If a leader does not adhere to the biblical principles for appointing leaders, they will not understand their role and could become self-serving instead of glorifying God.'

Most participants clearly communicated their views of the responsibility of church leadership to follow biblical principles. Participant D commented:

'The men in leadership roles in the church are to be leaders edifying the church. If they do not follow God's word concerning the church, then that will be the downfall of the church.'

Most participants agreed that the church need to follow biblical guidelines when they appoint deacons and elders for the church. Participants noted, however, that church leaders did not consistently follow biblical requirements and hence the church suffered because unqualified deacons and elders were appointed in leadership roles. Participant F commented that church leaders appointed

'... men who are not ready for leadership and not spiritually mature enough to lead and guide the church. Biblical guidelines are there so candidates are chosen based on biblical criteria in order to perform the roles of a deacon or elder.'

Participant N also noted with concern that not following biblical guidelines for appointing leaders *'Could lead to false teachings within the church.'* She continued by posing a vital question:

'How could a deacon or elder that isn't appointment correctly be capable of leading the church in a way that is biblically correct? They are the example for the church and therefore should do things as correctly as possible.'

These comments are honest observations made by women within the evangelical church regarding the leadership practices for appointing deacons and elders. MacArthur (2008:94) affirms that the church must follow biblical guidelines for appointing leaders in the church, especially as it relates to deacons and elders. He asserts that 'the church must not choose elders merely because of their knowledge of the business world, their financial ability, their prominence, or even their innate ability to lead others;' rather, they should 'meet the biblical qualifications'.

Not all participants held to a complementarian perspective. Participant K said:

'I think one aspect is to realize that leadership should not be exclusive to men. Both men and women should be considered for leadership depending on individual strengths and aptitude.'

Participant K's view is in line with an egalitarian perspective or even what Grudem and Piper (1991:xiii) and Grudem (2006:10) call 'evangelical feminism'. Grudem (2006:32) asserts that Scripture clearly limits the office of the elder/ pastor to male leadership and that there are many other ministry opportunities for women, while church leaders should spare no effort to make those ministry opportunities available to women. 9

3.7.1.4 Theme 2: Equality of men and women

Most respondents held the view that men and women are equal before God. The differences occurred around details when they explained the various ways in which they understood these differences. These differences were clearly demonstrated in a variety of views regarding the distinct roles of men and women when they function in family and church. Frame (1991:231) affirms that 'women and men equally image God, even in their sexual differences, even in their differences with regard to authority and submission.' The overwhelming majority of participants held to a complementarian perspective of the role of men and women in context of family and church.

This theme presented two specific sub-category findings: first, equal in value, and second, distinct roles.

- **Equal in value**

The work of Neuer (1991:23) dovetails neatly with the majority feedback from participants when he asserts that ‘The Christian view of the sexes starts from the premise that both men and women are in every respect God’s creatures and of equal value.’ Men and women are created equally in the image of God. Participant D commented:

‘Men and women are equal in God’s eyes. They are both responsible for the nurturing and upbringing of their children. They complement one another. Both play a part in bringing up their children in the ways of the Lord.’

Ortlund Jr. (1991:95) states that ‘both male-female equality and male headship, properly defined, were instituted by God at creation and remain permanent’. Male-female equality and male headship cannot be driven by emotions, societal pressures or biased interpretation of the Scriptures.

- **Distinct roles**

Most participants agreed that men and women have distinct roles within family and church. Participant E commented:

‘God created women to be a help mate to her husband.’

Participants I and O made the important observations that the wife is not just one who agrees with everything that the husband says and does but, instead, that her equal value in the marriage relationship stems from the fact that God created her to be a responder, that she thus is required to respond to her husband’s leadership, ultimately serving as a ‘sounding board’ for him, not a silent doormat. Ortlund Jr. (1991:104) affirms that wives are helpers who respond to their husbands and that they complement each other on an equal basis in family and church. Participant O said:

‘I did not understand this before I came to know the Lord, but since then I understand that just as Jesus is the head of the church, there must be godly men leading and in turn, godly men leading and guiding the family. It is important to understand that this does not mean the man can do or say as he pleases, and the wife must blindly follow and does not mean that the wife must be a doormat. Rather the wife must understand this role before getting married.’

Participant I commented:

'Women were made to support their husbands and to offer or serve as a sounding board.'

Ortlund Jr. (1991:111) indeed argues that men and women are equal in 'personal worth', but that they are not equal in 'personal roles'. Men are the leaders and women support them in their leadership role in both the two contexts.

3.7.1.5 Theme 3: Leadership in the family

Most participants affirmed the importance of the man being the leader in the family and that he has a God-given responsibility to fulfil this role. However, Participant N's perspective of the unimportance of the man's leadership as head in the family is an indication of the influences of society where the Scriptures are not held in high regard any longer. Participant N said:

'I don't think it is important for the man to be the head of the family. Women are just as capable to lead the family as a man is.'

Should men and women be driven by cultural norms as they change from generation to generation, or ought men and women follow biblical guidelines for understanding biblical manhood and biblical womanhood, especially in the context of the family? Christians should not let culture dictate how they live out their Christianity. Instead, their Christian- / biblical worldview ought to guide how they practice their culture. When men are obviously absent from the family, women have demonstrated that they have the ability to lead the family in all aspects, but it does not come without challenges and, ultimately, this is not how God intended families to function – this would be the exception to the norm due to circumstances.

Theme three has three specific sub-category findings: head of the family, role of the husband and role of the father.

- **Head of the family**

Most participants agreed that the man is the head of the family and that it comes with a considerable responsibility for the man to sacrificially love and provide for his family. 'Evangelical feminism argues that God created man and woman as equals in a sense that excludes male headship' (Ortlund Jr., 1991:95). This view seeks to reconstruct

God's order in family and church and thus endeavours to cause chaos, first in the family, then the church, then the community. Participant A commented that the

'...role of a man is to be the head of the family to love his wife & provide. A role of the woman is to submit & be a helper.'

Participant B commented:

'We are one before God in our faith and love for God. Men are always the head of the church and home. Women are always on the side of supporting their husbands. God is always the centre of everyone's life.'

Grudem (2006:126) states that the term 'head' in the context of the marriage relationship is a direct reference to the husband as head of the wife, which means he is the 'person in authority over' her. In the same way, the husband has authority over his children.

- **Role of the husband**

The husband is the main provider for his family as a norm but the feedback shows that there is frustration that men come home from work and expect the wife to take care of the children and perform cleaning and cooking all on her own, while his excuse for not sharing the burden is that he has worked all day and is entitled to rest without being bothered. There are many women who are working, too, yet the expectation remains the same. This is a serious indictment on men, and it shows that many men do not understand their role as the head, husband and father of the family. Participant E commented:

'...they (men) work almost the entire day and feel that they have done their part and the responsibility of the home/children should be taken care of by his wife.'

Participant D commented on the importance of the man having *'The utmost respect for his wife'*. In fact, the apostle Peter warns husbands that if they do not respect their wives God would not listen to, let alone answer, their prayers (1 Pet 3:7).

Grudem (2006:73) states that the husband has the responsibility to sacrificially love his wife and not be harsh towards her (Col 3:18-19). A leader is not a leader if no one is following. The man is the leader of his wife and children and if they are not following then he is just taking a walk on his own. That is not God's design for the family. Every family needs a leader: preferably, the husband/ father.

- **Role of the father**

Most participants agreed that men need to step up as fathers in their family so that they could model biblical manhood for their sons. This is a good observation regarding the importance of men passing down leadership skills and responsibilities by being good examples and being active in family and church. Participant J commented:

'There has to be male leaders so that they can pass this down to their sons' generation to generation.'

Participant D commented that fathers need to be consistent in their discipline of their children and are responsible for teaching their children Scripture. She commented that the man must be:

'a good disciplinarian to his children bringing them up in the ways of the Lord.'

Participant I accentuated the importance of the man as a role model for his children and that he should be an example that his children should not ignore. In the context of the church refraining from following biblical guidelines for appointing leaders, participant I commented that the result would be that:

'There will be no male role models for our younger generation to look up to. The role of the male leaders in our church cannot be underestimated.'

Children will hopefully see their fathers' functioning as leaders in the family and church on a regular basis, because this will help them perceive the significance of the leadership role of the man in family and church and how they impact the positive functioning of the community.

Unfortunately, 'absent and disinterested' fathers have a negative impact on children. The father plays an important role in developing biblical masculinity for his sons and biblical femininity for his daughters (Hardenbrook, 1991:382).

3.7.1.6 Theme 4: Leadership in the church

Most participants affirmed that the leadership roles in the church are the responsibility of men, especially when it comes to the roles of deacon and elder. Some evangelical churches however do hold the view that women may serve as deaconesses in the church too. Theme four has two specific sub-category findings: the man's role as deacon and elder and the impact of society on gender roles.

- **The man's role as deacon and elder**

Participant D commented that men serving as deacons and elders must be willing to 'sacrifice their time and energy' and that they needed to have the biblical characteristics of leaders who are filling these positions:

'Be prepared to sacrifice your time and energy. They should have gentleness; this will help them deal with tough situations in a loving way. Not be quick to anger, it's harder to understand a situation when one is angry. Have a general open-mindedness.'

In the context of church leadership, Sanders (1994:40,41) affirms that the man must be a person who does not have any accusations against him, he should have a good reputation and demonstrate the biblical characteristics of one who desires to serve as a leader in the church.

Participant F commented on her understanding of the equal value of men and women and their God-given distinct roles. She said that:

'Men and women are equal in that God love us equally, however in terms of roles in the church and home, they are different. Women do not preach and are not in deacon or eldership roles. In the home he is the head. Women are more the nurturers at home and support the men at home and at church.'

Participant F's comments would be typically accepted within most evangelical churches, although not all evangelical churches would prevent women from preaching or serving as deacons. Many evangelical churches would also advocate for women to serve in leadership roles in the church other than that of the role of the elder/ pastor, which Scripture clearly identifies as being set aside for male leadership. For example, Payne (2012:5) identifies Phoebe as someone, specifically a female, as a deacon at the church in Cenchrea (Rom 16:1-2): he therefore asserts that women should not be excluded from any church leadership roles.

Participant N commented:

'Men do not follow/heed the instructions of God's Word. They shy away from their responsibilities of serving the church and its people they are more concerned about status than doing the will of God.'

It may be that because women are eager to assume leadership roles in the church, Participants N's comments are true to the reality within the church, namely that men

reject their leadership responsibilities easily because someone else is willing to perform these in their place.

- **The impact of society on gender roles**

Participant K noted the challenges that men faced in light of cultural pressures that he should be the sole bread winner. She commented:

'Men and women are equal before God. There are cultural distinctions between the roles that men and women should hold but these do not prove practical in all cases. E.g. Historically women are considered the caregiver to the children and the one who takes care of the home and the man is considered the breadwinner. This is not always practical especially in the current time where in many cases both men and women are employed full-time.'

It seems that the historical gender roles have been blurred because of societal realities. However, shared responsibilities in the family does not mean that the family is egalitarian by nature. Complementarity in the family dynamic requires that men lead by sharing the responsibilities in the home. What is biblical and practical works together well when the man leads well by understanding his responsibilities as the leader in the family and that he and his wife need to recognise their own societal realities and work together towards the common good for their family.

Marcoux (2018) states that in 1982, 43% of fathers admitted that they had never helped their wives to change the diaper of their infant children. Surprisingly, times have changed, and that number has dropped considerably to 3%. These are good statistics that mean fathers are more involved in helping in the home with bathing, dressing and changing diapers. Research has shown that the more the father is involved in these activities, the more it strengthens the father-child relationship in the growing years. Marcoux (2018) asserts that 'research shows that millennial dads have more egalitarian beliefs about childcare and are striving to see more even distribution of parenting duties in their own households.'

Participant A commented on the male ego playing a role in the way men respond to societal leadership dynamics that may in turn have caused a negative impact on the way they lead or even decide not to lead in family and church. She commented:

'Now our days there's a lot of pressure on males/men. They cannot take the fact that a woman can be their superior or leaders workwise, education and therefore it demotivates most of them. Even their ego, self-esteem goes down.'

Blackaby and Blackaby (2011:314) assert that pride distorts the leader's reality and is a dangerous pitfall for their effectiveness. Men should not view 'themselves in distorted proportions' because pride can cause them to become, unteachable, self-sufficient, uncompassionate and vulnerable (2011:314-321). Egotism is synonymous to pride, and men ought to be stable in their leadership role and responsibilities in family and church no matter what the situation is in the family, church or society.

Participant J holds to a complementary view but expressed her concern regarding the reality of passive men in the family and the church. She said that

'The church already has a larger number of women involved in ministry. If men are not appointed as deacons and elders, in my opinion women will start stepping into these roles. Men will no longer be a part of the church structure and women will lead. This is a problem as it is not how it was intended to be God's design.'

Participant O similarly commented:

'Society today sadly influences the church. The advancement of women in the feminist movement has had a huge impact within and outside the church. This has caused women, and to a lesser extent, men, to question the role of men and women in the family and the church.'

Neuer (1991:19) discusses the negative impact that feminism has on the church in seeking to reduce the amount of men serving in leadership and looking to reconstruct the male leadership narrative in the church. He says that 'church feminism [...] is working for the maximum possible influence of women in church leadership and a revision of male-shaped theology.'

3.7.1.7 Theme 5: Equipping leaders

Most participants agreed that men need training for leadership roles in family and church. The feedback from participants demonstrated that men were struggling and that their wives, sisters and daughters were noticing the challenges that they were facing around their leadership role in context of family and church. Theme five has three specific sub-category findings: mentors, involvement and education.

- **Mentors**

Participant F was the only one who explicitly said that the men who were considered for leadership had to be born-again Christians. This does not mean that others held the view

that they did not need to be, but rather that this was implicitly communicated whereas participant F communicated it explicitly. She stated that they needed to be discipled, mentored and supported in the ministry. As a first and most important point, she commented that:

'Men should be saved. They should be mentored, and they should attend a course/training. Lastly, they should be supported.'

Participant J noted that it is important for current leadership in the church to proactively mentor emerging leaders. She identified 'mentorship from current deacons and elders' as a means to equip men in their leadership roles. She said:

'Most of the leaders in our church has mentioned how the mentorship of past elders have taught them what they know.'

Freeks (2011:14) affirms the importance of mentoring, especially in the context of the family, but warns that mentoring 'should never prompt or provoke the idea of competition and domination.' In the African context studied here, mentoring can be an obstacle when current leaders are insecure about their leadership role at the church and see emerging leaders as a threat. Just as mentoring is important in the family, it is important in the church. Mentoring will provide a good framework for the men in the church to develop their leadership skills in a safe and encouraging environment.

- **Involvement**

Participant J commented on men needing to be involved to a greater extent meaning that they needed more opportunities so that they could grow and become more confident in leading in the church. It is incumbent on church leadership to create these opportunities for the men that they are mentoring. She said that:

'Men should be offered... involvement in the ministries to assist them.'

Malphurs (2005:211) affirms that involvement is a key element in building an effective ministry team. Church leaders need to understand that 'the church will only be as good as the people who make up the team...and that it takes good people to lead and build good churches.' The only way that men can grow into leadership roles in the church is if they are given opportunities to get involved.

- **Education**

Most participants agreed that there was a need for training to be offered in the church, so that the men could grow and be able to lead well in family and church. Participant J commented:

'Men should be offered... education - some men have never been shown or taught on how to be a leader in the family or church.'

Participant O commented:

'men are not properly equipped to understand and deliver on their role and do not lead by example. The homes and the church become disorderly and chaotic.'

Training should be provided primarily through the church and if someone desires further formal training they should be encouraged to do so. Malphurs (2005:196) asserts that Jesus gave His disciples the command 2000 years ago to go and make ('evangelize') disciples and to teach ('mature,') them (Matt 28:19-20; Mark 16:15; Luke 24:46-48; and Acts 1:8). Malphurs (2005:196) states that the end goal in the discipleship process is that the church does not just end up with a 'disciple, but a mature disciple'. This is the characteristic that the church should aspire when it comes to developing men in their leadership role in context of family and church. Mature men discipling and mentoring other men is more likely to produce mature men who would follow suit.

Participant B commented on the need for church leaders to understand the '*difference between leading and managing*.' This would imply that church leaders need to understand this difference first so that they can teach it to the men they mentor for leadership.

Maxwell (1995:27) states that there is a considerable difference between leading and managing and that it is important for church leaders to understand the difference. Maxwell (1995:27) also asserts that 'Some leaders forget to cast vision because they get caught up in managing. True leaders recognize a difference between leaders and managers. Managers are maintainers, tending to rely on systems and controls. Leaders are innovators and creators who rely on people' (1995:27).

3.7.1.8 Summary of the naïve sketches results

The responses of participants form an essential part of the central theoretical argument in chapter one, which affirms that there are challenges affecting men in their leadership

role in the family and church. Five themes emerged based on participants' responses as they commented on the structured interview questions regarding the leadership role of the man in context of family and church, namely 1) the authority of Scripture 2) the equality of men and women 3) leadership in the family 4) leadership in the church and 5) equipping leaders.

Firstly, in the context of the authority of Scripture, participants' responses focused on the value of men studying the Scriptures and the need for them to follow biblical guidelines when pursuing or appointing leadership in the church. Participants agreed that it was the responsibility of church leaders to uphold Scripture in high regard, so that when it came to appointing leaders for the church, they would be following biblical guidelines as required. Participants focused their responses on the value of men studying the Scriptures and their dependence on the Holy Spirit when it came to making important decisions on behalf of the church. Participants expressed concern that improper appointments to church leadership could result in disorder and false teachings creeping into the church.

Secondly, in the context of the equality of men and women, participants focused their responses on equal value and distinct roles. Most participants held the view that men and women are equal in value before God but that they have distinct roles within the context of family and church. The responses indicated that most participants held to a complementarian perspective around the relationship between men and women in the context of family and church. Participants clearly identified the man/ husband as the leader in the family and the church and the woman/ wife as his helper, supporter and sounding board. They expressed that this did not mean that the man could do and say whatever he pleases, but rather that, as his helper and supporter in his leadership role in family and church, she serves as a responder, not a silent doormat.

Thirdly, in the context of leadership and family participants focused their responses on the head of the family, the role of the husband and the role of the father. The responses showed that most of them believed that the man was ordained by God to serve as the head in the family. There was however a participant who commented that it was not important for a man to lead the family, because a woman was just as capable to lead the family. Most participants agreed that the role of the husband/ father was to sacrificially love, care for, teach and provide for his wife and children. Participants emphasized that the husband was responsible for the utmost respect for his wife, and as a father he needed to be an example of a godly man for his children and be consistent in managing

their discipline. Participants emphasised the shared responsibility that the husband and the wife enjoy in maintaining the home and nurturing their children.

Fourthly, in the context of leadership in the church, participants' responses focused on the man's role as deacon and elder and the impact of society on gender roles. Most participants agreed that the man should fulfil the role of deacon and elder in the church. However, one participant commented that men are not the only ones who should be considered for leadership roles in the church: women also ought to be given leadership roles based on their abilities. Participants commented on the impact that society had on the leadership role of men in the church, specifically the influence of feminism regarding the appointment of female church leaders. They expressed concern for men who are passive in the church and, since there are many women in the church, they were likely to fill the gap that had been left there by present but passive men.

Fifthly, in the context of equipping leaders, participants' responses focused on mentors, involvement, and education. Most participants affirmed that the church was responsible for the training of men in their leadership role in family and church. They agreed that mentoring was an important methodology for equipping men, because those who had received mentoring from mature deacons and elders in the past demonstrated that they managed their leadership roles better than those who had not received any mentoring. They commented that part of developing competency in leadership meant that church leadership needed to give men more opportunities to be involved in ministry and for them to receive guidance in the process. Most participants agreed that education, whether formal or informal, was important for men as they endeavoured to grow in leading the church.

Finally, the overall feedback from female participants (naïve sketches) indicated that they agreed that men were chosen by God to serve as leaders in family and church. The responses were not merely based on their cultural experiences or their emotions, but rather indicated that they held the authority of Scripture in high regard with a view to men leading the family and women supporting them in their leadership roles in the two contexts.

3.7.2 Data analysis of the structured interview questions (male participants)

The following ten open-ended questions formed part of the structured interview questions posed to male participants:

- In your view, what is the leadership role of the man in context of the family?

- In your view, what is the leadership role of the man in the context of the church?
- According to you, in what ways do you see the leadership role of the man overlapping within the context of family and church?
- According to you, in what ways are men and women equal in value before God, and how do they have distinct roles?
- According to you, what does it look like when a man manages his family well?
- In your view, what are the factors that have caused men to not function adequately as leaders in the family?
- In your view, what are the factors that have caused men to not function adequately as leaders in the church?
- In your view, what might be the reason(s) why the church would appoint men to serve as deacons and elders who do not fit the biblical requirements?
- According to you, what are the biblical requirements for someone to qualify to serve in the leadership role as either a deacon or elder?
- According to you, what role can the church have in helping men to function well in their leadership role in context of family and church?

3.7.2.1 Demographic information

Table 3-5: Age

Age	Frequency	%
31-40	4	26.7
41-50	4	26.7
51-60	4	26.7
61-70	1	6.7
71-80	2	13.3
Total	15	100

Table 3-5 above shows that a majority (53.4%) of the respondents belonged in the 41-60-year-old age group. The youngest group made up 26.7% of participants and these were between the ages of 31-40. The oldest group made up 20% of participants and these were between the ages of 61-80.

Table 3-6: Ministry activity

Ministry Activity	Frequency	%
none	2	13.3
Pastor	1	6.7
Elder	3	20.0
Deacon	6	40.0
Youth/children's ministry	1	6.7
Men's ministry	2	13.3
Total	15	100

Table 3-6 above shows that 66.7% of the respondents indicated that they are actively involved in key leadership roles at their church serving as either a pastor/elder or deacon. Only 13.3% of participants did not indicate any ministry involvement. The remaining 20% of participants indicated that they were involved in men's ministry and youth-/ children's ministry.

Table 3-7: Family status

Family Status	Frequency	%
Married and parent	15	100
Total	15	100

Table 3-7 shows that all (100%) of participants fulfilled the family status requirement for participation in the study. The men who participated in the study were required to be married and have children.

Table 3-8: Education

Family Status	Frequency	%
Grade 11 and below	1	6.7
Grade 12 (Matric)	4	26.7
Higher Certificate	2	13.3
Diploma	2	13.3
Bachelor of Arts	1	6.7
Bachelor of Arts / Science Honours	4	26.7
PhD	1	6.7
Total	15	100

Table 3-8 above shows that the majority (66.7%) of participants enjoyed a tertiary education level. Only 6.7% of participants indicated that they achieved a Grade 11 or below, and 26.7% indicated that they achieved a Grade 12 (matric) school leaving certificate. From this data one observes that the majority of participants were well educated.

The open-ended questions are presented and discussed under the following sub-sections.

3.7.2.2 Question 1

In your view, what is the leadership role of the man in context of the family?

Most participants demonstrated a good biblical perspective of the role of the man in context of the family. They affirmed that the leadership role of the man is a God-given role and that Scripture affirms that the man must lead the family. The man was acknowledged as the head and spiritual leader of the family. They affirmed that the man needed to demonstrate the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control) and lead his family into a closer relationship with God.

Participants demonstrated a good understanding of the need for the man to be present and involved in the family so that he could be a good example in modelling what a godly man looks like, especially for his children. Participants affirmed that the man ought to love his wife, love and discipline his children, provide for and protect his family. One of the key responses from participants was that even though the man is the head and leader

in the family, he remains responsible for consulting with his wife before making important decisions on behalf of the family.

3.7.2.3 Question 2

In your view, what is the leadership role of the man in the context of the church?

Participants demonstrated a good biblical perspective of the role of the man in context of the church. They affirmed that men are called by God to lead the church, specifically in the role as deacons and elders in accordance with 1 Timothy 3:8-10; 1 Peter 5:2-3; Titus 1:6-9; and 1 Timothy 3:1-7. Participant Q stated that men ought to be serving in one or more ministries within the church context. The demographic information presented in Table 3-6 shows that 86.7% of participants indicated participation in at least one ministry. Only 13.3% of participants indicated no ministry activity.

Participants affirmed that the man ought to be an example when it came to leading the church by serving others, providing pastoral guidance, teaching others, building authentic relationships with the congregation and people in the community, being available to guide people in the same way that he would guide his own family when situations arise and helping people to grow spiritually. They affirmed that the man ought to make himself available to serve in formal structures of the church when needed as well as being willing to participate in equipping himself for his leadership role showing that he is a committed student of the Word.

3.7.2.4 Question 3

According to you, in what ways do you see the leadership role of the man overlapping within the context of family and church?

Participants affirmed that the man's leadership role in family and church overlap. They commented that the man leads in prayer and Bible study in family and church. They affirmed that there were a variety of tasks in family and church that required teamwork that the man partook in with his wife and children and then at church with fellow church leaders. They affirmed that the fruit of the Spirit are characteristics that ought to be evident as the man leads in family and church. They commented that he must be an example of a godly man in both family and church, leading family and congregation into a closer relationship with God. They stated that the man should be dedicated to providing for the needs of the church as well as providing for the needs of his family, and that sometimes it requires working longer hours than normal.

Participant P stated that the absence of a man in both contexts has a negative overlapping effect: that the woman will automatically take the leadership role. There are two realities in the context of this participant's response: firstly, in many cases single mothers/ widows have no choice but to lead in her family; secondly, when men fail to avail themselves for leadership in the church, women are already in the majority in the church, therefore they eagerly assume the leadership role when the need arises.

3.7.2.5 Question 4

According to you, in what ways are men and women equal in value before God, and how do they have distinct roles?

There were a variety of answers for question 4, but most participants affirmed that men and women are equal in value, while they had distinct roles within the family and in the church. They affirmed that this did not mean that women were inferior but rather that both men and women enjoy equal responsibilities in nurturing and rearing their children. They affirmed that men and women are created in the image of God and that God created the man to be the leader in the family and the church while the woman serves as helper/ supporter in family and church. They also affirmed that the man and woman complement each other. As mentioned, most participants held to the complementarian perspective of the roles of men and women in family and church.

Participant P commented that men and women are equal in '*salvation, sanctification and creation.*' He stated that the distinct roles entail that the woman bears children, she takes care of the '*child rearing*' and serves as a supportive wife to her husband. One of the major misconceptions in the marriage relationship has been that many men believe that it is not part of their leadership role in the family to be actively involved in the nurturing and child rearing and other homemaking activities. This is in fact one of the most critical parts of his leadership role in the family – to manage his family well.

Participant S commented that '*there were no distinctions between men and women*' and that they ought to use their talents as individuals before God. This view seems to dovetail with the egalitarian perspective of the roles of men and women in family and church. Participant W commented that '*the women will make sure the house of God is cleaned accordingly.*' Sometimes men allow culture/ tradition to dictate how they practice their Christianity rather than allowing their Christian-/ biblical worldview to inform how they ought to practice their culture/ tradition. Men ought to function in cleaning the church together with their wives, and the same should apply in the home too.

3.7.2.6 Question 5

According to you, what does it look like when a man manages his family well?

Most participants affirmed that the man ought to glorify God in his leadership responsibilities in the family to demonstrate that he is managing his family well. Some more specific characteristics were mentioned around this, including the man's conduct as a Christian in that his family would be his priority, and that he leads his family in harmony, in respect, with love, and by serving and sacrificing as well as providing for the family's needs in addition to disciplining children well. They affirmed that the family would have a healthy consistent routine of prayer and Bible study when led by the husband/father, that he is active in the community, well respected in the community and demonstrates that he has a love and respect for God. Participants also affirmed that the man's wife and children would show a deep respect for him, which would be a demonstration that he indeed manages his family well.

3.7.2.7 Question 6

In your view, what are the factors that have caused men to not function adequately as leaders in the family?

There were a variety of responses to question 6 regarding the factors that have contributed to men not functioning adequately as leaders in the family. Participants identified domestic violence, culture, personality (laziness), parental background, in-law's involvement, finances, position at place of employment, poor fellowship with Christ, not playing an active role in the family, spending too much time away from family because of work, no established values, no leadership in prayer and Bible study, lack of support from people in and outside the family, outside pressures from society, giving up too easily because of challenges, disrespect from the wife because she wants to usurp leadership in the family, alcohol and drugs causing absenteeism, distortion of gender roles and the war on 'toxic masculinity' as factors that made competent strong men appear arrogant and outdated to some in society, which has caused some men to abandon their leadership responsibilities in the family.

Most participants made important observations regarding some of the factors that have contributed towards men not functioning adequately in the family. It is obvious that even in the evangelical church, men are faced with the same challenges that men face in the world. The difference however is that the Christian man, in submission to the Holy Spirit,

is filled by him, who convicts, comforts, strengthens and gives him wisdom so that he may lead his family well.

3.7.2.8 Question 7

In your view, what are the factors that have caused men to not function adequately as leaders in the church.

There were a variety of answers to question 7 regarding the factors which have led to men not functioning adequately in the church. Participants affirmed as debilitating factors around this issue the lack of commitment and not getting involved in leadership when opportunities are available while other leaders occasionally debarred men from opportunities to be involved in leadership as well as an inferiority complex due to social class and comparing themselves to other men in leadership in the church, inconsistent devotional life and fellowship with the Lord, work obligations impacting their involvement in church activities, not standing up against the pressures of society and following worldly views instead of the Scriptures, ignorance in understanding Scripture, unfaithfulness; laziness, lack of servant leadership wanting the church to serve them instead of them serving the church and, lastly, lack of support from family.

3.7.2.9 Question 8

In your view, what might be the reason(s) why the church would appoint men to serve as deacons and elders who do not fit the biblical requirements?

Most participants affirmed the need for church leaders to follow biblical guidelines when appointing deacons and elders for the church. Participants affirmed that some of the reasons for the lack of this were that these men were appointed because they were family or personal friends of those in charge or were men with social status in the community, or long-standing members in the church whom leadership were afraid to overlook. Participants stated that the lack of training impacted the readiness of men serving effectively in leadership roles in the church. Participant W commented that sometimes men were appointed into leadership positions just to keep them in the church. This seems to happen because the leadership fears that they might leave the church if they are not given leadership roles. Participant R commented that church leaders are influenced by most of the congregation regarding their preferences rather than following biblical guidelines, and that there are more women in the church than men and that, often, the men who did attend church did not qualify to serve as leaders. From the responses it seems that there are situations where the decisions made by church leaders

are based on poor judgement and there are also circumstances that are outside their control due to outside social influences and realities.

3.7.2.10 Question 9

According to you, what are the biblical requirements for someone to qualify to serve in the leadership role as either a deacon or elder?

Most responses indicated that they did enjoy a good biblical perspective of biblical requirements for men serving as deacons and elders in the church. They affirmed that the characteristics mentioned in 1 Timothy 3:2-12; Titus 1:6-9; and 1 Peter 5:2-3 ought to be present in the lives of the men that are to be appointment into leadership roles. They further affirmed that men ought to demonstrate before taking leadership positions in the church that they are mature Christians, demonstrating their love for God, their family and others and that they are disciplined in studying the Word so that they can teach others, manage their own families well, enjoy a good personality that is open to listening to people and that they are faithful in their marriage relationship.

3.7.2.11 Question 10

According to you, what role can the church have in helping men to function well in their leadership role in context of the family and church?

Participants affirmed that the church has an important role when it comes to equipping men for their leadership role in family and church. They commented that the church needs to provide training seminars on a regular basis and support men who desire attending formal training at Bible schools. Discipleship and mentoring were identified as means for church leaders to invest in guiding and maturing the men in their churches so that they may in turn thrive in their leadership role in family and church. They stated that the training of men for their leadership role would help the leadership of the church to enjoy a regular cycle of leadership functioning in the church so that the men do not burn out. Cyclical leadership will help to distribute the responsibilities in the church evenly so that men can be refreshed, spend time with their family and receive training, but also to give them opportunities to mentor emerging leaders in the church. This kind of training and preparation for leadership will instil confidence and build competency and ensure the proper accountability in relationships that do not amount to competition but teamwork for the glory of God.

3.7.2.12 Summary of the structured interview results

Most participants demonstrated that they held the authority of Scripture in high regard: they affirmed the biblical view of the role of the man in the context of family and church. Some of participants' responses indicated that they did not fully understand the biblical guidelines for the appointment of leadership in the church context and seemed to be leaning towards an egalitarian perspective.

Most participants affirmed that the man and woman are equal in value before God, but that they played distinct roles in context of family and church. There were some participants who demonstrated that even though they affirmed the man as the leader and the wife as supporter, they had a distorted view regarding the distinct roles that men and women played, particularly when it came to cleaning, nurturing and child rearing.

Most participants' responses showed that they disposed of a good grasp of what the factors are that have contributed to the inadequate functioning of the man in his leadership role in family and church. Most participants demonstrated that they clearly understood what the biblical requirements are for men to serve as deacons and elders in the church. They did however express concern that the biblical requirements for serving as deacons and elders were not followed consistently by church leaders for a variety of reasons, some related to poor judgement because of wanting to please people and others related to their ignorance of the Scriptures.

Participants overwhelmingly affirmed that the church has a considerable responsibility to guide the process for training men so that they may grow into their leadership roles in family and church. Men training men is an essential part of helping the family and church to grow spiritually and physically with the purpose of facilitating and leading transformation in the society.

3.8 General conclusion

Female and male participants agreed that it was important for church leaders to follow biblical guidelines when identifying and appointing new church leaders. They affirmed that God created men and women in his image, and that they are equal in value, but distinct in their roles in context of family and church. Most participants, and both sexes, affirmed the complementarian perspective of the role of the man and woman in context of family and church. Some participants, again both sexes, leaned towards the egalitarian perspective that states that men and women are equal not only in personal worth, but also in personal roles, which means that women ought to lead in family and

church equally with men as the norm, not the exception. Male and female participants overwhelmingly affirmed the desperate need for men to be trained for their leadership role in family and church.

Chapter 4 will discuss the contemporary situation regarding the leadership role of the man in context of family and church. The question raised in this chapter is: *What explanation do other related sciences provide for the understanding of the current situation of the leadership role of the man in the context of family and church?*

CHAPTER 4: THE CURRENT SITUATION OF THE LEADERSHIP ROLE OF THE MAN IN CONTEXT OF FAMILY AND CHURCH: AN OVERVIEW OF LITERATURE

4.1 Introduction

Chapter 3, which focuses on qualitative research, as mentioned, discussed structured interviews of female participants in the form of naïve sketches and male participants (church members) from evangelical churches in Johannesburg, Gauteng, South Africa. In order to find out ‘What is going on?’ (Osmer, 2008:4) regarding the leadership role of the man in context of family and church, the researcher sought to answer the following question: *Which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church?*

Subsequently, chapter four asks the question ‘Why is this going on?’ (Osmer, 2008:4), again with a view to the leadership role of the man in context of family and church. The researcher sought to answer the following question: *What explanation do other related sciences provide for the understanding of the current situation of the leadership role of the man in the context of family and church?*

The leadership role of the man is a sensitive subject as it relates to the effective functioning of family and church. The leadership role of the man is significant because the family and the church play such an important role in society. If family and church function poorly, the communities in which they function will be negatively impacted. The primary purpose of the chapter to follow here will be to conduct a literature study to gain insight from what other related sciences have said about the leadership role of the man. The interpretative task as identified by Osmer (2008) is used to accomplish this purpose.

4.2 Interpretive task

The interpretive task is described as ‘drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring’ (Osmer, 2008:84). In practical theological interpretation this involves identifying important issues related to how men are functioning in their leadership role in context of family and church and draw on related sciences that shed light on the issues.

Osmer (2008:84) asserts that ‘wise judgement [...] is crucial to good leadership’ and that ‘it is the capacity to interpret episodes, situations and contexts in three interrelated ways:’

- Recognition of the relevant particulars of specific events and circumstances.

- Discernment of the moral ends at stake.
- Determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place.

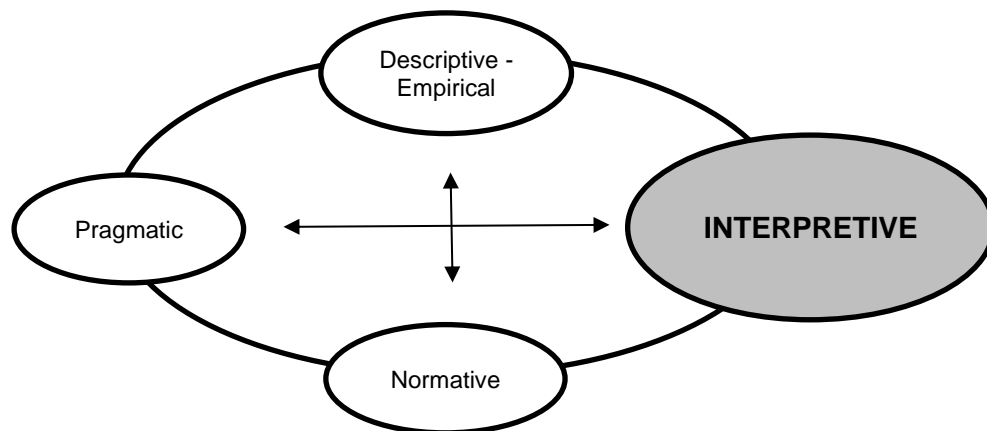


Figure 4-1: Osmer's interpretive task

4.3 Design of the interpretive task

To this end, the objective here is to interpret what other related sciences provide around understanding the current situation of the leadership role of the man in the two critical contexts. Research for accomplishing the second objective encompassed a literature survey in Psychology, Sociology, and Social Work in order to develop a meta-theory of the leadership role of the man.

Themes and sub-categories to be discussed include the following:

- Leadership defined
- Secular and spiritual leadership
- Transformational leadership and servant leadership
- Character and servant leadership
- Distorted leadership
 - Immoral church leadership
 - Toxic masculinity and Gender-based Violence
 - Absent fathers
 - Divorce
- Leadership and gender
- Feminism
- Feminization

4.4 What explanation do other related sciences provide for the understanding of the current situation of the leadership role of the man in the context of family and church?

4.4.1 Leadership defined

The lack of effective leadership could lead to a void of 'genuine leadership' in family and church which could open the door for people to be deceived in the sense of yearning for someone to lead them (Blackaby & Blackaby, 2011:15). A leader has the potential to lead people well towards positive results or lead them into destruction. It is therefore important to understand who and what a leader is and what he does in both secular and spiritual contexts.

A leader can be described as someone 'who leads, commands, or precedes a group, organization, or country' (TDUSAE, 2006:664). With so many different definitions and descriptions of a leader and leadership in general, the most concise definition was given by Maxwell (1993:1) who described it in this way: 'Leadership is influence. That's it. Nothing more, nothing less.' Further definitions are those of Finzel (1994:15) and Ngaruiya (2017:38) are identical to Maxwell's assertion that leadership can be defined in one word: 'Leadership is *influence*'. Finzel (1994:16) states that 'anyone who influences someone else to do something has *led* that person.'

There certainly are many leaders in the world. The problem is that they can potentially lead people astray or give them a distorted view of what leadership is. The man plays an important role in society within the context of his employment, extended family and community. Being an example of a godly man is a key element around influencing men towards recognizing that they exist to glorify God, not themselves. Selfishness and inflated egos lead to toxic attitudes and behaviours that contradict servant leadership. Leadership has been 'recast into servant and caring leadership' (Tidball, 2012:35).

Hackman and Johnson (see Osmer 2008:26) identify leadership as 'human (symbolic) communication, which modifies the attitudes and behaviour of others in order to meet shared group goals and needs.' The following three key components of leadership flow out of the definition above:

- Leadership is the exercise of influence.
- Leadership is the exercise of influence through various forms of communication.
- Leadership is collaborative (Osmer, 2008:26).

Leadership is not a one-sided affair. It involves cooperative interaction between leaders and followers. An effective leader is one who has followers with whom he communicates well so that he is able to influence them to take actions they would not normally have engaged outside their comfort zone, that is, the place within themselves where they feel safe and dormant. Finzel (1994:16) affirms this view: 'a leader takes people where they would never go themselves.'

Maxwell (1993:2) states that one of the problems with the way people think about leadership is that they describe it 'as the ability to achieve a position, not to get followers'. Maxwell (1993:1) quotes James C. Georges as one who has given the clearest definition of leadership: 'Leadership is the ability to obtain followers'. Maxwell (1995:9) states that it 'takes a leader to attract a leader', and that leaders have followers for the purpose that mentoring can take place; as this, takes place the leader 'multiplies his effectiveness' through the mentoring of his followers, who are ultimately potential leaders. The effective leader is ultimately one who is able to attract other leaders with the purpose of multiplication of leadership so that responsibilities are shared, and burnout prevented. Malphurs' (2003:119) sentiment dovetail with those of Maxwell: 'leadership can't happen without followers or supporters.' In any group of people or organization, if no one is following, then there is no leader. The same is true in the family and the church. Good leadership leads to good functioning families, churches and communities.

Ngaruiya (2017), Osmer (2008), Malphurs (2003), Maxwell (1993) and Finzel (1994) all affirm that *influence* is central to the way leadership is defined. Given this, one should conclude that the definition can be used interchangeably in the secular world as well as the church, related to spiritual leadership.

4.4.2 Secular and spiritual leadership

Malphurs (2003:91) avers that 'a Christian leader is a servant with the credibility and capabilities to influence [others]'. Witt (2012:50) avers that the common perspective regarding leadership is that 'leadership is influence'. This is true regarding leadership in secular institutions and spiritual institutions, but it is incomplete when specifically referring to spiritual leadership. Witt (2012:57) believes that 'leadership is more than influence.' Leadership is a gift that, when received, should be put into practice, which should result into influence. Influence is the result, not the foundation of what leadership encompasses.

Influence is the result of leadership that involves helping people to change their 'thinking' and 'behavior.' Leaders accomplish influence in the lives of others in the following ways (Malphurs, 2003:92):

- *Persuasion*: The primary way to influence is by persuasion. Paul influenced and thus persuaded unbelieving Jews to accept Christ by reasoning with them from the Scriptures that Jesus was their Messiah (Acts 17:1-4). He also attempted to persuade lost Gentiles (18:4) and believers (2 Cor 5:11).
- *Encouragement*: David sought to encourage Joab by sending him directions on how to win a battle, even though it was for a bad cause (2 Sam 11:25).
- *A godly example*: The writer of Hebrews tells readers to consider the outcome of their leaders' lifestyle and to imitate their faith (Heb 13:7).

The Christian man cannot be an effective leader if he does not understand that servant leadership is what is required of him as a leader in the family and the church. Knowing this concept does not come naturally. Instead, it is an intentionally learned *attitude* and *behaviour* within a structured discipleship and mentoring environment that is provided through the church. Men need to be equipped to become influential leaders in the family, church and community.

There are similarities and differences in leadership in relation to secular organizations and the church. The similarities between the two are as follows (CRC, 2005:14):

- Laws of human behaviour.
- Social laws.
- Psychological laws, and
- Organizational laws that are rooted in creation and apply to all organizations, including the church.

In the midst of God's common grace, the kind of 'grace that is available to all humanity' (Radmacher, 2003:846), leaders in secular organizations also demonstrate that they are able to be effective leaders even though they are not spiritual (Christian) leaders. There is however a difference between leadership in the world and leadership in the church (CRC, 2005:14):

- The church has a unique organism in which Christ and the Spirit dwell.
- The church has a unique source of life.

- The church is directed towards particular ends and goals: It is governed by particular commitments and practices such as prayer, worship, study, witness and service.

Tidball (2012:35) avers that some Christians choose to not use secular terminology to describe leadership, even though the New Testament demonstrates how business and military terminology was used without any anxiety of the potential understandings that could have ensued. Many leadership books have been written and there has been an overlap between understanding the relationship between the secular and spiritual. Gibbs (2005:17-18) is pleasantly surprised by the shift in emphasis in recent leadership books. He says that they have moved away from the destructive 'management-by-objective philosophy' that was 'demanding and manipulative' at its worst to emphasis on humility and servant leadership that are 'in line with leadership values made explicit in the New Testament.' Leadership devoid of the values found in Scripture is part of the leadership problem in society.

4.4.3 Transformational leadership and servant leadership

A superficial glance at transformational leadership and servant leadership in the context of organizations may leave one with the impression that there is no differentiation between the two leadership concepts, yet the 'primary difference between transformational leadership and servant leadership is the focus of the leader' (Stone, *et al.* 2004:349; also see Schneider & George, 2011:60; and Xie, 2020:220).

Stone *et al.* (2004:349; also see Schneider & George, 2011:62) identifies the following as distinguishable characteristics between transformational leadership and servant leadership:

- The transformational leader's focus is directed toward the organization, and his or her behaviour builds follower commitment toward organizational objectives.
- The servant leader's focus is on the followers, and the achievement of organizational objectives is a subordinate outcome.

The table 4-1 below gives a comparison of attributes between transformational leadership and servant leadership. Stone *et al.* (2004:354) avers that the similar characteristics of transformational leadership and servant leadership is due to the 'attempts to define and explain people-oriented leadership styles'. Both transformational and servant leadership concepts encompass: 'influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modelling' (Stone, *et al.* 2004:354).

Table 4- 1: Comparison of transformational and servant leadership attributes

Transformational leadership attributes	Servant leadership attributes
<i>Idealized (charismatic) influence</i>	Influence
Vision	<i>Vision</i>
Trust	<i>Trust</i>
Respect	Credibility and competence
Risk-sharing	Delegation
Integrity	<i>Honesty and integrity</i>
Modelling	<i>Modelling and visibility</i>
	<i>Service</i>
<i>Inspirational motivation</i>	
Commitment to goals	Stewardship
Communication	Communication
Enthusiasm	
<i>Intellectual stimulation</i>	
Rationality	Persuasion
Problem solving	<i>Pioneering</i>
<i>Individualized consideration</i>	<i>Appreciation of others</i>
Personal attention	Encouragement
Mentoring	Teaching
Listening	Listening
Empowerment	<i>Empowerment</i>
Note:	
Functional attributes in italic print – accompanying attributes in regular print	

Adapted from Stone *et al.* (2004:354)

Osmer (2008:176) describes transformational leadership as 'the ability to influence others through a process of trade-offs.' Transformational leadership is also defined as 'guidance through individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence' (Schneider and George, 2010:60). Transformational leadership focuses on the needs of the organization as a priority. Yang *et al.* (2019:1417) refers to servant leadership as the focus on 'promoting integrity, helping others, and striving to bring out the full potential of employees'. Servant leadership focuses on the needs of the individual/ employee as a priority.

Transformational leadership and servant leadership concepts have 'complementary theories', but 'they ultimately form a distinctly separate theoretical framework of leadership' which is evident 'in the focus of the leader' (Stone, *et al.* 2004:354). The organization is the primary focus of the transformational leader 'and his or her behavior builds follower commitment toward the organization through empowering followers to accomplish those objectives' (Stone, *et al.* 2004:355). Xie (2020:221-222) confirms Stone's *et al.* (2004:355) perspective of transformational leadership, asserting that one of the negative aspects of transformational leadership is that transformational leaders have been 'accused of being unethical' because their behaviour demonstrated that they mostly put their own interest above those who are following, 'instead of promoting followers' needs or organizational values'.

Xie (2020:223) highlights the characteristics of transformational leadership strategies which positively benefit the organization:

- Transformational leadership has a direct impact on organizational change and transformation instead of through the transformation of individuals.
- Transformational leadership helps employees reach collective goals.
- Transformational leadership seems to be a better match for a learning organization than servant leadership.
- Transformational leadership empowers people to have collective learning feedback loops, especially in the context of a transition from a resource-based organization to a knowledge-based enterprise.
- Transformational leadership is unique in terms of its strategic role toward organizational goals whereas servant leadership is focused on individual autonomy.

In the context of the church, Osmer (2008:177) avers that transformational leaders focus on what is best for the organization/ church and hence the kind of 'deep change' that is usually associated with transformational leaders will be demonstrated in the church context where this 'may involve changes in its worship, fellowship, outreach, and openness to new members who are different'. The transformational leader would ultimately seek to mobilize the 'followers who are committed to [the] vision' of the organization/ church (Osmer, 2008:177).

On the other hand, we have servant leadership in contrast to transformational leadership. Liden *et al.* (2014:1435) avers that the concept of servant leadership 'is unique among leadership approaches' because it places a 'strong emphasis on leading by serving followers'. Greenleaf (1998:22) avers that the concept of 'servant' is foundational 'in our Judeo-Christian heritage'. He observes that even though there are thousands of references of the terms 'servant,' 'serve' and 'service', there is unfortunately evidence that we live in a 'low-caring society' even when resources are not a factor. Greenleaf (1998:23) acknowledges that there are people who do serve others but avers that it seems like those people are 'losing ground to the neutral or non-serving people'. Xie (2020:222) affirms that servant leaders place a greater emphasis on the needs of the follower helping 'them to fulfil their full potential' in contrast to what has been observable in transformational leadership contexts. Hence it is good for leaders in both secular and spiritual organisations to have a good balance between transformational leadership and servant leadership skills.

Greenleaf (1998:43) suggests asking the following questions to determine whether someone is a servant leader, namely: 'Do those being served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?' (See Annexure L for an example of a servant leader audit). Greenleaf's (1998:43) questions affirm that a servant leader does not just accumulated followers, rather his or her role is to develop and nurture followers into servant leaders.

Xie (2020:223; see also Schneider & George, 2011:63; and Liden, *et al.* 2014:1434) highlights important characteristics about servant leadership strategies in organizations which positively impact their employees and the functioning of the organization:

- Servant leadership is for long-term organizational goals because the focus is on followers' well-being as the source of their continuous transformation to become servant leaders themselves.

- Servant leadership focuses on humility, authenticity, and interpersonal acceptance, none of which are an explicit element of transformational leadership.
- Given a servant leader's manifestation in humility and authenticity, servant leadership would be more beneficial to non-profit organizations than transformational leadership.
- Servant leaders acknowledge their personal limitation in knowledge, and they facilitate a learning culture in which employees learn and develop through encouraged experimentation.
- Servant leaders focus on the individual's personal growth and fosters a learning culture among employees.

Wu, et al. (2020:1) aver that servant leaders who demonstrate understanding of the 'unique values, concerns, and potential of each follower' make every effort to place the 'needs of followers above' their own needs (see also Xie, 2020:223; and Stollberger, *et al.* 2019:159).

Greenleaf (1998:23-24) avers that future generations will be confronted with the same two problems that are being experienced today regarding leadership and serving others:

- How to produce as many servants as they can from those who, at maturity, have the potential for it, and
- How to elicit optimal service from such group endeavors (institutions) as emerge.

Both transformational leadership and servant leadership theories have the potential to 'bring about real change in organizations, albeit through different means' (Stone, *et al.* 2004:359). Research completed by Yang *et al.* (2019:1417) in the context of servant leadership and employee creativity in the banking sector has shown that:

- Servant leadership has been positively linked to employee creativity.
- Follower psychological empowerment partially mediates the relationship between servant leadership and employee.
- Work-to-family conflict moderates the relationship between servant leadership and follower psychological empowerment:
 - The relationship was more positive when work-to family conflict was high, rather than low.
 - Family-to-work conflict did not significantly affect this relationship.

In addition to the positive impact of servant leadership on employee creativity, the research also demonstrated that servant leadership experiences psychologically empowered employees to be more confident in their capability to perform their work tasks well (Yang *et al.* 2019:1419; see also Stollberger, *et al.* 2019:159).

4.4.4 Character and servant leadership

It was Robert Greenleaf (1998) who first brought the concept of servant leadership to the fore by taking two words that seemed quite opposed to each another - servant and leader to make up servant leader (Spears, 2010:26). The concept of servant leadership is very ironic, yet it is the very characteristic that is required of all leaders. Spears (2010:26) prefers the term 'habit' in place of the term 'character' which is normally used in psychology. Character 'refers to deep structures of personality that are particularly resistant to change' (Hillman, 1996:260). Spears' use of the term 'habit' fits well with Hillman's definitions of 'character'.

After many years of studying Robert Greenleaf's essays on servant leadership, Spears (2010:27-29) was able to identify ten critical characteristics which every servant leader ought to have and develop:

- *Listening*: Leaders have traditionally been valued for their communication and decision-making skills. Although these are also important skills for the servant leader, they need to be reinforced by a deep commitment to listening intently to others.
- *Empathy*: The servant leader strives to understand and empathize with others.
- *Healing*: One of the greatest strengths of servant leadership is the potential for healing one's self and one's relationship to others.
- *Awareness*: General awareness, and especially self-awareness, strengthens the servant leader. Awareness helps one to understand issues involving ethics, power, and values.
- *Persuasion*: Another characteristic of a servant leader is reliance on persuasion, rather than on one's positional authority in making decisions with an organisation. The servant leader seeks to convince others, rather than coerce compliance.
- *Conceptualization*: The ability to look at a problem or an organization from a conceptualizing perspective means that one must think beyond day-to-day realities. Servant leaders are called to seek a delicate balance between conceptual thinking and a day-to-day operational approach.

- *Foresight*: Foresight is a characteristic that enable the servant leader to understand the lessons from the past, the realities of the present, and the likely consequence of the future.
- *Stewardship*: Servant leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than control.
- *Commitment to the growth of people*: Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers. The servant leader recognizes the tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues.
- *Building community*: The servant leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant leader to seek to identify some means for building community among those who work within a given institution. Servant leadership suggests that true community can be created among those who work in business and other institutions.

Spears (2010:30) avers that many people naturally have servant leadership characteristics, which require 'learning and practice' for further improvement. Servant leadership does not only offer hope for developing institutions that are more caring, but the same applies to leadership practices in the family and the church.

4.4.5 Distorted leadership

A leader has great responsibility because of the significant influence that he has in the lives of the people who follow him. Some leaders have unfortunately misused their influence to lead people astray with unfortunate and devastating consequences.

People do not follow just because a person has the title of 'leader.' The leader is someone who understands the significance of developing good relationships with people, because 'leadership grows out of relationships,' and he will make every effort to relate with people so that they will follow his lead because of the relationship, not the title (Powel, 1997:84-85). The leader has a much greater opportunity to influence people when he maintains authentic relationships with them than if there were no relationships, because where there is no authentic relationship, there can be no real influence.

Powel (1997:85) suggests that every leader must have three of the following qualities to have the most impactful influence in peoples' lives:

- Be sensitive to people.
- Be a servant of people.
- Be patient with people.

These are qualities of a servant leader who understands the dynamics of developing authentic relationships because authentic relationships develop into healthy leader-follower dynamics. The qualities listed above are essential for Christian- and all other leaders. Ineffective leadership contribute to the ill-functioning of family and church. Powel (1997:7) asserts that 'effective, dynamic leadership is the greatest need of the church today.' The church does not seem to have the 'effective, dynamic leadership' (Powel 1997:7) that it requires to be effective in its mandate to reach the world for Christ.

When the family functions well it is an indication that the church is functioning well, which also means that there are effective, dynamic leaders in the church who are serving the church and community, demonstrating that they have the qualities of a leader who is 'sensitive to people', is a servant leader and is 'patient with people' (Powel, 1997:85).

Leadership in the family is a major concern and crisis, and the condition of the family and society is symptomatic of this. Family is in crisis because there has been a lack of good leadership, which has led to terrible consequences, particularly regarding the impact of divorce and fatherlessness in society.

Stringer (2009:95) asserts that there is a great offensive by Satan against 'fathers and families in our societies.' He gives examples from statistics that demonstrate that there is a void in leadership within the family, because the situation with the next generation is worsening. Stringer (2009:95-96) asserts that:

- Half of our marriages end in divorce.
- Millions of children live in fatherless homes.
- More than one child in eight is raised on government welfare.
- A total of 18 % of children live in poverty.
- Teenage sexual activity will result in nearly one million pregnancies annually, leading to:
 - 406,000 abortions.
 - 134,000 miscarriages.

- 490,000 live births.
- Three million teenagers will get sexually transmitted diseases within the year.

The statistics above are certainly grim. Research results all confirm one problem – the family is in crisis. Societies are in crisis because the family is in crisis, which is an indication that the church is failing at its role to minister to families effectively on a proactive level.

Clark (2011:44) stresses the importance of the presence and active involvement of both parents in the lives of their children, but especially the father. He asserts that the leadership role of the father in the lives of his children has a lasting impact on how they develop spiritually and in understanding who God is in relationship to them. Furthermore, 'intentional involvement' by the father increases the kind of influence that he has on his children.

Clark (2011:45) further asserts that children whose fathers are not intentionally involved in their lives generally 'are developmentally disadvantaged in many areas'. Fathers who neglect their involvement with their children intentionally walk in sin against God. In Ephesians 5:21-6:4 Paul speaks directly to men regarding their leadership role in the family, since they are responsible 'to take the lead in exemplifying Christian unity as they discipline and instruct their children in the Lord.'

God designed order within the family unit with the man as the leader to be a servant leader who demonstrates the fruit of the Spirit in the way he leads his family, especially as it relates to instructing and disciplining his children. Discipline should always be conducted with compassion. Unfortunately, because many men have not been equipped in their role as a father, they easily distort their leadership role by being overbearingly harsh in their instruction and discipline (Eph 6:4). This wrongful attitude and behaviour could lead to the kind of rebellion that children go through in their formative years due to the uninvolved father who is present yet absent, or absent altogether.

4.4.5.1 Immoral church leadership

Leadership in the church is in crisis. The amount of men who have stepped down or was removed from leadership in the church because of moral failure is shocking. Consider the following divulgements around this:

- Shellnutt (2018) reports on the number of accusations of sexual abuse by church leaders within the Independent Baptist churches in the USA, stating that there were '400 allegations against 168 leaders spanning almost 200 churches and institutions [further] spanning from the 1970s to present day.'
- In 2009 Ted Haggard, the pastor of New Life, an evangelical Megachurch in Colorado Springs, also President of the National Association of Evangelicals, admitted to having an inappropriate sexual relationship with a 20-year-old male prostitute which also involved the use of drugs (CNN, 2009).
- As recently as 2018, allegations surfaced against Bill Hybels of having affairs, not with one but with multiple women, which shocked the evangelical community and his Megachurch, Willow Creek. But what was even more shocking was the way in which church leadership failed to keep him accountable for his actions, which eventually led to the entire elder board of the church resigning and admitting that they were blinded by their loyalty and believed Hybels, instead of the women who made the allegations against him (Smietana, 2018).
- Bishop Eddie Long was one of the most prominent church leaders in Atlanta, Georgia. He was the pastor of New Birth Missionary Baptist Church and faced allegations by five different men accusing him of 'abusing his spiritual authority by lavishing them with gifts and coercing them into sexual acts during overnight trips.' They alleged that the abuse took place while they were teenagers. Long eventually settled a law suit out of court in 2011 and retained his position as pastor (Zaimov, 2013).

These incidents indicate that something is missing in the church, particularly the evangelical church, where some prominent men repeatedly make poor moral choices that impact not only their wives and children, but also the church and the community. The leadership role that God has given them has clearly been abused to indulge in their sinful desires. It seems that men like Haggard, Hybels and Long were so revered by their congregants, especially for their church leadership, that they either respond too late in keeping them accountable for their sin or never followed any substantial accountability processes, as was the case, for instance, around Long. Given that these are some of the most influential church leaders in the evangelical church over the past 20 years, one infers that the evangelical church is in major trouble, because only these few examples exist of influential church leaders who were caught in their sin. What about those who have not been caught and are still misleading people in their family, church and community?

The distortion of the leadership role of the man in the family has been perpetuated by the media where it is portrayed that children no longer see their fathers as having a significant role in society. Research performed by Hantla and McGee (2013:41) shows that the media has shaped the way children see fatherhood through the images they are exposed to daily. Their research found the following among boys aged between ten and seventeen:

- They were more likely than girls to watch television programs and movies.
- When asked to choose 3 television role models, 80% of boys chose male characters compared to 67% for girls.
- They cited humour as being their top reason for choosing a role model (56% to 38%).
- They view 'acting dumb' as positive (71%).
- They affirm that sexual activity on television is more popular.
- They believed men on television were usually portrayed as confident (91%), violent (72%) and angry (69%).

The distortion of the man's role as father has far-reaching negative effects for family and church, which also negatively impacts the communities in which they live. Blackhorn (see Hantla & McGee, 2013:41) asserts that society has characterised the role of fatherhood as 'unnecessary or undesirable'. In light of this characterization of fatherhood, he notes that it is obvious why there is an epidemic of absent fathers in society.

The lack of good male leadership in any society will lead to a kind of 'toxic masculinity', while this has become the norm as much as fatherhood has become superfluous. Now that the 'toxic masculinity' debate has emerged as a crisis, the impact of fatherlessness in society can no longer be ignored. Now questions are being asked about absent fathers and why their sons are so 'toxic' – Where are the men? Where are the fathers? Where are the husbands?

4.4.5.2 Toxic masculinity and Gender-based Violence

Murder, sexual molestation, rape and domestic violence experienced by women and children at the hands of men have sparked the debate about 'toxic masculinity' in society. Khumalo, McNab and Peacock (2006:73) pose two crucial questions in light of the 'toxic masculinity' debate in South Africa:

- What does it mean for South Africa to have our identities so closely linked to violence?

- What are the implications when male socialisation emphasises dominance, aggression, risk taking and the dismissal of others?

Reoccurring toxic *attitudes* and *behaviour* are a clear indication that men do not understand their role as leaders in society, which negatively impacts their relationships with others, especially women and children. Young men imitate what they observe, and they see too many of their fathers, brothers, uncles and male cousins in their homes and in the community behaving in a manner that gives the impression that violence is the first and only option in every conflict situation, rather than choosing healthy communication to resolve conflict. When they do not get what they desire they resort to violence and take it by force. A man who uses violence to get what he wants is an insecure and weak man. He is not a servant leader in his family. A strong, confident man loves his wife and children, cares for them and leads them as a godly human who demonstrates servant leadership in every field of endeavour. Gillham (2012:94) avers that the prevalence in gender-based violence in Southern Africa is based on 'cultural factors', 'economics and the abuse of alcohol.' Gillham (2012:94) asserts that in the midst of gender-based violence, Christian women are conflicted by the notion of having to submit to their husbands. He avers that 'the instructions for wives to submit to their husbands do not compel and should not even encourage women to remain or be left in violent situations!' (Gillham, 2012:101).

Even though men with toxic attitudes and behaviours fail as servant leaders, they have the potential to influence their sons' and daughters' attitudes and behaviours towards male leadership. For their sons, they may become the toxic men their fathers once were. For their daughters, they may seek out relationships with men with the toxic attitudes and behaviour they experienced throughout their formative years with their fathers.

Toxic attitudes and behaviour are learned, therefore good attitudes and behaviour can also be learned, but a change of the heart is the only way in which permanent change in behaviour is possible. Thus, the church has a role to play in equipping men so that they can model for the younger men what healthy, God-honouring leadership looks like in their relationships with others within their family, church and community. Jesus Christ is the only solution to the attitude and behaviour crisis that is 'toxic masculinity'.

In a *City Press* article entitled 'Shocking stats on abuse of women in SA,' Mapumulo (2016) draws attention to the seriousness of the violent acts that were being perpetrated against women in South Africa by their intimate partners, reporting that Abrahams, the deputy director at the gender and health unit at the Medical Research Council, has found

a harsh reality of toxic *attitudes* and *behaviour* that men have demonstrated towards their intimate partners. She asserts that

- One in every four women is physically abused by her intimate partner.
- Every six hours, a woman is killed by her current or former intimate partner.

These statistics have been affirmed by 'local and international research' that has found that intimate partner abuse 'is the most common form of abuse experienced by women' (Mapumulo, 2016). When the statistics show the harsh reality of the condition of the men in this country and abroad, it is no surprise that the *attitudes* and *behaviour* of these men have been called 'toxic masculinity'.

Lambert (2011:34) confirms research statistics in the USA, asserting that 'one-fourth of women in the United States of America will be physically attacked by a man with whom they have a close relationship.' The harrowing reality is that these results are only representative of women who actually report abuse to the police, which means that the case numbers of abuse probably are overwhelming.

More news reports contain horrific stories of the violence that men perpetrate against women, children and babies including the following brief sampling of stories that show how sexual violence and murder impact the lives of women and children in South Africa:

- The eMalahleni Regional Court sentenced a 36-year old man to life imprisonment after he was found guilty of raping his 11-year old niece (Mpumalanga News, 2019).
- Forty % of men assault their partners daily, and three women in South Africa are killed by their intimate partner every day (Mashego, 2017).
- A 28-year-old man was arrested in Limpopo for murder after he stabbed his 21-year old girlfriend, Precious Ramabulana, 52 times. This tragedy occurred during South Africa's 16 days of activism of no violence against women and children (Jordaan, 2019).
- A 57-year-old man was arrested for raping a 1-year old baby in Woodlands in Cape Town (IOL News, 2019).

The South African Human Rights Commission (SAHRC, 2018) weighed in on the scourge of Gender Based Violence (GBV) against women and children. They urged the community to work together with judicial agencies such as the 'police, prosecutors and the courts' so that perpetrators would be 'arrested and convicted' for their crimes. The

SAHRC accentuated obvious signs that the public ought to be aware of to identify whether someone is being abused:

- They seem fearful of their partner.
- Spend less time with family and friends.
- Are often criticized or belittled by their partner.
- The partner is jealous, possessive and/ or aggressive.
- They have become unusually quiet or withdrawn and have physical injuries such as bruises or broken bones.

The SAHRC statistics of GBV against women and children is horrific and evidences of the toxic attitudes and behaviour of men who have no understanding of their leadership role as men in society. The following statistics from the SAHRC (2018) confirm other statistics that have been mentioned in this research related to the lack of leadership in general, which has led to the kind of violence occurring daily against women and children:

- Murder rate of women increased by 117% between 2015 and 2016.
- Sexual offences against women increased from 31 665 in 2015-2016 to 70 813 in 2016-2017, an increase of 53%.
- Every day three women die at the hands of their intimate partner in South Africa.
- Crime statistics for 2016-2017 indicate that a total of 49 660 sexual offenses were recorded by the police.
- Crime statistics 2016-2017: An average of 109.1 rapes were recorded each day.
- Crime against women in 2015-2016 increased by 2.15% compared to 2014-2015.
- Statistics SA victims of crime survey for 2016-2017 indicates a 117% increase in sexual offence cases (SAHRC 2018).

Amid the scourge of violence perpetrated against women across the country in South Africa, Molaba (2017) reported in the *Roodepoort Record* that 'self defence experts have called upon women in Roodepoort to take precautionary measures or learn self-defence skills amid a growing number of reported rapes and femicides'. While there is nothing wrong with taking self-defence classes, it is a shame that the burden of responsibility is placed on women to protect themselves from sexual violence. Women are told to take self-defence classes, dress modestly, not walk alone during the day and late at night or drive alone. This is good advice, but the burden of responsibility should be on men, not women. Men ought to protect women by not becoming perpetrators of violence against women – this would be the solution to the problem. That is the ideal, but this is the real

world filled with wicked people – as indicated, men demonstrate toxic *attitudes* and *behaviour* towards women in the vilest ways imaginable.

Why do men act so violently, especially against women and children? Heber (see Saferspaces) asserts that the problem of violence in South Africa is that many of the young men who engage in violence have at one point in their lives been the victim of violence as well, which he calls ‘victim-offender overlap’. Men have an important leadership role to play in the family, church and community. The first is not to abuse their sons, so that their sons do not become violent offenders as a result of having been abused. The second is that men must protect their children and other children in the church and community from violent behaviour prevalent in their current circumstances.

Fathers need to be involved actively in their own son’s lives, but also in the lives of those young men who have no godly male figure present. If men continue to fail in their leadership role in the family, church and community then no one should expect any of the horrific statistics of violence against women and children to change, but rather expect them worsen. This researcher would prefer that the *attitude* and *behaviour* of the individual be attributed the title of *toxic* rather than attaching *masculinity* to the title. The entire male population cannot be stereotyped as being *toxic* because of their *masculinity*, because masculinity is not toxic in and of itself. Neither can the entire male population turn a blind eye to the scourge of violence perpetrated against women and children by other men.

Violence against women and children is sinful, and the church must prioritize finding solutions to address the root of the problem in the community they serve. The role of the police is to react to criminality and that of the church should be the proactive prevention of this violent behaviour in the community and report domestic abuse to the police when it comes to the attention of church leadership, and not to investigate it on behalf of the police. The church has a critical role to play to equip men so that they will choose to be actively involved in the lives of their children, even if they are not married to the mother, or are separated from their spouse or even divorced. Absent fathers have far greater negative impact on the family, especially children.

4.4.5.3 Absent fathers

Families are deteriorating at an alarming pace and have been gradually moving away from once closely held ‘Judaean-Christian values’ mostly due to rampant fatherlessness (Stringer, 2009:16). Father absenteeism is a problem all over the world, where each

country has its own mitigating factors which influences the problem. For example, Anderson (2015:407-408) asserts that absent fathers are a common phenomenon in South Africa due to the existence of various types of family structures. He says that there are various reasons why fathers are absent. The following represent the reasons for father absenteeism in the South African context:

- Migration for wage labour.
- Non-marital births.
- Divorce and death.

Krampe and Newton (2006:159-190) avers that the man's leadership role in the family as father is essential for the healthy development of his children because his presence provides a stable, responsible and mature environment for them to thrive in. Warren (2005:53) avers that children who do not have a healthy relationship with their biological fathers find it difficult to identify with and relate to their heavenly Father. Both Krampe and Newton (2006), and Warren (2008) bring attention to the essential role that the man has as a father. His relationship with his children does impact their character development and relationship with God. Some of the character traits that the father ought to help develop in his children are: 'honesty, reliability, respect, obedience, responsibility, and duty' (Freeks, 2011:7). Other authors aver the same sentiment that fathers ought to recognize their God-given identity as leaders in the lives of their children and that they play an important role in the restoration of the family in the greater society (Freeks & Lotter, 2009:520-531; Williams, 2008:18).

Markowitz and Ryan (2016:1301) have found that research shows 'links between father absence from the home, as the result of parental divorce and separation, remarriage and repartnering, and nonmarital childbirth'. Kunhiyop (2008:31-32) states that 'half of all divorced fathers rarely see their children, and most pay no child support'. Research has shown that there are many factors that result in father absenteeism. One of the factors that has impacted most of the working class and their families, has been those migrating for work who spend months or even years away from the family. This has led to inevitable, destructive absence of the father in the family.

Research performed by Anderson (2015:417) on the impact of father absenteeism in South Africa showed that the absence of the father in the family for whatever reason influenced 'sexual maturation and reproductive behaviours among young adults, for some but not all groups in Cape Town'. The early sexual behaviour of young men and women are influenced by the absence of their fathers. Young men do not learn from their

fathers how to be gentlemen and treat girls with respect and honour, valuing their virginity. Young women do not learn from their fathers how a man ought to treat a woman and therefore seek to fill the void of an unfulfilled relationship with the father by means of unhealthy physical relationships at a young age with young men who take advantage of her situation.

Men are supposed to lead their families but instead have left their families leaderless and fatherless. This leadership problem in the family is not only a South African problem, it is universal, and has been ranked as the fourth largest problem facing the world (Freeks, 2018:167). This researcher believes that the father plays an imperative role in the family because he provides vision, spiritual guidance, protection, stability, assurance of presence and discipline. He is the constant in the family unit and when he is removed from that unit it will cause a major disruption leading to dysfunction.

Canfield (2011:30) accentuates the positive benefits in the behaviour of children who enjoy close relationships with their father: he asserts that 'men who described a close relationship with their natural father reported significantly lower usage of pornography, fewer struggles with masturbation, and less fantasizing about non-marital sexual relationships.' The close relationship between the father and son play a cardinal role around impacting the behaviour of the child. Absent fathers need to realize the devastating impact their absence has on their sons and their sexual behaviour.

Research by Canfield (2011) and Anderson (2015) show that the dissociated relationship concomitant with the absence of the father negatively impacts male and female children around their sexual behaviour. In the end, their inappropriate sexual behaviour negatively impacts their own parenting and marriage relationships. Hence the sins of the fathers are perpetuated.

In contrast to the negative impact that father absenteeism has on the family, where children who grow up in single parent homes are abused and neglected, Wilcox's research as presented in Hantla and McGee (2013:43), shows that the safest environment for a child to grow up in is within a family where both mother and father were present and that the relationship of the parents was strong. Strong families result in strong communities. This research also accentuates that lower income families pose a greater risk for father absenteeism and hence more potential for child abuse (Hantla & McGee, 2013:43).

The problem of absent fathers is worsening and has negatively impacted the wellbeing and functioning of families, while it seems that men's behaviour indicate that they are not interested in their children. The same is true of fathers who are physically present but emotionally absent: the results are similar; families are negatively impacted (Freeks, 2013:12; Freeks *et al.*, 2015:47; Padi, *et al.*, 2014:45,46; Richter & Morrell 2006:2).

In his book entitled *You Are a Lesson*, Naanyane (2011:12) recalls an incident in his life: he was 'a father for 40 minutes and loved it' - an incident that he says taught him an important lesson about the impact of the absent father on their sons:

A few years after graduating from Multnomah Biblical Seminary I lived in Portland Oregon in the United States for a few years. One rainy afternoon (it rains all the time during winter in Portland) I was doing some shopping in Burlington Coats. After a short while in the store, a decent looking lady approached me and asked if I could help her sixteen-year old son find some matching clothes for his forthcoming graduation ceremony. She shared with me that she was a single mom and was not quite sure how to go about buying a suit, tie and shirt for her son. I jumped at the opportunity. For about forty minutes or more there we were the three of us going from isle to isle comparing prices, colours, sizes and styles. We went near the fitting rooms and mirrors and the mother and myself would wait for the young fellow to emerge out of the fitting room with a broad smile on his face. If anyone came across this couple, I bet they could easily conclude that we were a family. I did my best to choose the best clothes for this young man as though I was doing it for my own son. When we concluded the shopping exercise the mother and her son thanked me and departed. Our family unit was dissolved.

Naanyane (2011:12) emphasizes that the 'role and value of fatherhood' has been one of the most disregarded and 'abused roles in our relationships'. Absent fathers have a major impact on some of the most important events in the lives of their sons. Men in the church need to be able to fill the gap where fathers are absent, whatever the reason may be, to make those young men feel the impact of a godly man at every important intersection of their lives and in between. There should never be a situation where a single mother or widow in the church should need to approach a stranger in a store to help her son choose a suit for graduation. The men in the church need to be proactive to engage in authentic mentoring relationships with young men in the church who do not have their fathers present in their lives.

Since the 1990s, government agencies in the USA expressed alarm over the increase in father absenteeism and the impact that it has had on children, particularly 'within low-

income families' (Cowan, *et al.*, 2017:398). In the context of finding practical solutions to the growing problem of absent fathers, Cowan, *et al.* (2017:398) propose that research around father involvement, which involves 'couple/co-parenting' provided greater support for fathers to be more involved in their families, which in turn resulted in improved family relationships. They affirm that father involvement research, in contrast to the approach that government agencies have taken by simply funding father involvement interventions, has had more 'positive effects on parental and parent-child relationship and children's outcomes'.

It is unfortunate that millions of dollars are spent on intervention programmes that do not have the desired results for mending broken relationships, especially between the father and child (Cowan, *et al.*, 2017:398). The problem of father absenteeism will not change in any significant way unless the church consistently accomplishes its mandate in equipping men to understand their role as leaders in the family and the church. The underlying problem in the community is that there is a lack of effective, dynamic Christian male leadership in family and church (Powel, 1997:7).

Well-functioning families can have a positive impact on the community in which they live. The leadership role of the man in his family must be effective and dynamic – meaning that he can only be that effective leader when he is a Christian man who is mature on his path with the Lord, has been discipled and continues to be mentored by other mature Christian men. When this does not happen in the family, then it can impact the community negatively, as mentioned (Powel, 1997:7). The Holy Spirit works through Christian families, that is, the church to serve in restraining evil in this world. *As the family goes, so goes the community.*

The Christian father who does not intentionally lead his family spiritually in reading Scripture and worship will see his family deteriorate spiritually, thus negatively impacting the community. The South African Theological Seminary (SATS) conducted a survey on Bible reading practices in South Africa among 4151 participants, predominately from the Gauteng and Western Cape Provinces. SATS published the outcomes of the survey in 2013 with the following results, accentuating trends that should alarm church leaders (Smith, 2013:5-6):

- The younger a believer is, the less likely he or she is to read the Bible every day (2013:31).
- Only 21 % of the respondent's families read the Bible together every day, and in the 20-29 age bracket the figure drops to 8 % (2013:31).

- A statistically significant minority of respondents believe that there are errors in the Bible (2013:50).
- Believers are less likely to search the Scriptures for guidance regarding matters of sexuality than they are regarding other issues in their daily lives (2013:72).
- In many church groupings, there is a statistically significant minority who disagree that the Bible prohibits (a) cohabitation (2013:63) and (b) homosexual practices (2013:68).

Smith (2013:7) asserts that there is a great 'need for the church in South Africa to understand the extent to which Christians read, know, and believe the Bible'. He makes the critical point that the church must be proactive, as argued here, and take heed of the results of the survey. The results show that there is a lack of spiritual leadership in the family and in the church. In the midst of knowing that there is a problem, the church has a key role to play to equip men to be the spiritual leaders in these two contexts, so that the concerning trends that were seen in the results of the survey would not continue.

Biblical literacy and mature understanding of the Scriptures help believers make good choices when faced with life's challenges. Unfortunately, when men and women are spiritually immature, they have a higher propensity to give up on their marriages when challenges arise, which could lead to divorce, which negatively impacts the children (see Ayers, 1991:328).

4.4.5.4 Divorce

Divorce is one of the most disconcerting situations that any family can experience and the ones who ultimately are impacted the worst by divorce are the children. The rise of feminism over the years has contributed heavily to the rise of the divorce rate. Feminists generally have a negative view of marriage and have sought the easing of divorce restrictions so that women could easily escape the authority that rested on them in the form of their husbands (see Ayers, 1991:328).

The statistics in South Africa are grim and shed light on the number of families who have been affected by divorce over 2017-2018 period. StatsSA (2017:2-7) reports that a total of 139 403 marriages were registered in South Africa in 2017 where 25 390 divorces were registered (2017:8), an increase in the divorce rate from 2016, where 25 326 divorces were processed:

- There were more female than male plaintiffs at a ratio of 12 938 (51.0%) to 8 878 (35,0%).

- The median ages at divorce in 2017 were 44 years for men and 40 years for women.
- The findings show that four in ten divorces, that is, 11 330 (44.6%) of the 25 390, came from marriages that did not reach their tenth wedding anniversary.
- There were 14 121 (55.6%) divorces in families with children who were less than 18 years of age.

The divorce rate in South Africa is increasing at an alarming rate annually (StatsSA (2017:8). Not only are the husband and wife and the extended families impacted by the divorce, but the ones most impacted, as indicated, are the tens of thousands of children, especially those under the age of 18 years. Table 4-2 below shows that 23 170 children were impacted by their parents' decision to divorce.

Table 4- 2: Number and % age distribution of population group by children (aged below 18 years) affected by divorces, 2017

Population Group	Total number of children involved	%
Total	23 170	100.0
Black African	11 481	49.6
Coloured	4 643	20.0
Indian/Asian	1 156	5.0
White	4 322	18.7
Mixed	679	2.9
Unspecified	889	3.8

StatsSA (2017:44): Marriages and Divorces

Table 4-2 above reflects that '49.6% of children affected by divorce were from the black African population group, 20.0% from the coloured population group; 18,7% from the white population group, 5.0% from the Indian/ Asian population group' while 2.9% were mixed and 3.8% were unspecified (StatsSA, 2017:8). The church should be a much-needed resource to minister to children from families broken by divorce. Men can serve as mentors to boys who do not have fathers actively involved in their lives.

Stringer (2009:96-97) demonstrates that the negative impact of divorce is a global issue. He has found that only '61% of all children' in the USA 'live in a traditional nuclear family with their married biological parents.' Divorce causes emotional instability among children because of the combativeness that ensues between their divorced parents.

Further dynamics and conflict arise from being in blended families, and the pressure of taking sides when conflict arises places a considerable burden on them (Stringer, 2009:97).

Stringer (2009:97) furthermore states single-parent homes arising from divorce resulted in

a variety of behavioral and education problems, including extreme hyperactivity and withdrawal; lack of attentiveness in the classroom; difficulty in deferring gratification; impaired academic achievement; school misbehaviour; absenteeism; dropping out; involvement in socially alienated peer groups; and the so called 'teenage syndrome' of behaviors that tend to hang together – smoking, drinking, early and frequent sexual experiences, and in the more extreme cases, drugs, suicide, vandalism, violence, and criminal acts.

4.4.6 Leadership and gender

Leadership roles that have historically been occupied by men has increasingly been filled by women in all spheres of society (Eagly and Johannesen-Schmidt, 2001:781). Carli and Eagly (2001:629) aver that 'women's status has improved remarkably in the 20th century in many societies', but it is also true that 'women continue to lack access to power and leadership compared to men'. Researchers have much better opportunities now to observe female leaders alongside their male counterparts, since there has been an increase in the number 'of women in public leadership and other highly visible positions' (Carli and Eagly, 2001:629).

The topic of gender is a sensitive one, especially in the context of leadership, in both the church and society, and even more so in the African milieu. Ayanga (2012:85) rightfully avers that the 'term "gender" tends to evoke certain emotions in both the user and the hearer of the term'. Ayanga (2012:85) gives a dramatic description of the emotions that seem to be ingrained in the male because of his desire to maintain the status quo:

For men in particular [gender] conjures up images of militant women who forcefully and emotionally want to become like men. These women want to wrench 'power' in its various dimensions from the rightful 'owners', who in this case are male human species. For some women, the term 'gender' calls up images of their fellow women who have lost direction and who want to destroy the God-given mandate to be submissive and indeed only follow their husband's direction.

Ayanga's (2012:85) statement about the current state of gender discourse is correct – people are 'talking at one another rather than talking to one another, appreciating each other's perspective and contribution'. The debate on gender equity is a serious topic and has made many strides over the years especially where Theological institutions have made an effort to better understand 'the relationship between theology, religion and gender issues' (Ayanga, 2012:85).

Ayanga (2012:91) explains the difficulty of teaching gender in the African context especially in light of the influence of the West on our hermeneutics:

Where does the role of experience fit into the hermeneutical process? In other words, is there an understanding that is totally removed from our experiences and our cultural environment? The teaching of gender equality in Africa must take cognisance of the fact that there can be no bodiless theology. The environment and the experiences of women must be taken into account in interpreting and applying biblical teaching not just in Africa, but everywhere else as well.

When speaking on the topic of hermeneutics in the African context there is a tendency to speak in ambiguous terms about Western hermeneutics and its influence on how we as Africans interpret Scripture. A departure from so called Western interpretation seems to be more a choice between reading and interpreting Scripture from either a literal or allegorical perspective. When the interpretation does not line up with our experience then the hermeneutical choice would have to be allegorical to arrive not at the author intended meaning of the text, but at the readers preferential reading and interpretation of the text. One must be careful because the semantics in the conversations can cause misunderstanding.

Gender equality rests on the following five pillars as articulated by Pelle Billing (see Harawa-Katumbi, 2012:106):

- Men and women have the same intrinsic value.
- Men and women are equally valuable to society.
- Men and women should have equal rights and responsibilities.
- There should be no discrimination on the grounds of gender.
- Equality need not translate into sameness.

This researcher can agree in principle with all five of these statements regarding gender equality. Each of these statements however need to be framed within its proper context so that they are not misunderstood.

4.4.7 Feminism

Feminism is described as ‘the advocacy of women’s rights on grounds of sexual equality’ (TDUSAE, 2006:427). Sexual-/ gender equality in this case means that the feminist argues that there are no distinctions between men and women, that men and women are equal in value and equal in leadership roles in the family, church and society. This perspective contradicts the nature of gender roles as taught in Scripture, specifically complementarians who argue that men and women are equal in value, but that they have distinct roles particularly in family and church in the context of leadership and authority, as has been indicated.

The feminist and the evangelical feminists are however distinct in that the evangelical feminist believes in God and holds to absolute truth but differs with fellow evangelicals on interpretation regarding gender roles of men and women in the family and the church. Walker (see Köstenberger and Köstenberger, 2014:312) was one of the initial leaders of the feminist movement in the 1990’s until today. She sought to promote ‘feminine self-realization’ which, in essence, ‘stands completely apart from any guiding Christian values, principles or beliefs.’ Walker (see Köstenberger and Köstenberger, 2014:312) describes her feminism in the following way:

To be a feminist is to integrate an ideology of equality and female empowerment into the very fibre of my life. It is to search for personal clarity in the midst of systemic destruction, to join in sisterhood with women when often we are divided, to understand power structure with the intention of challenging them.

Secular feminism is devoid of any realization of God and His guidance for humanity, and unfortunately focuses wholly on the self. Feminism is a self-centred movement that promotes self-realization at the expense of others: in this case, the leadership role of the man in context of family and church.

The influence of feminism and egalitarianism is evident in the society today. Boehnke (2011:57) asserts that ‘There has been a societal shift towards more egalitarian gender role attitudes over the past fifty years in the most modern countries’. Boehnke (2011:57) also says that higher education seemed to have played a role in influencing women towards a more egalitarian perspective, although research have shown that when they get married and become parents that there seems to be a shift towards ‘more traditional roles’.

Research further shows that older women tend to have a more favourable attitude towards traditional gender roles than younger ones (Boehnke, 2011:60). It seems that the younger generation of women are inclined towards an egalitarian perspective of gender roles, especially prior to marriage and parenthood. The ideal societal pressure, which would reconstruct God's order in the family, seems to find an anchor outside the reality of the need to entertain God's order of gender roles in the family. It does not matter how much people try to reconstruct God's order: he knows what is best for the family to function.

4.4.8 Feminization

Farrar (2006:117) and Evans (2018) both ask a crucial question that should cause every man and father to sit up and pay attention: How can boys learn to be men if they are always in the presence of women in their developmental years? They ask this question in the context of boys struggling to learn what it means and looks like to be a man, because they are in the presence of women throughout the developmental stages of their lives. This relates to father absenteeism in various forms – not only that men are absent from the family in the home, but also the absence of men serving as teachers in primary- and secondary school systems and serving as Sunday school teachers in the church for children and youth.

The problem is that boys have been feminized systematically. Clark (see Farrar 2006:116) describes feminization as follows:

A feminized male is a male who has learned to behave or react in ways that are more appropriate to women. The feminized male can be normal as a male, with no tendencies to reject being a male and no tendencies toward homosexuality, and yet he can have been so influenced by woman or can have so identified himself with a world in which women dominate, that many of his interests and traits are more womanly than manly. Compared to men who have not been feminized, he will place much higher emphasis and attention on how he feels and how other people feel. He will be much more gentle and handle situations in a 'soft' way. He will be much more subject to the approval of the group, especially emotionally expressed approval (that is, how others feel about him and what he is doing, how others react to him). He will sometimes tend to relate by preference to women and other feminized or effeminate men, and he will sometimes have a difficult time with an all-male group. He will tend to fear women's emotions, and in his family and at work can be easily controlled by the possibility of women (his mother, his wife, or co-worker) having an emotional reaction. He will tend to idealize women, and if he is religious, he will tend to

see in women ideal Christians or the definition of what it means to be spiritual. He will identify Christian virtue with feminine characteristics. [...] A feminized man may have a character in which the traits of gentleness and quietness are stronger than the traits of aggressiveness and courage.

The feminization of boys has a direct impact on their leadership or lack thereof when they become men. Mohler (2010:19) affirms the seriousness of the absence of men in the formative development of boys, accentuating concern over the fact that male leadership has consistently been attacked in society and that this was evident in the provocative statements of the first openly-lesbian head of state of Iceland, Prime Minister Johanna Sigurdardottir, who ‘ran her campaign for office with a pledge to end the “age of testosterone”’. There is an obvious attack on the leadership of men not only in family and church, but also in the public sphere. Prime Minister Sigurdardottir’s sentiment does not come without context: ‘toxic masculinity’ has contributed to the current rhetoric along with the feminist agenda to eradicate distinct gender roles in all spheres of society.

Rosin (see Mohler 2010:19) asserts that women now embody the majority in the work force in the USA and that the ‘working class is slowly turning into a matriarchy with men increasingly absent from the home and women making the decisions’. The result is that the children in families where the mother is the leader sees a reversed model of the traditional roles of men and women in family and society. Boys especially do not see their fathers leading the family because the mother is home long enough, and the father seldom or never, for them to learn what it looks like to be a godly husband, father and provider in the family context.

Rosin (see Mohler 2010:20) states that education played a major role in the shift of traditional gender roles in family and society:

We’ve all heard about the collegiate gender gap. But the implications of that gap have not yet been fully digested. Women now earn 60% of master’s degrees, about half of all law and medical degrees, and 42 % of all M.B.A.s. Most important, women earn almost 60% of all bachelor’s degrees – the minimum requirement, in most cases, for an affluent life. In a stark reversal since the 1970s, men are now more likely than women to hold only a high-school diploma. ‘One would think that if men were acting in a rational way, they would be getting the education they need to get along out there.’ Says Tom Mortenson, a senior scholar at the Pell Institute for the Study of Opportunity in Higher Education. ‘But they are just failing to adapt.’

The problem cannot be that women are excelling in education – the burden of responsibility on men who do not achieve educational qualifications so as to be leaders in society must be placed solely at the feet of men, not women. In fact, it is laudable that women are excelling and have equal opportunities for educational development, especially considering the historical oppression that women experienced in the past. However, this should not negatively impact the leadership role of the man in the family and the church.

Sometimes men do not understand their leadership role in the family, church and society. If men do not work hard and do not achieve a good education, it may cause problems regarding their future hope of being potential marriage material because ‘women express a strong preference to marry a man of equal or greater educational and professional potential’ (Mohler, 2010:20). The man’s ego could well be impacted negatively when rejected because he does not fit the educational- and job likeness that women prefer from a potential husband. Instead of working towards that goal, they may retaliate with an *attitude* and *behaviour* that are toxic towards women, either verbally, non-verbally or even through physical violence.

Apart from being leaders in the family and the church, when confronted with the reality of having a female manager in the work environment, Christian men get the opportunity to demonstrate their Christian character by treating their female managers with the utmost respect. This is first and foremost the Christian character that Christian men ought to display in family, church and community.

4.5 Conclusion

The purpose of this chapter was to conduct a literature study regarding the leadership role of the man in context of the family and church. The leadership role of the man is a sensitive subject, as it relates to his functioning in the family, church and society. The leadership role of the man was defined within the chapter at the hand of extant literature around this topic and the common theme of *influence* emerged as intrinsic to a definition of leadership. A distinction was made between transformational and servant leadership theories where even though they are similar in some features, they are very different in their focus. Transformational leadership and servant leadership theories are practiced in various organizations, private and non-profit. Both leadership theories play an important role in the functioning of organizations related to employer and employee and employee and their family relations - and could just as well benefit the church in its proper context. The leadership role of the man has been distorted in society through the unfortunate

abuse of leadership and authority. Leadership and gender are important subjects which impact the way one thinks about men and women in leadership roles in society the family and church.

The next chapter will examine various passages of Scripture from the Old- and New Testaments to present a biblical perspective on the leadership role of the man in context of family and church. The question that the next chapter will endeavour to answer reads: *What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?*

CHAPTER 5: THE NORMATIVE AND ETHICAL GUIDELINES THAT SCRIPTURE PROVIDES FOR UNDERSTANDING THE LEADERSHIP ROLE OF THE MAN IN CONTEXT OF FAMILY AND CHURCH

5.1 Introduction

In chapter 4, as mentioned, a literature study was conducted around the leadership role of the man in context of family and church. Chapter 4 asked the question 'Why is this going on?' (see Osmer, 2008:4) with focus on the leadership role of the man in context of family and church. In chapter 4 the researcher sought to answer the following question: *What explanation do other related sciences provide for the understanding of the current situation of the leadership role of the man in the context of family and church?*

Subsequently, chapter 5 examines various passages of Scripture from both the Old- and New Testaments to present a biblical perspective of the leadership role of the man in the contexts of family and church. Chapter 5 asks the question 'What should be going on?' (Osmer, 2008:4) regarding the leadership role of the man in context of family and church. The question that this chapter endeavoured to answer was: *What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?*

The purpose of this chapter is to apply exegesis and hermeneutics to selected Old- and New Testament passages of Scripture to examine biblical perspectives that guide the man in his understanding and application of his leadership role in context of family and church.

5.2 Normative task

Osmer (2008:129) states that the normative task of practical theological interpretation involves prophetic discernment and proposes three approaches to normativity: theological interpretation, ethical reflection and good practice:

- Theological interpretation: using theological concepts to interpret particular episodes, situations and contexts as informed by theory of divine and human factors.
- Ethical reflection: using ethical principles, rules or guidelines to guide action towards moral ends.

- Good practice: deriving norms from good practice by exploring models of such practice in the present and past or by engaging reflexively in transforming practice in the present (2008:161).

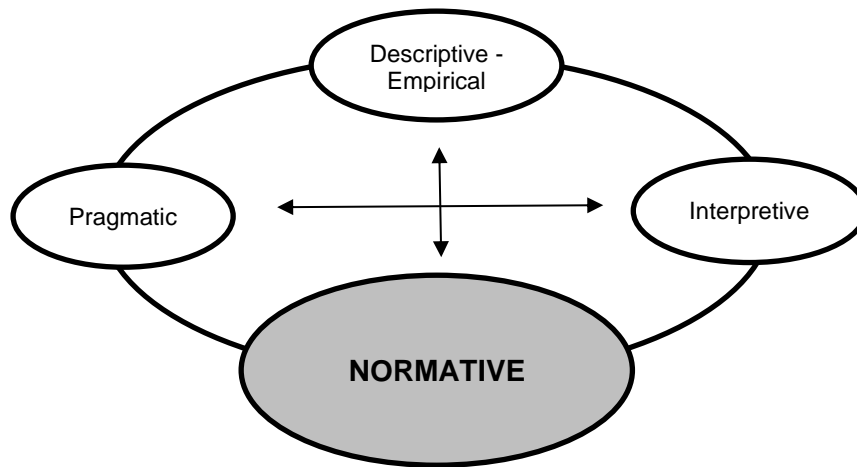


Figure 5-1: Osmer's normative task

5.3 Design of the normative task

The objective of this chapter is to examine normative- and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church.

With this in mind, themes and sub-categories to be discussed include the following:

- What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?

This question embraces:

- Postmodern view of Scripture.
- The authority of Scripture in the normative task.
- Hermeneutics and biblical theology.
- Servant leadership models of men from Scripture:
 - Abraham's model.
 - Moses' model.
 - David's model.
 - Paul's model.
 - Jesus' model.
- Biblical perspective of the leadership role of the man:
 - The headship of the man in the Creation narrative.

- The order.
- The representation.
- The naming of the woman.
- The naming of the human race.
- The primary accountability.
- The purpose.
- The conflict.
- The restoration.
- The mystery.
- The parallel with the Trinity.
- The man's leadership role as deacon.
- The man's leadership role as elder.

5.4 What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?

5.4.1 Postmodern view of Scripture

In context of understanding the church's mission to the family in a postmodern culture, Anderson (2001:251) states that 'the structure of any family in any society is a reflection of the cultural ethos and traditions in that society'. The Christian/ biblical worldview is guided by absolute truth from Scripture, particularly regarding the functioning of the family. If there are no absolutes, then the biblical norm pertaining the leadership role of the man in context of family and church may very well become distorted if not outrightly rejected. For example: the headship of the man in relation to his wife in the marriage relationship (Col 3:18-19). There are no absolutes in postmodern thought and anyone who postulates absolute 'truth and norms' are viewed by some postmoderns as 'arrogant and imperialistic' (Anderson, 2001:251).

Erikson (1998:158) rightly avers that Christians ought to understand postmodernism so that they would be able to respond accordingly, understanding that there are areas of agreement and areas of disagreement with Christian Theology – thus the areas of postmodernism which contradict Christian Theology ought to be rejected.

The church has an important role to play in the family by advocating the Orthodox view of Scripture because it could help the church to function more effectively in its role teaching men, women and children to better understand their roles in the family and community (Eph 5:22-33; 6:1-4; Col 3:18-19; 1 Tim 3:2-13; 2 Tim 3:16-17; Titus 1:6-9; 1

Pet 5:1-3). Geisler and Howe (2008:78-79) assert that influential Christian leaders like Stanley Grenz and Brian McLaren, have contributed to the distortion of the Orthodox view of Scripture:

Scripture is the most fundamental of all the fundamental doctrines since it is the fundamental on which all the other fundamentals rest. And on its view of Scripture, Grenz and McClaren (sic) are not only postmodern, but they are also post-Christian. Their rejection of the classical orthodox view of Scripture is sweeping. It includes, a rejection of the correspondence view of truth, a rejection of objective truth, absolute truth, propositional truth, and inerrant truth in Scripture.

If the church accepts that there is no absolute truth, it will negatively impact the family. For example, the headship of the man in the marriage relationship will be challenged, the authority of both parents will be challenged by the children because there would be no absolute truth guiding these important authority structures within the family.

5.4.2 The authority of the Bible in the normative task

Christians ought to be guided by and have a clear understanding of the authority of the Bible in their lives and ministry. White (2004:19) describes the Bible as the 'single most influential book in the history of civilization'. The authority that comes with Scripture is based on its 'unique origin and nature'. There is no other book that has transformed the world for good like the Bible. Saucy (2003:3) also emphasizes the significance of the Bible, asserting that it 'is the most important book in the world.' He mentions that the Bible is important to Christians for obvious reasons, but that the Bible also plays a significant role in the lives of 'political statesmen, royalty and renowned intellectuals'. The Bible is God's progressive revelation of himself to his creation so that they would know how to approach him in worship. The Bible provides men a blueprint for understanding their leadership role in family and church. It is the neglect of following the guidelines from Scripture regarding the leadership role of the man in family and church that has left the family and the local church in the state in which it currently finds itself. The results of the quantitative and qualitative research (see 2.9; and 3.7.1.8) in this study show that there is concern in the marriage relationships between men and women in the five participating evangelical churches – this stems from a distorted view of the leadership role of the man in the family. Furthermore, the research show that there is a problem with the way leaders are assessed and appointed in the church - which proves the need for equipping.

Henry (see White 2004:31-32) asserts that ‘the most important thing to be said about Scripture is its authority.’ Henry is correct when he points to the need for people not only to understand biblical inspiration but to also ‘submit to its authority in life-changing commitment and obedience’ (see White 2004:32). Without a firm commitment of submitting to the authority of the Scriptures, whatever one says about the Scriptures is meaningless. Submission to the Scriptures is not about mental knowledge, it is about the heart-felt attitude of a person towards the authority of Scripture. This is the great divide between *knowing about* and *actually knowing* because of an authentic relationship with God.

As the Bible is taught in the church and at home by men in their leadership roles, the following crucial aspects of Scripture need to be consistently communicated, because they are foundational truths regarding Scripture (Sills, 2016:33-34):

- *Sufficiency*: This doctrine teaches that the Bible contains all of the information that we need for faith and practice of Christianity. As God’s self-revelation, it is all that He chose to reveal in written form for us to know him and make him known. No additional books or writings are needed (2 Tim 3:16:17).
- *Authority*: This doctrine teaches that the Bible, as the Word of God, enjoys the authority of God. The Bible teaches us that God’s people in every age are to hear it, learn from it and obey it. Jesus appealed to the authority of the Old Testament in his teachings. Repeatedly in the Bible we are taught that God’s Word is truth (Josh 1:8; Ps 119:142; John 17:17).
- *Inerrancy*: This doctrine teaches that the Bible in its original autographs contains no errors and is free of all falsehood. While some of those copying the Bible in subsequent years may have introduced alternate spellings and quantities, the Bible contains no error regarding any doctrine that affirms it.
- *Inspiration*: This doctrine teaches that the Holy Spirit breathed out the Bible into the hearts and minds of those who recorded it (2 Tim 3:16).

The most definitive passage of Scripture that affirms its all-encompassing authority for every Christian is found in 2 Timothy 3:16-17, where Paul asserts that ‘All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work’ (Bible, 2007). The Bible in all of its sufficiency, authority, inerrancy and inspiration without any ambiguity teaches that men are leaders in family and church and they ought to be equipped for this leadership role by the church.

5.4.3 Hermeneutics and biblical theology

The researcher holds to a literal hermeneutic and hence endeavoured to carefully consider the hermeneutical process when reading and interpreting Scripture for this study especially in light of his African ministry context. The purpose of studying Scripture for the believer ought to be internal transformation. Mburu (2019:ch. 1) avers that transformation is not possible if Christians 'lack the knowledge and skills to effectively interpret the Bible'. Applying good hermeneutical principles when studying the Scriptures will lead to good biblical theology about the leadership role of the man in context of family and church. Köstenberger and Köstenberger (2014:321) emphasize three key points in defining hermeneutics and biblical theology:

- *Hermeneutics* is the science and art of the interpretation of a text with the goal of determining the biblical author's original meaning.
- Interpreting the Bible involves the study of a given passage in its individual *historical, literary and theological contexts* in dependence on the illumination of the Holy Spirit.
- *Biblical theology* seeks to ascertain the unified biblical teaching on a particular topic such as manhood and womanhood by tracing the development of the topic in various books across the entire Bible.

This dovetails well with Zuck (1991:19) who defines hermeneutics as 'the science (principles) and art (task) by which the meaning of the Bible is determined'. Hermeneutics should however not be looked at in isolation because it encompasses the principles by which the meaning of the text is determined. There are related aspects of interpretation which include exegesis, exposition, homiletics and pedagogy, which all play an important role in understanding the leadership role of the man in context of family and church. Zuck (1991:20) defines these related terms in the following way:

- *Exegesis* is the determination of the meaning of the biblical text in its historical and literary contexts.
- *Exposition* is the communication of the meaning of the text along with its relevance to present-day hearers.
- *Homiletics* is the science (consisting of principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a preaching situation.

- *Pedagogy* is the science (consisting of principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a teaching situation.

Each of the related terms above has an important role in the development of the biblical norm of the leadership role of the man in the context of family and church. The church plays an important role where the leadership make it their duty to study the Scriptures using sound hermeneutical principles (Bock, 2006:25, 27) as they prepare for teaching and preaching, giving sound instruction to their congregation either from the pulpit or equipping classrooms, particularly regarding the leadership role of the man in family and church.

Do church leaders take African worldviews into consideration when they read and interpret the Scripture while doing ministry teaching others in their African ministry contexts? Is an African worldview necessary for interpreting Scripture when doing ministry in the African context? Whether one agrees or disagrees, the worldview that one lives in does have an impact on what one thinks and does. Mburu (2019:ch. 1) avers that biblical reading and interpretation in the African context has its roots as far back as two thousand years ago, in reference to the Ethiopian eunuch (Acts 8:26-40), and notably from the North African Church Fathers like Origen (Algeria) and Augustine (Alexandria, Egypt). Yet, Western missionary endeavours of the nineteenth century on the African continent brought with them 'their own Western reading of the Bible' (Mburu, 2019: chapter 1). The implications are that Africans are mostly impacted by a Western reading and interpretation of the Bible which in most circumstances result in Western thinking and doing in the context of community, family and church.

Mburu (2019:ch. 2) explains the importance of understanding what the relationship is between an African worldview and a biblical worldview, especially amid questions being asked whether a singular African worldview is fitting in light of the many diverse people groups, cultures and worldviews (Kunyahop, 2008:4) that are represented on the African continent. Mburu (2019:ch. 2) argues that an African worldview is fitting because 'certain underlying commonalities make it possible to examine the African worldview as a single entity'. Mburu's (2019) perspective of African worldviews dovetails well with Kunyahop's (2008) perspective. Kunyahop (2008:5) in the context of African Christian ethics asserts that there is a vast difference between western and African social practices particularly as it relates to the understanding of personal and social ethics. He avers that 'social ethics' correlates to 'community morality and emphasizes communal values and interpersonal relationships at the expense of the individual's desires and decisions'. In

contrast, 'Most Western societies emphasize personal ethics because in the West the individual's desires, satisfactions, decisions and accomplishments take precedence over those of the community' (Kunyahop, 2008:4). In context the emphases of community wellbeing over personal wellbeing is a prominent theme in the functioning of the early church (see Acts 2). Community centeredness rather than person centeredness is an essential expression in the African worldview context and should always be an essential part of the hermeneutical process (Kunyahop, 2008:5).

In light of many biblical scholars receiving their theological education from Western institutions (this researcher included), it is plausible that many are influenced by and 'follow a Western tradition of interpretation' (Mburu, 2019:ch. 1). The essential question that Mburu (2019:ch. 1) asks is: 'Is there a critical mass of faculty who understand the African situation and can adequately address the African context?' This is an important question because many church leaders are being equipped for ministry in the African context, yet the training received is primarily driven by Western reading and interpretation of the Bible. African church leaders are mostly been taught by what is known, from a Western context, to the unknown, rather than from the known African context to the unknown. Jesus used the same principle when he taught his disciples, he started teaching and using illustrations from the known context and then took them to the unknown, and the emphasis is on Jesus teaching from his disciples known context (Mburu, 2019:ch. 1). In many ways the African cultural context is much closer to the biblical cultural context than the Western cultural context. Hence an African worldview ought to be embraced in the teaching and learning process in the church and theological institutions.

Mburu (2019:ch. 1) avers that contextualization must be incorporated into the development of 'an African intercultural hermeneutic', and that the following needs to be kept in mind:

- Africans tend to have an inherently religious or spiritual worldview that is not lost when they become Christians.
- The philosophy and method used in an African hermeneutic must address issues that are relevant to African Christians.
- An African hermeneutic must ground abstract thinking in concrete realities.
- An African hermeneutic must be comprehensible to all Christians and not just a select group of intellectuals. The goal is for millions of believers who live in Africa to truly understand the biblical text and apply it in their lives.

Mburu (2019:ch. 1) does well to highlight that an African hermeneutic is essentially an African intercultural hermeneutic, and that 'all conclusions regarding the text must be rooted in an understanding of the culture and worldview of the Bible.' Breed (2008:57) affirms the need for the consideration of the present context in the hermeneutical process, asserting that

The type of present-day social and political situations that are 'clarified' by a given pericope can only be determined accurately and precisely once the social and political situation of the relevant Bible book has been properly constructed. The pericope in the effect serves as a powerful searchlight to highlight specific facets of the present-day context. Thus the pericope itself dictates what issues in the present it clarifies.

Therefore, the African worldview and the biblical worldview in this context is interrelated. A correct understanding of one's biblical worldview informs one about how to freely practice one's culture without contradicting what the Bible teaches. Mburu (2019:ch. 1) avers that syncretism unfortunately is what happens when contextualization goes too far by combining 'religious and cultural forms...with the biblical message without any regard for whether they align with biblical truth'. This is unfortunately a common practice amongst some, but not all, African Initiated Churches (Mburu 2019:ch. 1).

Throughout the hermeneutical process one must take note that one's 'culture and worldview are also founded on certain assumptions' that one may have, therefore precautions must be taken to prevent such influences when interpreting Scripture (Mburu, 2019:ch. 1). Assumptions, whether they are formed within a Western or African context must be informed by our biblical worldview. Mburu (2019:ch. 4) avers that 'where our assumptions are not in line with the biblical assumptions that are the basis of our Christian worldview, we must put aside our own assumptions and give priority to the biblical worldview'. This is crucial in the hermeneutical process of interpretation.

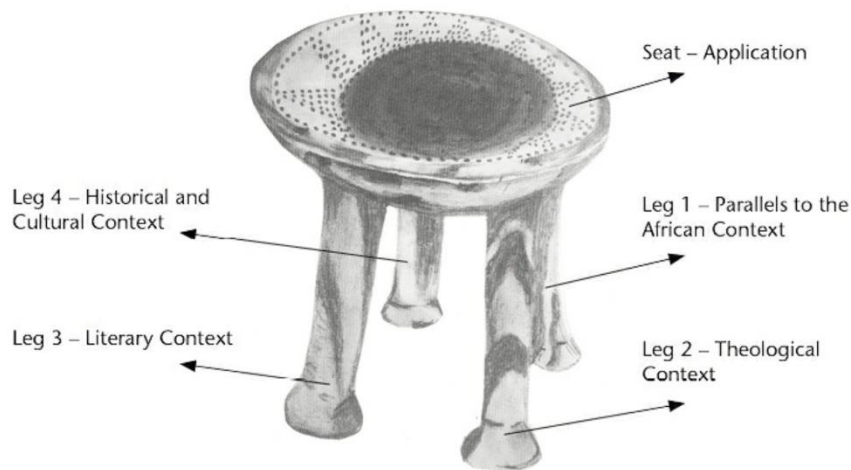


Figure 5-2: Mburu's African Hermeneutic Metaphor: A Four Legged Stool

Mburu's (2019:ch. 4) African hermeneutic provides a creative metaphor for the African context in the form of a four-legged stool (see figure 5-2) which encompasses the following:

- Leg 1: Parallels to the African Context – The first leg of the hermeneutical stool is to consciously identify our own context and discover the points of contact between it and the biblical context. In this way, we can identify cues that will allow for a more accurate interpretation of the text through a process of comparing the two contexts and analysing the findings.
- Leg 2: Theological Context – The second leg of the hermeneutical stool involves ensuring that the theological context is identified before moving on to other aspects of interpretation. It is crucial that the theological emphases provide the guidelines within which meaning should be sought. However, the other legs of the hermeneutical stool must still be allowed to affect the conclusions arrived at here.
- Leg 3: Literary Context – The third leg of the hermeneutical stool is to ensure that the literary context is identified and analysed. In uncovering the meaning of any text, it is crucial that the genre, literary techniques, language and flow of the text guide the process and begin to confirm the meaning of the text arrived at so far. Other factors that follow in the process will then reinforce or correct the conclusions arrived at in this stage.

- Leg 4: Historical and Cultural Context – The fourth leg of the hermeneutical stool involves recognition that the Bible cannot be understood in isolation from its historical and cultural context. A crucial aim of our study of the Bible is to understand what the text meant in its original context. To do so, we must enter into the world of the author and allow that world to guide our understanding.
- Seat: Application – The seat is the application of the text in the context of the modern African reader. This final step confirms the tentative application of the text that we discerned as we worked on legs 1-4. Meaning is not the same as application. Application refers to the significance of the text for a modern audience. This model makes a distinction between meaning (as intended for the original readers) and significance (as applied to the modern reader).

This model is holistic and practical for anyone doing ministry in an African context – understanding the African worldview is crucial in the hermeneutical process. This model serves as a guide in the process of uncovering ‘the original intended meaning of any given text and its application to the life of a believer today’ (Mburu, 2019:ch. 4).

The challenge of interpretation is that it impacts what the pastor teaches his congregation on a number of topics that ultimately impact their daily lives (Zuck, 1991:14; Mburu, 2019: ch. 4). An incorrect interpretation can cause both physical and spiritual harm in a person’s life, hence the need for one to apply careful hermeneutical principles when studying and teaching Scripture. The following are examples related to the kinds of questions that pastors need to respond to when asked about them by their congregation:

- Is abortion right or wrong?
- How can I know God’s will?
- How can I be an effective husband or wife or parent?
- How should I react to suffering? (Zuck, 1991:14)

These questions can prove to be challenging in various contexts and having Scripture as the guide to deal with these kinds of situations requires sound biblical theology. A sound biblical theology on these topics requires a sound hermeneutic. Kaiser’s (2004:335) explanation of the significance of biblical theology in relation to what is normative and what is descriptive in Scripture is important as one considers the leadership role of the man in context of family and church. Kaiser (2004:335) asserts that the role of biblical theology

is so distinctive that without it the task of interpreting falls into a mere descriptive analysis that talks about the text and all too often leaves it locked up in the

historicism of a B.C. or first-century A.D then perspective, with little or no carry over to the now of the proclamation or application for the contemporary listener. The message of pericopes in the OT must be related to the centre and core of the canon. When this distinctive pattern, plan, or centre is kept in the interpreter's view, the results of the exegesis are fairer to the perspective of the writer and it is now possible to enter into discussions about what in the text is normative, rather than being merely reduced to making descriptive statements on the text.

There is only one meaning of a text, but there are many applications, depending on the context. Osbourne (2006:66) asserts that 'Exegesis means to draw out of a text what it means, in contrast to eisegesis, to 'read into' a text what one wants it to mean'. In order for one to arrive at the author's intended meaning of the text one 'must "read out" the meaning of the text' (Bock, 2006:23) and not put into the text meaning that only exists in the presuppositions of the one studying the text.

Osbourne (2006:348) states that the task of biblical theology is that it 'seeks overall thematic unity behind individual passages'. What he means is that there is a meta-narrative and correlation where Scripture consistently supports Scripture as one seeks meaning through interpretation. Osbourne (2006:362) notes that there are however scholars who are critical about the authority of the Bible and see it purely 'as a descriptive science.' Barr (see Osbourne, 2006:362), one of those critical scholars, asserts:

It is less and less likely that biblical theology can be deemed to have said the last word about anything. [...] On the one side, the authority of the Bible can no longer be taken for granted, but must be shown on sufficient ground. On the one side biblical theology cannot work in isolation; involved in historical judgements on the one hand, it is linked with logical, philosophical, and finally, systematic-theological judgements on the other.

Scripture cannot be changed as one desires it to change nor as the current culture demands for it to change to suit its purposes. The Bible has authority because it is the verbal and plenary inspired Word of God (White, 2004:23). Hodge (see White, 2004:22) gives one of the best definitions for the inspiration of Scripture, saying that inspiration is 'the supernatural influence of the Holy Spirit on selected individuals which rendered them instruments of God for the infallible communication of his mind and will'. The Bible has authority and the Church must submit to its authority in all matters of life and ministry. The biblical norm is that God has consistently called men to serve as leaders, as seen throughout the Old- and New Testaments in the context of the family and in the context of the church. Men have the responsibility to study the Scriptures to better understand

what it means to be a servant leader in family and church to avoid falling prey to a distorted view of the leadership role of the man in these contexts.

5.5 Servant leadership models of men from Scripture

The first thing that comes to mind when one thinks of a servant in the current cultural context is of someone who does what no one else wants to do – serving others. One's natural inclination is to be served rather than to serve others, hence the stigma attached to the word 'servant' is problematic, especially when one looks at the condition of the leadership of men in family and church. There is a distortion of the leadership role of the man that has caused family and church to suffer. Men are struggling to understand the concept of servant leadership because the foundational teachings of servant leadership are not being learned from Scripture as they ought to be learned. And the church is not effectively teaching the same to men in contexts that equip them for ministry.

Burke (2018:64) eloquently describes the goal of servant leadership when he states that 'the goal of the servant-leader is to lead others, not only into service, but into leadership'. The best image of a leader comes from Scripture, where the leader is unambiguously described as a servant. Scripture consistently calls for men to be servant leaders. Servant leaders are 'Spirit-filled people' (Sanders, 1994:79). Spirit-filled people are those who live their lives in submission to the Holy Spirit. The Old- and New Testaments carry significant examples of men occupying their leadership role as servants of God.

The Hebrew word for servant is עֶבֶד – '*ebed* and can also be translated as *slave* (Baumgartner & Koehler, 2001:774). Examples from Scripture illustrate either servants or slaves that were bonded to their master (Gen 9:25ff; Exod 7:10; 8:3ff; 1 Sam 8:15ff; 2 Kgs 6:11ff). Also, in a more theological context עֶבֶד - '*ebed* is used in reference 'to the 'servant' of Yahweh in a variety of circumstances' namely (Renn, 2005:877):

- Moses (Exod 4:10; Num 12:7ff; Josh 8:31ff).
- Joshua (Judg 2:8).
- Nehemiah (Neh 1:6).
- Cyrus the Persian is referred to as a 'servant' in Isaiah 45:1.
- The prophets are described as 'servants' of Yahweh (2 Kgs 17:13; Ezra 9:11; Jer 7:25; Ezek 38:17; Dan 9:6; Amos 3:7; Zech 1:6).
- David (2 Sam 7:5ff; 1 Kgs 3:6).
- Solomon (1 Kgs 3:7ff).

- The word עֶבֶד - 'ebed is also used in reference to the Messianic servant (Isa 42:1; 49:5ff; 52:13; 53:11).

The Greek word for *servant* is δούλος – *doulos*. This is a reference to a person (slave, subject) who is 'solely committed to another'. Matthew 6:24 and Luke 16:13 refer to slaves who are bound to their masters or 'those to whom total allegiance is pledged' (Danker, 2000:260). The word δούλος – *doulos* is used in both literal ways (such as Matt 8:9; 13:27ff; Luke 7:2ff; Eph 6:5; Col 3:11; 1 Tim 6:1; Rev 13:16) and metaphorical ways where it would 'indicate the condition of being a 'slave' to sin (John 8:34; Rom 6:16) or a 'slave' of corruption (2 Pet 2:19)' (Renn, 2005:878). Another Greek word for servant is παῖς – *pais*, which refers to a person (slave, servant) who is committed to total obedience to another person or to God. This Greek word however is also used in reference to a 'child' and the context will ultimately determine when to designate the words slave or servant (Danker, 2000:750; Baumgartner & Koehler, 2001:774; Renn, 2005:878).

The researcher examined how the following men from both the Old- and New Testaments demonstrated their servant leadership in the various contexts in which they were called to serve by God. There are many men in Scripture that one could examine equally, but for the purpose of this study only the following men's servant leadership examples will be accentuated: Abraham, Moses, David, Paul and Jesus.

Each of the men were chosen because they made significant sacrifices as leaders to serve God. Humility, sacrifice, faithfulness and obedience are key characteristics which each of the men demonstrated throughout their lives. Jesus, however, is the perfect example of a servant leader who made the greatest sacrifice by humbling himself to die and save the world. Abraham, Moses and David are key figures in the Old Testament that pointed to Jesus, through their own lives, who would ultimately be the perfect servant leader. Jesus called Paul to reveal the mystery of the Church and served as a faithful servant of the Lord and others proclaiming the gospel to both the Jew and the Gentile pointing them back to what Jesus accomplished on the cross through his death and resurrection, and pointing them forward to his second coming.

5.5.1 Abraham's model

Abraham's ancestry goes all the way back to Shem. Abraham's father was Terah who came from Ur of Mesopotamia. God changed his name from Abram to Abraham (Gen 17:1-5), which is significant because he was without a biological heir when God named him Abraham, which means 'father of multitudes', while God did promise to make

Abraham a great nation (Harrison, 1979:15; Wood, 1996:4-5). Abraham is an important figure in Israel's patriarchal history. He is recognized as the 'father' of the nation of Israel 'in accordance with the covenant promises given to him by God (Gen 17:5-11; Exod 3:6; Isa 58:1)' (Renn, 2005:368). God referred to Abraham as his servant in Genesis 26:24 (Bible, 2007) while reaffirming the Abrahamic covenant with Isaac:

And the LORD appeared to him the same night and said, 'I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham's sake'.

The Lord does not call Abraham a 'leader' but refers to him as his servant. This designation is not intended to diminish Abraham's status as a good leader but, paradoxically, affirms that Abraham even with all his imperfections (Gen 16:2; 20:2, 11-13; 21:8-21) is a worthy servant and model of the kind of leader that God desires him to be for his family and all his descendants. Abraham is a good model of a servant leader because of his faith (Gen 12:1-8; Rom 4:1-5) and obedience (Gen 22:1-19). The author of the letter to the Hebrews affirms that Abraham is held in high regard because of the faith that he demonstrated in obedience to following God's commands (Heb 11:8-10).

A servant leader is a man of faith and obedience who demonstrates dedication to God in all areas of his life. Without faith and obedience, a man cannot be a servant leader who brings glory to God. Abraham demonstrated faith in God and left his home country, took his family to the unknown, but had this assurance - knowing that God who called him knew exactly what was ahead for him and his family. Abraham trusted in God's Word because he knew it was true. As men are called by God, each to his own family and church context, they ought to learn from a man like Abraham who was not a perfect man, but nevertheless one full of faith who demonstrated obedience to God through challenges he and his family faced.

5.5.2 Moses' model

Moses referred to himself as a servant in Exodus 4:10, saying, 'Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue' (Bible, 2007). Deere (2000:323) emphasizes that even though Moses was disciplined by God for his disobedience (Num 20:1-13) he was still described as 'the servant of the Lord' (Deut 34:5) (Bible, 2007) and died in faith. Another honour that the servant of the Lord experiences is that God himself buries Moses (Deut 34:6). His life was ordained by God where in the midst of Israel's captivity in Egypt, God had a purpose and plan for it through his servant Moses, a plan that would ultimately impact

the whole world, pointing to the coming Messiah who was the complete servant leader. God's sovereign plan to save Israel from slavery first involved the saving of Moses when he was a baby (Exod 2:1-10).

Moses was protected (Exod 2:1-10) and prepared (Exod 2:11-22; Heb 11:24-27) by God, while he lived and served in Pharaoh's courts, and then when he killed an Egyptian (Exod 2:11-12) he was forced to flee from Egypt and spent forty years in hiding in the desert (Exod 2:15) before going back to Egypt to free the Israelites from slavery (Exod 3:11). It was through Moses that God would achieve his redemptive purpose for Israel (Dyer and Merrill, 2001:41). Moses proved to be a great leader who listened to good advice from others, like his father in law, and he was a great mentor in the way he prepared Joshua to take over leadership responsibilities.

Moses did not ask for his leadership role, which required him to serve God for a purpose far greater than he could ever have imagined – God's purpose was always to keep his promise to Abraham to make his descendants a great nation through whom all the world would be blessed (Gen 17:5-11). Moses had many excuses when God called him (Exod 3:11, 13, 4:1, 13), but God had an answer for Moses that would compel him to be obedient to God's authority over his life (Exod 3:12, 14-22; 4:3-12, 14-17). In the same way that God spoke truth to Moses where he doubted his capability to lead, God assured him that he would be with him. God's Word has value because it is true and authoritative. The same applies for men today, as God has called each man to be a servant leader in his family and in the church...the question is not if the man ought to choose this servant leadership role in family and church, it is a question of when. A real man is a servant leader. Evans (2018) accurately articulates what constitutes a real man, saying that a real man is one who willingly submits himself under the divine authority of God. By real man, he means a godly man. Moses did just that, amid his doubts, insecurities and personal failures: he submitted himself to God's divine authority so that, through him, God's purposes would be accomplished. It is quite simple, if you are a man, and you are breathing, then God is calling you to be a servant leader in your family and in the church.

5.5.3 David's model

David was the youngest among his siblings and the most unlikely person to be chosen by God to serve as his anointed king over Israel (1 Sam 17:12-14). As much as God was the one who chose Saul as Israel's first king, the timing was not right (Merrill, 2000:431), because people rejected Samuel, who was God's representative, as their leader, prophet and priest. God's timing for David's anointing as king was however perfect, because

when no one was expecting a new king, God anointed him to become the next king of Israel; not even David's family saw what God was doing in preparing David for the throne (1 Sam 16:1-13). Through a lengthy process of waiting on David's part, his character was developed by God into the servant leader that God desired him to be, namely a man after God's own heart (1 Sam 13:14; Acts 13:22).

In 1 Samuel 17:32, 34, 36, David identifies himself as a servant even in the midst of knowing that he was anointed to be the next king of Israel; he remained humble and continued to serve his anointed King Saul and waited until God removed Saul (1 Sam 31:4-13). David demonstrated his submission to God by not lifting his hand to kill Saul even though he was given so many opportunities to do so (1 Sam 24:1-22; 26:8-25). His character as a servant leader of God and a servant of those to whom God has given authority over him is evidence of the right character of his servant leadership. He was obedient to God and did not allow ambition for the throne to cloud his judgment.

David was a man after God's own heart (Acts 13:22), yet he was not a perfect man. In fact, his sins, including no less than adultery, lying, and premeditated murder, sins against God, were so grave that the consequences were detrimental to his family (2 Sam 11-21). What can be learned from David's character is that he confessed his sin before God and repented from his sins, and God forgave him (2 Sam 12:13). God did forgive David, but the consequences of his sin remained as a reminder for his family and for all who would come after him.

God does not cover up the sins of those whom he calls to be servant leaders, and David is a good example of a man who abused his leadership role, committed adultery, lied about it and killed a man to cover up his sin. Wood (1996:261) correctly accentuates that 'the task of Scripture [is] to warn by example, as well as to encourage'. This is what one sees in the life of David: the good and the bad as a warning and an encouragement to other leaders.

There are good examples of how men can be good servant leaders, such as that of David, and some examples of how leadership can be abused with terrible consequences. Despite or because of David's sin, one can learn from the way he repented before God (Ps 32 and 51). The Word of God is a 'lamp to my feet and a light to my path' (Ps 119:105; Bible, 2007). Men must walk in obedience (Eph 4:1) to God's commands to avoid the consequences of sin. David could not avoid the consequences of his sin, and neither will any man who sins against God.

5.5.4 Paul's model

Paul was no stranger to referring to himself as a servant. As a model of his servant leadership Paul also never referred to himself as a pastor (Tidball, 2008:107). Greeting the Philippian (1:1) church, particularly the 'overseers and deacons' (Bible, 2007), Paul refers to himself and Timothy as 'servants of Christ Jesus' (Bible, 2007). He establishes that they are servant leaders called to serve Christ and those in the church. He does not lord his position of apostle over the believers in the manner that the Gentiles lord their position of authority over others (Matt 20:25).

In Romans 1:1 Paul refers to himself as 'a servant of Christ, called to be an apostle, set apart for the gospel of God' (Bible, 2007). In this context he is a servant in connection to Christ who has called him to serve him in proclaiming the gospel to Jews and Gentiles. Paul identifies himself again as a servant in 1 Corinthians 9:19, but this time says, 'I have made myself a servant to all, that I might win more of them' (Bible, 2007). Paul identified himself first as a servant of Christ and second as a servant to others.

Garland (2003:429) asserts that Paul rejected the normal perceived idea of the 'benevolent patriarchal model of aristocratic leadership' which in his view would have undermined Paul's ministry, instead Paul chooses not to lead from a 'secure position above others but from a position below them, incarnating the folly of the cross'. Paul serves as a model for all Christian men about how they ought to imitate Christ in his servant leadership. In 1 Corinthians 11:1 Paul urges the Corinthian Christians to imitate him as he imitates Christ. He did not serve others to please them but ensured instead that they understood that his service to them was in service to the Lord (Gal 1:10).

Paul is a model for men to understand the considerable leadership responsibility that comes with being a leader in family and church: that the man must be humble and serve others in the same way that Christ served others. Paul was a good mentor to Timothy and Titus in the way he disciplined them and prepared them for the ministry (2 Tim 2:2). It is important for men to understand what the Bible teaches about their leadership role in family and church so that they would be able to apply those biblical principles of leadership in their own family and church context.

5.5.5 Jesus' model

In Matthew 20:25-27, Jesus warns his followers about the importance of humility and selflessness: 'You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be

great among you must be your servant, and whoever would be first among you must be your slave' (Bible, 2007). Jesus emphasizes servant leadership as the means to accomplish influence in the lives of others. Humility and selflessness are characteristic of a servant leader (Malphurs, 2003:34). Tidball (2012:33) avers that the metaphor used by Jesus in John 10:1-18 about being the Good Shepherd is not only applicable to him but also 'in a derived sense to the "under-shepherds" in the church (Acts 20:28; Eph. 4:11 and 1 Pet. 5:1-4)'. Furthermore, this metaphor points to the 'ancient understanding world's that the shepherd was a metaphor for the king and carried connotations of authority'. In the sense that the metaphor is applicable to church leaders, they have leadership authority for the purpose of serving others.

Jesus' model of leadership is perfect and all men ought to learn and practice it. Witt (2012:49) identifies John 15:4-5 as the text that gives the picture for Jesus' model of leadership and identifies and explains three key components of leadership:

- **The vine** is Jesus Christ and he is the source of life and nutrients for the branch and the producer of the fruit. The vine connects to the branch.
- **The branch** represents the believers who are grafted into the vine and form the conduit between the vine and the fruit. The branches will grow in all directions and are the fruit bearers.
- **The fruit** is new life (believers, spiritual growth and so forth) and is the product of the vine as well as the food for others.

Figure 5-3 below presents the fact that influence is the result in the leadership process. Hence, if people see leadership purely as influence, they need to take, as it were, two steps back to start at the foundation: following, serving then influencing. The outcome is influence: faithfully following and serving Christ produces fruit. Following, serving and influencing work together so that the leader can become a skilled servant leader as he serves God and others.

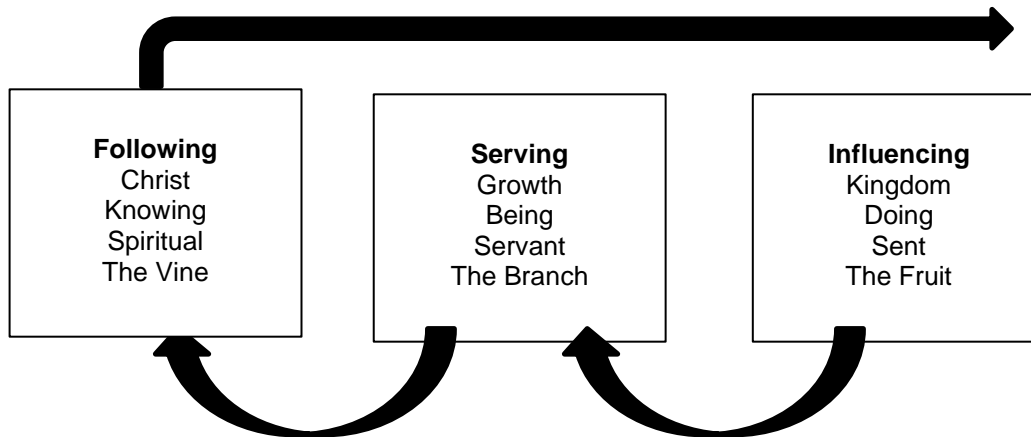


Figure 5-3: Leadership is more than Influence

Sanders (1994:21) makes an interesting statement about Jesus, saying that he ‘was a revolutionary, not in a guerrilla warfare sense, but in His teaching on leadership’. He mentions this considering the way people normally view the term ‘servant’. It is normally understood to mean ‘low prestige, low respects, low honor’. Jesus however teaches through his actions the true definition of leadership which is that of a servant leader. In contrast to the way the world understands the term servant, Jesus uses it to mean ‘greatness’, but presents greatness in its authentic form as servant leadership. Thus, to be a great leader is to be a servant leader and Jesus was the greatest of all servant leaders. He is the perfect model for every man to imitate in his leadership role in the context of family and church.

The first mention of Jesus as a servant is found in Isaiah 42:1, a Messianic passage: ‘Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations’ (Bible, 2007). Given the significance of Isaiah 42:1 and the fact that Jesus is the Messianic servant of the Lord, Martin (2000:1095) affirms that this passage of Scripture is related to Jesus because, in contrast to Israel, who failed in their corporate role as the servant of the Lord, Jesus accomplished what Israel was incapable of doing,--he ‘perfectly carried out the will of the Father so that people everywhere may believe in the Holy One of Israel’. The fulfilment of Isaiah 42:1 is seen in Philippians 2:7, which focuses on Jesus’ first advent where he ‘made himself nothing, taking the form of a servant, being born in the likeness of men’ (Bible, 2007). He came into the world to be a perfect model of what obedience looks like in relationship to God the Father and servant leadership in relationship to serving others.

In his letter to the Philippian church, Paul urged them to conduct themselves in a manner worthy of the gospel, especially as it related to the way they served one another, and he gives Jesus as an example of one humbling himself to serve others. O'Brien (1991:262) states that Jesus was the 'supreme example of humble, self-sacrificing, self-giving service that Paul [was] urging the Philippians to practice in their relations one towards another'. Lightner (2000:654) observes in confirmation of O'Brien (1991:262) that Jesus is the 'supreme example', saying that 'no better example of humiliation and a selfless attitude for believers to follow could possibly be given than that of Christ'. These scholars are convinced that Jesus is the perfect model of a servant leader that all believers ought to imitate.

In Matthew 20:20-28 (see also Mark 10:45) Jesus once again goes against the norm of the common perception of what greatness entails in the context of leadership and being a servant to others. Turner (2008:487) makes a good observation asserting that the culture has in many regards distorted what greatness is by defining it as 'prestige, power, and status'. In Matthew 20:20-28, however, two of Jesus' disciples had great ambition for positions in his kingdom, and Jesus takes time to teach them about 'authentic greatness': in essence, he teaches them about servant leadership. He astonishes His disciples by informing them that if any of them had any ambition to be great that they should first become a servant. Jesus gives himself as the perfect model of a great leader who does not come 'to be served but to serve' (Bible, 2007). Jesus demonstrates his servant leadership in John 13:1-17 when he washed his disciples' feet. This is a counter-intuitive belief and the same is true for the culture today where leaders are shying away from serving others and demanding to be served.

Addressing men on their understanding of true leadership, MacArthur (2004b:vi) says: 'If you truly understood your accountability before God as a leader, you can begin to see why Christ portrayed the leader as a servant'. This servant model, which leads to greatness, has considerable implications for the man who has an important leadership role in family and church. His leadership must model that of Jesus' servant leadership in order for him to truly grow into the leader that God desires him to be. Just as Jesus did not come to be served, but to serve others, so men who have been called by God to be leaders in their family and the church, ought to lead by serving those whom God has placed in their care.

Jesus demonstrated that he was the perfect model as a servant leader and soul shepherd. Jesus' attitude toward his followers was demonstrated in a manner where he acknowledged their worth (Benner, 1998:26). Jesus is the perfect model of a soul

shepherd/ servant leader as seen from the Gospels in his dealings with people, he (Benner, 1998:27-28):

- met them where they were.
- was compassionate.
- acted out of an explicit moral context but was never condemning.
- spoke with authority.
- invited choice.
- asked probing questions.
- affirmed faith responses.
- was scandalously inclusive.
- set limits and took care of himself.
- dealt with each person uniquely and individually.
- related in a manner that affirmed people's value.
- was never coercive or manipulative.
- spoke in ordinary language
- didn't minimize the cost of discipleship.
- dealt at the level of motivation, not just behaviour.
- preferred dialogue over monologue.
- respected, but wasn't limited by, cultural norms.
- demonstrated a holistic respect for the close relationship of body and soul.
- never allowed his own needs to get in the way of meeting the needs of others.
- challenged people to never settle for less than God's best for them.
- gave in proportion to receptivity and spiritual hunger.
- invited engagement, not passive receptivity.
- gave what people needed, not what they asked for.
- identified embedded spiritual issues.
- allowed people to ignore or reject his help.
- gave himself, not just advice.
- accepted the trust people placed in him.

5.6 Biblical perspective of the leadership role of the man

5.6.1 The headship of the man in the Creation narrative

The Genesis creation narrative was written down by Moses who is generally known as the one who authored the Pentateuch, the first five books of the Bible. The first book of

the Pentateuch, Genesis, was written around 1406 B.C. The New Testament and extrabiblical sources affirm that Moses was the author of the Pentateuch and Jesus attested mosaic authorship to the Pentateuch (Matt 19:3-1; John 7:22-23), so did the apostles and other Jewish leaders who opposed Jesus and his disciples (Acts 15:1) (Allen, *et al.* 1999:2, Arnold & Beyer, 1999:68-69; Dillard & Longman III, 2006:41; Dyer & Merrill, 2001:1-2; Ross, 2000:15). The reliability and authority of the Creation narrative in Scripture is significant as it informs humanity of the leadership role that God has established for the man.

Table 5-1: Basic contents of Genesis 1-3

Chapter	Description
Genesis 1	God's creation of the universe generally (including man and woman).
Genesis 2	God's creation specifically of man and woman in relationship to each other (zoom lens).
Genesis 3	Woman's and man's transgression of the Creator's command (the Fall).

Adapted from Köstenberger and Köstenberger (2014:27)

The norm is established through Scripture from the beginning in the book of Genesis 1-3 around the Creation- and Fall narratives. God's authority over the man is clear from Scripture where he creates Adam (2:7), gives him work to do (2:15, 19) and gives him commands to live by in the garden (2:16-17); and then he gave Adam a family (a wife) over whom he had been given authority by God (2:18, 22-25). When Adam sins (3:6), the accountability of the sin is directed to Adam (3:17-19), not Eve, even though the serpent sought after and deceived Eve in front of Adam (3:1-6). Adam's sin is imputed to all humanity and all of creation is cursed. Not only does Adam disobey God's command by eating from the tree of the knowledge of good and evil, but he also fails in his leadership role to protect his wife from deception. The authority of the man in the family, particularly in relationship to his wife, does not become a reality because of the entry of sin into the world. Instead, it existed before the Fall.

Egalitarians critical of the complementarian view of the headship of the man assert that male headship was based on the Fall and is hence a 'product of sin' (Grudem, 2006:71). Groothuis (see Grudem, 2006:71) holds the view that the man has no headship over his wife, asserting that:

In fact there is no mention of either spouse ruling over the other – until after their fall into sin, when God declares to the woman that ‘he will rule over you’ 3:6. This is stated by God not as a command, but as a consequence of sin.

This section of the study will endeavour to show at least ten evidences from Scripture that the headship of the man is not merely a consequence of the Fall as advocated by the egalitarian perspective of the leadership role of the man in context of the marriage. Table 5-2 below from Köstenberger and Köstenberger (2014:39-40) demonstrates the various places that Scripture in Genesis 1-3 indicate the leadership roles that God gave the man.

Table 5-2: Indications of the man’s leadership in Genesis 1-3

Passages in Genesis	Significance
1:27; 5:2	The name for humanity is the same as for the male (ādām).
2:7	God created the man first.
2:15-17	The man is put in the garden to work and name the animals.
2:18, 21-22	God created the woman for the man and from the man.
2:18, 20	The woman is called the man’s suitable helper.
2:23	The man names the woman.
3:16	As a result of the Fall, the woman’s desire is to elevate herself above her husband in a struggle for control.

Adapted from Köstenberger and Köstenberger (2014:39-40)

Dyer and Merrill (2001:10) make an interesting observation about the role of the serpent in the challenge of authority in Genesis 3. They assert that it is significant that the serpent directs all of his attention on the woman and not the man, because his intention is for the woman to challenge the ‘headship’ of the man with the hope that the man would challenge the ‘headship’ of God. The challenge is for the headship of God in ‘the restrictions as to what man could eat – anything but the knowledge of good and evil’ (Gen 3:3; see also 2:17). The distortion of the man’s leadership role in relationship to his wife is seen in the culmination of the Fall (Gen 3:16): To the woman he said, ‘I will greatly increase your labor pains; with pain you will give birth to children. You will want to control your husband, but he will dominate you’ (Bible, 2005).

The reversal of roles has far-reaching consequences as is seen in the creation narrative (Gen 1 - 3). Köstenberger and Köstenberger (2014:41) observe around the way the lines of authority were reversed that, instead of the line of authority being, namely God – Man – Woman - serpent (Satan) as it was at Creation, it became Serpent (Satan) – Woman – Man – God. But, through Jesus Christ, a realignment of authority occurs, returning to God – Man – Woman - serpent (Satan). Instead of leading, Adam follows the lead of his wife even when he knows that she is wrong. His passivity led to the Fall for all of creation. As the leader in the relationship, the responsibility to follow God's command was on his shoulders and he failed. Even amid Adam's failure, God had a perfect plan to realign and re-establish his relationship in the proper order through the person and work of Jesus Christ.

From the beginning, the Bible demonstrates that God is the one who has sought a relationship with mankind, not the other way around (Ps 14:1-14). This is evident as the story unfolds in the garden of Eden (Gen 1-3). In the midst of God's establishment of a perfect relationship with mankind, Adam unfortunately chose to disobey God's commands and hence sin entered the world, and the only person to restore the relationship between God and man is Jesus Christ (Wegner, 2004:23). Adam was created to 'reflect the glory of God' meaning that through him, God's holiness would be demonstrated (Ps 99:3-5) in terms of communicable attributes that he shared with God (McGee, 2003:13-14):

- Love and patience (1 Cor 13:4).
- Forbearance (1 Cor 13:7).
- Wisdom (James 3:13, 17).
- Comfort (2 Cor 1:3-4).
- Forgiveness (Heb 10:17).
- Faithfulness (Ps 89:1-2, 5, 8).
- Grace (Ps 11:4).

Since the relationship between humanity and God was restored through Christ, foreshadowed in Genesis 3:15, the relationship between the man and his wife can be restored, which is a perfect example of the relationship between Christ and his Church. It is in fellowship and in submission to Christ (Eph 5:21) that the man and his wife can function well within their distinct roles in their marriage relationship. In light of the communicable attributes that mankind shares with God and the relationship that was restored between humanity and God through Christ, it is the responsibility of men and

women to imitate God's communicable attributes in our lives. Nowhere is this more clearly communicated than in Ephesians 5:1 where Paul urges the Ephesian Christians to 'be imitators of God, as beloved children' (Bible, 2007).

Male headship is a sensitive topic as it surrounds the debate of the leadership role of the man in the context of marriage. Ortlund Jr. (1991:95) gives one of the most clearly articulated definitions of male headship: 'In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction'.

The man is the head in his family, and it is indeed his primary responsibility to lead his children and his wife because this is how God designed the context for the family. The Greek word for *head* is κεφαλή (*kephalē*) which can be described literally as the head on a body and can refer to 'being of high status' and having authority over something or someone, particularly in the following contexts: the husband is the *head* in relationship to his wife (1 Cor 11:3b; Eph 5:23a) and Christ is the *head* in relationship to his Church (Eph 4:15; 5:23b; Col 1:18) (Danker, 2000:541-542; Hoehner, 2002:728; Hoehner 2000:640-641; Thielman, 2010:376).

This researcher disagrees with a view proposed by Belleville (2005:31) regarding the headship of the man in the context of the marriage relationship. She disagrees with the complementarian view that men and women are created equal but with distinct roles in the marriage relationship. She believes that Paul's use of the term κεφαλή (*kephalē*) is 'Source language' that 'Paul uses to describe the theological relationship between Christ and his bride, the church (Eph 4:15-16; Col 2:19, "from"), and between a man and a woman (1 Cor 11:8, "from"; Eph 5:30, "of one flesh and of his bones" KJV)'. Hamilton (2000:163-165) poses a view that dovetails with Belleville's of κεφαλή (*kephalē*) as a rare usage of the word 'head' in 1 Corinthians 11:3 to refer to the possibility of the man being a leader over the woman in the marriage relationship. They prefer the ancient literature usage of κεφαλή (*kephalē*) where 'head' means 'source' or 'origin,' not leader because, for them, this removes from the text the problem they have with male headship. Hamilton (2000:165) provides two alternatives for the reading of the 1 Corinthians 11:3 text where the term 'source' is preferable:

- 'Now I want you to realize that the authority/leader of every man is Christ, and the authority/leader of a woman in the man, and the authority/leader of Christ is God'.

- 'Now I want you to realize that the source/origin of every man is Christ, and the source/origin of a woman in the man, and the source/origin of Christ is God'.

The problem with the 'Source language' proposed by Belleville (2005), and Hamilton (2000) is that it negates the metanarrative in Scripture that God designed the man to be the leader (head) in the family over his children, who are commanded to obey both parents (Eph 6:1-3), and his wife, who is commanded to submit to her husband (Eph 5:22-24). Snodgrass (1996:295) asserts that interpreting κεφαλή (*kephalē*) as 'source' is 'not convincing' and only valid in a few instances in extra-biblical texts. He gives a good example of how the use of 'source' as an interpretation found in other biblical texts where κεφαλή (*kephalē*) is used, does not support the meaning for 'source':

The use of kephalē in 1:22 and Colossians 2:10, where the issue is the subjection of all things under Christ, precludes the idea of source as the meaning in those texts. Paul is not arguing that Christ is the source of the principalities and powers, but that He has authority over them.

Snodgrass (1996:295) and Garland (2003:515) state that the rendering of the word κεφαλή (*kephalē*) as 'source' is not the most accurate and is at best suspect. The reason why this meaning seems to be used by egalitarians to support their view regarding male headship is that it eliminates, as indicated, any notion of subordination on the part of the woman.

Belleville (2005:31) and others who hold an egalitarian perspective stress that complementarians have imposed their 'twenty-first-century understanding of the biblical texts', thus distorting the proper meaning of κεφαλή (*kephalē*). However, it is the egalitarian perspective that misrepresents the Bible around the headship of the man.

There are at least ten biblical evidences of the headship of the man to demonstrate the distinct roles of men and women in the marriage relationship, namely: the order, the representation, the naming of woman, the naming of the human race, the primary accountability, the purpose, the conflict, the restoration, the mystery and the parallel with the Trinity (Grudem, 2006:20-24). These elements all contribute towards a sound biblical theology of the leadership role that the man has as the head in the marriage relationship and will be discussed below.

5.6.2 The order

In Genesis 2:7, God created Adam before he created Eve (Gen 2:18-23) and hence emphasis is placed on Adam's headship and his leadership role in the marriage

relationship, because he was created first. This evidence of the order of creation of man and woman gives an important biblical model in support of Adam's headship in the marriage relationship (Blomberg, 2005:129; Grudem, 2006:21; Grudem, 1999:203; Köstenberger & Köstenberger, 2014:39; Schreiner, 2005:288, 290). In 1 Timothy 2:13 Paul communicates to his protégé Timothy to confirm that the roles of men and women are distinct in the New Testament church, because the order of creation is that 'Adam was formed first, then Eve' (Bible, 2007). Scripture is not ambiguous about the order of creation, while this enjoys considerable significance in the context of the marriage relationship which, in turn and as has been demonstrated, has considerable significance in the context of leadership in the church. Schreiner (2005:105) explains the significance of the order of the creation from Paul's perspective stating:

What is clear is that in both 1 Timothy 2:11-13 and 1 Corinthians 11:3-9, Adam's priority in creation signifies a role differentiation between men and women. Many egalitarian interpreters of Genesis proclaim that the order of creation says nothing about role differences, but such interpretation slights the importance of reading the Scriptures canonically, for Paul clearly understands the order of creation to signify a difference in function.

In contrast, Mouton (2012:126) avers that for far too long there has been a literal hermeneutic used for reading and interpreting 1 Timothy 2:11-15 – the emphases on verse 15, which has negatively influenced the functioning of the church. She states that using a different hermeneutic is more preferable and that the allegorical or extended metaphor language that Kenneth L. Water presents is the correct hermeneutic for this passage not just verse 15. Mouton (2012:127) states that

Reading 1 Timothy 2:11-15 allegorically thus re-opens the life giving possibility that references to both Adam and Eve, as well as the image of childbearing, functioned rhetorically as a context-specific appropriation of the creation story, and not as a (literal) theological statement of moral prescription for all times and circumstances.

Anderson (2001:259) states that the biblical account of creation reveals that the family unit is the 'core social being of human life'. In Genesis 2:18, God pronounces that it is not good for Adam to be by himself, especially once Adam realizes that he does not have a suitable companion (Gen 2:20). Genesis 2:24 is seen as the establishment of the first marriage recorded in Scripture where God says: 'Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh' (Bible, 2007). This verse speaks volumes about the fact that God is the one who thought of and established the first marriage relationship and, subsequently, the family unit. The biblical

norm is that marriage is established by God and that the man is the leader (priest, provider and protector) of his family.

Grudem (1999:199) accentuates God's order in the creation of humanity, namely: he creates Adam first and then Eve, and he creates them in his own image and likeness (Erickson, 1998:498; Hamilton, 2005:27; Saucy, 2003:39). This accentuation involves the equal value yet distinct roles of men and women (Grudem, 1999:199):

- Harmonious interpersonal relationships.
- Equality in personhood and importance.
- Difference in role and authority.

These tenets form a central argument for the complementarian perspective, which this researcher affirms. The egalitarians, also referred to as evangelical feminists, would agree with the first two statements but disagree with the third, because they do not endorse a hierarchy in gender roles in family and church (see Belleville, 2005:24; Keener, 2005:241; Hamilton, 2000:159). The secular feminist movement however rejects God's order of creation of the man and woman and present a false narrative based on their false presuppositions about it (Ayers, 1991:330). The difference between the two groups, evangelical feminists and secular feminists are obvious: there are evangelical Christians who sincerely seek to understand what the Scripture says about the relationship roles between man and woman but, unfortunately, they may arrive at incorrect conclusions, whereas the secular feminists' main agenda is to deny the existence of God and hence conclude that he has no say in the debate. This researcher is careful to make a clear distinction between the two and not place his evangelical brothers and sisters who differ with him on male headship in the same camp as secular feminists.

5.6.3 The representation

The burden of responsibility of leadership was placed entirely on Adam, thus he represented humanity as the leader and the one on whom the curse of sin would be placed. It was not placed on Eve. Grudem (2006:21) asserts that Scripture supports the view that the burden of responsibility of representation and leadership was placed entirely on Adam as seen in Genesis 3:6; even though Eve ate of the fruit first, God places the sin on Adam, not Eve. Paul affirms in his letter to the Romans 5:12 that Adam is the one who sinned against God's command although Scriptures affirm that Eve was deceived by Satan. Paul asserts that 'sin came into the world through one man' (Bible,

2007). The man that Paul is referring to through whom sin entered the world is Adam (Rom 5:14). Paul contrasts Adam and Jesus (Rom 15-17): Adam brought sin into the world and the second Adam, Jesus, is the one who deals with sin (Cranfield, 2001:270).

Again, Eve does not feature in this representation. One should infer that God designed the man to be the leader and the leader always takes the responsibility when things go wrong. Unfortunately, Adam decided to blame God first and then he blamed Eve for his sin: 'the woman whom you gave to be with me, she gave me fruit of the tree, and I ate' (Bible, 2007). Consider, as a thought experiment, what would have ensued if Adam stepped in at Genesis 2:2b and said something authoritative in line with the leadership role that God gave him:

Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, 'Did God actually say, "You shall not eat of any tree in the garden"?' And the woman [was about to answer] the serpent, [when Adam, who was with her, spoke up and said to the serpent, excuse me! I will answer your question since I was the one that God first gave the command that we may indeed eat the fruit from any tree in the garden, except for the one you are pointing at now...]

In contrast, Adam's silence in Genesis 3:1-9 is deafening. Köstenberger and Köstenberger (2014:44) rightfully state that the man was 'conspicuously silent' during the conversation between Eve and the serpent. Adam's leadership in this situation was wanting. If ever an example was given for what the absconding of leadership in a marriage relationship looks like, then these nine verses serve as a good reminder for all men of what not to do.

5.6.4 The naming of woman

Genesis 2:23 reveals that God created Adam first and that he was given the responsibility to name the woman. Grudem (2006:21) states that the Hebrew readers of this text would have held the view that Adam had authority over all that was created, because he was given the responsibility by God, hence he was created first in the context of humanity. Adam said in Genesis 2:23: 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man' (Bible, 2007).

Adam naming Eve is significant because God demonstrates the dynamic relationship that exists between man and woman, equal in value yet distinct in their roles. Adam cannot claim superiority over Eve, because she was made from his body: they are equal in value, created in the image of God, by God. This also demonstrates that Adam

'assumes a leadership role' in this relationship (Grudem, 1999:204; Schreiner, 2005:294-295).

God shows that Adam and Eve have distinct roles, because Adam is the one who names Eve, not the other way around. This is not ambiguous in any way and definitely does not amount to a shared role between man and woman.

5.6.5 The naming of the human race

God is the one who was responsible for naming the human race as stated in Genesis 5:1-2 'When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man' (Bible, 2007). Grudem (2006:22) asserts that 'God chose a distinctively male term to indicate male leadership'. Ortland Jr. (1991:98) states that 'the burden of Genesis 1:26-28 is male-female equality'. He does however bring attention to God naming the human race 'Man' as significant, saying that it 'whispers male headship'. Both Grudem and Ortland Jr., thus claim that God created an order in the relationship between man and woman, the man being the head and leader in the relationship, making the woman, who is his wife, the one who responds to his leadership.

5.6.6 The primary accountability

Primary accountability is closely related to Adam because God held him to account first when he and Eve sinned (Grudem, 2006:22; Schreiner, 2005:297). Genesis 3:9 shows how God calls Adam first: 'But God called to the man and said to him, "Where are you?"' (Bible, 2007). Adam was the bearer of the primary accountability because of the special responsibility that God had afforded him, namely (Schreiner, 2005:289):

- God created Adam first, and then he created Eve.
- God gave Adam the command not to eat from the tree of the knowledge of good and evil, before Eve was created.
- God created Eve to be a helper for Adam.
- Adam exercised his leadership by naming the woman.
- The serpent subverted God's pattern of leadership by tempting Eve rather than Adam.
- God approached Adam first after the couple had sinned, even though Eve sinned first.

Adam's sin was that he did not obey the commandment that God had given to him in Genesis 2:16-17: 'And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat it you shall surely die"' (Bible, 2007). Adam's accountability for this sin is based on God appointing him as the leader in his family at creation – the family was formed after Eve was created. Adam was created first, thus served as the head. Before the Fall Adam exercised his headship in the marriage relationship by naming the woman (Gen 2:23-24), and Adam was held to account for not protecting his wife against the deception of the serpent (Grudem, 1999:202-205; Grudem, 2006:21-24; Schreiner, 2005:289).

In Adam's case even though Eve disobeyed God's command, and ate the fruit, God did not come looking for answers until Adam took the fruit and ate it. Adam is not the head of the family because of the Fall, Adam is the head of the family before the Fall. Based on God's sequence of the creation of humanity and the way God dealt with the sin indicates Adam's accountability as the leader. Adam represents the human race and on account of his disobedience, the human race and all of creation was cursed (Grudem, 1999:202-205; Grudem, 2006:21-24).

An example of men functioning as the heads of their families in the Old Testament as a norm is seen in Exodus 34:23-24 where God called the men out of Israel to appear before Him in a way that is reminiscent of how God called Adam in the garden (Gen 3:9) to answer on behalf of his family what had just happened in the garden. God designed the man as the one who is held responsible in the family as seen in Exodus 34:23-24 (Bible, 2005):

²³At three times in the year all your men must appear before the Lord GOD, the God of Israel. ²⁴For I will drive out the nations before you and enlarge your borders; no one will covet your land when you go up to appear before the LORD your God three times in the year.

Men ought to willingly submit themselves under the divine authority of God so that they would be able to function in his strength and wisdom as they lead their families and lead in the church. Scripture is exhaustive and consistent in presenting the man as the head in the family and is the head of his wife in the marriage relationship (1 Cor 11:3b; Eph 5:23a).

Table 5-3: Dangers of active- and passive distortion of biblical responsibilities

	Errors of passivity	Biblical ideal	Errors of aggressiveness
Husband	Wimp	Loving, humble headship	Tyrant
Wife	Doormat	Joyful, intelligent submission	Usurper

Adapted from Grudem (2006:25)

When there is a limited understanding of the significance of the accountability that God places on the man in his leadership role in the family, chaos will follow. The distortion of gender roles in the marriage relationship can be catastrophic to the wellbeing of the family in a variety of ways. Grudem (2006:25) asserts that the distortions of roles can come from husband or wife in the following ways, centring on ‘aggressiveness or passivity’:

- Errors of aggression are those that have their beginnings in Genesis 3:16:
 - The husband can be selfish, harsh, domineering, or tyrannical. This is not biblical headship.
 - On the other hand, if the wife resists the husband’s leadership by trying to usurp it, then she is not following God’s pattern for marriage.
- Opposite to errors of aggression are those of passivity. They are equally wrong:
 - When the husband abdicates his leadership responsibilities by not disciplining his children, not caring for the family’s physical or spiritual needs or not defending his wife or children when verbally attacked by a friend or relative (these are just a few examples), then his acting as a wimp does not fit the role God designed for him in marriage.
 - Or when a wife chooses not to participate in family decisions, does not express her preferences or opinions, does not speak up when her children or husband are doing wrong or does not object to her husband’s physical or verbal abuse, then she is not being submissive, but instead is acting as a doormat, which is out of line with the role God designed for her in the marriage relationship.

Grudem (2006:25) has given one of the best explanations of the way that God designed gender roles in the family and particularly in the marriage relationship. These have

however been distorted in many ways and have hurt the family and more specifically marriages. It is important for the church to equip families and particularly men and women to understand the biblical perspective of the role of the man and woman in the family and marriage relationship.

In a sermon entitled 'Returning to Biblical Manhood: Portrait of a Real Man', Evans (2018) captures in one sentence what men need to do in order to be biblical men: 'what makes a man a biblical man is his willingness to come under divine authority'. He says that a real man, a biblical man, is a man who 'initiates the leadership responsibility in the home and the culture of applying truth to the situations of life'. A man who resists demonstrating his faith and obedience to God by not functioning in his leadership role in family and church in the way God designed him, is a man who is living in rebellion against God. The start of the man's rebellion against God's authority is presented in Genesis 3:6 when Adam chooses to obey his wife to eat of the fruit that God commanded him not to (Gen 2:16-17). This was the start of the dis-alignment of the role of man and woman. The only plan for realigning the order that God created in the world in the relationship between the husband and the wife is Jesus Christ (Eph 5:21-33; 1 Pet 3:7).

The role of the man as father is one of the most important in the context of the family. He is responsible and accountable to God for the training of his children. It is easy to see the similarities between first-century Israel's home- and family life and the first-century Christians. Scott (1995:248) asserts that first-century Jews understood that family and marriage were instituted by God and that the primary purpose of marriage was for the couple to produce children. They had a high regard for and valued the family unit with the understanding that well-functioning families have a positive influence in society.

The family also demonstrated respect and honour for the leadership and headship of the man in the family. It was expected that the man 'provided food and clothing' and that he had the responsibility to lead the family in their 'religious ceremonies and had responsibilities for the education of the children'. The book of Proverbs affirms this and identifies the father consistently as the spiritual leader in the home and family where he is responsible for 'nurturing and guiding his children' (Prov 1:8; 3:12; 4:1, 3; 6:20; 10:1; 13:15:5) (Renn, 2005:368).

There are some obvious contrasts between first-century Israel and the first-century church in their home and family practices. If the Jewish couple were married for ten years and they were not able to have children, rabbinic law allowed the man to divorce his wife and marry another woman who would be able to bear him children. In other situations,

those in the upper classes would have practiced polygamy instead so that they could produce children (Scott, 1995:248). This practice was not acceptable in the church as the requirement for the man to serve in the church was that he was a 'husband of one wife' (1 Tim 3:2; Bible, 2007).

The first-century church was firm in following the Scriptures regarding divorce and polygamy. Paul reminded the church that God 'hates divorce' and gave instruction to the church regarding marriage and divorce (1 Cor 7:11-13, 39; Rom 7:2-3; see other passages related to divorce: Deut 22:19; 24:1-4; Jer 3:1; Mal 2:16; Matt 5:31-32; 19:6-9; Mark 10:2-12; Luke 16:18; Heb 13:4). None of the permissible guidelines for divorce in Scripture include a wife not being able to bear children. Hence Christian men should not divorce their spouse because she is not able to bear children.

5.6.7 The purpose

In Genesis 2:18, God determines that Adam needs a compatible person to help him in his leadership role and hence creates Eve, saying, 'It is not good that the man should be alone; I will make him a helper fit for him' (Bible, 2007). Eve is the perfect partner for Adam. Grudem (2006:22) says that even though 'a "helper" can take differing roles in terms of leadership (more equal, or lesser authority), the broader context indicates a helper who by virtue of creation serves in a role of lesser authority in the relationship'. It must however be noted that this in no way means that 'helper' refers to Eve as being inferior to Adam because, as Grudem (2006:22) clearly states, for example, God also is referred to as 'our helper in the Bible (see Psalm 33:20; 70:5; 115:9[...])'.

As much as God determined that Adam needed a suitable companion (Gen 2:18), it is interesting that he does not proceed immediately with his plan to create for Adam his perfect partner (Köstenberger & Köstenberger, 2014:34) but rather gives him work to do (Gen 2:20a) by naming the animals once God has created them (Gen 2:19). Köstenberger and Köstenberger (2014:34) correctly observe that God is 'leading the man through a process of understanding [...] that he needs a counterpart, human, but different, with whom he shares the image of God and can exercise representative rule through the procreation of offspring'. God sets the scene for Adam: first he gives him the task to name the animals and in doing so, he realizes that none of the animals that came before him were compatible to him (Gen 2:20b). It is at this point in Genesis 2:21 that God, in accordance with his sovereign will, creates the woman, only after Adam realized that he is without a suitable companion/ helper. God allows Adam to experience and witness what compatibility looks like for other animals to the point where he realizes that

he is alone. There is a difference to being alone and being lonely. Adam is not lonely, because he and God are in perfect fellowship, but God did not design the man to be alone, hence he creates Eve to be his perfect partner/ helper.

The Hebrew word עֵזֶר *ezer* means *help/ assistance*, as found in Genesis 2:18 and 19 in relation to Adam and Eve (see also Isa 30:5; Hos 13:9; in relation to God: Ps 121:1; Exod 18:4; Deut 33:7,29; Ps 20:3; 115:9,11; 121:2; 124:8; 115:9, 11; Dan 11:34) (Baumgartner & Koehler, 2001:811; Grudem 2006:22; Ross, 2000:31; Ross, 1998:126, Renn, 2005:486).

There is much debate over the usage of the word *helper* in relation to the marriage relationship of husband and wife. The debate encompasses gender roles that ultimately involve the leadership role of the man in context of the marriage relationship. The word 'helper' is understood by some to be demeaning women because the word's proper biblical meaning has been distorted. Köstenberger and Köstenberger (2014:37) affirm that some choose to misrepresent the meaning of the word *helper* by trying to distort it so that there would be no hint of subordination in the relationship between the man and his wife:

The argument from God and the woman sharing the term helper also insufficiently recognizes the fact that the woman isn't directly comparable to God in his essence of variety of roles. Just because the term is applied to both God and the woman doesn't establish an analogy as to their nature or all of their other roles. Otherwise, to be consistent, the woman would be superior to the man by virtue of being called his helper, since God is most certainly superior to humans!

Genesis 2:18 and 19, employs *helper* to indicate that the woman is the perfect companion for the man. Allen *et al.* (1999:9) eloquently explain that 'helper' refers to the woman being 'truly fitting and fully adequate – just right' in relationship to the man and that the same word is used to refer to God who helps his people when needed (Ps 33:20; 115:9, 10, 11). Ross (1998:126) also holds that the word 'helper' is not demeaning. He avers that the word is 'seldom given proper exposition', hence there are incorrect perceptions around this. He further asserts that the description of the woman as "corresponding to him" means basically that what was said about him in Genesis 2:7 was also true of her' (Ross, 2000:31)--that they were of the same nature, and equal in value, but also had distinct roles (see Grudem, 1999:199-200). In the context of Adam and Eve's oneness, not sameness, and ultimate marriage relationship (Gen 2:24), Ross (2000:31) moreover correctly observes that the man and woman in the garden of Eden

were in complete 'spiritual unity, living in integrity without sin', that 'there was no need for instruction here on headship'.

Egalitarians do well to present their view using Scripture regarding the meaning of the word 'helper', but their conclusions hardly convince. One of the problems with their interpretation is that it employs a language of 'sameness' in relation to the marriage relationship. It is this researcher's view that 'sameness' is a distortion of the 'oneness' that Scripture presents in the marriage relationship, since the latter relates to the 'oneness' of the Trinity (see Grudem, 1999:202). Eve is clearly created with equal value to and a distinct role from Adam: they are not *the same*. Adam is the leader and Eve the responder to his leadership. In order to be a suitable responder to Adam's leadership, she is definitely not inferior to him (Grudem, 2006:22).

This researcher offers an analogy of a president and vice-president as a reasonable example to illuminate this situation. Both are equal in value but serve in different roles. It is only in the absence of the president that the vice-president assumes the role and responsibility of the president. When the president returns, the vice-president submits again to his leadership. In the absence of the president, the vice-president functions in the capacity to oversee that which the president would have been responsible for and what they mutually have agreed on. Consider that neither functions independently of the other.

5.6.8 The conflict

The conflict that exists between the man and woman in their marriage relationship is undeniable. Sin is the cause of the conflict. Genesis 3:16 presents God's announcement of the conflict that will exist in the marriage relationship between the man and woman because of the Fall. The conflict first started between man and God when Adam and Eve decided to sin and then hid themselves after they had sinned when they clothed themselves with leaves to cover up their sin. What should have happened was that they should have confessed their sin instead of trying to cover it up. Adam and Eve's sin caused guilt and shame, hence they sought to cover it up. What ultimately develops because of their sin is 'fear as a result of guilt, self-vindication before confessions, perpetual conflict within the human experience, and the struggle for domination and manipulation among humans' (Ross, 1998:141).

The conflict undermined what God had originally designed for the man and woman in the context of their marriage relationship. Köstenberger and Köstenberger (2014:55)

present the following departures from the design of God's creation once the Fall had occurred:

- Struggle for control: Man's authority challenged or usurped by the woman.
- Polygamy: Multiple wives rather than one man, one woman.
- Divorce: Breaking of the lifelong marriage covenant between man and woman.
- Adultery: Breaking of the one-flesh bond of marriage.
- Homosexuality: Violation of God's design for marriage between one man and one woman.

These departures represent not only the condition of the world immediately after the Fall, but also the continuing conflict that exists in the world today. The problem in culture today is that these departures are becoming part of cultural norms; what was once bad or considered sin is now tolerable practices. Grudem (2006:23) correctly states that the conflict started the distortion of gender roles in the marriage relationship. The reality is that the conflict did not bring about new roles in the marriage relationship. Rather, the existing gender roles remained, but became distorted and despised because of sin.

In Genesis 3:16 God says to Eve, 'Your desire shall be for your husband, and he shall rule over you' (Bible, 2007). This passage of Scripture has caused confusion around seeking an appropriate interpretation for the word 'desire' in the context that it is used. Some egalitarians use this text to affirm their view that male headship was established because of the Fall and that male headship did not exist pre-Fall.

Ross (2000:33) asserts that the word 'desire' in this passage refers to Eve 'prompting Adam to sin' and therefore ought to be translated as 'Your desire was for your husband'. He asserts that in this context she 'overstepped her bounds' and thus 'she would now be mastered by' her husband. Another interpretation is 'a desire to conquer or rule over' and that 'desire' in this context does not refer to sexuality (Grudem, 2006:23). Allen *et al.* (1999:13) assert that in this context the word could mean 'an attempt to usurp or control', as in Genesis 4:7. Allen *et al.* (1999:13) provide a well-crafted paraphrase of the verse: 'You will now have a tendency to dominate your husband, and he will have the tendency to act as a tyrant over you'. These are quite sobering remarks, but it clearly communicates the author's intended meaning and the harsh reality of the conflict that exists between man and woman after the darkness of the Fall.

5.6.9 The restoration

Genesis 3:15 however proclaims restoration of these distorted realities: 'I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel' (Bible, 2007). The theological term used to describe the proclamation in Genesis 3:15 is '*protoevangelium*, the first announcement of the gospel in Scripture' (Enns, 1989:42). This is the first announcement of the coming Messiah who would restore the relationship that humanity enjoyed with God pre-Fall.

Allen *et al.* (1999:13) fittingly observe that amid the conflict between the man and woman each 'strives for control and neither lives in the best interest of the other (Ph 2:3, 4)'. Considering this reality of the conflict between man and woman because of sin, there is a remedy, namely the restoration of mutual respect and dignity through Jesus Christ (Eph 5:21-33).

Grudem (2006:23) confidently asserts that the advent of Jesus brings about the needed restoration caused by the Fall. He also states that Paul was purposefully 'explaining an unravelling of Genesis 3:16' when he wrote Colossians 3:18-19: 'Wives, submit to your husbands, as is fitting in the Lord. Husbands love your wives, and do not be harsh with them' (Bible, 2007). The theme of the letter to the Colossian Christians is 'maturity in Christ (1:28)' where Paul encourages them to 'mature in their private home relationships' (Geisler, 2000:683), particularly the marriage relationship, as found in Colossians 3:18-19. The restoration and realignment of Genesis 3:16 is significant, because the relationship of the man and the woman can be restored in submission to Christ. Where Adam destroyed the mutual respect and dignity that the man and the woman enjoyed pre-Fall through his disobedience of God's commands, Jesus, the Last Adam, restores mutual respect and dignity of the man and the woman through his obedience to God's commands. The biblical headship of the man is restored in Christ, in contrast to what the curse of sin caused in the relationship between man and woman.

Geisler (2000:683) states that Colossians 3:18 affirms that 'Wives are to submit to their husbands as their heads'. Paul firstly appeals to the order of Creation where Adam was created first, then Eve (1 Tim 2:13) and secondly to 'the order within the Godhead (Christ submits to the Father; 1 Cor 11:3)'. Paul's point is to show that the husband is the head in the family, not the wife, but he does not mean to communicate that submission to the husband equals inferiority. The dynamic of the headship of the man is restored only as He also fulfils the command for him to love his wife and treat her with respect and dignity (Col 3:19). Paul continues the theme in Ephesians 5:21-33, but with greater emphasis

there on the analogy of the headship of Christ in relationship to his Church on the one hand in relation to the headship of the man in relationship to his wife on the other.

The restoration of the relationship between man and woman is only possible where believers who are filled with the Holy Spirit retain a submissive relationship to Jesus Christ. It is through Jesus Christ that the oneness of the marriage relationship is restored. Paul continues to exhort the church through his writings in his letter to the Ephesian Christians, around restoration of the marriage relationship, as found particularly in Ephesians 5:21-33. Consider that Ephesians 5:21 does not embody the beginning of a new section in chapter 5. Rather, it concludes the previous section which encompasses 'the context of wisdom beginning in 5:17' and 'the filling of the Spirit beginning with 5:18' (Hoehner, 2002:716). It is fitting that, in this greater context, every believer understands his or her need to demonstrate submission to each other 'in reverence for Christ' (Bible, 2007). This is the first step for the restoration and realignment of the marriage relationship between man and woman and restoration of male headship in the family.

To understand the context of this, one needs to look at the greater context, which provides three examples regarding how submission ought to be demonstrated in the family:

- In Ephesians 5:22-27, Paul addresses the **married women**, saying, 'Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior' (Bible, 2007).
 - **'Husbands**, love your wives, as Christ loves the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish' (Bible, 2007).
- In Ephesians 6:1-4, Paul addresses **children**, saying, 'Children, obey your parents in the Lord, for this is right. Honor your father and mother (this the first commandment with a promise), that it may go well with you and that you may live long in the land' (Bible, 2007).
 - **'Fathers**, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord' (Bible, 2007).
- In Ephesians 6:5-9, Paul addresses **slaves (workers)**:
'Slaves, obey your masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as servants

of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free' (Bible, 2007).

- **Masters** do the same to them, and stop threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him' (Bible, 2007).

The way Paul presents these pairs of persons shows the dynamic relationships that exists between the pairs. In each pair authority exists, one over the other. Paul demonstrates that the relationship between husband and wife is that the husband has authority over his wife, while both have authority over their children and then, in turn and outside the family context, masters have authority over their slaves (workers). In today's context, employers have authority over their employees –at home, this may include domestic workers, gardeners and so forth. Each has the responsibility to recognize their position and submit to the authority placed over them. In each of these cases, neither will be able to please God in their respective roles if they are not Spirit-filled. This requires obedience. It is important to note aspects around each of these pairs. 1) Wives and husbands: husbands are also commanded to act in a certain way in light of their authority over their wives. They ought to love them. 2) Children and fathers: fathers are commanded to act in accordance to their leadership responsibility over their children. 3) Slaves and masters: the master has a responsibility in their leadership over others to lead in a manner that is pleasing to the Lord. God in other words has clear expectations from those in authority over others when it comes to the way in which they treat those who God placed in their care.

Bailey and Constable (1999:407) therefore rightfully mention that Paul identifies three pairs of people in Ephesians 5 - 6 whom he urges to be Spirit-filled, while the place of submission is clearly communicated within the pairs:

- Wives and husbands (5:22-23).
- Children and parents (6:1-4).
- Slaves and masters (6:5-9).

Around each of these, Bailey and Constable (1999:407) note that the first person is 'responsible to be submissive or obedient (5:22; 6:1, 5)'. It is however important to note that the second person in each pair, that is, husbands, parents and masters, is equally responsible for demonstrating a 'submissive spirit, and all are to relate to each other as to the Lord (5:21)' (1999:407). Demonstrating a submissive spirit is not the same as the

husband submitting to his wife, nor parents submitting to their children, neither masters submitting to their slaves. It means that those who have authority over others ought to lead and show a submissive spirit as under the Lord, so that those under their authority are treated with love and respect.

In the context of the marriage relationship, once more, men and women have different roles to play. They are created equal in value and dignity before God but have different roles to play in the marriage relationship. Köstenberger and Köstenberger (2014:161) assert that the man's leadership role is not self-derived, the man's leadership role is God's design for family and church. They state that God's order of the leadership role of the man is 'firmly grounded in the creation narrative,' and that the New Testament writers remained faithful to God's original design for men and women in leadership. An example is Paul's writings in Ephesians 5:21-33, where he clearly identifies the 'husbands' headship and wives' submission' (2014:162).

What is needed is not a change of God's design of the leadership role of the man, but rather, in Christ, a restoration 'to its original beauty, wisdom, goodness and glory' (Köstenberger & Köstenberger, 2014:161). The Word of God cannot be changed because it does not suit the needs of the ever-changing culture. It is the ever-changing culture that has God's Word as a constant to guide it back to his standards of holiness for approaching him in fellowship and for the way humanity approaches each other in fellowship.

The restoration in the family requires intimate dwelling where the man is physically, emotionally and spiritually present in the family. This will contribute to the needed harmony in the home. The role of the wife is to help the man to play his role well. This does not mean that the wife replaces the man around his responsibility. Evans (2018) reminds men that the role of the wife is to help the man in the running of the home and not to take it over. It is the man's responsibility to create, together with his wife, 'an environment of harmony'. This is only possible when the man and the woman submit to Christ (Eph 5:21).

Evans (2012) makes a sobering point about the condition of the marriage relationship as it relates to the spiritual leadership role of the man in the home when he correctly asserts that 'if there is no spiritual relationship in the home then there will be no dynamic relationship in the marriage.' A dynamic relationship in the marriage occurs when the biblical headship of the man is acknowledged in the family by the man and the woman, while they are to be Spirit-filled, which will enable them to function in their family roles.

5.6.10 The mystery

The pre-Fall Adam and Eve relationship is represented as a mystery, as an analogy of the relationship between Christ and his church (Grudem, 2006:24). Paul quotes Genesis 2:24 in Ephesians 5:31-32: 'Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh. This mystery is profound, and I am saying that it refers to Christ and the church' (Bible, 2007). Christ and his church are indeed a profound mystery, a mystery that the Lord chose to reveal to Paul through his Holy Spirit. The mystery Paul refers to in Ephesians 5:31-32 is related to the "two becoming one" as the union of Christ and the church' (Hoehner, 2002:777). In the context of the mystery, Hoehner (2002:778) asserts that 'the context portrays Christ as the model for the husband and the church as a model for the wife (Eph 5:24-27); thus union of husband and wife in one flesh ("the two shall be one flesh") is a model for the union of Christ and the church (vv. 31-32) '.

Grudem (2006:24) asserts that the 'relationship between Christ and the church' is not based on the particular cultural lens used. It remains unchanged. There is a 'leadership or headship role that belongs to Christ that the Church does not have' and the same is true with marriage (Grudem, 2006:24). This means that the husband is the head in the marriage relationship, a leadership role that the wife does not have, and will never have, in the same sense that the church will never have authority over Christ, its head. The wife is not placed in the marriage relationship to have authority over her husband, who is her head. The headship of the man is one of the most debated topics among evangelicals where those who hold to the egalitarian perspective disagree with the conclusions that have been proposed in this study.

5.6.11 The parallel with the Trinity

The oneness of the Trinity encompasses the Godhead comprising God the Father, God the Son and God the Holy Spirit (Erickson, 2000:19-29; Grudem, 2006:24; Laney, 2003:201). The word Trinity means 'the state or character of being three' (Laney, 2003:201). There are people who may easily misunderstand Christianity as being a faith where three Gods are being worshipped, but the term Trinity does not mean that three separate Gods are being worshipped. Rather, as Laney (2003:201) explains, it is preferable to speak of 'Tri-unity since it expresses more concretely what we believe about God' and the oneness it expresses of 'three united in one'. This researcher has no preference in this regard. For the purpose of this study, 'Trinity' will be used in reference to the Godhead.

The first place where Scripture presents a clear expression of three persons of the Godhead is found in Matthew 3:13-17 when Jesus was baptized, where the Father, Son and the Holy Spirit are involved together; and when speaking with his disciples, Jesus mentions the Trinity in the Great Commission (Matt 28:18-20). Paul also mentions the Trinity in his benediction in 2 Corinthians 13:14 (see Laney, 2003:203):

- The 'Spirit of God' (Matt 3:16) came upon him and God the Father spoke from heaven and said, 'this is my Son, whom I love; with him I am well pleased' (3:17)
- 'May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all'.

The case for a clear expression of Trinity is present in New Testament Scriptures. The term 'Trinity' may not be present in Scripture, but the concept of Trinity is undeniable in Scripture. Grudem (2006:24) makes the following observations about the parallels between the Trinity and the marriage relationship between a man and a woman, saying that 'there is equality, differences, and unity among the Father, Son, and Holy Spirit, so in marriage there [is] equality, differences, and unity that reflect the relationships within the Trinity'. It is interesting to note that Adam and Eve's 'differences before the Fall reflects the eternal differences between the Father and Son in the Trinity' (Grudem, 2006:24). If Adam's and Eve's pre-Fall differences are an eternal reflection of the same in the Trinity, then in the restoration of marriage through Christ, it is plausible to say that the differences between man and woman can be restored to Pre-Fall conditions as long as they are in submission to Christ.

Paul accentuates this eternal difference between the Father and Son in the Trinity in 1 Corinthians 11:3: 'But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God' (Bible, 2007). Findley (see Garland, 2003:515) emphasises Paul's explicit parallel that 'as Christ is the head of the man by virtue of his faith, the man is the head of the wife by virtue of the marriage union.'

Grudem (1999:202) explains the parallels between the Trinity and the marriage union of man and woman as found in Figure 5-4:

- God the Father has authority over the Son, though the two are equal in deity.
- The husband has authority over the wife, though they are equal in personhood.
- The man's role is like that of God the Father and the woman's role is parallel to that of the Son.

- They are equal in importance, but they have different roles.

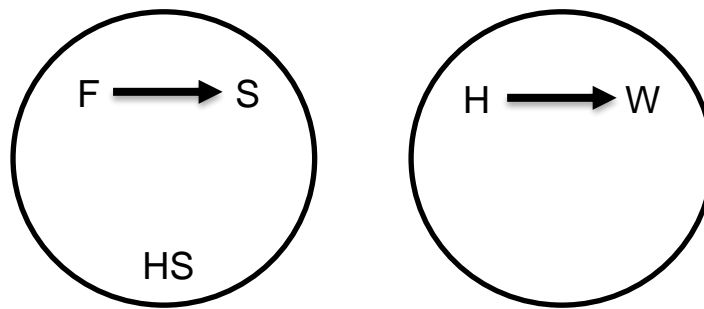


Figure 5-4: Equality and differences in the Trinity

Therefore, differences exist in the Trinity around the roles of authority between the Father, Son and Holy Spirit 'and are thus completely consistent with equal importance, personhood, and deity' (Grudem,1999:202). The same is true in the marriage relationship where, as said, man and woman are equally important and equal in personhood, while they nonetheless have distinct differences.

5.6.12 Complementarian and egalitarian views of the role of the man

The leadership role of the man in relation to gender equality in society, the family and church is an important subject in this study as they do overlap. There are a variety of churches in the African context that do not permit women to serve in the offices of deacon and elder. There are however churches that do permit women to serve in leadership roles as pastors, deacons and elders. An empirical study was done by NetACT on gender equality in affiliated Reformed churches and seminaries in the African context with the following results (Hendriks, 2012:26):

- Out of 25 churches with a total of 5 835 pastors only 274 (4.7%) were female.
- Out of 12 theological institutions where 116 faculty were full-time, only 21 (18%) were female.
- Twenty-five Protestant-Reformed churches that sent their members to the 12 seminaries allow women to take up the offices of deacon, elder and pastor.
- The first church to allow women to be pastors was the Presbyterian Church in Zambia in 1919, followed by the United Congregational Church of Southern Africa (in Namibia), which did so in 1934.
- All but four churches allow women to be elders.
- Five of the 25 churches do not allow women to be pastors.

- In two countries, Angola and South Africa, all the constituent churches allow women to take up all the offices.

The results of Hendriks' (2012:26) empirical study demonstrate that women do not enjoy the same standing in leadership roles as men do in their affiliated reformed churches. The question that this researcher is interested in answering relates to the biblical norm for the leadership role of the man in context of the family and church. The church must be guided by correct reading and interpretation of the Scriptures regarding the leadership role of the man in the family and the church.

In December 1987 the Council on Biblical Manhood and Womanhood (CBMW) adopted the Danvers Statement¹ (Grudem, 2006:19) in response to 'the egalitarian view espoused by participants at the *Evangelical Colloquium on Women and the Bible* held on October 9-11, 1984, in Oak Brook, Illinois' (Belleville, 2005:24). The gender equality debate thus ensued regarding the role of men and women in the context of family and the church.

Belleville (2005:24) asserts that the whole debate between complementarians and egalitarians revolves around the following four questions:

- Does the Bible teach a hierarchical structuring of male and female relationships?
- Do we find women in leadership positions in the Bible?
- Do women in the Bible assume the same leadership roles as men?
- Does the Bible limit women from filling certain leadership roles?

The ongoing debate regarding the role of women in family and church is in itself a major factor that contributes towards the confusion of roles and the continued disfunction in the family and the church evident when one looks at the condition of society. The questions above need to be discussed and a biblical response should satisfy every Christian concerned.

Belleville (2005:23), who is an egalitarian, refers to complementarians as traditionalists and calls them 'self-proclaimed complementarians'. The issue related to the use of the term complementarity has caused friction between evangelical scholars who hold either complementarian or egalitarian views on the role of men and women in family and church.

¹ See Annexure K: Danvers Statement

Grudem (2006:14) states that the editors of *Discovering Biblical Equality* had a problem around his employment of the term 'complementarity' because they also use the term but rather because they 'believe in gender complementarity – yet without hierarchy'. Therefore, as indicated, the distinction between the two is based on the inclusion or exclusion of hierarchy in the context of the relationship between men and women.

Belleville (2005:22) asserts that complementarians (traditionalists) believe that their view is the 'Christ-honouring, Bible believing perspective' and that the 'egalitarian perspective is the liberal, culturally acceptable view'. She says that after careful examination of the Scriptures egalitarians have arrived at a different conclusion regarding complementarian hierarchy in the context of family and church.

Grudem (2006:14) defines complementarianism as 'the relationship between the genders that differs from gender equalism, in that it believes that both men and women are equal in status but have different and complementary roles'. In contrast to the complementarian view, egalitarians hold the view that 'everyone should have equal rights' (*Oxford South African School Dictionary*, 2010:197). Egalitarians agree that men and women are equal in value, but they disagree that there are distinct feminine and masculine roles in family and church. They do not affirm any kind of hierarchical system in the relationship between men and women.

Cunningham (2000:14) describes her egalitarian perspective regarding the role of women in missions, ministry and leadership as follows:

I see the Body of Christ recognizing leaders who the Holy Spirit indicates, the ones whom He has gifted, anointed, and empowered without regard to race, color, or gender. This generation will be one that simply asks, 'Who is it that God wants?' There will be total equality of opportunity, total equality of value, and a quickness to listen to and follow the ones the Holy Spirit sets apart. This generation will not be bound by traditions hindering women from obeying God's call the way my generation has. Instead, they will take a fresh look at the Word of God, knowing that the Holy Spirit will never do anything that contradicts His Word. As this emerging generation studies the Bible free of cultural blinders, they will see that the Lord has always used both women and men to proclaim the Good News and to prophesy the Word of God to their generation.

This argument will unfortunately allow for the historical-, cultural- and literary genres of Scripture to be overlooked so that the text will say what the reader desires it to say. Mburu (2019:ch 4) says that when one studies Scripture one must take all the steps in

the hermeneutical process into consideration in order to arrive at the author intended meaning of the text.

Grudem (2006:44) asserts that only men can serve as elders. He makes his argument based on the Greek usage of the term 'anēr' which 'can mean either 'man' or 'husband,' which clearly establishes that since only a man can be a husband, eldership in the church must be confined to male leadership. This also affirms the close relationship in the analogy of the Church as Bride and Christ as Groom and Head of the Church, and the marriage relationship between husband and wife where the man acts as head in the marriage relationship (Eph 5:21-28). The only ministry opportunity that Scripture restricts to men is serving as pastor/ elder.

Blomberg (2005:126) accentuates some of the questions that Christians in the church may ask around the various scenarios where a complementarian perspective is either too prominent or less prominent:

If a church moves in a more complementarian direction, some will ask if this is the beginning of a move to exclude women from all significant positions in the church. If the church moves in a less complementarian direction, some will wonder if this is the first step to full-fledged egalitarianism or, even worse still (in their minds), secular feminism. In either case, what is driving the proposed change--is it Scripture, or capitulation to secular trends?

The present research endorses this view, since it rightfully asserts that the main question is whether or not the perspective of the church is based on Scripture, or whether current cultural trends are at play.

The main contention between egalitarians and complementarians is whether a woman can serve as an elder/ pastor, but many complementarians hold the view that women cannot hold this office hence they are not permitted to preach. Blomberg (2005:127) correctly asks a distinct question on this subject: 'What biblical text ever limits preaching to pastor or elders?' Blomberg (2005:127) accentuates two passages of Scripture to support his view that women are permitted to preach in the worship service, even though he holds the view that women cannot serve in the office of a pastor/ elder:

Non-charismatics typically equate the spiritual gift of prophecy, at least in part, with Spirit-filled preaching. [...] But the spiritual gifts (charismata) are given indiscriminately by God, apart from gender, as he sees fit (1 Cor. 12:11). And 1 Corinthians 1:5 presupposes that women can prophesy when they show appropriate submission to their spiritual heads.

This researcher agrees with the complementarian view that only men can serve in the office of pastor/ elder in the church as the biblical norm, but also agrees that women, according to Scripture (1 Cor 1:5; 12:11), may employ a spiritual gift and preach under the submission of the elder (male) governed church.

Even though there are exceptions to the norm regarding women serving in the office of eldership in the church, this does not entail normal functioning of the church, which after all should function in accordance with God's order and the biblical norms he established for the church.

The continued attacks by egalitarians on God's order for the family and the church have contributed to the man not functioning as he ought to in his leadership role in family and church because, subsequently, men are saying: 'If someone else can be the leader, why should I make an effort to take on such a responsibility, when I do not need to... my wife seems eager to be the leader in the family and the church, so why not?'. The answer to this question is simple: this arrangement does not conform to God's order for the family and the church, hence Christians ought to follow God's order for the family and the church, and not follow the destructive agenda of current liberal cultural norms.

This researcher endorses Blomberg (2005:123), who correctly asserts that evangelicals who have arrived at different conclusions regarding the role of men and women in the context of family and church should respect each other's views and choose to 'cooperate with' each other 'rather than combat' each other 'for the larger cause of Christ and His kingdom, which so desperately needs such unity'. The debate among Christians on this sensitive topic needs to be cordial and respectful for them to work together for the glory of the Lord.

5.6.13 The man's leadership role as a deacon

The deacon can be described as one who serves as 'an ordained minister of an order ranking lower than a priest' particularly within the Roman Catholic-, Anglican- and Orthodox churches. However, in protestant churches a deacon is described as 'lay officer assisting the minister' (TDUSAE, 2006:300). The view of this researcher is that all Christian men ought to be equipped for and be actively serving in at least the role of a deacon in the church at one point or another in their Christian service in their local church. This would be in line with biblical requirements for men to serve in this role.

The Greek noun for deacon is διάκονος - *diakonos* has a 'general sense of "minister", "servant" in around thirty contexts'. It also refers to deacons entrusted to perform daily

activities required in serving the needs of people in the church (Rom 16:1, 27; Phil. 1:1; 1 Tim 3:8, 12) (Renn, 2005:243). *Diakonos* also refers to servants as deacons (1 Tim 3:8, 12) and 'deaconesses' (Rom 16:1, 27) in addition to the reference of their acting as 'servants' of the church (Col 1:25; 1 Tim 4:6) (Renn, 2005:878). Litfin (2000:737) defines deacon literally as 'humble servant'. The main purpose of the deacon is to render humble service for the benefit of the congregation that he or she is serving.

Breed (2018:221) avers that far-reaching changes occurred in the 2000 'edition of the authoritative dictionary of Arndt, Danker and Bauer' where the rendering of the diakon-word group (*diakoneō*, *diakonia*, and *diakonos*) as stated above referred to 'humble service of love', and 'service at the table', have replaced these with a more preferred rendering namely 'go-between', 'spokesperson' and 'representative':

- *Diakoneō*
 - Acting as go-between or agent (Mark 10:45; Philem. 13:2; 1 Cor. 8:19; 2 Cor. 3:3).
 - Performing a specific task for which you have been sent (Acts 19:22)
 - Performing an official task (1 Tim. 3:10).
- *Diakonia*
 - Service as a go-between, mediation, an assignment (2 Cor. 9:12; Rom. 15:31)
 - A service rendered to someone (Eph. 4:12; Luke 10:40).
 - The office of apostles and prophets (Acts 1:17, 25; 20:24; 1 Cor. 12:5).
 - Something sent to someone to support the person (Acts 11:29).
 - A certain supporting task for which someone is called (Acts 6:2).
- *Diakonos*
 - Someone that serves as a go-between in a transaction, agent, courier (2 Cor. 6:4; 1 Thess. 3:2; 2 Cor. 11:23; Col. 1:7).
 - Someone that receives the assignment to proclaim the gospel (Col. 1:23; Eph. 3:7).
 - Someone that is sent to perform a specific task (Rom. 12:1).

5.6.13.1 The first deacons

Internal conflicts were not unknown to the first churches. Conflict that arose in the church was documented by the New Testament authors. Luke documents a conflict that arose between the Grecian Jews and the Aramaic-speaking Jewish believers in Acts 6:1 regarding the distribution of resources for widows. Apparently, the Grecian Jewish

believing widows were not cared for in the way that Aramaic speaking Jewish believers were. Hence the first seven deacons were appointed by the apostles so that the apostles could continue to prioritize their ministry of teaching and the new deacons, who all had Hellenistic names including Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolaus, could focus on making sure that all the people in the church were cared for (Toussaint, 2000:367; Bailey & Constable, 1999:207-208).

Breed (2008:23-24) avers that the office of the deacon in Acts 6 is disputed since there are no other 'references to deacons in the book of Acts apart from one to "the seven" (Acts 21:8)'. Toussaint (2000:367) presents useful sets of questions and answers related to the appointment of deacons as found in Acts 6:

1) Were these the first deacons?

- Some say that these were the first deacons.
- Others hold that these were precursors to the office of elder. This is not a common interpretation.
- A third view is that these seven men held a temporary position for the purpose of meeting a specific need.

2) Which church office is in view here?

- Firstly, the office of deacon is assumed in Paul's letters (Phil 1:1). Secondly, the men are not referred to as deacons, they are referred to as 'the seven,' later in Acts 21:8.
- If deacons managed the relief money that were given to the elders (Acts 6), it is argued that they must have later become the elders (Acts 11). However, the office of elder has its origin in the Jewish synagogue. Breed (2008:24) affirms this point asserting that the 'number seven corresponds with the seven elders in the synagogues, so some scholars believe that this might actually have been the institution of some sort of ministry of elders'.
- First, these men were chosen for a specific task, not an overall one. Second, they held a temporary responsibility, because of the communal nature of the church at Jerusalem. Even so, these men illustrate the role and function of deacons.

Breed (2008:23-24) also affirms that Acts 6 does show evidence for the office of the deacon considering the following argument:

- Even though the word δίακονος is not used in Acts 6, the concept of service is focal. It concerned the daily 'distribution of food' (diakonia – 6:1), that is waiting at tables (diakoneō – 6:2).
- The fact that some deacons later acted as evangelists as well does not negate the basic element of the special ministry that was organized in Acts 6. It could well have been that some of the seven were subsequently called to a more extensive ministry than purely diaconal duties.
- It is noteworthy that the ministry of deacons is mentioned prominently, without further explanation, in the pastoral letters and in Philippians 1:1. This confirms the view that it should be regarded as a ministry that had already been introduced in Scripture.

MacArthur (2008:96) affirms Breed's (2008:23-24; 2018:215) argument for the concept of deacon in Acts 6, asserting that the seven are good models for the office of the deacon and that it was not long after the appointment of the seven that the office of the deacon was 'formally recognized'. It is the view of this researcher that the evidence shows that the seven men were the first to serve as deacons in an unofficial capacity even though the text does not specifically refer to them as deacons. The purpose for their appointment dovetails well with the role and functioning of a deacon even though it was birthed out of a need to deal with an internal crisis within the church (Breed, 2018:215).

5.6.13.2 Biblical qualifications for serving as a deacon

In the first documented case where unofficial deacons were appointed, in Acts 6:1-6, the apostles note three qualifications that the appointees need for them to serve:

- They have to be *full of the Spirit*.
- They have to be *full of wisdom*.
- They have to be *well known*, so that their qualifications could be validated (Toussaint, 2000:367).

The role of the deacon is an important ministry. Even though the role of the deacon is different to that of an elder, the role requires the service of quality men and women. Hence the qualification to serve as deacons is almost just as rigorous as the qualification for elders. The deacons' function under the oversight of the elders is to take responsibility for 'the more menial tasks of the church so that the elders can give their attention to more important things' (Litfin, 2000:737). The deacon's role is important because they represent the church through serving others in the church and community. They must

therefore be men and women of integrity and be mature enough to serve others in this ministry. MacArthur (2008:240) avers that deacons and elders are equally qualified in terms of their 'character and spiritual life' and that the only recognizable difference between the two is that the elder must have the ability to teach, whereas this is not a requirement for deacons, and does not mean that they are 'less spiritually qualified'.

In 1 Timothy 3:8-13, Paul presents the qualifications that are required for men to serve as deacons (Bible, 2007):

⁸Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. ⁹They must hold the mystery of the faith with a clear conscience. ¹⁰And let them also be tested first; then let them serve as deacons if they prove themselves blameless. ¹¹Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. ¹²Let deacons each be the husband of one wife, managing their children and their own households well. ¹³For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

MacArthur (2008:237) avers that the qualifications to serve as a deacon fall into two categories, namely: 'personal character' and 'spiritual character'. The qualifications required for the first deacons (Acts 6:3) fit in well with the qualification requirements for deacons found in 1 Timothy 3:8-9. The man must therefore have the following qualifications to serve as a deacon (MacArthur, 2008:97):

- He must be dignified
 - serious minded (MacArthur, 2008:97)
- He must not be doubled tongued
 - telling a person one thing and another thing to someone else (MacArthur, 2008:97)
- He must not be addicted to much wine
- He must not be greedy for dishonest gain
- He must hold the mystery of the faith with a clear conscience.
 - MacArthur (2008:97) states that the "mystery of the faith" is that God and man are one in Christ (1 Tim 3:16) which means to live in a Christlike manner'.
- He must first be tested to prove himself blameless before serving as a deacon
- He must be a husband of one wife:
 - deacons are to be morally pure
 - not disqualified because of divorce unless his sin caused the divorce

- Each church leadership should develop their own church policy around how they apply church discipline (Matt 18:15-22) and redemptive restoration.
 - must be single-mindedly devoted to his wife (MacArthur, 2008:239)
 - He must manage his children and his household well
 - he must have basic management skills
 - the proving ground for leadership is how a man manages his household (MacArthur, 2008:239)

Scripture does not give clear instructions on what a deacon does (MacArthur, 2008:227; Breed, 2018:214) therefore the church leadership needs to give clear guidelines in line with what will be understood as humble service to the congregation. MacArthur's (2008:97) description of the role of the deacon dovetails well with Breet's (2008:25) who states that deacons minister to people by:

- visiting everyone and encouraging them to demonstrate active love for their fellow believers and all human beings.
- ensuring, by visiting everybody, that nobody is estranged from the community of the faithful because of poverty, isolation, old age, illness or any other reason.
- frugally administering the means given for ministry to the needy, spending it judiciously and distributing it with comfort from Scripture.

It is this researcher's view that every man should want to be a part of the deacon ministry to serve the congregation, along with women also. MacArthur (2008:239) affirms the need for men to serve in the church as deacons. It is the responsibility of the church leadership to equip men and women in the church so that they can be prepared for service. The need for equipping is a key element towards developing well rounded spiritual leaders in the church that will contribute towards the prerequisite that men and women should meet the basic qualifications to serve as deacons in the church.

5.6.13.3 Biblical qualifications for serving as a deaconess

Women were actively involved in Jesus' ministry. He is the perfect example of the role of the man in leadership in relationship to the way he treated women in ministry. Jesus rendered 'dignity' and 'respect' towards women that he encountered (Elwel & Yarbrough, 2005:103). First Timothy 3:11 appears to refer to women serving as deaconesses. First Timothy 3 identifies three distinct church offices: 1) elder, 2) deacon and 3) deaconess. MacArthur (2008:240) states that there is no evidence that the women that Paul refers

to in 3:11 were the wives of the deacons. He says that it refers to women in general. Those women who would serve in this role would also need the following qualifications:

- She must be dignified.
- She must not be slanderous but sober-minded.
- She must be faithful in all things.

In Romans 16:1 Paul commends Phoebe who is 'a servant *diakonos* of the church at Cenchrea'. Phoebe is recognised by the church for her role as a deaconess in the church and likely served in an official capacity (MacArthur, 2008:239). As men serve in leadership, particularly as elders, they ought to champion for more women to serve in the office as a deaconess, while these need to be disciplined and mentored by other mature women in the ministry for the ministry. There are churches that do not permit women to serve as ordained deaconesses in the church but would consider appointing women as 'non-ordained diaconal workers' (Archbold, 2008:558-559).

5.6.14 The man's leadership role as an elder

An elder can be described in general as one who is of 'greater age'. An elder is also recognised as 'a senior figure in a tribe' and as 'an official in the Early Church, or of various Protestant churches and sects' (TDUSAE, 2006:377). The Greek word **πρεσβύτερος** - *presbyteros* means elder and is mainly used as elder in the New Testament (Renn, 2005:324). The term elder was common in the Jewish culture. It would be natural for the concept elder to be used in the church because the first church was Jewish (MacArthur, 2008:206). There is biblical evidence that the church ought to be governed by a plurality of elders. Only men who are spiritually gifted to serve as elders should serve in this role.

The supporters from Christians for Biblical Equity International (CBE) hold the view that both men and women may hold any church office and they reject the complementarian view which restricts the leadership role of the elder to men only (Grudem, 1999:206; CBE International, 1989). In contrast to the complementarian view of appointing only male elders, CBE statement number 9 (1989) advocates for women to serve in any church leadership role that a man is permitted to serve in:

The Bible teaches that, in the New Testament economy, women as well as men exercise the prophetic, priestly and royal functions (Acts 2:17-18, 21:9; 1 Cor 11:5; 1 Peter 2:9-10; Rev 1:6, 5:10). Therefore, the few isolated texts that appear to restrict the full redemptive freedom of women must not be interpreted

simplistically and in contradiction to the rest of Scripture, but their interpretation must take into account their relation to the broader teaching of Scripture and their total context (1 Cor 11:2-16, 14:33-36; 1 Tim 2:9-15).

The statement supports the idea that women should function in all spheres of leadership in the church and negates the veracity of the latter texts in the statement to mere isolated texts that must be interpreted in a broader context, which basically means that the presuppositions regarding male headship will guide the interpretation of the so-called isolated texts.

Both Grudem (2008:1999) and Breed (2008:144) assert that the office of the elder is set apart for men only. Breed (2008:144) states that in the context of church gatherings for corporate worship, women are not permitted to 'preach the Word, teach or exercise authority' because the 'task of teaching (proclaiming the Word) and exercising authority – is assigned to overseers/elders, as is evident in 1 Timothy 3:1, 3'.

5.6.14.1 Male leadership

Both the offices of deacon and elder are important in the functioning of the church and does not mean that these leadership roles ought to be used to lord it over others. Instead, the purpose of these ministries are to 'ensure that the true faith is maintained, true doctrine is disseminated everywhere, transgressors are admonished spiritually and restrained, and the poor and those in distress are helped and comforted according to their needs' (Breed, 2008:20). Both men and women may serve in the ministry as deacon or deaconess, although the office of elder is restricted to men (Grudem 2006; MacArthur, 2008; Schreiner, 2005; Blomberg, 2005; Breed, 2008). Breed (2008:27-28) correctly states that 'there is no hint of a hierarchy of differences in status in the church as the body of Christ, or of men (including those in ordained ministries) belonging to a superior order from other members (eg women)'. In general in the context of the value of persons in the body of Christ, one does not have higher status than another, they are always equal in value, yet regarding men and women in the church and family, they are equal in value and have distinct roles.

Strauch (1995:51) correctly states that many church-going people are offended when it comes to the concept of biblical eldership, but even more so when referring to an all-male church eldership. He rightfully affirms that a 'biblical eldership, however, must be an all-male eldership'. This is what makes it a biblical eldership. Men ought to avail themselves to serve as elders in the church if they are spiritually gifted and have the biblical qualifications to serve as such. It is wise for the church to have a plurality of elders

serving in terms so that more eligible men would be given opportunities to serve in leadership in the church.

Men are responsible for functioning within their God-given leadership role in the family and the church in a manner that brings glory to God by serving their family and the congregation with considerable care. Köstenberger and Köstenberger (2014:188) state that 'while the man's headship in the home and the church entails authority, Scripture presents this authority within the context of the husband's or male church leader's *care and responsibility*':

- Husbands are to love their wives and care for them (Eph 5:25-30).
- Elders are to exercise their leadership in a way that's not domineering over those in their charge, but as examples to the flock (1 Pet 5:3).
- Leadership ought to be defined primarily as service and sacrifice for others (Mark 10:45; see also vv. 42-43).

The New Testament contains several evidences to demonstrate the importance of the plurality of eldership in the church. Strauch (1995:36-37) offers seven of these:

- The elders of the church in Jerusalem united with the twelve apostles to deliberate over doctrinal controversy (Acts 15). Like the apostolate, the elders comprise a collective leadership body.
- James instructed the sick believer to 'call for the elders [plural] of the church [singular]' (James 5:14).
- At the end of Paul's first missionary journey he appointed a council of elders for each newly formed church (Acts 14:23). Here as well as in James 5:15 the term elder is plural, and the word church is singular. Thus, each church had elders.
- The church in Ephesus was under the pastoral care of a council of elders (1 Tim 5:17).
- When Paul wrote to the Christians in Philippi, he greeted 'the overseers [plural] and deacons' (Phil 1:1).
- At the beginning and end of Paul's ministry, he appointed (or instructed others to appoint) a plurality of elders to care for the churches he founded or established (Acts 14:23; Titus 1:5).
- When writing to churches scattered throughout the five Roman provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia in northwestern Asia Minor (1 Peter 1:1), Peter exhorted the elders to pastor the flock (1 Peter 5:1). This

indicates that Peter knew that the elder structure of government was standard practice in the churches.

Some people are afraid of shared leadership mostly because of unawareness of the benefits of this form of church government, which is the biblical model that the churches ought to follow. Strauch (1995:40) asserts that shared leadership in the context of a plurality of elders is one of the most effective ways to develop a healthy spiritual leadership in the church and is a means to 'balance people's faults and deficiencies'. Breed (2018:255) affirms the significance as well of developing a healthy church leadership through the 'equipping of the equippers (elders)'. He asserts that 'the purpose of the equipment should always also be the growth of the elder's trust in God to exalt then so that they can, based on this certainty, serve in humbleness and lead the congregation through the same process' (Breed, 2018:255).

5.6.14.2 Biblical qualifications for serving as an elder

The character of the elder is the most important aspect of the person who desires to serve in leadership in the local church. He must be a believer who shows evidence of maturing and desires to see his fellow believers maturing as well. DeSilva (2004:753) asserts that, even though there is little discussion in the Pastoral Epistles 'of the division of responsibilities and lines of authority among the leaders, they do display a great interest in the character of those people entrusted with local leadership'.

Table 5-4 below, presenting 1 Timothy 3:2-7, Titus 1:6-9 and 1 Peter 5:1-3, illustrates a comparison of the characteristic qualifications for the man to serve as an elder in the church. These illustrate the quality of characteristics that the Apostles Paul and Peter taught the church to look for in the men that were to serve in the important role as elder.

Table 5-4: Comparison of Elder qualifications

1 Timothy 3:2-7	Titus 1:6-9	1 Peter 5:1-3
1. Above reproach	1. Above reproach	1. Not under compulsion, but voluntary
2. The husband of one wife	2. The husband of one wife	2. Not for sordid gain, but with eagerness
3. Temperate	3. Having children who believe	3. Nor yet as lording it over...but proving to be examples.
4. Prudent	4. Not self-willed	
5. Respectable	5. Not quick tempered	
6. Hospitable	6. Not addicted to wine	
7. Able to teach	7. Not pugnacious	
8. Not addicted to wine	8. Not fond of sordid gain	
9. Not pugnacious	9. Hospitable	
10. Gentle	10. Lover of what is good	
11. Uncontentious	11. Sensible	
12. Free from the love of money	12. Just	
13. Manages his household well	13. Devout	
14. Not a new convert	14. Self-controlled	
15. A good reputation with those outside the church		

Adapted from Strauch (1995:73)

The leadership role of the man as an elder is ordained by God, and care must be taken to ensure that the right man, who is spiritually gifted, will serve in this role. Renn (2005:325) correctly notes that the ‘Elders in new covenant churches carry a solemn, spiritual authority with clearly defined qualities of character that are prerequisite for the office’. Churches cannot afford to neglect following the guidelines when it comes to identifying and appointing elders.

Breed (2008:23) avers that men in their leadership role as elders have the responsibility to ‘exercise pastoral care and vigilance and ensure that the church is nourished and guided by Scripture’. In summary, Breed (2008:22-23) asserts that the elder has the following responsibilities in his ministry to the church:

- To guard the flock vigilantly (Acts 20:28, 31) by being alert (Acts 20:31); to care for God's flock as shepherds (Acts 20:28; 1 Pet 5:2); to set an example to the flock (1 Pet 5:3).
- To minister to the church as overseers (Acts 20:28; 1 Pet 5:2), which includes discipline (John 20:23; 1 Thess 5:12).
- to care for the church (1 Tim 3:5).
- To be the steward of God's household (Titus 1:7).
- To be constantly mindful of the example of apostolic ministry when ministering to his flock (Acts 20:31).
- To equip the faithful for their ministry, namely building up the body of Christ (Eph 4:12).
- To teach (1 Tim 3:2; Eph 4:11).
- To teach sound doctrine (Tit 1:9).
- To refute dissidents (Titus 1:9).
- To provide leadership (1 Tim 5:17)
- To preach and instruct (1 Tim 5:17)
- To pray for the sick. 'anointing them with oil' (Acts 15:2 -16:4).

The role of church leaders, particularly deacons and elders, 'assume leadership in the congregation to lead and equip members', and 'the elders (together with the minister that is also an elder) focus on the ministry of the Word and overseeing the congregation in their work' (Breed, 2018:244). The first of the biblical qualities required for eldership is that the man must be above reproach. It is interesting that in 1 Timothy and Titus Paul indicates that the man must be above reproach and then directly afterwards says that he must be a husband of one wife.

Strauch (1995:74) asserts that 'what is meant by "above reproach" is defined by the character qualities that follow the term. This essentially means that the elder must demonstrate that he is faithful to his wife and not given to sexual immorality'. MacArthur (2008:239) avers that the man must 'single-mindedly be devoted to his wife'. This is an imperative quality that men in leadership must display considering the ministry and authority they have over others, particularly other women. Archbold (2008:555) affirms the same, that the requirement for deacons and elders being married 'in order to serve in the church' has more to do with 'purity' and being 'faithful' if they were married. Faithfulness and purity are ultimately the character traits that is expected of married deacons and elders, and the same traits would be expected from men who were not married.

Men must have the moral character to avoid entertaining sexual immorality in their thoughts and actions. The reality is that 'in nearly every major Christian denomination, God's laws regarding marriage, divorce, sexuality and gender differences are being discarded and replaced with an acceptance of the most corrupt human practices' (Strauch, 1995:75). If strict biblical qualifications are not required for serving as an elder in the church, then the church will fall into the same trap as many others, where the men that are leading it have been given a 'pass', that is, without passing the biblical qualities required to lead the church, which means that the people in the church will suffer the consequences of having elders who are incapable of making moral judgements because of their own moral failures.

The other qualities that elders must dispose of are related to their integrity. They must be (Strauch, 1995:75):

- spiritually mature.
- self-controlled in the use of money, alcohol and exercise of pastoral authority.
- an example of Christian living by being
 - spiritually devout.
 - righteous.
 - lovers of goodness.
 - hospitable.
 - morally above reproach before the non-Christian community.

More qualities related to the elders' pastoral work encompass the following, which are related to the shepherding responsibilities of elders (Strauch, 1995:75):

- pre-eminence of relationship skills.
- gentleness.
- stability.
- sound-mindedness.
- tolerance.

Men who have anger problems and do not make an effort to get help to deal with their problem, should never be permitted to serve as elders, because 'angry, hot-headed men hurt people' (Strauch, 1995:75). Elders should therefore avoid the following character traits:

- a dictatorial spirit.

- quickness of temper.
- pugnaciousness.
- a self-willed disposition.

The elder must not be a new convert, because he needs to be disciplined and mentored into the role of elder. Strauch (1995:75) affirms that the elder must be 'a spiritually mature, humble, time-proven disciple of Jesus Christ'. The danger of appointing spiritually immature believers into leadership can be catastrophic for the spiritual wellbeing of the man and the church and should always be avoided. Even men who have been Christians for many years may show that they are not spiritually mature enough to fit the biblical qualification to serve as an elder.

An elder must demonstrate that he has the ability to perform the tasks that elders would perform on the normal Christian path. Strauch (1995:77) identifies three of these:

- He must be able to manage his household well.
- He must provide a model for Christian living for others to follow.
- He must be able to teach.

Elders serve together for the benefit of the congregation and are responsible for their own spiritual growth as well as the people that God has given to them to shepherd. Spiritually gifted elders make it their duty to develop the gifts that God has given them for the benefit of their personal spiritual growth and the church. Elders perform the following responsibilities in the church (MacArthur, 2008:210-211):

- They oversee the functions of the local church (1 Tim 3:5; 5:17; 1 Thess 5:12; Rom 12:8).
- They do not operate by majority rule or vote, but instead are required to make decisions through unanimity, and if there is division the elders should take time to study, pray and seek the will of God until they arrive at a consensus (1 Cor 1:10; Eph 4:3; Phil 1:27; 2:2).
- The elders are responsible for preaching and teaching (1 Tim 3:2; 5:17; Titus 1:7-9):
 - They determine doctrinal issues for the church.
 - They have a responsibility to proclaim the truth to the congregation.
 - They are to *exhort*, entailing several aspects including the following:
 - persuasion (Acts 2:4; 14:22; Titus 1:9).
 - pleading (2 Cor 8:17).

- giving comfort (1 Thess 2:11).
 - giving encouragement (1 Thess 4:1).
 - patiently reiterating important doctrine (2 Tim 4:2).
- The elders are resources for those who seek partnership in prayer (James 5:14).
- They are responsible for shepherding the congregation, including the following (Acts 20:28):
 - being a caring and loving shepherd.
 - feeding and protecting the flock.
 - countering the threat of false teachers.
 - being a good steward over the flock which belongs to God.
- As spiritual overseers of the church the elders are responsible for
 - determining church policy (Acts 15:22).
 - overseeing the congregation (Acts 20:28).
 - ordaining others (1 Tim 4:4).
 - ruling, teaching, and preaching (1 Tim 5:17).
 - exhorting others and refuting false teachings (Titus 1:9).
 - acting as shepherds and setting an example for all (1 Peter 5:1-3).
- The elders must not become consumed with business details, public relations, minor financial matters and other particulars of the day-to-day operation of the church.
- The elders must devote themselves first to prayer and the ministry of the Word: they must delegate lesser matters to others (Acts 6:3-4).

Malphurs (2003:110) identifies two biblical principles that can help leaders understand and structure their leadership role and authority in the church. The first biblical principle is that Scripture clearly prescribes to people that their church leaders/ elders are to be obeyed (Heb 13:17). The second principle is that leaders/ elders in the church should seek the counsel of other people (Prov 11:14; 15:22; 20:18; 24:6). These biblical principles demonstrate that there should be measures for accountability that every church should have in place to support the leadership of the church and that the people should support their leaders by respecting and submitting to the authority that they have as leaders in the church. The two biblical principles are to be taught by the leaders to the church and upcoming leaders.

Paul aptly says in 1 Timothy 3:1: 'If anyone aspires to the office of overseer, he desires a noble task' (Bible, 2007). He was addressing men for the task of serving as elders. Careful consideration and prayer must be followed by the church for appointing elders

because the role comes with considerable influence and responsibility. MacArthur (2008:216) asserts that the church should only consider a man for ordination as elder 'after he has proved himself suitable for a ministry of leadership during a testing period'.

5.7 Conclusion

The purpose of this chapter was to apply exegesis and hermeneutics to selected Old and New Testament passages of Scripture to examine the biblical perspectives that guide the man in his understanding and application of his leadership role in context of family and church. In this chapter the researcher answered the question: *What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?*

The Bible is the manual for all men to help them in their knowledge and practice of leading in family and church. It is important for men to study Scripture adequately and appreciate the authority of Scripture and what it says about their leadership role in family and church. When men apply sound hermeneutical principles for studying the Scriptures, they will arrive at sound biblical theology regarding their leadership role. Having a sound biblical theology about the leadership role of the man in context of family and church can potentially help him to lead his family and church towards a more biblical model of leadership.

Abraham, Moses, David, Paul and Jesus were selected for this study to demonstrate the nature of servant leadership in service to the Lord. Each of these men is a key figure and leader in the history of Israel and the church, revealing God's progressive revelation of himself to his people through his redemptive plan for humanity. In light of the divisions that exists between evangelicals on gender roles, various passages of Scripture were examined to show biblical evidence of the headship and leadership role of the man in context of family and church, including Genesis 1 - 3; 5:1-3; Acts 6:1-6; Romans 5:12, 14-17; 1 Corinthians 11:3; Ephesians 5:21-33; 6:1-9; Colossians 2:10; 3:18-19, 20-22; 1 Timothy 2:13; 3:1-13; 2 Timothy 2:2; Titus 1:6-9; 1 Peter 3:7; 5:1-3.

The following was inferred from the various passages that point to the headship and leadership role of the man in the mentioned contexts:

- The importance of the authority of the Bible in understanding the leadership role of the man in context of family and church.

- In the context of holding a literal hermeneutic: the careful consideration of the hermeneutical process when reading and interpreting Scripture in the African context.
- The headship of the man existed before the Fall and did not come about because of the Fall.
- The accountability for the Fall was placed on Adam, not Eve.
- Men and women are created equally in the image of God.
- Men and women are created with the same value and personhood but have distinct roles.
- The perfect headship and intelligent submission relationship between the man and woman was marred by the Fall but has been restored through Jesus Christ as they submit to Him.
- God the Father is the head of Christ, Christ is the head of the man and the man is the head of his wife.
- The man is the head of the wife, as Christ is the head of the Church.
- The woman is instructed to submit to her husband as she submits to Christ.
- The man is instructed to love his wife as Christ loves his Church.
- Children are instructed to obey both parents, but the responsibility of leading the discipline of the children comes from the man who is the head in the home, and the man is instructed by Paul not to provoke his children.
- Men and women who fit the biblical qualifications may serve in the office as either deacon or deaconess.
- Only men who fit the biblical qualifications and who demonstrate having the spiritual giftedness may serve in the office as elder.
- It is the responsibility of church leaders to equip men to help them to function well in their leadership roles in family and church.
- Abraham, Moses, David, Paul and Jesus are excellent models of leaders who demonstrated servant leadership as they served God for his glory and purposes.

The following chapter will endeavour to answer the question: *What pastoral-theological model can be developed for equipping men for their leadership role in the context of family and church?*

CHAPTER 6: A PASTORAL-THEOLOGICAL MODEL FOR EQUIPPING MEN FOR THEIR LEADERSHIP ROLE IN CONTEXT OF FAMILY AND CHURCH

6.1 Introduction

In chapter 5, exegesis and hermeneutics were applied to selected Old- and New Testament passages of Scripture to examine the biblical perspectives that guide the man in his understanding and application of his leadership role in context of family and church. The question that chapter 5 answered was: *What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?*

Subsequently, chapter 6 asked the question ‘How might we respond?’ (Osmer, 2008:4) regarding the leadership role of the man in context of family and church. In this chapter the researcher sought to answer the following question: *What pastoral-theological model can be developed for equipping men for their leadership role in context of family and church?* The purpose of this chapter was to develop a pastoral-theological model for equipping men for their leadership role in context of family and church.

6.1.1 Pragmatic task

The pragmatic task of practical theological interpretation is to form and enact ‘strategies of action that influence events in ways that are desirable’ (Osmer, 2008:176). The question that was answered related to this task was: How might we respond?

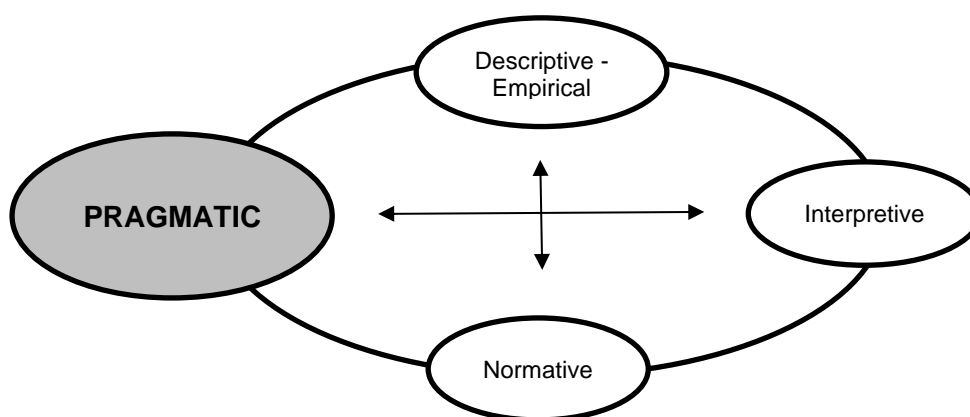


Figure 6-1: Osmer's pragmatic task

The biblical perspectives presented in the preceding chapter substantially influence the pastoral-theological model to equip the man in his leadership role in context of family and church, which is expected to result in positive transformation in these contexts, while

this further impacts their communities. The pragmatic task of practical theological interpretation will be to develop the desired pastoral-theological model for equipping men in their leadership role in context of family and church.

6.1.2 Design of the pragmatic task

This chapter therefore seeks to develop a pastoral-theological model for equipping men for their leadership role in context of family and church. Themes to be discussed around this include the following:

- Background synopsis.
- The need for effective training.
- The need for spiritual leaders.
- Natural and spiritual leadership.
- The man as leader in the home.
- A new pastoral-theological model for equipping men.

6.1.3 Background synopsis

The purpose of this thesis is to evaluate how men ought to function in their leadership role in context of family and church so that challenges may be identified and practical solutions recommended for equipping men to perform their leadership role. The objectives to be discussed below are employed to accomplish the research around this point. The background synopsis summarizes the research around this point. The empirical research as expounded in chapters 2 and 3 has assisted the outlining of the main lacuna in research around the leadership role of the man in family and church. As indicated, a prominent response among participants has been that **men need more training through discipleship and mentoring** to help them function as effective leaders in family and church.

6.1.3.1 First objective

The *first objective* of the research was to identify and evaluate what the contributing factors were that prevented men from being effective in their leadership role in context of family and church. This was accomplished through empirical research as set out in chapters 2 and 3.

Chapter 2 encompassed the quantitative research (questionnaires) where eighty-six people participated: forty-three men and forty-three women (2-1; 2-2; 2-3; 2-4). Twenty statements were presented to the respondents in the form of a questionnaire. The data

analysis was presented in each of the following Tables: 2-5, 2-6, 2-7, 2-8, 2-9, 2-10, 2-11, 2-12, 2-13, 2-14, 2-15, 2-16, 2-17, 2-18, 2-19, 2-20, 2-21, 2-22, 2-23, 2-24. The questionnaire included the following six factors:

- Factor 1: The responsibility of the man in leading his family well (B17, B18, B19).
 - The overall feedback from the respondents regarding the responsibility of the man in leading his family demonstrated definitively that they enjoyed positive agreement with the related statements.
- Factor 2: Negative factors that may contribute to the ineffective functioning of family and church (B10, B13, B14, B15).
 - The overall feedback from the respondents regarding these demonstrated that on average the respondents agreed with all the statements.
 - This is a concern as it relates to negative views from the respondents who were affirming that these negative factors were indeed a reality in the evangelical church.
- Factor 3: Positive factors that may contribute to the effective functioning of family and church (B1, B4, B5).
 - The overall feedback around these demonstrated that there was once again a positive agreement with the statements.
 - Even though there was positive agreement with the statements it does not mean that these positive factors are a true reflection of what may be going on in the evangelical church.
 - It could have represented an ideal view rather than the reality.
- Factor 4: The significance of the man's fellowship with God as it relates to his fellowship with his family (B3, B20).
 - The overall feedback around this demonstrated that there were mixed views especially about the priorities of the man regarding his family and ministry.
 - The man's priority should be his fellowship with God first, then spouse, then children, then ministry.
 - The reality is that God is normally last on the list and evidence of this resides in the poor condition of the relationship the man has with his wife, children and church members.
- Factor 5: The significance of the marriage relationship as it relates to the appointment of church leadership (B2, B6, B8).

- The overall feedback around this demonstrated that there was some flexibility when answering with a view to slight agreement for statements B6 and B8.
 - There was positive agreement with statement B2 regarding the wife submitting to her husband.
 - Issues relating to submission in the marriage relationship, divorcees and church leadership as well as single men serving in leadership should be addressed urgently by church leadership.
- Factor 6: The responsibility of the church in equipping men for their leadership role in family and church (B7, B9, B11, B12, B16).
 - The overall feedback from the respondents regarding the responsibility of the church in equipping men for their leadership role in family and church demonstrates that there is a need for church leadership to take a focused approach to ministering to the men in their congregations and focusing on discipleship and mentoring which would strengthen their leadership competences within family and church.

Chapter 3 encompassed a description of the research process related to the qualitative data analysis and its results. The research results were divided into two sections: results of the naïve sketches based on five structured interview questions among female participants and ten structured interview questions answered by male participants.

Analysis of the results around naïve sketches related to, as mentioned, structured interview questions, among female participants revealed and involved the following.

Responses formed an essential part of the central theoretical argument in chapter one, which found that amid the challenges, men need to be equipped for their leadership role in the family and church. Five themes emerged: 1) the authority of Scripture, 2) equality of men and women, 3) leadership in the family, 4) leadership in the church and 5) equipping leaders.

- In the context of the authority of Scripture, the following was found:
 - Participant responses focused on the value of men studying the Scriptures, and the need for them to follow biblical guidelines for either pursuing or appointing leadership in the church.
 - Participants agreed that it was the responsibility of church leaders to hold Scripture in high regard, so that when it came to appointing leaders for the church, they would be following biblical guidelines as required.

- Participants focused their responses on the value of men studying the Scriptures and their dependence on the Holy Spirit when it came to making important decisions on behalf of the church.
- Participants expressed concern that improper appointments to church leadership could result in disorder and false teachings creeping into the church.
- In the context of the equality of men and women, the following was found:
 - Participants focused their responses on equal value and distinct roles.
 - Most participants held the view that men and women are equal in value before God but that they have distinct roles within the context of family and church.
 - Most participants held to a complementarian perspective on the relationship between men and women in the context of family and church.
 - Participants clearly identified the man/ husband as the leader in the family and the church and the woman/ wife as his helper, supporter and sounding board.
 - They expressed that this did not mean that the man could do and say whatever he pleased, but rather that, as his helper and supporter in his leadership role in family and church, the woman serves as a responder to his leadership and cannot be reduced to a silent doormat.
- In the context of leadership and family, the following was found:
 - Participants focused their responses on the head of the family, the role of the husband and the role of the father.
 - Most participants believed that the man was ordained by God to serve as the head in the family.
 - One participant commented that it was not important for a man to lead the family, because a woman was just as capable to lead it.
 - Most participants agreed that the role of the husband/ father was to sacrificially love, care for, teach and provide for his wife and children.
 - Participants emphasized that the husband was responsible for the utmost respect to his wife and, as a father, needed to be an example of a godly man for his children while being consistent in managing their discipline.
 - Participants emphasised the shared responsibility that the husband and the wife had around maintaining the home and nurturing their children.
- In the context of leadership in the church, the following was found:

- Responses focused on the man's role as deacon and elder and the impact of society on gender roles.
- Most participants agreed that the man should fulfil the role of deacon and elder in the church.
- One participant commented that men were not the only ones who should be considered for leadership roles in the church, that women also ought to be given leadership roles based on their abilities.
- Participants commented on the impact that society had on the leadership role of men in the church, specifically the influence of feminism regarding the appointment of female church leaders.
- Participants expressed concern for men who were passive in the church, and since there were many women in the church, they were likely to fill the gap that had been left there by absent or present-but-absent, passive men.
- In the context of equipping leaders, the following was found:
 - Responses focused on mentors, involvement and education.
 - Most participants affirmed that the church was responsible for the training of men in their leadership role in family and church.
 - Participants agreed that mentoring was an important methodology for equipping men, because those who had received mentoring from mature deacons and elders in the past demonstrated that they managed their leadership roles better than those who had not received any mentoring.
 - Participants commented that part of developing competency in leadership meant that church leadership needed to give men more opportunities to be involved in ministry and for them to receive guidance in the process.
 - Most participants agreed that education, whether formally or informally, was important for men as they endeavoured to grow in leading the church.

The overall feedback was that women agreed that men were chosen by God to serve as the leaders in family and church. The responses were not merely based on cultural experiences or emotions, but held the authority of Scripture in high regard around the fact that men were to lead the family and women were to support them in their leadership roles in both family and church.

Analysis of the results of the structured interview questions among male participants can be summarised as follows.

- Most participants demonstrated that they held the authority of Scripture in high regard because they affirmed the biblical view of the role of the man in the context of family and church.
- Some of participants' responses indicated that they did not fully understand the biblical guidelines for the appointment of leadership in the church context and they seemed to be leaning more towards an egalitarian perspective.
- Most participants affirmed that the man and woman are equal in value before God, but that they had distinct roles in context of family and church.
- Some participants demonstrated that even though they affirmed the man as the leader and the wife as the help meet in the marriage relationship that they had a distorted view regarding the distinct roles that men and women had particularly when it came to cleaning, nurturing and child rearing.
- Most participants' responses showed that they had a good grasp of what the factors are that have contributed to the inadequate functioning of the man in his leadership role in family and church.
- Most participants demonstrated that they clearly understood what the biblical requirements are for men to serve as deacons and elders in the church.
- They did however express concern that the biblical requirements for serving as deacons and elders were not being followed consistently by church leaders for a variety of reasons, some related to poor judgement because of wanting to please people and others related to their ignorance of the Scriptures.
- Participants overwhelmingly affirmed that the church has a considerable responsibility to guide the process for training men so that they may grow into their leadership roles in family and church.
- Men training men is an essential part of helping family and church to grow spiritually and physically with the purpose to influence transformation in the society.

6.1.3.2 Second objective

The *second objective* of the research was to interpret what related sciences provided towards understanding the current situation of the leadership role of the man in context of family and church.

The purpose of chapter four was to conduct a literature study to gain insight from related sciences around the leadership role of the man in context of family and church. In this manner the researcher inferred the following:

- Influence was the central theme for defining leadership.
- The leadership role of the man is significant, because he enjoys great influence in family, church, and society.
- If the man does not have a positive influence in the maturing of family and church, then the whole society will be negatively impacted.
- The lack of servant leadership qualities is evident in family, church and society.
- Secular and spiritual leadership do enjoy principles that overlap, but these are distinct in terms of their purpose.
- Transformational leadership and servant leadership are similar in their theoretical features, yet they are very distinct in the focus of the leader. Leaders ought to have a good balance of both leadership theories in his leadership skills.
- The factors below have in one way or another contributed towards dysfunctionality of the family, the church and the community:
 - Immoral church leadership.
 - Toxic masculinity and Gender-based violence.
 - Absent fathers.
 - Divorce.
 - Feminism.
 - Feminization.

The literature study demonstrated that a problem exists around servant leadership in family, church and society. The evidence is conspicuous when assessing the condition of the family, the church and their communities. When the family is dysfunctional, the church will be dysfunctional and when family and church are dysfunctional, the same will hold sway in the community. The challenges in the family and church are a concern and may present itself in the following ways if not resolved in the early stages.

- Dysfunction in the marriage between husband and wife.
 - The husband might be a tyrannical leader and does not love his wife.
 - The husband might not lead the family spiritually.
 - The wife might not respect her husband and usurps his leadership.
 - The wife might remain silent and does not keep the husband accountable for his passive leadership or aggressive behaviour toward herself or children.
- Dysfunction in the family between children and parents.
 - The father might provoke his children.
 - The father might not consistently discipline his children.

- Children might not obey their parents and disrespects the authority of the father.

The challenges experienced in the family has a ripple effect that can impact the church because the family is an essential part of the normal functioning of the church, particularly the men's, women's, youth and children's ministries. Christian men, women and their children all function in various aspects of church ministry, which impact the community. The church is a major part of the community and when its members are not functioning well the community will not benefit from the normal church activities and community outreach programmes.

6.1.3.3 Third objective

The *third objective* of the research was to examine normative- and ethical guidelines that Scripture provides towards understanding the leadership role of the man in context of family and church.

The purpose of **chapter five** was to apply exegesis and hermeneutics to selected Old- and New Testament passages of Scripture to examine biblical perspectives that guide the man in his understanding and application of his leadership role in context of family and church.

This researcher found the following biblical evidences from various passages of Scripture that point to the authority of Scripture and the headship and leadership role of the man in context of family and church:

- The importance of the authority of the Bible in the understanding of the leadership role of the man in context of family and church.
- In the context of holding a literal hermeneutic: the careful consideration of the hermeneutical process when reading and interpreting Scripture in the African context.
- The headship of the man existed before the Fall and did not come about because of the Fall.
- The accountability for the Fall was placed on Adam, not Eve.
- Men and women are created equally in the image of God.
- Men and women are created with the same value and personhood but have distinct roles.
 - The man is the head/ leader in the marriage relationship.
 - The wife is equal in value in the decision making in the family.

- The wife is a responder to the leadership of the man.
- The husband is the priest (leads in worship, prayer and reading of Scripture), provider (provides for the shelter and material needs of the family) and protector (protection against physical and emotional harm) in his family.
- The husband is responsible for managing his household ensuring that he plans for the upkeep of the home together with his wife (feeding and changing the baby, cooking, cleaning, washing dishes and clothes etc., are shared responsibilities in the marriage relationship).
- The husband and wife are both responsible for the nurturing and education of their children.
- The father is responsible for the consistent discipline of his children.
- The perfect headship and intelligent submissive relationship between the man and woman was marred by the Fall but has been restored through Jesus Christ in submission to Him.
- God the Father is the head of Christ, Christ the head of the man and the man head of his wife.
- The man is the head of the wife as Christ is the head of the Church.
- The woman is instructed to submit to her husband as she submits to Christ.
- The man is instructed to love his wife as Christ loves his Church.
- Children are instructed to obey their parents, but the responsibility of leading the discipline of the children resides with the man who is the head in the home, and the man is instructed by Paul not to provoke his children.
- The ongoing debate regarding the role of women in family and church has contributed considerably towards the confusion of gender roles in family and church.
 - Complementarians hold the view that men and women are equal in value, as mentioned, but that they have distinct roles in family and church.
 - Egalitarians, however, as mentioned, disagree and hold the view that men and women are equal in value while they also enjoy no distinctions in gender roles.
- Men and women who fit the biblical qualifications may serve in the office as either deacon or deaconess.
- Only men who fit the biblical qualifications and who demonstrate having the necessary spiritual giftedness may serve in the office as an elder in the church.

- It is the responsibility of church leaders to equip men to help them to function well in their leadership roles in family and church.
- Abraham, Moses, David, Paul and Jesus are models of leaders who demonstrated servant leadership as they served God for his glory and purposes.
- Influence is the result of effective leadership; it is not the foundation of what leadership encompasses.

6.2 Which pastoral-theological model can be developed for equipping men for their leadership role in context of family and church?

6.2.1 The need for effective training

Finzel (1994:17) recalls that there was a time in the mid-nineteen nineties where pastors and Christian leaders attending a conference were asked if they had ever had a course taught in Bible college and seminary that trained them to be an 'effective leader'. Formal training institutions were obviously not providing courses that helped church leaders to become 'effective leaders'. Those graduating from those training institutions came into their ministry contexts without training that developed effective leaders in their own churches, because they may not have been effective leaders themselves.

Clinton (see Kadalie, 2006:17) also iterates sentiments related to these and identifies eleven 'challenges' that most Christian leaders face as part of their leadership responsibilities:

- To develop and equip others.
- To develop leaders for a multitude of tasks.
- To develop emerging leaders.
- To develop leaders to their full potential.
- To develop leaders with strong biblical values.
- To develop leaders who will embrace the challenges of today.
- To develop leaders with a good ministry philosophy.
- To develop leaders who operate within their gifting and natural abilities.
- To develop leaders who take responsibility for their personal development.
- To develop leaders who have direction and purpose.
- To develop leaders who are committed to grow and finish the race well.

The key phrase is 'to develop leaders', while it simultaneously poses a challenge. How do church leaders develop men so that they could become effective in their leadership

role in church and family? Finzel (1994:17) identifies five problems that most average leaders experience in learning to lead:

- Today's leaders replicate the poor leadership habits they have observed in others.
- Today's leaders often lack basic skills for common leadership demands.
- Today's leaders lack good models and mentoring.
- Today's leaders lack formal training in leadership.
- Today's leaders suffer confusion over the conflict between secular and biblical leadership.

There appears to be no continual leadership education that allows leaders to grow so that they can in turn help others to grow. There is a considerable need for men to step up and be the spiritual leaders that God has called them to be in family and church. But for that to happen, current church leaders need to step up and understand the great responsibility that they enjoy in training current and forthcoming spiritual leaders. Becoming an effective leader in family and church does not happen haphazardly or quickly, neither does it occur over a well-intentioned six-week discipleship programme meeting once a week. It is the result of a lengthy process of building authentic life experiences together in the context of discipleship and mentoring with other spiritual leaders in the church.

The empirical research in the present project indicates overwhelmingly that it is the church's responsibility to guide the process for training men so that they may grow into their leadership roles in family and church (see 3.7.2.11). Training of men is an essential part of helping the family and the church to grow spiritually and physically with the purpose to bring about lasting change in the community.

Participant J (see 3.7.1.7) noted the importance that current leadership in the church should be proactive in mentoring emerging leaders in the church. She identified 'mentorship from current deacons and elders' as a means to equip men in their leadership roles. She said: *'Most of the leaders in our church has mentioned how the mentorship of past elders have taught them what they know'*. It is good that there are indications that elders are mentoring younger leaders, but the question is whether or not the mentoring fits into the categories mentioned above around the challenges of leaders teaching 'poor leadership habits that they had learned from others'.

6.2.2 The need for spiritual leaders

Sanders (1994:29) provides perspective on how leaders become leaders when he says that 'luck and timing' play important roles around someone becoming a leader especially when there is an emergency and 'no one better qualified steps forward', which results in a new leader coming into his own. This is what people normally see on the surface of the situation, but when one examines the details it is revealed that 'the selection was not accidental but was more the result of hidden training that made the person fit for leadership' (Sanders, 1994:29). This means that God, in his sovereignty, prepares the man for the leadership role he has even if he may not be completely aware of this.

This researcher partly disagrees with Drucker's (see Malphurs, 2003:74) perspective regarding leadership. Drucker asserts that leadership cannot 'be taught or learned'. He fits into the group of people who believe that 'leaders are born' and that they are endowed with special leadership abilities that cannot be learned by others who were not born leaders. It is this kind of mentality that cause some leaders to not train men for leadership in family and church (Eph 4:11-12).

This researcher agrees with Kouses and Posner's (see Malphurs, 2003:75) perspective of leadership. They hold the view that people can be taught the 'art of leadership', hence contrasting their view with Drucker who believes that leaders are born. Kouses and Postner (see Malphurs, 2003:75) assert that 'About half of the tendency towards leadership is innate and half is influenced by other factors'. What they mean to say is that there is always a good balance between the innate ability of the leader and the other portions of leadership that is learned.

When reviewing each of these perspectives, 'leaders are born', and 'leaders are made', one must conclude that both perspectives have merit which should bring one to this conclusion, as affirmed by Malphurs (2003:75) that leaders are both born and made. In the context of God choosing men for leadership, many examples from Scripture is a testimony of this fact that leaders are both born and made through the sovereign design of God's will. Joseph (Gen 37-50) is a good example of a young man who was born a leader and was made a leader and that all the experiences he had was preparation for his ultimate leadership role in Pharaoh's palace.

MacArthur (2004b:45) asserts that true leadership is 'tested and proved' particularly when there is a crisis, observing that 'The real leader is one who can handle the stress. He is the one who can solve the problems, bear the burdens, find the solutions, and win

the victories when everyone else is merely flustered, confounded, and perplexed'. This is a correct observation, because a leader ought to be able to lead under a variety of circumstances because there are people following his lead, if he is negatively impacted by the burden of leadership then all the people that is looking to him for answers will be left without hope. A true leader gives hope to people in hopeless situations and leads them out of the crisis that they may be experiencing. This is an important leadership quality for husbands and fathers as they lead their families. The same is true for deacons and elders as they serve and lead the congregation.

Strauch (2006:1) states that leadership has generally been linked with qualities related to 'courage, resourcefulness, charisma, conviction, perseverance, visionary thinking, self-discipline,' and 'decisiveness'. Many books on leadership seldom give love the importance it requires. One can understand that secular books on leadership would not include love as a foundational quality of leadership for obvious reasons, however Christian authors ought to have love as a central theme on the topic of leadership, because that is what makes it spiritual leadership. Strauch (2006:1) asserts that 'love is indispensable to the gifts of leading and teaching'. The absence of love would render any spiritual gift useless. The apostle Paul communicates this concept as clear as possible in 1 Corinthians 13:1-3 asserting that it does not matter how active one is in ministry, if that person lacks love, then everything that they are doing means absolutely nothing, they are merely like 'a noisy gong or a clanging cymbal' (Bible, 2007).

Hughes (2006:186) affirms the significance of the leader's dependence on the Holy Spirit for serving in the church, asserting that 'there is no spiritual leadership apart from the fulness of the Holy Spirit'. Both Strauch (2006) and Hughes (2006) correctly accentuate the significance of the work of the Holy Spirit in the life of a leader. Without the Holy Spirit the leader will be selfish and not demonstrate servant leadership. A spiritual leader is a servant leader, filled with the Holy Spirit and is one who demonstrates love because without it, he will not be an effective leader in family and church.

In the midst of the leadership crisis in family and church, there are a variety of inaccurate views and teachings which has developed into the leadership paradigms which are held today. Something is missing because the way that leaders are being developed is not working (Witt, 2012:19). Barna (see Witt, 2012:17) explained the leadership crisis in the church well saying:

The Christian Church has stagnated, largely due to its comfort with routines and rituals that are neither challenging nor relevant for millions of people. The

Christian body is seeking leaders who will lead how Jesus led. There is a need for leaders who live and lead from a different starting point with a faith that is more vital and compelling.

Barna's description of the current crisis in church leadership is accurate and his proposed solution is in line with Witt's (2012:50) leadership model of Jesus: *Following*, *Serving* and *Influence*. Something is absent and the *Influencing* result may not be working where fruit should be produced, because the *Following* and *Serving* of leadership is not the foundation with many men.

It is interesting to note Participant N (see 3.7.1.6) who commented: *'Men do not follow/heed the instructions of God's Word. They shy away from their responsibilities of serving the church and its people they are more concerned about status than doing the will of God'*. It may be that because women are eager to assume the leadership roles in the church that Participants N's comments are true to the reality within the church, that men reject their leadership responsibilities easily because someone else is willing to do it in their place.

Witt's (2012:50) leadership growth process is a good illustration of the ideal steps for spiritual leadership development, it demonstrates that 'true leadership growth is an inside-out process'. In the figure 6-2 below Witt illustrates how the inside-out process works. Firstly, in the centre of the circle is *Following*, the leader shows that he knows Christ intimately and therefore is obedient as a follower of Christ who is the Head and leader of the Church. Secondly, *Serving*, involves the *being* of the leader – being in Christ, therefore he will live his life with purpose in service in accordance with his gifting to edify the church. Finally, *Influencing* is the result of obedience in the call to lead and then to be a servant leader serving Christ by serving others.

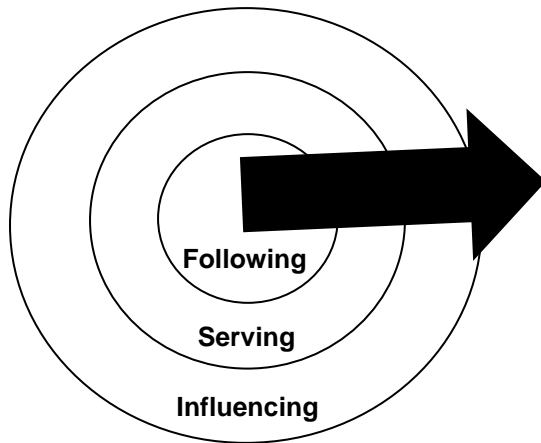


Figure 6-2: *The leadership growth process*

The growth in the leader will result in the growth of those that he is leading because he has his relationship with Christ in the right order – leadership growth is only possible from the inside out, not from the outside in. Leadership growth must occur around a strategic plan of the church where the equipping process is not optional: every man in the church ought to participate in the leadership effort within church structures, because he serves as a leader in his family and is in preparation or continuous preparation for leadership opportunities in the church as deacon or elder.

Participants (see 3.7.2.3) in the empirical research demonstrated a good biblical perspective of the role of the man in context of the church. They affirmed that men are called by God to lead the church, specifically as deacons and elders, in accordance with 1 Timothy 3:8-10; 1 Peter 5:2-3; and 1 Timothy 3:1-7. Participant Q specifically stated that men ought to be serving in one or more ministries within the church context.

6.2.3 Natural- and spiritual leadership

Sanders (1994:29) states that natural and spiritual leadership differ. He says that people who do not show signs of having natural leadership do not automatically ‘become great leaders’ when they become Christians. Rather, one should understand the role of the ‘Holy Spirit’ who ‘sometimes releases gifts and qualities that were dormant beforehand’ and who empowers the person to function in that leadership role when the time arrives. Also, as time goes by, the person will have opportunities to develop his leadership skills to become effective.

Table 6-1 below illustrates these differences as set out by Sanders (1994:29). Spiritual leadership has at its core an overwhelming dependence on God to function in the leadership role, whereas natural leadership characteristics show a total dependency on self, which amounts to selfishness rather than selflessness.

Table 6-1: Contrast of natural- versus spiritual leadership

Natural	Spiritual
Self-confident	Confident in God
Knows men	Also knows God
Makes own decisions	Seeks God's will
Ambitious	Humble
Creates methods	Follows God's example
Enjoys command	Delights in obedience to God
Seeks personal reward	Loves God and others
Independent	Depends on God

Natural- and Spiritual leadership, adapted from Sanders (1994:29)

Sanders (1994:29-30) and Finzel (1994:31) quote Tozer around his view of a true and safe leader:

A true and safe leader is likely to be one who has no desire to lead, but is forced into a position by the inward pressure of the Holy Spirit and the press of [circumstances]...There was hardly a great leader from Paul to the present day but was drafted by the Holy Spirit for the task, and commissioned by the Lord to fill a position he had little heart for...The man who is ambitious to lead is disqualified as a leader. The true leader will have no desire to lord it over God's heritage, but will be humble, gentle self-sacrificing and altogether ready to follow when the Spirit chooses another to lead.

This researcher is not convinced of the assessment that a 'leader is one who has no desire to lead'. On the contrary, men have been designed by God to lead: there is no choice but for them to lead, especially in family and church. But these men require discipleship and mentoring to become effective.

Humility is a key quality in a leader, but ambition to lead is not necessarily adverse – although a good example of wrong ambition towards leadership can be found in Matthew 19:27-28 and 20:21, where Jesus' disciples desired material benefits and stature. One should be careful not to teach men false humility with a view to perceptions that they are too ambitious and hence disqualified for leadership. There is a fine line to tread when

quality leaders are so few, because it seems that more obstacles than opportunities are placed in front of men, which hinders leadership development.

The man who is a husband has no choice but to submit to God's sovereign design as the leader in his marriage relationship with his wife and head of the family. He has no choice but to lead, and if he chooses not to lead, then it is his passivity to lead his family that will disqualify him to lead in the church.

This researcher believes that every Christian man ought to have a godly desire to be a servant leader in family and church. Every Christian man who has been equipped to understand God's design for him to lead ought to have a healthy ambition to serve in leadership in the church and, if he is not spiritually gifted to be an elder, then he should serve as a deacon.

6.2.4 The need for servant leadership

Every Christian man should ask himself these questions: What does a servant leader look like? And am I a servant leader? (see Annexure K: Servant Leader Audit and assess whether you are truly a servant leader.) There is only one perfect example of a servant leader: Jesus Christ, God incarnate, who taught through 'his example that servant leadership is humble service to others based on our love for them' (Malphurs, 2003:43). Men cannot lead if they do not love those they are leading. They are not leading for their own glory but for God's glory.

Jesus exemplifies servant leadership (Isa 42:1; Matt 20:25-28; Mark 10:41-45; John 13:1-17; Phil 2:7). He is thus the example of servant leadership that all other leaders ought to emulate in their endeavours to lead well (Malphurs, 2003:34). This study's aim has been to show that spiritual leadership and a model of servant leadership are to be expected from every Christian man as he endeavours to be a leader in his family and in the church. Jesus is the perfect model for the husband, father and church leader to emulate servant leadership, but unfortunately the disconnection occurs where men are not imitating Christ well, because they are not being equipped for this by the church as they ought to.

Malphurs (2003:33) asserts that Christian leaders 'are servants with credibility and capabilities, who are able to influence people in a particular context to pursue their God-given direction'. When this quality of leadership is present, men are demonstrating servant leadership. Servant leadership is not only what men ought to be performing in

the public sphere where he is seen by all, but his character as a leader should be demonstrated in what he does when no one but God is looking on.

Strauch (2006:93) asserts that a leader who cares for those he is leading has the right attitude towards them and will be effective, not least since he demonstrates servant leadership in everything that he does, even when it comes to recognising the work of those who are following him, while not speaking out only once something goes wrong, but affirming them and speaking ‘positive words of appreciation and love’. The same is valid for men in family life.

Words do matter, because they demonstrate what is in the heart of a person. This researcher agrees with Strauch’s (2006:93) assessment of the leader as one who takes to appreciate those who are following him. This is especially true for the husband and father in relationship to his wife and children. This is also true as it relates to the man serving as a church leader.

Table 6-2: Malphurs’ summary of a servant leader

SERVANT LEADERSHIP		
Characteristics	Biblical directive	Contrasts
Manner of Leadership Humble	How? <i>‘not lording it over’</i>	Humility, not ego
Essence of Leadership Service	What? <i>‘a servant and a slave’</i>	Giving, not receiving
Recipients of Leadership Others	Who? <i>‘for many’</i>	Others, not self
Motive of Leadership Love	Why? <i>‘the full extent of his love’</i>	A towel, not a throne

Adapted from Malphurs (2003:43) summary of servant leadership

Table 6-2 above offers a summary of Malphurs ideal of a servant leader. The main characteristics he notes are that a servant leader is humble in his manner of leadership. The essence of his leadership should be that of service. The recipients of his leadership should be others and, finally and most importantly, his motive for leadership should be love. Any man who does not demonstrate love, a key indicator of the fruit of the Holy Spirit in his life, is most likely not a mature Christian.

6.2.5 The man as a leader in the home

An inflated male ego leads to a distortion of his leadership role in the home. In the family, the man leads as husband and father, but when there is no wife and or child(ren) following, then it is an indication that he has failed in his leadership role as the husband and father. When church leaders look for men to serve as deacons and elders, the characteristic qualifications that they look for are: the man is actively involved in family life, the household is managed well, and the children respect their father and are believers, especially in the case of elders (1 Tim 3:4; Titus 1:6). To be a father is to be a leader (Strauch, 2006:1). To be an effective leader and father in the home the man must be in the right fellowship with God and involved in the lives of his wife and children. Participant O (3.7.1.7) of the present empirical research project commented: *'men are not properly equipped to understand and deliver on their role and do not lead by example. The homes and the church become disorderly and chaotic'*.

Wilkinson (2013:97-98) provides important insights for men who are fathers to understand what authentic fatherhood is:

- A father's impact on his children is powerful and profound and lasts throughout their lives; that's a given. Whether this impact is positive or negative is each father's choice.
- True masculinity is at the core of true fatherhood.
- To be great fathers we need to deal with our own inner wounds and live with authentic masculinity.
- The title 'father' is not something we attain through the birth of our child but something we earn by countless acts of fathering.
- The way we live speaks louder to our children than anything we say to them.
- We can only impart to our children what we have inside us to give.
- What we have inside us, both good and bad, will be imparted in some degree to our children.
- The parallel journey of fatherhood means we need to learn to be and become a man as we nurture and teach our sons to become men and our daughters to become women.

Men do not become fathers just because they are the biological father of a child. The characteristics of a father who is a leader first and foremost is to *love* (Strauch, 2006:1). The father who is leading in love is intentionally involved in his children's lives. He understands perfectly that he plays a significant role by influencing their lives in the

choices that they make and thus, as father and spiritual leader, he is his children's greatest role model after Jesus Christ. As a leader the father ought to demonstrate that he is walking in a manner worthy of his calling as a Christian (Eph 4:1).

In summary of the responsibilities of the father, Wilkinson (2013:153-154) presents the following as key points men ought to consider as they lead their children:

- The man in his role as leader and father in the family is responsible to first and foremost love and nurture his children, then engage with and be involved with them to learn who they are and to guide them through the formative years of their lives.
- The father is tasked with assisting his children to discover their identity through the way that God has designed them, not in the way in which society has distorted their identity.
- The father needs to be aware that affirmation plays a significant role in the development of his children and that he needs to be the one who affirms them first.
- One of the most important responsibilities of the father is speaking blessing over his children, meaning that the father would consistently demonstrate to his children that they are 'wanted-', 'approved-' and 'validated individuals' (Num 6:24-26).
- The father serves as a protector, 'physically, emotionally and spiritually,' and he acts as provider, assuring his children that he has their best interests at heart.
- He serves as a disciplinarian: his role is to set healthy boundaries and he needs to be consistent in communicating right and wrong while keeping in mind that he must speak the truth in love and not act too harshly in dealing with his children (Eph 6:4).
- The two final points that men ought to understand in their role as fathers is that they are their children's first teacher who ought to help them 'develop life skills' and serve as models through their own lifestyles by practicing what they preach to their children.

Men who develop intentional relationships with them will potentially have children who are grounded in their own marriages and faith and will potentially themselves become intentional fathers to their own children. Men who relate well to their children have satisfied children. Canfield (2011:30) therefore rightly avers that men 'who experienced

deeper father closeness with their father growing up [are] more satisfied in their current fathering role and marriage’.

Men have a responsibility to lead their wives, serving as the head in the marriage relationship (see 5.6.1; and 5.6.9). But often the man is present, as mentioned while, ironically, there is no leadership forthcoming from him. All too often the leadership role in the marriage relationship is distorted because there are false beliefs regarding the leadership role of the man in the context of family and church. All too often the wife has to lead, because the man does not step up to fill the leadership role or he is not given the opportunity to lead (see 5.6).

Ephesians 5:25 clearly says that the man must love his wife as Christ loves the Church. This is in context of the wife being instructed to submit to her husband as she would to the Lord, stated in the preceding verse (5:24). The same sentiment is communicated in Colossians 3:18-19. These passages of Scripture point to the restoration that Jesus accomplished for man and woman in terms of their marriage relationship, where the perfect headship and intelligent relationship of submission that existed before the Fall is restored when the man and woman choose to submit to Christ. The husband is responsible to lead the family so that the family does not fail as set out in the examples below.

Unfortunately, men who are not present in the lives of their children contribute towards the disfunction of family and church with a view to the following aspects.

- The impact of feminism and the feminization of boys lead to a situation where they do not have male role models in their lives, ending up with a distorted view of their own masculinity, among others because they spend the majority of their formative developmental years in the presence of women (see 4.4.7 and 4.4.8).
- The development of toxic attitudes and behaviours that contribute to abuse of women and children, because boys hardly enjoy the opportunity to see a positive role model to show them how women and children ought to be treated (see 4.4.5.2).
- A high divorce rate contributes to father absenteeism and their children, following suit, frequently become divorcees because they did not have a positive male role model to see what a healthy functioning marriage looks like in a healthy functioning family (see 4.4.5.4).

- Early sexual encounters by boys and girls due to the absence of the father leaves a void around understanding how to value and respect the bodies of others as well as their own bodies (see 4.4.5.3).

Most of the empirical research participants agreed that men need to step up as fathers in their family so that they can model biblical manhood for their sons (see 3.7.1.5). This is a valuable observation regarding the importance of men who need to pass down leadership skills and responsibilities by being active, good examples in family and church. Participant J commented: *'There has to be male leaders so that they can pass this down to their sons' generation to generation'*.

The equipping of men in the church would not only be to the benefit of the church who would then dispose of adequate trained deacons or elders, but most importantly to the benefit of their families as fathers and husbands (see 5.4.2).

6.2.6 New pastoral-theological model for equipping men

Discipleship and mentoring are core church ministries, yet it appears that men find it challenging to grow in their fellowship with the Lord and with others, particularly their wives and children. There appears to be a gap in the overall equipping ministry in the evangelical church that would prepare men adequately to function in their leadership role in context of family and church. The church needs a new pastoral-theological model towards this end, as suggested above. Hit-and-run discipleship programmes fail: empirical resources show the need for adequate equipping of men instead. The biblical model for discipleship must involve one-on-one sessions or ones with no more than twelve men meeting regularly for personal spiritual development, encouragement and accountability. These kinds of relationships are beneficial not only for the man but for his wife, children and the congregation.

Sanders (1994:31) asserts that spirituality is not easy to define, 'but you can tell when it is present'. Christian leaders, whether in context of family or church, must demonstrate through their attitude, speech and activities that they are 'full of the Holy Spirit'. This presence becomes evident only as fruit of the Spirit (Gal 5:22-23): 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness' and 'self-control' (Bible, 2007), which is accomplished through developing accountable relationships with other believers through various discipleship and mentoring ministries in the church.

Sills (2016:469) correctly asserts that it is the responsibility of church leadership and the relevant men's ministry to train fathers to be fathers who understand that they are the

pastor in their families and are required to lead spiritually by performing daily devotional praying and discipling within their families. The father has the responsibility to train his children (Deut 6:6-7; Eph 6:4; 2 Tim 2:2). He is the leader, disciplinarian and teacher in his family. These responsibilities are not learned naturally, which is why there is such a great need for family ministry to equip families to understand how each member fits into the unit and the greater church context.

The following disciplines are important when it comes to assisting men to understand what it means to entertain Christian discipline. Hughes (2006:176) asserts that the church must be the centre of every man's life, no matter who they are. He identifies five disciplines of church that the man must follow to develop a disciplined life around church:

- The discipline of regular attendance.
- The discipline of membership.
- The discipline of giving.
- The discipline of participation.
- The discipline of love and prayer.

In all of these cases it is the man's responsibility to lead by example for his wife and children. The church remains a place of fellowship and meaningful connections for the family and he must lead his family in an effort to attend all the church services and further activities vital for the family. The church gives a sense of belonging and fellowship and there is a measure of accountability to other believers. The wife and children are the man's first ministry, before all the other activities at the church. His priority in relationship to God is that God comes first, then his wife and then his children, as has been indicated. Then ministry activities and everything else follow.

The discipline of regular church attendance is one of the ways that continued discipleship and mentoring takes place through fellowship and sharing after worship. It is important to be a member of a church because it gives the family a sense of stability, as mentioned, and a constant place to worship together along with other believers.

The biblical model for discipleship and mentoring is found in 2 Timothy 2:2: 'and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also' (Bible, 2007) (underlining mine).

Paul discipled Timothy in the mission field on a one-to-one basis and in small groups, just as Jesus did. Timothy travelled with Paul, who taught him, and he assisted Paul in the ministry. This is how he learned and was expected to facilitate the learning of others.

This passage of Scripture illustrates Paul's four generational levels of discipleship that move believers from disciples to disciple makers. Effective leadership skills for family and church are not only developed in the classroom, but in fellowship in real life situations.

Paul's model around four-generational discipleship is perfect for disciples when it comes to teaching them how to become makers of disciples. The purpose for discipling men while using Paul's model is so they can develop the necessary character as leaders in family and church.

In the family, the man will learn to develop his character to lead his wife and children in family devotions, managing the household and teaching the children in addition to providing for and protecting the family. The man is the priest or pastor, provider and protector. These are basic things that men ought to learn in the context of discipleship ministry in the church. This can be accomplished through men's ministry as well as marital enrichment ministry for couples.

Burke (2018:58) says that the man who is a leader in the church must never forget his family; they should never be neglected. He says that it is 'foundational to your witness and the health of your church', listing the following:

- Healthy churches are made up of healthy families.
- Healthy families are led by healthy mothers and fathers who love each other.
- Healthy moms or dads are nurtured in healthy churches led by healthy servant leaders.

Discipleship and mentoring ought to help the man to develop the needed ministry skills as he participates in various ministries such as evangelism, youth ministry, men's ministry, worship, missions and so on. It should also help him towards developing authentic relationships with people in the church and the community. This is important, as the man may be serving in future in ministry roles such as those of deacon or elder (see 5.6.13, and 5.6.14). The man must learn that his family is his first ministry. If he does not live by this fact he will hurt his family emotionally and spiritually.

The figure 6-3 below illustrates Paul's four-generational discipleship Model. 1) **Paul** disciplined and mentored 2) **Timothy** and taught him everything he needed to know to be an effective leader in the church. Timothy thus become a disciple maker, discipling and mentoring 3) **faithful men** who would be competent to teach 4) **others** as well. What Paul entrusted to Timothy, Timothy entrusted to faithful men, who entrusted what they

were taught to others, and so it spreads one person at a time, multiplying effective leaders for church and family. The family embodies the man's first disciples.

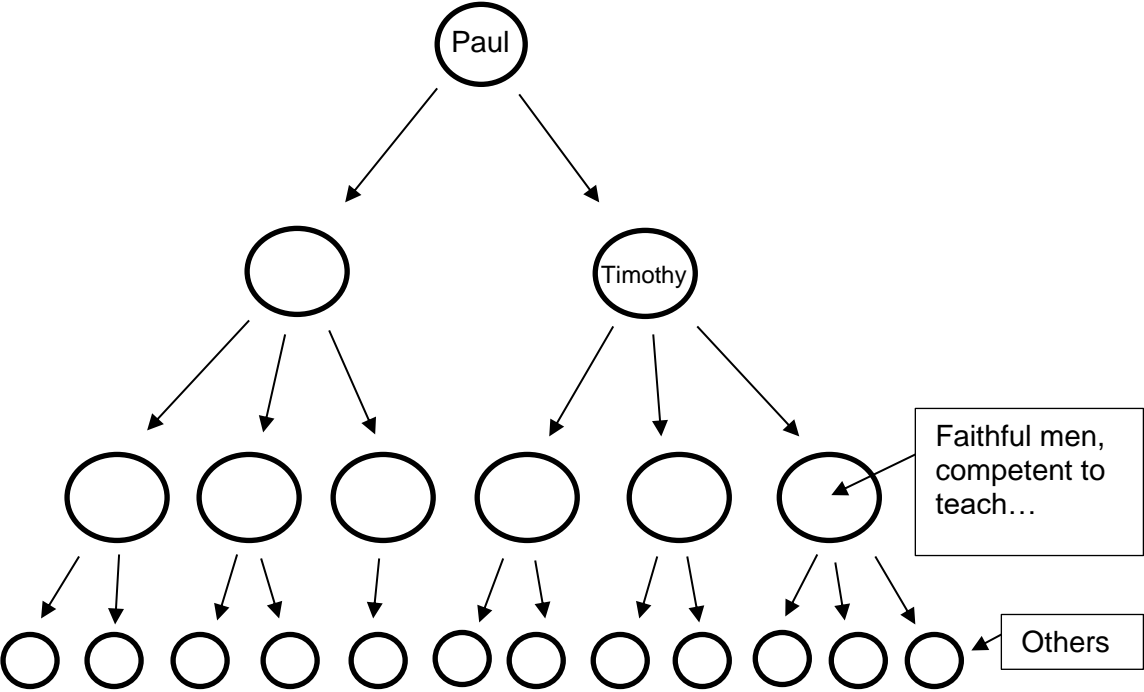


Figure 6-3: Paul's four generational levels of discipleship 2 Timothy 2:2

One of the crucial skills that church leaders must develop is a strategy of developing effective leaders for family and church who understand how to multiply themselves in the ministry. Burke (2018:63) says that 'the key to leading and still having a life is mobilization, building an army of leaders, not just followers, and then releasing them into ministry'. This wise model for developing leaders instead of accumulating followers will also help the leader to avoid burnout, because the burden of the ministry will be shared, which simplifies it for everyone and possible for men to spend time with their families. Breed (2008:22) avers that it is not the responsibility of the ordained ministers/elders to build up the church alone, in reference to Ephesians 4:7-16, instead it is the members of the Church that are responsible for the building up of the church. Paul illustrates this model of the members building the church to Timothy in his four generational levels of discipleship (see figure 6-3) of equipping the saints for the ministry.

As more men are developed by the church, a greater number of effective leaders will function in family and church. The church will therefore see a positive transformation in the men, women and children and this will impact the community. The kind of growth that equipping ought to bring in the life of the man is located in the following areas (CCL, 2004:75-79):

- Liberality (Matt 5:42).
- Mercy (Matt 5:44).
- Contentment (Matt 6:25)
- Fellowship with other believers (2 Cor 6:14).
- Hope (2 Cor 4:16-18).
- Faith (Galatians 5:5-6).
- Temperance (Eph 4:19, 22-24).
- Edification (Eph 4:29).
- Humility (Phil 2:3).
- Praise (Phil 4:4).
- Prayer (Phil 4:6).
- Contemplation and reflection (Col 3:2-3).
- Forbearance (Col 3:12-13).
- Industrious (2 Thess 3:10).
- Purity of Speech/Doctrine (2 Tim 2:16-17).
- Hospitality (Heb 13:2).
- Fidelity (Heb 13:4).
- Confession (James 5:16).
- Sympathy (1 Pet 3:8).
- Evangelism (1 Pet 3:15).
- Loyalty (1 Pet 4:8).
- Generosity (1 John 3:17).
- Love (1 John 4:16-19).

The biblical principles for growth listed above are areas in the life of the man that develops over time. That is, as he continues to submit his life to God in fellowship with other believers who would mentor him, and as he does the same for other men who requires discipleship and mentoring, this growth will be inculcated. The hope is that the church will implement what is already a pastoral-theological model for training men as found in Paul's 2 Timothy 2:2, that is, as indicated, the four-generational discipleship model for training all believers. Ironically, the model for training is available, but the implementation in the church equipping ministry is lacking.

6.3 Conclusion

In this chapter the researcher answered the following question: *What pastoral-theological model can be developed for equipping men for their leadership role in context*

of family and church? The purpose of this chapter was to develop a pastoral-theological model for equipping men for their leadership role in these contexts. The empirical research that was completed showed that the church is lacking in its role to adequately equip men for their leadership role in the two contexts. The biblical perspectives that were presented in chapter five has a substantial influence on the pastoral-theological model to equip the man in his leadership role in context of family and church, which is expected to result in positive transformation in family and church. Paul's four generational discipleship model as found in 2 Timothy 2:2 was identified and proposed as a biblical training model for the church to equip men.

The next chapter will encompass brief summaries of each chapter, the recommendations, and the themes for further research.

CHAPTER 7: SUMMARY, RECOMMENDATIONS, THEMES FOR FURTHER RESEARCH AND FINAL CONCLUSIONS

7.1 Introduction

The purpose of this chapter was to present a summary of each chapter, present recommendations, and themes for further research. The purpose of this study was to evaluate how men ought to function in their leadership role in context of family and church so that challenges might be identified and practical solutions be recommended for equipping men. The evangelical church would ultimately benefit the most from this research as it would help the church to know what equipping was needed for the men in their churches. The research was divided into seven chapters. Chapter 1 offered an introduction and chapters 2, 3, 4, 5 and 6 were guided by four tasks of practical theological interpretation as set out by Osmer (2008:4): the descriptive-empirical task, the interpretive task, the normative task and the pragmatic task; the present chapter, then, offers a conclusion to the research.

7.2 Summary of chapter 1

The purpose of this chapter was to encompass the background of the research problem and the research methodology and the structure that undergirded the research project, stating the overall aim of the present project, namely to evaluate how men ought to function in their leadership role in context of family and church so that challenges might be identified and practical solutions be recommended around this. The main question that this research endeavoured to answer was: How ought men to function effectively in their role as spiritual leaders in context of family and church? The central theoretical argument of this study was that there are challenges affecting men in their leadership role in the family and church, and that these may be resolved through identifying biblical principles which serve as guidelines for equipping men in their leadership role in the family and church.

7.3 Summary of chapter 2

The purpose of this chapter was to present and interpret the results of the project's quantitative research (questionnaires). The question that this chapter answered was: *Which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church?* The objective of the chapter was to identify and

evaluate what the contributing factors were that prevented men from being effective in their leadership role.

A total of eighty-six people from five selected evangelical churches participated. Forty-three were male (50%) and forty-three were female (50%). The data analysis for the quantitative research encompassed six factors which were directly related to the leadership role of the man in context of family and church, as follows. Factor 1: the responsibility of the man in leading his family well. Factor 2: negative aspects that might contribute to the ineffective functioning of family and church. Factor 3: positive aspects that might contribute to the effective functioning of family and church. Factor 4: the significance of the man's fellowship with God as it relates to his fellowship with his family. Factor 5: the significance of the marriage relationship as it relates to the appointment of church leadership. Factor 6: the responsibility of the church in equipping men for their leadership role in family and church.

Twenty statements were presented to participants in the form of a questionnaire. Feedback regarding the responsibility of the man in leading his family well demonstrated a positive agreement with the related statements. Feedback regarding negative factors that might have contributed to the ineffective functioning of family and church demonstrated that on average participants agreed with all the statements. The chapter found this to be of concern, as it revealed that these negative factors were indeed a reality in the evangelical church.

Feedback regarding positive factors that might contribute to the effective functioning of family and church demonstrated positive agreement with the statements. However, as mentioned, this did not mean that these positive factors were a true reflection of what might be the reality within the evangelical church. This could also be the ideal view rather than the reality. Feedback regarding the significance of the man's fellowship with God as it related to his fellowship with his family demonstrated that there were mixed views especially about the priorities of the man regarding his family and ministry. The man's priority should be his fellowship with God first, then spouse, then children, then ministry. The reality is that God, is normally last on the list and the evidence of it is in the condition of the relationships the man has with his wife, children and church members.

Feedback regarding the significance of the marriage relationship as it related to the appointment of church leadership demonstrated that they did foresee some flexibility by leaning towards slight agreement for statements B6 and B8. There showed positive agreement with statement B2 regarding the wife submitting to her husband. Issues

relating to submission in the marriage relationship, divorcees and church leadership as well as single men serving in leadership are issues that church leadership need to address with their congregations. Feedback regarding the responsibility of the church in equipping men for their leadership role in family and church demonstrated that there was a need for church leadership to take a more focused approach to ministering to the men in their congregations and focusing on discipleship and mentoring, which would strengthen their leadership competences within family and church.

7.4 Summary of chapter 3

The purpose of chapter three was to provide a description of the research process related to qualitative data analysis and its results. The chapter was divided into two parts, the first offering a description of the research structure and the second an explanation of the results. The latter was also divided into two sections. The first encompassed structured interview results for female participants (namely, as mentioned, naïve sketches) and the second section structured interview results in as elicited from male participants.

Both genders agreed that it was important for church leaders to follow biblical guidelines towards identifying and appointing new church leaders. They affirmed that God created men and women in his image and that they were equal in value but played distinct roles in context of family and church. Most participants (again in both sexes) affirmed the complementarian perspective of the role of the man and woman in these two contexts. Some participants (both sexes) seemed to be leaning towards the egalitarian perspective that states that men and women are equal not only in personal worth, but also in personal roles, meaning that women ought to lead in family and church on equal footing with men *as the norm*, not the exception. Male- and female participants overwhelmingly affirmed the desperate need for men to be trained for their leadership role in family and church.

7.5 Summary of chapter 4

The purpose of chapter four was to conduct a literature study regarding the leadership role of the man in context of family and church. In this chapter the researcher sought to answer the following question: *What explanation do related sciences provide for the understanding of the current situation of the leadership role of the man in the context of family and church?*

The leadership role of the man was defined and the common theme of *influence* arose from various authors who defined leadership, as has been mentioned. The leadership

role of the man is significant, because he enjoys great influence in family and church. The lack of effective, dynamic leadership is however evident in society today.

Chapter 4 identified seven factors that have impacted negatively on the leadership role of the man in the context of family and church. All these factors have in one way or another exasperated dysfunctionality in family, church and greater society: 1) lack of servant leadership qualities, 2) immoral church leadership, 3) toxic masculinity and gender-based violence, 4) absent fathers, 5) divorce, 6) feminism, 7) and the feminization of boys.

Chapter 4 indicated a problem around the condition of male leadership in family and church which has a major impact on society. The evidence is obvious when assessing the condition of the family, church and the society. When the family is dysfunctional, the church will be dysfunctional and when family and church are dysfunctional, this will encroach on society.

7.6 Summary of chapter 5

The purpose of this chapter was to apply exegesis and hermeneutics to selected Old- and New Testament passages to examine biblical perspectives that guide the man in the understanding and application of his leadership role in context of family and church. In this chapter the researcher examined the following question: *What are the normative and ethical guidelines that Scripture provides for understanding the leadership role of the man in context of family and church?*

Firstly, understanding the authority of Scripture in terms of the normative task is important, because it is the foundation for studying the Scriptures. Applying sound hermeneutical principles when studying the Scriptures lead to sound biblical theology. The Bible is the manual for all men to help them in their knowledge and practice of leading family and church. It is important for men to study Scripture adequately and appreciate the authority of Scripture and what it says about this leadership role. When men apply sound hermeneutical principles when studying Scriptures, they will arrive at sound biblical theology regarding their leadership role.

Secondly, Scripture is filled with many examples of men demonstrating servant leadership. For this study, five key men (Abraham, Moses, David, Paul and Jesus) were selected to illustrate the servant leadership roles they represented in God's progressive revelation of himself to his people through his redemptive plan for humanity.

Thirdly, the headship of the man in context of his leadership role in both family and church was evaluated by examining the Creation narrative to be found in Genesis 1-3, which clearly illustrates that the headship of the man existed before the Fall and was not a result of the Fall, as those who hold the egalitarian view claim. Scripture also illustrate that God created man and woman equally in his image, that they are equal in value and personhood, but that they have distinct roles to play in his plan for humanity. Various passages of Scripture were examined to show evidence of the headship and leadership role of the man in context of family and church, including Genesis 1 - 3; 5:1-3; Acts 6:1-6; Romans 5:12, 14-17; 1 Corinthians 11:3; Ephesians 5:21-33; 6:1-9; Colossians 2:10; 3:18-19, 20-22; 1 Timothy 2:13; 3:1-13; 2 Timothy 2:2; Titus 1:6-9; 1 Peter 3:7; 5:1-3. The following was inferred from the various passages that point to the headship and leadership role of the man in the mentioned contexts:

- The headship of the man existed before the Fall and did not come about because of the Fall.
- The accountability for the Fall was placed on Adam, not Eve.
- Men and women are created equally in the image of God.
- Men and women are created with the same value and personhood but have distinct roles.
- The perfect headship and intelligent submission relationship between the man and woman was marred by the Fall but has been restored through Jesus Christ as they submit to Him.
- God the Father is the head of Christ, Christ the head of the man, the man is head of his wife.
- The man is the head of the wife, as Christ is the head of the Church.
- The woman is instructed to submit to her husband as she submits to Christ.
- The man is instructed to love his wife as Christ loves his Church.
- Children are instructed to obey their parents but the responsibility of leading the discipline of the children belongs to the man, who is the head in the home; the man is instructed by Paul not to provoke his children.
- Both men and women who fit the biblical qualifications may serve in the office as either deacon or deaconess.
- Only men who fit the biblical qualifications and who demonstrate having the necessary spiritual giftedness may serve in the office as an elder in the church.
- It is the responsibility of church leaders to equip men to help them function well in their leadership roles in family and church.

- Abraham, Moses, David, Paul and Jesus are excellent models of leaders who demonstrated servant leadership as they served God for his glory and purposes.

7.7 Summary of chapter 6

The purpose of this chapter was to develop a pastoral-theological model for equipping men for their leadership role in context of family and church. The empirical research conducted showed that the church is lacking in its role when it comes to adequately equipping men for their leadership role in family and church. The biblical perspectives that were presented in chapter 5 underpin a pastoral-theological model to equip the man in his leadership role, which is expected to inculcate positive transformation in these contexts. The following has been inferred as related to the need for equipping men for their leadership role in family and church:

- The family, the church and communities are struggling, because men are not leading their families well.
- There is a need for more effective training for men to develop their leadership skills for family and church.
- The biblical principles of the leadership role of the man need to be taught in the church so that families and the church can benefit from men and women submitting to Scripture rather than the reigning fashions of the culture they live in.
- Current training models in the church are not as effective as they ought to be.
- The church needs to implement a biblical model for discipleship and mentoring that includes one-to-one- or small group discipleship as illustrated in Paul's four-generational discipleship model in 2 Timothy 2:2.

7.8 Recommendations for further study

- The debate continues between the complementarian and egalitarian evangelical churches around gender roles in family and church, which necessitates further study in the area of the leadership role of the woman in context of family and church.
- The role of the evangelical church in equipping women for ministry.
- The role of the evangelical church in equipping single men for ministry leadership roles in the church.
- The role of the evangelical church in providing redemptive restoration for male divorcees who wish to serve as deacons or elders in the church.

- The church's responsibility around developing clearly stated policies on the role of women in the church.
- The church's responsibility around developing clearly stated policies on the role of single men serving in leadership roles in the church
- The role of the church in providing marital enrichment ministries to strengthen Christian marriages.

7.9 Limitations of the study and themes for further research

7.9.1 Limitation of the study

The following points accentuate the limitations placed on the research by the researcher:

- The focus of the study was of the leadership role of the man in the context of family and church.
- The empirical research, qualitative as well as quantitative, were conducted in the Johannesburg region in the Gauteng Province. Further research should be conducted to reach into the other provinces in South Africa and other churches and denominations.
- The empirical research was limited to five evangelical churches based in Johannesburg, Gauteng.
- The empirical research was limited to married men who also had to be parents. Single men were not allowed to participate in the empirical research.

7.9.2 Themes for further research

- The feminization of boys.
- Can single men serve as deacons and pastors/ elders in the church?
- Do evangelical churches dispose of clearly stated policies on the ministry role that woman can participate in in the church?
- Do evangelical churches have clearly stated leadership policies on the appointment of or exclusion of men who have been divorced?

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ANNEXURE A: REQUESTS FOR PERMISSION TO DO INTERVIEWS AND COMPLETION OF QUESTIONNAIRES

REQUEST FOR PERMISSION TO DO INTERVIEWS AND COMPLETION OF QUESTIONNAIRES



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: +2718 299-1111/2222
Web: <http://www.nwu.ac.za>

North-West University
Faculty of Theology, Potchefstroom
Campus

The Leadership
African Evangelical Church (AEC)

Request for permission to do interviews and completion of questionnaires

Dear AEC Leadership,

My name is Rev. Arthur John Alard. I am a PhD student at North West University, Potchefstroom Campus. My research topic is: *The Leadership Role of the Man in Context of the Family and Church: A Pastoral-Theological Study*. My promoter is: Prof dr FE Freeks. As part of my empirical study, I am supposed to gain relevant information from members within various evangelical churches. This information will be obtained through structured interviews and questionnaires.

Therefore, I request permission to do structured interviews with ten (10) members from AEC: five (5) male and five (5) female; and also request for twenty (20) members to complete a questionnaire: ten (10) male and ten (10) female.

I look forward for your positive response.

Yours Faithfully

Rev. Arthur John Alard

A handwritten signature in blue ink, which appears to read 'A. J. Alard'. Below the signature is a horizontal dotted line.

Contact number: 081 581 0546

Email: arthur_alard@yahoo.com

REQUEST FOR PERMISSION TO DO INTERVIEWS AND COMPLETION OF QUESTIONNAIRES



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: +2718 299-1111/2222

Web: <http://www.nwu.ac.za>

North-West University

Faculty of Theology, Potchefstroom

Campus

The Leadership
Brethren in Christ Church (BICC)

Request for permission to do interviews and completion of questionnaires

Dear BICC Leadership,

My name is Rev. Arthur John Alard. I am a PhD student at North West University, Potchefstroom Campus. My research topic is: *The Leadership Role of the Man in Context of the Family and Church: A Pastoral-Theological Study*. My promoter is: Prof dr FE Freeks. As part of my empirical study, I am supposed to gain relevant information from members within various evangelical churches. This information will be obtained through structured interviews and questionnaires.

Therefore, I request permission to do structured interviews with ten (10) members from BICC: five (5) male and five (5) female; and also request for twenty (20) members to complete a questionnaire: ten (10) male and ten (10) female.

I look forward to your positive response.

Yours Faithfully

Rev. Arthur John Alard

A handwritten signature in blue ink that reads 'A. J. Alard'. Below the signature is a dotted line.

Contact number: 081 581 0546

Email: arthur_alard@yahoo.com

REQUEST FOR PERMISSION TO DO INTERVIEWS AND COMPLETION OF QUESTIONNAIRES



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North-West University
Faculty of Theology, Potchefstroom
Campus

The Leadership
Evangelical Bible Church of South Africa (EBCOSA)

Request for permission to do interviews and completion of questionnaires

Dear EBCOSA Leadership,

My name is Rev. Arthur John Alard. I am a PhD student at North West University, Potchefstroom Campus. My research topic is: *The Leadership Role of the Man in Context of the Family and Church: A Pastoral-Theological Study*. My promoter is: Prof dr FE Freeks. As part of my empirical study, I am supposed to gain relevant information from members within various evangelical churches. This information will be obtained through structured interviews and questionnaires.

Therefore, I request permission to do structured interviews with ten (10) members from EBCOSA: five (5) male and five (5) female; and also request for twenty (20) members to complete a questionnaire: ten (10) male and ten (10) female.

I look forward for your positive response.

Yours Faithfully

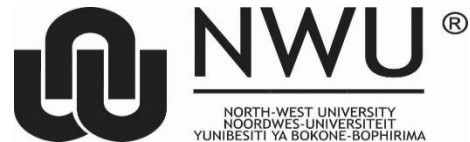
Rev. Arthur John Alard

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Contact number: 081 581 0546

Email: arthur_alard@yahoo.com

REQUEST FOR PERMISSION TO DO INTERVIEWS AND COMPLETION OF QUESTIONNAIRES



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: +2718 299-1111/2222

Web: <http://www.nwu.ac.za>

North-West University
Faculty of Theology, Potchefstroom
Campus

The Leadership
Evangelical Church of South Africa (ECSA)

Request for permission to do interviews and completion of questionnaires

Dear ECSA Leadership,

My name is Rev. Arthur John Alard. I am a PhD student at North West University, Potchefstroom Campus. My research topic is: *The Leadership Role of the Man in Context of the Family and Church: A Pastoral-Theological Study*. My promoter is: Prof dr FE Freeks. As part of my empirical study, I am supposed to gain relevant information from members within various evangelical churches. This information will be obtained through structured interviews and questionnaires.

Therefore, I request permission to do structured interviews with ten (10) members from ECSA: five (5) male and five (5) female; and also request for twenty (20) members to complete a questionnaire: ten (10) male and ten (10) female.

I look forward for your positive response.

Yours Faithfully

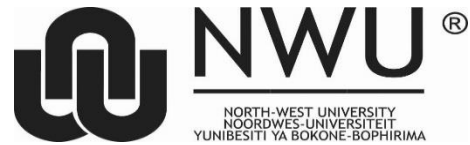
Rev. Arthur John Alard

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Contact number: 081 581 0546

Email: arthur_alard@yahoo.com

REQUEST FOR PERMISSION TO DO INTERVIEWS AND COMPLETION OF QUESTIONNAIRES



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: +2718 299-1111/2222

Web: <http://www.nwu.ac.za>

North-West University
Faculty of Theology, Potchefstroom
Campus

The Leadership
Weltevreden Chapel

Request for permission to do interviews and completion of questionnaires

Dear Weltevreden Chapel Leadership,

My name is Rev. Arthur John Alard. I am a PhD student at North West University, Potchefstroom Campus. My research topic is: *The Leadership Role of the Man in Context of the Family and Church: A Pastoral-Theological Study*. My promoter is: Prof dr FE Freeks. As part of my empirical study, I am supposed to gain relevant information from members within various evangelical churches. This information will be obtained through structured interviews and questionnaires.

Therefore, I request permission to do structured interviews with ten (10) members from Weltevreden Chapel: five (5) male and five (5) female; and also request for twenty (20) members to complete a questionnaire: ten (10) male and ten (10) female.

I look forward for your positive response.

Yours Faithfully

Rev. Arthur John Alard

A handwritten signature in blue ink that reads 'A. J. Alard'. Below the signature is a dotted line.

Contact number: 081 581 0546

Email: arthur_alard@yahoo.com

ANNEXURE B: PERMISSION LETTERS FROM CHURCH LEADERSHIP

AFRICA EVANGELICAL CHURCH WESTRAND

138 7TH AVENUE GEORGINIA ROODEPOORT NORTH 1724



9/12/2018

North West University
Faculty of Theology.

Rev Arthur John Alard

Permission to conduct interviews and completion of questionnaires.

Dear Rev Alard

In response to the letter you sent us earlier this year asking for permission to conduct interviews and questionnaires within our churches, we as AEC leadership in the West-rand hereby grant you the permission you need to conduct the required research. Should you require more information please do not hesitate to contact the numbers given?

Yours in Christ

Rev Busisani Dereck Siziba
AFRICA EVANGELICAL CHURCH WESTRAND

CONTACT

Rev E Dube 072 156 3125
Rev BD Siziba 0795728630

December 14, 2018

Rev Arthur John Alard

Permission to do interviews and completion of questionnaires

We acknowledge receipt of your request to conduct interviews with members of our church in fulfillment of your studies at North West University, Potchefstroom Campus.

This letter serves to confirm that permission is hereby granted specifically and only for the reasons stated in your request: conducting an empirical study in fulfillment of your PhD research on the topic *The Leadership Role of the Man in Context of Family and Church: A Pastoral Theology Study*

The information obtain during this process shall only be used for this study, and not any other purpose that might bring prejudice to our church organization. Individual findings do not represent the theological standpoint of the church.

We trust that you will find the above in order

Yours faithfully



FOR AND ON BEHALF OF
Brethren in Christ Church
South Africa

Executive Board Members:

Mr. Frank Nkala, Rev Solomon Mashija, Mr Ngonidzaha Ndlovu, Mrs Lindiwe Sibanda
Rev. Benedict Ndiweni, Rev. Brian M. Maphosa, Rev Busani Mthombeni,
Mr Nkosinathi Ndlovu, Mr. Mthokozisi Dube, Mr. Vusa Dube, Mrs Rachel Sibanda
Rev Thulani Moyo, Rev Mbuthanelwa Ncube.

Evangelical Bible Church of Southern Africa
National Council

Chairman: Dr SW Matham
P.O. Box 6992, Ansfriere, 1709
Ph: 011 472-4899; Cell: 082 305 4193
Email: mathamwilfred@gmail.com

Secretary: Rev. NL January
18 First Avenue, Extension 3, Ennerdale, 1830
Ph: 011 855-8464 Cell: 084 604 9311
Email: njanuary@vodamail.co.za

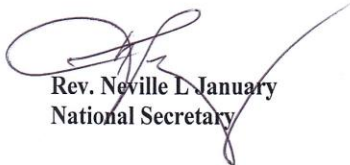


December 10, 2018

Dear Rev. Arthur John Alard,
Warm greetings in the Name of our Lord. We trust that you are well.

This is just to confirm our permission for you to conduct the proposed interviews as well as for the completion of the questionnaires as per your request. The details will be worked out in due course. We wish you all success with the project.

Blessings,



Rev. Neville L. January
National Secretary



El Shammah Evangelical Church

POSTNET SUITE 14 PRIVATE BAG X1
GLENVISTA 2058

Pastor: Wesley James Ebrahim

Email: Wesley.ebrahim@yahoo.com

Tel no: 082 888 5272 / 081 278 0083

Website: www.elshammahchurch.org.za



6th December 2018

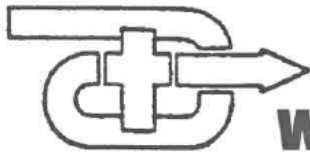
To whom it may concern.

This letter serves as confirmation that our Church is very happy and excited to have Rev. Arthur J. Alard to conduct questionnaires and structured interviews with members of the church.

We are willing to support and help in any way possible to make his research as positive as possible.

Trusting all is in order

Rev Wesley Ebrahim
082 888 5272



Weltevreden Chapel

P O Box 5517
Weltevreden Park
1715

Ph (011) 679 3042/3
Fax (011) 679 2421
office@weltevreden-chapel
.co.za

29 November 2018

Dear Rev. Arthur Alard,

Re: Permission to conduct Questionnaire and Structured Interviews

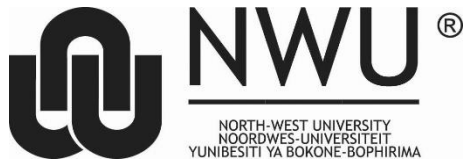
This letter serves to affirm that the Leadership of Weltevreden Chapel agreed at a meeting held on 16 October 2018 to give you permission to conduct structured interviews and questionnaires among any of our members who are willing to participate in this research.

I will personally co-ordinate and encourage participation at such times to enable you to get the research done in time.

Yours Sincerely,

Douglas Forsyth (Pastor)
B A Ed, (RAU); Th.M (Dallas Seminary); Ph.D (U.P.)

ANNEXURE C: CONSENT TO VOLUNTEER



Faculty of Theology

INFORMED CONSENT DOCUMENTATION² FOR QUESTIONNAIRE

TITLE OF THE RESEARCH STUDY: The leadership role of the man in context of the family and church: A Pastoral-Theological study.

ETHICS REFERENCE NUMBERS: NWU-00218-19-A6

PRINCIPAL INVESTIGATOR: Prof dr Fazel Ebrihiam Freeks

POST GRADUATE STUDENT: Rev Arthur John Alard

ADDRESS: Potchefstroom, North West University

CONTACT NUMBER: 081 581 0546

You are being invited to take part in a **research study** that forms part of my PhD research. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

² The Faculty of Health Sciences Ethics Office of the North-West University is acknowledged for the use of their document with minor adjustment for the use in the Faculty of Theology at the North-West University.

This study has been approved by the Research Ethics Committee of the Faculty of Theology (REC-FT) of the North-West University (NWU-00218-19-A6) and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- Our aim for this study is to evaluate how men ought to function in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men.
- The objectives for this research project is as follows:
 - To identify and evaluate what the issues are that prevent men from being effective in their leadership role in context of the family and church.
 - To interpret what the current research is saying so that one might understand the current situation of the leadership role of the man in context of the family and church.
 - To examine what Scripture says regarding the leadership role of the man in context of the family and church.
 - To develop a pastoral-theological model for the church for equipping men for their leadership role in context of the family and church.
- This study will be conducted mainly in the Gauteng region at your church after one of the Sunday church services. One hundred and fifty (150) participants will be included in this study.

Why have you been invited to participate?

- You have been invited to participate in this research because you are a male or female member of an evangelical church or parachurch institution.
- You will unfortunately not be able to take part in this research if you are a male and are not married with children.
- You will unfortunately not be able to take part in this research if you are not able to read and communicate in English.

What will be expected of you?

- You will be expected to take part in a questionnaire that will take no more than 30 minutes of your time.
- You will be expected to answer twenty (20) questions related to the leadership role of the man in context of the family and church.
- You will be required to answer all the questions.
- You will be required to follow the ethical considerations, such as confidentiality at all times.

Will you gain anything from taking part in this research?

- You will gain a greater understanding and appreciation of the importance of the leadership role of the man in context of the family and church.

- Your input will be valuable as we endeavour to understand and respond to issues related to the leadership role of the man in context of the family and church.
- Your participation in this research will benefit the evangelical church in its efforts to effectively equip men in their leadership role as husbands, fathers, and church leaders.

Are there risks involved in you taking part in this research and what will be done to prevent them?

- There are more gains for you in joining this study than there are risks.
- There are no physical injury risks for you in joining this study.
- This is a low risk research study for all participants.
- The risks to you in this study are:

Risks	Precautions
1. Social injury due to failure of protecting the confidentiality of the responses of participants.	The identity of all participants will be confidential, and their names will remain anonymous. All documentation regarding the research will be stored in a locked cabinet and in computers that are password protected. The study leader and postgraduate student doing the research are the only people who will have access to the data which will be destroyed after 5 years.
2. Legal issues due to breach of ethical considerations such as breach of confidentiality.	Before each interview session, after the ethical clearance considerations have been explained, the participant will be required to sign informed consent.

How will we protect your confidentiality and who will see your findings?

- Anonymity of your findings will be protected by:
 - Your identity will be confidential, and your name will remain anonymous.
 - All documentation regarding the research will be stored in a locked cabinet and in computers that are password protected.
 - The study leader and postgraduate student doing the research are the only people who will have access to the data which will be destroyed after 5 years.

What will happen with the findings or samples?

- The findings of this study will only be used for this study.

How will you know about the results of this research?

- We will give you the results of this research three months after it has been completed.
- You will be informed of the completion of the research via email or telephone.
- You will be informed of any new relevant findings via email or telephone.

Will you be paid to take part in this study and are there any costs for you?

- You will not be paid to take part in the study, because this study is not funded.
- There will be no cost involved for you other than your time, if you do take part in this questionnaire.

Is there anything else that you should know or do?

- You can contact Rev Arthur Alard at 081 581 0546 or arthur_alard@yahoo.com if you have any further questions or have any problems.
- You can also contact the Research Ethics Committee of the Faculty of Theology (REC-FT) via Mrs Tienie Buys at 018 299 1206 or Tienie.Buys@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I agree to take part in the research study titled *The leadership role of the man in context of the family and church: A Pastoral-Theological study.*

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in the best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 2019

.....

Signature of participant

Declaration by person obtaining consent

I (*name*) declare that:

- I clearly and in detail explained the information in this document to

.....

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above.
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 2019

.....

Signature of person obtaining consent

Declaration by researcher

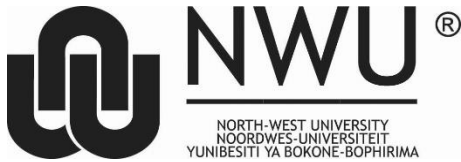
I (*name*) declare that:

- I explained the information in this document to
- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them
or I was available should he/she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 2019

.....

Signature of researcher



Faculty of Theology

INFORMED CONSENT DOCUMENTATION³ FOR STRUCTURED INTERVIEW

TITLE OF THE RESEARCH STUDY: The leadership role of the man in context of the family and church: A Pastoral-Theological study.

ETHICS REFERENCE NUMBERS: NWU-00218-19-A6

PRINCIPAL INVESTIGATOR: Prof dr Fazel Ebrihiam Freeks

POST GRADUATE STUDENT: Rev Arthur John Alard

ADDRESS: Potchefstroom, North West University

CONTACT NUMBER: 081 581 0546

You are being invited to take part in a **research study** that forms part of my PhD research. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

³ The Faculty of Health Sciences Ethics Office of the North-West University is acknowledged for the use of their document with minor adjustment for the use in the Faculty of Theology at the North-West University.

This study has been approved by the Research Ethics Committee of the Faculty of Theology (REC-FT) of the North-West University (NWU-00218-19-A6) and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- Our aim for this study is to evaluate how men ought to function in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men.
- The objectives for this research project is as follows:
 - To identify and evaluate what the issues are that prevent men from being effective in their leadership role in context of the family and church.
 - To interpret what the current research is saying so that one might understand the current situation of the leadership role of the man in context of the family and church.
 - To examine what Scripture says regarding the leadership role of the man in context of the family and church.
 - To develop a pastoral-theological model for the church for equipping men for their leadership role in context of the family and church.
- This study will be conducted mainly in the Gauteng region at your church after one of the Sunday church services. One hundred and fifty (150) participants will be included in this study.

Why have you been invited to participate?

- You have been invited to participate in this research because you are a male or female member of an evangelical church.
- You will unfortunately not be able to take part in this research if you are a male and are not married with children.
- You will unfortunately not be able to take part in this research if you are not able to read and communicate in English.
- You will unfortunately not be able to take part in this research if you are not able to cover your own costs for travelling to the interview venue.

What will be expected of you?

- You will be expected to participate in a structured interview that will not take more than one (1) hour.
- You will be expected to answer ten (10) questions related to the leadership role of the man in context of the family and church.
- You will be required to answer all the questions.

- You will be required to follow the ethical considerations, such as confidentiality at all times.

Will you gain anything from taking part in this research?

- You will gain a greater understanding and appreciation of the importance of the leadership role of the man in context of the family and church.
- Your input will be valuable as we endeavour to understand and respond to issues related to the leadership role of the man in context of the family and church.
- Your participation in this research will benefit the evangelical church in its efforts to effectively equip men in their leadership role as husbands, fathers, and church leaders.

Are there risks involved in you taking part in this research and what will be done to prevent them?

- There are more gains for you in joining this study than there are risks.
- There are no physical injury risks for you in joining this study.
- This is a low risk research study for all participants.
- The risks to you in this study are:

Risks	Precautions
1. Social injury due to failure of protecting the confidentiality of the responses of participants.	The identity of all participants will be confidential, and their names will remain anonymous. All documentation regarding the research will be stored in a locked cabinet and in computers that are password protected. The study leader and postgraduate student doing the research are the only people who will have access to the data which will be destroyed after 5 years.
2. Legal issues due to breach of ethical considerations such as breach of confidentiality.	Before each interview session, after the ethical clearance considerations have been explained, the participant will be required to sign informed consent.

How will we protect your confidentiality and who will see your findings?

- Anonymity of your findings will be protected by:
 - Your identity will be confidential, and your name will remain anonymous.
 - All documentation regarding the research will be stored in a locked cabinet and in computers that are password protected.

- The study leader and postgraduate student doing the research are the only people who will have access to the data which will be destroyed after 5 years.

What will happen with the findings or samples?

- The findings of this study will only be used for this study.

How will you know about the results of this research?

- We will give you the results of this research three months after it has been completed. You will be informed of the completion of the research via email or telephone.
- You will be informed of any new relevant findings via email or telephone.

Will you be paid to take part in this study and are there any costs for you?

- You will not be paid to take part in the study, because this study is not funded.
- There will be no cost involved for you other than your time, if you do take part in this questionnaire.

Is there anything else that you should know or do?

- You can contact Rev Arthur Alard at 081 581 0546 or arthur_alard@yahoo.com if you have any further questions or have any problems.
- You can also contact the Research Ethics Committee of the Faculty of Theology (REC-FT) via Mrs Tienie Buys at 018 299 1206 or Tienie.Buys@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I agree to take part in the research study titled *The leadership role of the man in context of the family and church: A Pastoral-Theological study.*

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in the best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 2019

.....

Signature of participant

Declaration by person obtaining consent

I (*name*) declare that:

- I clearly and in detail explained the information in this document to

.....

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 2019

.....

Signature of person obtaining consent

Declaration by researcher

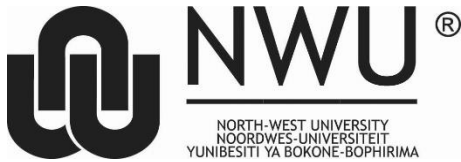
I (*name*) declare that:

- I explained the information in this document to
- I did/did not use an interpreter
- I encouraged him/her to ask questions and took adequate time to answer them
or I was available should he/she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 2019

.....

Signature of researcher



Faculty of Theology

INFORMED CONSENT DOCUMENTATION⁴ FOR STRUCTURED INTERVIEW: NAÏVE SKETCHES

TITLE OF THE RESEARCH STUDY: The leadership role of the man in context of the family and church: A Pastoral-Theological study.

ETHICS REFERENCE NUMBERS: NWU-00218-19-A6

PRINCIPAL INVESTIGATOR: Prof dr Fazel Ebrihiam Freeks

POST GRADUATE STUDENT: Rev Arthur John Alard

ADDRESS: Potchefstroom, North West University

CONTACT NUMBER: 081 581 0546

You are being invited to take part in a **research study** that forms part of my PhD research. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

⁴ The Faculty of Health Sciences Ethics Office of the North-West University is acknowledged for the use of their document with minor adjustment for the use in the Faculty of Theology at the North-West University.

This study has been approved by the Research Ethics Committee of the Faculty of Theology (REC-FT) of the North-West University (NWU-00218-19-A6) and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- Our aim for this study is to evaluate how men ought to function in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men.
- The objectives for this research project is as follows:
 - To identify and evaluate what the issues are that prevent men from being effective in their leadership role in context of the family and church.
 - To interpret what the current research is saying so that one might understand the current situation of the leadership role of the man in context of the family and church.
 - To examine what Scripture says regarding the leadership role of the man in context of the family and church.
 - To develop a pastoral-theological model for the church for equipping men for their leadership role in context of the family and church.
- This study will be conducted mainly in the Gauteng region at your church after one of the Sunday church services. One hundred and fifty (150) participants will be included in this study.

Why have you been invited to participate?

- You have been invited to participate in this research because you are a male or female member of an evangelical church.
- You will unfortunately not be able to take part in this research if you are a male and are not married with children.
- You will unfortunately not be able to take part in this research if you are not able to read and communicate in English.
- You will unfortunately not be able to take part in this research if you are not able to cover your own costs for travelling to the interview venue.

What will be expected of you?

- You will be expected to participate in a structured interview that will not take more than 30 minutes.
- You will be expected to answer five (5) questions related to the leadership role of the man in context of the family and church.
- You will be required to answer all the questions.
- You will be required to follow the ethical considerations, such as confidentiality at all times.

Will you gain anything from taking part in this research?

- You will gain a greater understanding and appreciation of the importance of the leadership role of the man in context of the family and church.
- Your input will be valuable as we endeavour to understand and respond to issues related to the leadership role of the man in context of the family and church.
- Your participation in this research will benefit the evangelical church in its efforts to effectively equip men in their leadership role as husbands, fathers, and church leaders.

Are there risks involved in you taking part in this research and what will be done to prevent them?

- There are more gains for you in joining this study than there are risks.
- There are no physical injury risks for you in joining this study.
- This is a low risk research study for all participants.
- The risks to you in this study are:

Risks	Precautions
1. Social injury due to failure of protecting the confidentiality of the responses of participants.	The identity of all participants will be confidential, and their names will remain anonymous. All documentation regarding the research will be stored in a locked cabinet and in computers that are password protected. The study leader and postgraduate student doing the research are the only people who will have access to the data which will be destroyed after 5 years.
2. Legal issues due to breach of ethical considerations such as breach of confidentiality.	Before each interview session, after the ethical clearance considerations have been explained, the participant will be required to sign informed consent.

How will we protect your confidentiality and who will see your findings?

- Anonymity of your findings will be protected by:
 - Your identity will be confidential, and your name will remain anonymous.
 - All documentation regarding the research will be stored in a locked cabinet and in computers that are password protected.
 - The study leader and postgraduate student doing the research are the only people who will have access to the data which will be destroyed after 5 years.

What will happen with the findings or samples?

- The findings of this study will only be used for this study.

How will you know about the results of this research?

- We will give you the results of this research three months after it has been completed. You will be informed of the completion of the research via email or telephone.
- You will be informed of any new relevant findings via email or telephone.

Will you be paid to take part in this study and are there any costs for you?

- You will not be paid to take part in the study, because this study is not funded.
- There will be no cost involved for you other than your time, if you do take part in this study.

Is there anything else that you should know or do?

- You can contact Rev Arthur Alard at 081 581 0546 or arthur_alard@yahoo.com if you have any further questions or have any problems.
- You can also contact the Research Ethics Committee of the Faculty of Theology (REC-FT) via Mrs Tienie Buys at 018 299 1206 or Tienie.Buys@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I agree to take part in the research study titled *The leadership role of the man in context of the family and church: A Pastoral-Theological study.*

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in the best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 2019

.....

Signature of participant

Declaration by person obtaining consent

I (*name*) declare that:

- I clearly and in detail explained the information in this document to

.....

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 2019

.....

Signature of person obtaining consent

Declaration by researcher

I (*name*) declare that:

- I explained the information in this document to
.....
- I did/did not use an interpreter
- I encouraged him/her to ask questions and took adequate time to answer them
or I was available should he/she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 2019

.....

Signature of researcher

ANNEXURE D: QUESTIONNAIRE

QUESTIONNAIRE

The purpose of this questionnaire is to evaluate how men ought to function in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men. For that reason, I appeal to you to help me by completing this questionnaire. Your answers are highly valued and for confidentiality purpose, please do not write your name.

Section A. Background information about yourself

Tick or cross in the boxes provided

A.1 Your gender:

Male Female

A.2 Your age:

20-30 31-40 41-50 51-60 61-70 71-80

A.3 Your marital status: Married Single

A.4 Do you have children: YES

A.5 Ministry Involvement (tick all that apply to you):

Elder	<input type="checkbox"/>	Men's Ministry	<input type="checkbox"/>
Deacon	<input type="checkbox"/>	Women's Ministry	<input type="checkbox"/>
Pastor	<input type="checkbox"/>	Youth/Children's Ministry	<input type="checkbox"/>
Other (please fill in): _____			

A.6 Highest Education

Matric	<input type="checkbox"/>	Bachelor of Arts Honours	<input type="checkbox"/>
Higher Certificate	<input type="checkbox"/>	Masters	<input type="checkbox"/>
Diploma	<input type="checkbox"/>	PhD	<input type="checkbox"/>
Bachelor of Arts	<input type="checkbox"/>	Grade 11 and below	<input type="checkbox"/>

Section B: Views on the role of the man in context of the family and the church

On the table below, tick across the statement you agree with. Please answer all 20 questions in the questionnaire.

Instructions: On a scale of 1-6 as indicated below, tick in the box number across the statements that properly represent your views.

Strongly agree	Agree	Slightly agree	Slightly disagree	Disagree	Strongly disagree
1	2	3	4	5	6

Statement	1	2	3	4	5	6
B.1 The man is the head and spiritual leader in the family						
B.2 A wife must submit to her husband in all matters						
B.3 God will not listen to the prayers of a man who does not respect his wife						
B.4 Every man should have a mature male accountability partner in his life to grow as a husband, father and church leader						

Statement	1	2	3	4	5	6
<p>B.5</p> <p>All men should have a desire to serve in the church at least as a deacon (if not spiritually gifted to serve as an elder)</p>						
<p>B.6</p> <p>Only married men may serve as deacons and elders in the church</p>						
<p>B.7</p> <p>Every local church should have an equipping programme for men to help them to function adequately in their leadership role in the family and church</p>						
<p>B.8</p> <p>Men who are divorcees may not serve as deacons and elders in the church (never mind the context of the divorce)</p>						
<p>B.9</p> <p>Men and women are equal in value before God, but have distinct roles in the context of the marriage relationship and the church</p>						

Statement	1	2	3	4	5	6
<p>B. 11</p> <p>The church does not need to strictly follow the biblical guidelines for appointing deacons and elders</p>						
<p>B. 12</p> <p>Men often struggle in their leadership role as husbands, fathers and church leaders because they are not adequately equipped to function in these roles</p>						
<p>B. 13</p> <p>Christian marriages are in crisis because men do not understand their leadership role as husbands</p>						
<p>B. 14</p> <p>The wellbeing of children is in crisis because fathers are physically and emotionally absent from their lives</p>						
<p>B. 15</p> <p>Men do not spend enough quality time with their families</p>						
<p>B. 16</p> <p>The man is the primary transmitter of values in the family</p>						

Statement	1	2	3	4	5	6
<p>B. 17</p> <p>The man is responsible for managing his family well; if he does not, then he may not serve as a deacon or elder in the church</p>						
<p>B. 18</p> <p>The man is responsible for the consistent discipline of his children</p>						
<p>B. 19</p> <p>The man is responsible to lead his family in prayer, worship and daily reading of the Bible</p>						
<p>B. 20</p> <p>The man who puts ministry before his family, demonstrates that He has a great love for God</p>						

ANNEXURE E: STRUCTURED INTERVIEW QUESTIONS (MEN)

STRUCTURED INTERVIEW

STRUCTURED INTERVIEW QUESTIONS FOR PARTICIPANTS, REGARDING THE LEADERSHIP ROLE OF THE MAN IN CONTEXT OF THE FAMILY AND CHURCH: A PASTORAL-THEOLOGICAL STUDY.

The purpose of these structured interview questions is to evaluate how men ought to function in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men.

Your answers are highly valued and for confidentiality purpose, please do not write your name. Your participation in this research is completely voluntary, and no pressure will be placed on you. By agreeing to take part, you are giving consent for the data that will be generated to be used for scientific purposes with the understanding that it will be confidential, and your name will be kept anonymous unless by your consent. The person doing this research is Rev. Arthur John Alard and the promoter is Prof dr FE Freeks.

I, the undersigned have read the preceding information in connection with the research project.

.....
Signature

.....
Date

Section A. Background information about yourself

Tick or cross in the boxes provided

1. Your gender:

Male Female

2. Your age:

20-30 31-40 41-50 51-60 61-70 71-80

3. Your marital status: Married Single

4. Do you have children: YES NO

5. Ministry Involvement (tick all that apply to you):

Elder	<input type="checkbox"/>	Men's Ministry	<input type="checkbox"/>
Deacon	<input type="checkbox"/>	Women's Ministry	<input type="checkbox"/>
Pastor	<input type="checkbox"/>	Youth/Children's Ministry	<input type="checkbox"/>

Other (please fill in): _____

6. Highest Education

Matric	<input type="checkbox"/>	Bachelor of Arts Honours	<input type="checkbox"/>
Higher Certificate	<input type="checkbox"/>	Masters	<input type="checkbox"/>
Diploma	<input type="checkbox"/>	PhD	<input type="checkbox"/>
Bachelor of Arts	<input type="checkbox"/>	Grade 11 and below	<input type="checkbox"/>

Section B. Please answer all 10 questions below in the lined spaces provided and keep your answers short and precise.

1. In your view, what is the leadership role of the man in the context of the family?

2. In your view, what is the leadership role of the man in the context of the church?

3. According to you, in what ways do you see the leadership role of the man overlapping within the context of both the family and church?

4. According to you, in what ways are men and women equal in value before God, and how do they have distinct roles?

5. According to you, what does it look like when the man manages his family well?

6. .In your view, what are the factors that have caused men to not function adequately as leaders in the family?

7. In your view, what are the factors that have caused men to not function adequately as leaders in the church?

8. In your view, what might be the reason(s) why the church would appoint men to serve as deacons and elders who do not fit the biblical requirements?

9. According to you, what are the biblical requirements for someone to qualify to serve in the leadership role as either a deacon or elder?

10. According to you, what role can the church have in helping men to function well in their leadership role in context of the family and church?

ANNEXURE F: STRUCTURED INTERVIEW QUESTIONS: NAÏVE SKETCHES (WOMEN)

STRUCTURED INTERVIEW

STRUCTURED INTERVIEW QUESTIONS FOR PARTICIPANTS, REGARDING THE LEADERSHIP ROLE OF THE MAN IN CONTEXT OF THE FAMILY AND CHURCH: A PASTORAL-THEOLOGICAL STUDY.

The purpose of these structured interview questions is to evaluate how men ought to function in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men.

Your answers are highly valued and for confidentiality purpose, please do not write your name. Your participation in this research is completely voluntary, and no pressure will be placed on you. By agreeing to take part, you are giving consent for the data that will be generated to be used for scientific purposes with the understanding that it will be confidential, and your name will be kept anonymous unless by your consent. The person doing this research is Rev. Arthur John Alard and the promoter is Prof dr FE Freeks.

I, the undersigned have read the preceding information in connection with the research project.

.....

.....

Signature

Date

Section A. Background information about yourself

Tick or cross in the boxes provided

A.1 Your gender:

Male Female

A.2 Your age:

20-30 31-40 41-50 51-60 61-70 71-80

A.3 Your marital status: Married Single

A.4 Do you have children: YES NO

A.5 Ministry Involvement (tick all that apply to you):

Elder	<input type="checkbox"/>	Men's Ministry	<input type="checkbox"/>
Deacon	<input type="checkbox"/>	Women's Ministry	<input type="checkbox"/>
Pastor	<input type="checkbox"/>	Youth/Children's Ministry	<input type="checkbox"/>

Other (please fill in): _____

A.6 Highest Education

Matric	<input type="checkbox"/>	Bachelor of Arts Honours	<input type="checkbox"/>
Higher Certificate	<input type="checkbox"/>	Masters	<input type="checkbox"/>
Diploma	<input type="checkbox"/>	PhD	<input type="checkbox"/>
Bachelor of Arts	<input type="checkbox"/>	Grade 11 and below	<input type="checkbox"/>

Section B. Please answer all 5 questions below in the lined spaces provided and keep your answers short and precise.

1. In your view, in what ways will the church be negatively impacted when it does not follow the biblical guidelines for appointing deacons and elders in the church?

2. In your view, what are the main factors that have caused men to not function adequately as leaders in the context of the family and church?

3. According to you, why is it important for the man to function as the head and spiritual leader in the family?

4. According to you, in what ways are men and women equal in value before God, and how do they have distinct roles?

5. According to you, how do you think men should be equipped for their leadership role in the context of the family and church?

ANNEXURE G: ETHICAL APPROVAL



Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Fax: 018 299-4910
Web: <http://www.nwu.ac.za>

Research Ethics Regulatory Committee
Tel: 018 299-4849
Email: nkosinathi.machine@nwu.ac.za

28 January 2019

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Theology Research Ethics Committee (TREC)** on 28/01/2019, the Theology Research Ethics Committee hereby approves your study as indicated below. This implies that the North-West University Research Ethics Regulatory Committee (NWU-RERC) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: The leadership role of the man in context of the family and church: A Pastoral-Theological study.																															
Study Leader/Supervisor (Principal Investigator)/Researcher: Prof dr F Freeks																															
Student: A. Alard																															
Ethics number:	<table border="1"><tr><td>N</td><td>W</td><td>U</td><td>-</td><td>0</td><td>0</td><td>2</td><td>1</td><td>8</td><td>-</td><td>1</td><td>9</td><td>-</td><td>A</td><td>6</td></tr><tr><td colspan="3">Institution</td><td colspan="5">Study Number</td><td colspan="2">Year</td><td colspan="5">Status</td></tr></table>	N	W	U	-	0	0	2	1	8	-	1	9	-	A	6	Institution			Study Number					Year		Status				
N	W	U	-	0	0	2	1	8	-	1	9	-	A	6																	
Institution			Study Number					Year		Status																					
Application Type:																															
Commencement date: 2019/01/31	Risk Category: <table border="1"><tr><td>Minimal</td></tr></table>	Minimal																													
Minimal																															
Expiry date: 2020/01/29																															
Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.																															

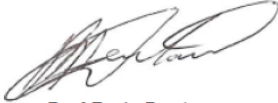
Special in process conditions of the research for approval (if applicable):

<p>General conditions:</p> <p>While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:</p> <ul style="list-style-type: none">• The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the TREC:<ul style="list-style-type: none">- annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and- without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.• The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the TREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.• Annually a number of studies may be randomly selected for an external audit.• The date of approval indicates the first date that the study may be started.• In the interest of ethical responsibility, the NWU-RERC and TREC reserves the right to:<ul style="list-style-type: none">- request access to any information or data at any time during the course or after completion of the study;- to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;- withdraw or postpone approval if:<ul style="list-style-type: none">· any unethical principles or practices of the study are revealed or suspected;· it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented;

- *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
- *new institutional rules, national legislation or international conventions deem it necessary.*
- TREC can be contacted for further information or any report templates via Rudi.Denton@nwu.ac.za.

The TREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the TREC or the NWU-RERC for any further enquiries or requests for assistance.

Yours sincerely



Prof Rudy Denton
Chair NWU Theology Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

File reference: 9.1.5.4.1

ANNEXURE H: LANGUAGE EDITOR'S CERTIFICATE

cumlaude
languagepractitioners

Director: CME Terblanche - BA (Pol Sc), BA Hons (Eng), MA (Eng), TEFL

22 Strydom Street
Baillie Park, 2531

Tel 082 821 3083
cumlaudelanguage@gmail.com

079 730 8121

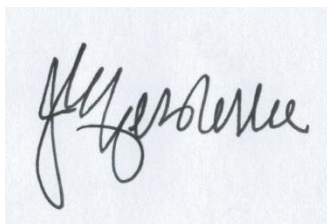
DECLARATION OF LANGUAGE EDITING

I, Juan Etienne Terblanche, hereby declare
that I edited the D.Phil study entitled:

**The leadership role of the man in context of the family and
church: A Pastoral-Theological study**

for the purpose of submission as a postgraduate research degree.
Changes were indicated in track changes and implementation was left
to the author.

Regards,



Prof. J. E. Terblanche

Cum Laude Language Practitioners (CC)

ANNEXURE I: NAÏVE SKETCHES RESPONSES (FEMALE)

Question 1	In your view, in what ways will the church be negatively impacted when it does not follow the biblical guidelines for appointing deacons and elders in the church?
Participant	Responses
A	<i>It will be negatively impacted because everything that is written in the Bible it was or it is motivated by the Holy Spirit. So why would we call ourselves Christians if we do not follow what the Bible says on how & what we should do as Christians...2nd Timothy 3:16-17. We also need to follow the biblical guidelines, because it is profitable for doctrine, for reproof and for correction...</i>
B	<i>They will be negatively impacted if the deacons are drinkers or dishonest with money. They must be committed to the ministry of the faith and lead with a clear conscience.</i>
C	<i>They will spoil them not to study the Word because they grew up in church.</i>
D	<i>The men in leadership roles in the church are to be leaders edifying the church. If they do not follow God's word concerning the church, then that will be the downfall of the church.</i>
E	<i>All the responsibilities would fall on the Pastor which could be too much. Taking on too much. Able and capable men that have so much potential in God's work would be neglected to give of their talents and impart knowledge to the people. The church would go astray, implementing its own rules and regulations/constitutions.</i>
F	<i>We will have men who are not ready for leadership and not spiritually mature enough to lead and guide the church. Biblical guidelines are there so candidates are chosen based on biblical criteria in order to perform the roles of a deacon or elder.</i>
G	<i>It will be very negatively impacted as it will mean they will lead on their own direction and not on God's leading.</i>
H	<i>It will mean that they will be doing the wrong things and false guidelines will be followed will be given to the church people.</i>
I	<i>There will be no male role models for our younger generation to look up to. The role of the male leaders in our church cannot be underestimated.</i>
J	<i>The church already has a larger number of women involved in ministry. If men are not appointed as deacons and elders, in my opinion women will start stepping into these roles. Men will no longer be a part of the church structure and women will lead. This is a problem as it is not how it was intended to be God's design. There has to be male leaders so that they can pass this down to their sons' generation to generation.</i>
K	<i>If no leadership is appointed in the church, there could be disorder among the congregation and lack of spiritual guidance and teaching.</i>

L	<i>There will be problems with orderliness, with division of labour or delegation or responsibilities. As a result, the church pastors will have to do everything themselves, and they won't be able to focus on their pastoral responsibilities effectively, if at all.</i>
M	<i>Division in the church. Contradictory teaching. People might [not] be willing to attend since they are not following straight toward biblical principles.</i>
N	<i>Could lead to false teachings within the church. How could a deacon or elder that isn't appointment correctly be capable of leading the church in a way that is biblically correct? They are the example for the church and therefore should do things as correctly as possible.</i>
O	<i>Order is vital within the church. We worship a God of order. Leaders need to be appointed to hold the church accountable in their behaviour (heart attitude) and spiritual growth. If a leader does not adhere to the biblical principles for appointing leaders, they will not understand their role and could become self-serving instead of glorifying God.</i>

Question 2	In your view, what are the main factors that have caused men to not function adequately as leaders in the context of the family and church?
Participant	Responses
A	<i>Pressure. Now our days there's a lot of pressure on males/men. They cannot take the fact that a woman can be their superior or leaders workwise, education and there for it demotivates most of them. Even their ego, self-esteem goes down. That is why you find lots of them out there doing unspoken things, they are trying to find themselves in other ways.</i>
B	<i>Lack of clear vision. Failure to communicate. Learning the difference between leading and managing. Leaders need to be happy in their role. Open system of communication.</i>
C	<i>I think some of them is lacking wisdom.</i>
D	<i>Men do not follow/heed the instructions of God's Word. They shy away from their responsibilities of serving the church and its people they are more concerned about status than doing the will of God.</i>
E	<i>Church - no proper training (biblical). Lack of studying God's Word. Family – they work almost the entire day and feel that they have done their part and the responsibility of the home/children should be taken care of by his wife.</i>
F	<i>No support from family or the church. Sin – men not following God's Word. In-fighting and 'politics' in the church causing thrust to be broken and relationships broken. Men leaving the church because of the politics or fighting in the church.</i>
G	<i>Men following the world system will fail because they don't follow biblical leadership.</i>
H	<i>Some men are very shy and afraid to move forward.</i>

I	<i>Some men don't understand the importance of their role in the family and community. They sometimes shirk responsibility. They are no longer with their partner and kids and the woman is sometimes expected to fulfil the role of both mother and father. Women sometimes don't respect the man in their lives and remove the responsibility from the man.</i>
J	<i>Mentorship from the current deacons and elders. Most of the leaders in our church has mentioned how the mentorship of past elders have taught them what they know. Being the bread winners put huge pressure on the men. Corporate has become extremely difficult and also take these men out of running their home due to work commitments and constant travel.</i>
K	<i>Society has perhaps put too much responsibility onto the man which is insufficiently prepared for this role in upbringing due to cultural and societal aspects.</i>
L	<i>They don't know the responsibilities they should be fulfilling. They may know, but don't know how to practically apply certain biblical values. They have a completely wrong view of what leadership means. As opposed to not knowing at all, they may be unwilling to learn because they are convinced, they already know.</i>
M	<i>Not enough teaching. Wrong interpretation of the Word of God.</i>
N	<i>Men throughout history have been allowed to do as they please without repercussions. The standard sometimes seems to be set very low for what men need to do. Therefore, they don't feel like they have to excel in their duties.</i>
O	<i>Society today sadly influences the church. The advancement of women in the feminist movement has had a huge impact with and outside the church. This has caused women, and to a lesser extent, men, to question the role of men and women in the family and the church. Women question men's authority instead of following the biblical command to submit to him. Similarly, men are not properly equipped to understand and deliver on their role and do not lead by example. The homes and the church become disorderly and chaotic.</i>

Question 3	According to you, why is it important for the man to function as the head and spiritual leader in the family?
Participant	Responses
A	<i>Because God chose a man to be the head of the family. It is biblical and since I'm a Christian believer I have to follow & agree with what God says. God created Adam first and not Eve first (Genesis 2:7). He then created Eve, the helper (Genesis 2:18-22). In all these verses we see God giving Adam authority to take care of the garden, to name the animals. It is very important for a man to know where God positioned him in the first place.</i>
B	<i>Men take pride in taking charge of others and love to be seen as capable. By his very male temperament, he can gladly assume responsibility for other's lives. He has both a strength and weakness about him.</i>
C	<i>So that the children can copy.</i>

D	<i>He has a God given role as head of the family. He has to be an admirable example. The utmost respect for his wife and a good disciplinarian to his children bringing them up in the ways of the Lord.</i>
E	<i>It is a biblical command from the Word of God.</i>
F	<i>Firstly, because that is what God states is the role o the man in the family. When a man does this, it is easier for a woman to be submissive and for his children to respect him and follow him.</i>
G	<i>The Word of God instructs man to lead his family and be the head of his family as Christ example is given.</i>
H	<i>It is important because if he leads his family, I believe that their lives will be much better because his wife and children will look up to him.</i>
I	<i>Role model for the kids. Steer spiritual guidance in the right direction.</i>
J	<i>The wife and children then work towards supporting the father, husband. Rules and decisions are laid down with the input of the rest of the family and the man leads by example. Traditions in the home become part of life, devotions, church attendance, service and remembering important dates in the Christian faith.</i>
K	<i>It is not, the role can be taken by either the man or the women or shared between both.</i>
L	<i>God designed both men and women in such a manner as to allow us to fulfil certain responsibilities that allow us to help each other as a team. God also designed the church with a structure where Christ is the head of the church who is His bride. The same applies to men. Therefore, it is important for the man to lead, first due to design, and second in accordance with Scripture.</i>
M	<i>Might not necessarily be important since there are well functioning families that exist where the woman comes across as the head and a man as the follower which may or may not follow the distinctive biblical roles.</i>
N	<i>I don't think it is important for the man to be the head of the family. Women are just as capable to lead the family as a man is.</i>
O	<i>I did not understand this before I came to know the Lord, but since then I understand that just as Jesus is the head of the church, there must be godly men leading and in turn, godly men leading and guiding the family. It is important to understand that this does not mean the man can do or say as he pleases, and the wife must blindly follow and does not mean that the wife must be a doormat. Rather the wife must understand this role before getting married.</i>

Question 4	According to you, in what ways are men and women equal in value before God, and how do they have distinct roles?
Participant	Responses
A	<i>The only equal value in men & women is that they are both human beings and were created by God, other than that they are not equal before God. All the other things that make people think it's so is earthly rules. A role of a man is to be the</i>

	<i>head of the family to love his wife & provide. A role of the woman is to submit & be a helper.</i>
B	<i>We are one before God in our faith and love for God. Men are always the head of the church and home. Women are always on the side of supporting their husbands. God is always the centre of everyone's life.</i>
C	<i>God created us all of us in his image. Men lead us and we follow.</i>
D	<i>Men and women are equal in God's eyes. They are both responsible for the nurturing and upbringing of their children. They complement one another. Both play a part in bringing up their children in the ways of the Lord.</i>
E	<i>God created women to be a help mate to her husband. They are both equal in the sight of God. A man should and must lead because he is the head and it is a biblical pattern instituted.</i>
F	<i>Men and women are equal in that God love us equally, however in terms of roles in the church and home, they are very different. Women do not preach and are not in deacon or eldership roles. In the home he is the head. Women are more the nurturers at home and support the men at home and at church.</i>
G	<i>We are all made in the image of God that makes us equal beings. The role of the man is the leader. The role of the women is to be submissive to the man as Christ is the head of His church.</i>
H	<i>They are both God's people and loved equally. The man is supposed to be the head of the house. And the woman is supposed to be the one that never gives up praying for her family and motivating them.</i>
I	<i>We are all God's children but with different strengths and talents. Women were made to support their husbands and to offer or serve as a sounding board. Men however need to be the head and take the lead.</i>
J	<i>We are equal in that God died for us both and loves us the same. Our roles are different because of how we are born. Men are born with leadership qualities, not that women are not, but that they are driven and competitive. Women are born as natural caregivers and are able to look after what God has entrusted us with.</i>
K	<i>Men and women are equal before God. There are cultural distinctions between the roles that men and women should hold but these do not prove practical in all cases. E.g. Historically women are considered the caregiver to the children and the one who takes care of the home and the man is considered the breadwinner. This is not always practical especially in the current time where in many cases both men and women are employed full-time.</i>
L	<i>Both men and women are equal before God in that: Both were created by Him in His image. Both are sinners in need of grace. Both have a purpose in glorifying God. Both men and women have distinct roles with regards to certain aspects such as whether it's a leading role or a helping role. Sometimes helping may look like leading, but the two can agree on who takes what responsibility.</i>
M	<i>Women and men are completely equal before God as he loves us all the same. Women are the helpers of husbands. Men lead their family in a way that honours God and leads them more toward Christ.</i>

N	<i>Both men and women are equal in God's eyes. Women are able to lead just like men and men are able to nurture just like women. It all depends on personality of the person rather than gender.</i>
O	<i>They are equal as per salvation – men and women are both graced with salvation and from this perspective, God sees us as equal in His sight. That said, He has given us different roles and distinct roles. These are not so that men can “control” women, or that women are inferior to men. Both physically and emotionally are created in a distinct way to complement each other and create a godly home and the family will [glorify] God.</i>

Question 5	According to you, how do you think men should be equipped for the leadership role in the context of the family and church?
Participant	Responses
A	<i>Beside that now we (women) are superior at work places & other things on earth. I think the only thing you can do to equip men is to teach them & convince them that no matter how hard the oppressive earthly rules are they should have their stand as men & walk tall. They must go back to God their creator to find resolutions. Preach to them that nothing will work out if they take God away from them.</i>
B	<i>He should have a balance.</i>
C	<i>They need to study and understand the Word of God.</i>
D	<i>A man should show no anger, be a non-drinker (alcohol), have one wife only, not greedy for monetary gains, holy and upright. Hold fast to God's Word and be able to teach and preach.</i>
E	<i>Men should be empowered and given opportunities to be involved in the church. Proper training & development should be implemented.</i>
F	<i>Men should be saved. They should be mentored, and they should attend a course/training. Lastly, they should be supported.</i>
G	<i>Study God's Word and follow in Christ's ways.</i>
H	<i>Men should be recognized more in church and be given a well-done man's day for all they have done in church and in the homes. I think that will motivate them even more in God's Word.</i>
I	<i>They should know the Scriptures. Understand their role and expectations as the head/leader. They should have a mentor/coach to assist them as men.</i>
J	<i>Men should be offered: 1. Mentorship in understanding how to move forward, when forward when feeling stuck; 2. Guidance in making the right biblical decisions; 3. Involvement in the ministries to assist them; 4. Education – some men have never been shown or taught on how to be a leader in the family or church.</i>
K	<i>I think one aspect is to realize that leadership should not be exclusive to men. Both men and women should be considered for leadership depending on individual strengths and aptitude.</i>

L	<i>Men should ideally be taught connect leadership, according to the Bible from an early age. They should be given opportunities to practice leadership even before they have families or becoming active within the church. In the case of men who come to faith after they already have families, they should be disciplined so that they get a full picture of what biblical leadership looks like.</i>
M	<i>Better understanding of their role. Improve teaching of their role.</i>
N	<i>Be prepared to sacrifice your time and energy. They should have gentleness, this will help them deal with tough situations in a loving way. Not be quick to anger, its harder to understand a situation when one is angry. Have a general open-mindedness.</i>
O	<i>This must start as early as possible, i.e. in the home if it is a Christian home and leading by example by both parents. In the case of a broken home, from the influence of the church. In both cases however, the church has a responsibility to teach on these aspects to disciple, encourage and to uplift men as to what their roles and responsibilities are within the home and in the church. Fellowshiping with like-minded people, i.e. at church but also in ministry such as men's ministry/father's ministry and discipleship. The leaders (i.e. elders and deacons must take responsibility in doing this).</i>

ANNEXURE J: STRUCTURED INTERVIEW RESPONSES (MALE)

Question 1	In your view, what is the leadership role of the man in context of the family?
Participant	Responses
P	<i>According to biblical principles the man is the head of the home and leads the home.</i>
Q	<i>To lead the family in spiritual matters. Encourage Bible reading and study and to lead by example.</i>
R	<i>According to the order of creation, man was appointed to be the spiritual leader of the family in Genesis 1:26. Again in the early church man again is ranked as head of the family Ephesians 5:23. The Word of God then positioned the rest of the family members below this portfolio of the man.</i>
S	<i>My role as husband and father of my family is to be faithful and sincere in my function and head of my family.</i>
T	<i>He is the head of the family.</i>
U	<i>To lead by example. The man of the house should be the one striving for and showing the fruits of the Spirit. To lead his family in a closer relationship with God with discipline and focus.</i>
V	<i>The man leads the family and needs to take the role of guiding the family spiritually. Mentally and physically being the head of the home. The man is the protector of the family looking out for and taking care of all the members</i>
W	<i>To provide the needs of the family as well as providing security.</i>
X	<i>Being present, being involved, and setting the example first. Leading by going before. Being able to make the difficult decisions that will be in the best interest of his family. Doing all this in submission to Christ.</i>
Y	<i>Leading the family spiritually to grow closer to God and living godly centred lives. Leading the family values and direction we needed. Providing financial leadership for the family. making decisions for the family with love and care for the family with their input and God's word.</i>
Z	<i>The husband is the head of the household and he's responsible and accountable for the family. He is to ensure the family functions correctly physically and spiritually.</i>
AA	<i>To love his wife. To discipline his children. To protect and provide for his family. To provide general guidance in matters of life and faith.</i>
BB	<i>A good family man with good family values.</i>
CC	<i>To provide and protect his family, promoting love, and loves his family.</i>

DD	<i>He's in his God given role as the head of the family and he consults his wife before making decisions for his family. Discipline is his domain for his children, and he guides them in the way of the Lord.</i>
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Question 2	In your view, what is the leadership role of the man in the context of the church?
Participant	Responses
P	<i>Same as in the home, the man leads the church.</i>
Q	<i>To serve in one or more ministries in the church. To avail oneself when help is needed and not only when it is convenient for oneself.</i>
R	<i>In a church setup, man needs to be active in terms of the leadership role. Men can participate as deacons as indicated in the book of 1 Timothy 3:8-10. Again, men can serve as elders (1 Peter 5:2-3) as well as church ministers (1 Timothy 3:1-7).</i>
S	<i>To lead by example in leading my family to a local church.</i>
T	<i>To lead the church.</i>
U	<i>Again, to lead by example. It is important to serve and being in any form of leadership position requires this. Put others in the congregation first in their needs even when yours are not met.</i>
V	<i>The man ought to be involved in the church setting examples for the rest of the body. A man needs to be the leader to all others involved. The man needs to guide the other believers as he guides his family.</i>
W	<i>To be a pillar of strength in showing the way of the Lord as the right way to follow.</i>
X	<i>Be available to serve on formal structures. Be developed by being teachable and studying the Word. Leading prayerfully.</i>
Y	<i>Leadership in the spiritual growth of the church as a body. Leadership in the effective functioning of the church as a body of Christ. serving others in the church by getting involved in knowing members of the church and their needs helping them grow spiritually and providing help and direction where other needs are.</i>
Z	<i>The man is to assume the leadership role. He is to step up and lead and is held accountable before the Lord and he is responsible for the spiritual leading into maturity of the congregation and assumes teaching responsibilities. He is the overseer of the church.</i>
AA	<i>To provide pastoral guidance.</i>
BB	<i>A good leader and pastor love people and the Church of God.</i>
CC	<i>He's a people's person. Prays for the church. Loves God and the ministry.</i>

DD	<i>Again a man is to be a leader within the church guiding and instructing, edifying the church community according to the word of God and serving in the capacity as God's servant.</i>
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Question 3	According to you, in what ways do you see the leadership role of the man overlapping within the context of the family and church?
Participant	Responses
P	<i>In both instances, if there are no men, or man present, then the female takes the role.</i>
Q	<i>When it comes to prayer and biblical study.</i>
R	<i>In both family and church setups, men exercise some form of leadership role in performing certain task. Usually in both areas, tasks are done as a team work and hence need for leadership to achieve the targets. Weight over tasks can vary but leadership remains the same.</i>
S	<i>To lead my family by understanding and discussion on spiritual matters.</i>
T	<i>Both is priority.</i>
U	<i>To be the first to do what is required. always putting God first and then through the overflow of his grace and love all those around you are affected. Focus first on the fruits of the Spirit and the rest will follow.</i>
V	<i>The man has to look out and be an example for both his family and his brothers and sisters in Christ. the man needs to set the example for his family and the church.</i>
W	<i>Trying to provide for the needs of the family i.e. working long hours.</i>
X	<i>Walking the walk. Talking the talk. Seeking God first. The wellbeing of the family. Church second and self-interests last.</i>
Y	<i>Being God centred and bringing family and church closer to God and to serve others. love for the family and church and caring for one another. Discipline and direct in love where needed.</i>
Z	<i>The Lord has gifted the man to perform both tasks. As a man conducts his household in accordance with the Lord's enabling, he too is to lead in the church. You cannot lead at church if you are not already leading in your home effectively.</i>
AA	<i>Man should take the leadership role in both.</i>
BB	<i>He loves God's word, God's church, and his family are also good people and church lovers.</i>
CC	<i>Love his family and the ministry.</i>
DD	<i>As head of the family. As head of the church. He serves both his family and the church.</i>

Question 4	According to you, in what ways are men and women equal in value before God, and how do they have distinct roles?
Participant	Responses
P	<i>Equal in terms of salvation, sanctification, creation. Their roles differ, child bearing, child rearing, supportive (help meets).</i>
Q	<i>In the ministries for men and women, and in prayer services and ministries such as outreach and helping hands.</i>
R	<i>Men and women were created in the image of God. Both male or female they resemble God. Roles for men be at family or church levels including leading to love their wives and serving God. IN the other hand women have to submit themselves to their husbands or their helpers in the house of God.</i>
S	<i>There is no difference between men and women before God. We must use our talents before God as individuals.</i>
T	<i>For men has to lead and women should help them to lead.</i>
U	<i>They were made equal. God made man to lead and woman to help. Not in a lesser form but as equal. They are stronger together not apart.</i>
V	<i>Men and women are all made in God's image. We are all sinners but are all loved by him. The difference is that the man is the protector. The stronger of the two but man (husbands) need to submit to their wives, and wives to their husbands.</i>
W	<i>We all praise and worship at the same time with the same God. We all testify about the goodness of our God. As men will lead while the women follow. The women make sure the house of God is cleaned accordingly.</i>
X	<i>Most of women or equally valuable in God's sight in all aspects. The distinct roles are given because God knows best what is required for the best functioning of the church and the family.</i>
Y	<i>Both men and women are valued equally in living godly lives and bringing others to Christ.</i>
Z	<i>Absolutely equal in all ways – Salvation, glorification, grace, but with differing functions. The Lord has uniquely gifted men for leadership and women for nurture and we are held to account for how we exercise these giftings.</i>
AA	<i>Both have been given wisdom by God. However, God has appointed the man to lead and the woman to follow.</i>
BB	<i>Men have leadership roles, and women have leadership and supportive administrative roles both in the church and in the home.</i>
CC	<i>We are created equally before God, serving one another in love. Men are to provide and protect for the family, whereas women love and care for the family.</i>
DD	<i>In the nurturing and upbringing of children men and women are equal in God's eyes. Women are not inferior in any way God has given parents the task of rearing their children with both having a role in their upbringing. Father and mother complement one another.</i>

Question 5	According to you, what does it look like when a man manages his family well?
Participant	Responses
P	<i>In the eyes of God this would be to glorify Him. In the eyes of the church this would set an excellent example of biblical leadership.</i>
Q	<i>That he has led his family well and that they have a respect for the way he conducts himself as a Christian.</i>
R	<i>Man will preside [over] his family with love, serves and sacrifices. It means living a worthy life reflecting his calling. Being a provider of physical needs.</i>
S	<i>A well-managed man and his family are very obvious.</i>
T	<i>As good leader.</i>
U	<i>The family enjoys a healthy routine of Bible study pray and involvement in the church community. The family have a deep love and respectful God in his church.</i>
V	<i>That his house is in order and the family is united, not that there won't be any dispute, but that they will all work together and follow the lead of the father.</i>
W	<i>It looks like the time our God created heaven and earth. How he manages the time of creation. It also looks like man and God is the same since we were created in his own image. It looks like following good works like our Lord.</i>
X	<i>The family will be important. They will be a loving unit an they will attend church as a priority. The children will be disciplined and respectful.</i>
Y	<i>There is love and respect in the family where husbands, wives, and children are respectful and loving to each other. They are all living godly lives and serving in church and communities.</i>
Z	<i>A man who knows that he is accountable to the Lord and active in teaching the Word of God, and selflessly loving his wife, and is engaged and responsible.</i>
AA	<i>There is harmony and order.</i>
BB	<i>They love and respect him. Works with and for him to build up each other.</i>
CC	<i>Well mannered. Well organized. Knows what he is doing.</i>
DD	<i>There is love, peace, joy, discipline, and oneness of faith and the family lives by God's standards honouring him in everything they do.</i>

Question 6	In your view, what are the factors that have caused men to not function adequately as leaders in the family?
Participant	Responses
P	<i>Culture, personality, parental backgrounds, in-law's involvement, finances, positions at places of employment.</i>
Q	<i>When there are no established values with regard to our Christian walk and no leadership in prayer and Bible study. When everyone just does their own thing as it were.</i>
R	<i>Failure by most men to have a sound relationship with Jesus Christ the overall leader of family as well as the church. Unwillingness of some men to take up the active role in the family. Spending more time away from the family has also contributed negatively.</i>
S	<i>Outside pressures from society can have devastating effects on husbands that will be detrimental to families.</i>
T	<i>Lack of support from others.</i>
U	<i>When one puts more emphasis on other things, such as work and other activities you lose focus on what should come first. Priorities are not correct.</i>
V	<i>Lack of discipline and looking out for himself and not the other members of his family. Sinful pressures of the world.</i>
W	<i>Disrespect from a wife since they also need to be rulers. dishonesty from past experiences (not telling the truth). Untrustworthy, no disclosure, and no openness.</i>
X	<i>Busyness - Putting other things like work first. Socio political pressures - making it difficult to lead. Abdication - just giving up as it became too difficult.</i>
Y	<i>Work pressures where there is no sufficient time to spend with children and wife. Alcohol and drug abuse causing men to be absent. Not taking the accountability and responsibility of leading the family.</i>
Z	<i>It is very unfashionable. Men are now taught not to assume leadership. The blurring of genders and the war on "toxic masculinity" has made the strong man seem arrogant and outdated. Men in turn shrink back and tend to be lazy as they have been given an excuse to not operate as God intended.</i>
AA	<i>Abdicating their God given role. Abusing their leadership role.</i>
BB	<i>Sin in any form corrupts all forms of relationship, e.g. alcohol abuse.</i>
CC	<i>Stress. Finances. Laziness. Depends on the wife to support the family.</i>
DD	<i>Worldly views dominate. God is rejected. Women trying to usurp male leadership. Men have forgotten their God given role. Violence in the family structure.</i>

Question 7	In your view, what are the factors that have caused men to not function adequately as leaders in the church.
Participant	Responses
P	<i>Their lives are not in order. They feel inferior because of income compared to other men. Social class distinction (where they live, what car they drive etc.).</i>
Q	<i>When they do not regularly study and grow in the Word and they are not dedicated.</i>
R	<i>Failure by some men to have a sound relationship with Jesus Christ the head of the church has led to a vacuum of leadership for me in some churches. Awareness campaigns for gender equity has led some men to take a back seat in churches. Work-related tasks have also contributed.</i>
S	<i>Society expectations. Men shy away from their responsibilities.</i>
T	<i>It is when other leaders want to take over and not give others a chance.</i>
U	<i>Lack of involvement and putting other things first.</i>
V	<i>Again, lack of discipline as well as commitment. Not having his family in order or having the support of his family when doing his ministry.</i>
W	<i>Stigmatization as well as vulnerable to abuse. Lack of adequate wisdom and understanding of the Word.</i>
X	<i>Busyness - the same is number six. Lack of discipline - not reading God's Word. Not serving.</i>
Y	<i>Self-centred, wanting the church to serve them, then being involved and also serving the church.</i>
Z	<i>They have to be willing to stand against the pressures of society.</i>
AA	<i>Lack of knowledge of the ways of God. Lack of training in the word of God. Unbelief.</i>
BB	<i>Sin in any form.</i>
CC	<i>No commitment. Unfaithful. Laziness.</i>
DD	<i>In studying of God's Word, men do not follow/heed its instruction. Men are not willing to serve but do so because of pressure from within the church. Worldly views, impacting their lives.</i>

Question 8	In your view, what might be the reason(s) why the church would appoint men to serve as deacons and elders who do not fit the biblical requirements?
Participant	Responses
P	<i>They should not be doing so in the first place, but people have been appointed because of their social status or family ties or friendship ties.</i>
Q	<i>I think that this occurs when the church is not fully aware of the lives that they lead and matters that are kept secret.</i>
R	<i>In most modern churches, the weekly attendance is mainly women or even men who do not have a good standing order. In such circumstances most churches end up with compromising in appointing candidates who draw public outcry.</i>
S	<i>Because there are many pressures on husbands.</i>
T	<i>For their own personal gain</i>
U	<i>Possibly to make much of a person as a gesture (negative). Possibly in order to disciple or coach them into a better standing with God (positive).</i>
V	<i>Lack of understanding of knowledge of the men but see that they are involved and are committed to being a leader in the church.</i>
W	<i>I think to keep them in church as well as instilling confidence in them. Not to embarrass long serving members.</i>
X	<i>Perceived giftedness is an area of need. Not taking God's word seriously enough. Areas of commitment in the lives of the existing leaders.</i>
Y	<i>Lack of discipleship in bringing or growing members to the role of deacons and elders.</i>
Z	<i>Having a big team splits the load more effectively. There is a desire to appear important in the church for power and prestige, but often the external potential doesn't reflect the heart of a man. Insufficient character examination.</i>
AA	<i>Not following biblical prescripts as outlined in one Timothy chapter 3 and Acts chapter 6.</i>
BB	<i>There is no reason. A church should only appoint godly men.</i>
CC	<i>No man power. Unavailable men.</i>
DD	<i>Not enough men in congregations. Men are not eager to serve, quoting family time as more important, engaging in worldly pursuits. Church leaders (pastors) not vetting men before leadership duties.</i>

Question 9	According to you, what are the biblical requirements for someone to qualify to serve in the leadership role as either a deacon or elder?
Participant	Responses
P	<i>Married with one wife. Ability to teach. Able to lead people (not dictatorial). Faithfulness in marriage and in service. Currently involved in ministry (not being put into a position to fulfil a position).</i>
Q	<i>That they lead a life fitting of a Christian and that they will not compromise the church by matters that the church is not aware of.</i>
R	<i>Deacon (1 Timothy 3:8-12): He should be a born again and mature Christian. Above reproach. Avoiding dishonest gain. Monogamist and capable of managing his household. Elders (1 Peter 5:2-3): They are Shepherd of the flock of God (advisors). They avoid dishonest gain and lead by example.</i>
S	<i>A family that is well organized and dedicated to his family.</i>
T	<i>The requirement is that they should lead with an open mind and hear.</i>
U	<i>To constantly show fruits of the Spirit. Show commitment to, firstly, God, secondly discipling others and to the wellbeing of the church. To make sure that the church is of sound doctrine and checking yourself for the same.</i>
V	<i>Committing their life to the Lord and being willing to serve the church and congregation. As well as being accountable for their actions.</i>
W	<i>Need a theological qualification from a reputable institution. Need to know the Word as well as following the rules and ways of the Lord.</i>
X	<i>Must be a mature believer. must manage his own household well. Must be seen to be following God. Must be disciplined.</i>
Y	<i>Serves God. Lives a godly life, loves and cares for others and to bring others closer to Christ. Leads his family to grow spiritually.</i>
Z	<i>1 Timothy 3: A desire to serve the Lord out of a true relationship with him. A seriousness about the task with a willing spirit.</i>
AA	<i>Good reputation. Filled with the Holy Spirit and filled with wisdom.</i>
BB	<i>He must be above reproach and love God and man.</i>
CC	<i>Love God firstly. Have a positive mindset.</i>
DD	<i>Blameless, not self-willed, slow to anger, non-drinker (Alcoholic drinks). Not worldly, not loving money, hospitable, just, holy holding fast to God's Word. Able to teach/preach sound doctrine and is not vain. Having one wife and able to discipline his children.</i>

Question 10	According to you, what role can the church have in helping men to function well in their leadership role in context of the family and church?
Participant	Responses
P	<i>Discipleship. Mentorship. Highlighting and exposing great examples.</i>
Q	<i>To have regular men's meetings and Bible study so that they would know what is required of them according to true biblical doctrine.</i>
R	<i>Give thorough teachings in the Sunday School lessons. Provide seminars on the leadership role. Provide leadership development by theological institutions on the leadership role. Taking awareness campaigns or road shows on the leadership role.</i>
S	<i>The church plays a very important part in helping men to function better.</i>
T	<i>Is to work with one another and not against one another.</i>
U	<i>To ways be teaching biblically based. Being available to guide and help where possible and to hold men accountable in aiding them to be accountable.</i>
V	<i>Mentoring men biblically and guiding them through the Bible on what is required for the man and also being a leader and serving the men where and when needed.</i>
W	<i>Help in equipping us with theological studies. Have interactive seminars with other God-fearing men from different backgrounds.</i>
X	<i>Support group. Discipleship. Fellowship with other mature men. Leadership opportunities. Assessing problems as they arise.</i>
Y	<i>Discipleship in guiding and growing men to function well in their role in context of the family and church. Members of church including leadership getting to know men in church and able to learn more of their family and church and provide guidance and lead them spiritually to God.</i>
Z	<i>The church teaches truth in all spheres of life. The church is responsible to present the family with wisdom regarding their function. There is no other organization who can do better than the church when done correctly.</i>
AA	<i>TRAINING</i>
BB	<i>Training them in God's love and God's Word.</i>
CC	<i>Be supportive. Encouragement and Bible study.</i>
DD	<i>Those in leadership need to teach, exhort and be role models for those entering leadership roles. Discipling men is very important, and we must do as Jesus did with his disciples so that we would have men impacting the world.</i>

ANNEXURE K: DANVERS STATEMENT⁵

Background: The Danvers Statement was prepared by several evangelical leaders at an early Council on Biblical Manhood and Womanhood meeting in Danvers, Massachusetts, in December 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November 1988.

Rationale

We have been moved in our purpose by the following contemporary developments, which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unravelling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between loving, humble leadership by redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have biblically and historically been considered illicit or perverse, and the increase on pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to biblical teaching but backfire in the crippling of biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of biblical texts;
9. the consequent threat to biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity.

⁵ This extract of the Danvers Statement was taken from Grudem (2006:304-307)

10. and behind all this, the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical biblical authenticity, which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Purposes

Recognizing our own binding sinfulness and fallibility, and acknowledging the genuine evangelical standing of many who do not agree with all of our convictions, nevertheless, moved by the preceding observations and by the hope that the noble biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purpose:

1. To study and set forth the biblical view of the relationship between men and women, especially in the home and in the church.
2. To promote the publication of scholarly and popular materials representing this view.
3. To encourage the confidence of lay people to study and understand for themselves the teaching of Scripture, especially on the issue of relationships between men and women.
4. To encourage the considered and sensitive application of this biblical view in the appropriate spheres of life.
5. And thereby
 - to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,
 - to help both men and women realize their full potential through a true understanding and practice of their God-given roles,
 - and to promote the spread of the gospel among all peoples by fostering a biblical wholeness in relationships that will attract a fractured world.

Affirmations

Based on our understanding of biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Genesis 1:26-27; 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Genesis 2:18, 21-24; 1 Corinthians 11:7-9; 1 Timothy 2:12-14).

3. Adam's headship in marriage was established by God before the fall, and was not a result of sin (Genesis 2:16-18, 21-24; 3:1-13; 1 Corinthians 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Genesis 3:1-7, 12, 16).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication or spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Genesis 1:26-27; 2:18; Galatians 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Genesis 2:8; Ephesians 5:21-33; Colossians 3:18-19; 1 Timothy 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husband's authority and grow in willing, joyful submission to their husbands' leadership (Ephesians 5:21-33; Colossians 3:18-19; Titus 2:3-5; 1 Peter 3:1-7).
 - In the church, redemption in Christ give men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Galatians 3:28; 1 Corinthians 11:2-16; 1 Timothy 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission – domestic, religious, or civil – ever implies a mandate to follow a human authority into sin (Daniel 3:10-18; Acts 4:19-20; 5:27-29; 1 Peter 3:1-2).
8. In both men and women, a heartfelt sense of call to ministry should never be used to set aside biblical criteria for particular ministries (1 Timothy 2:11-15; 3:1-13; Titus 1:5-9). Rather, biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half of the world's population outside of reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with stresses an miseries of sickness, malnutrition, homelessness, illiteracy,

ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Corinthians 12:7-21).

10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

We grant permission and encourage interested persons to use, reproduce and distribute the Danvers Statement. Printed copies of the Danvers Statement in brochure form are available for a small fee from the Council on Biblical Manhood and Womanhood at www.cbmw.org or 2825 Lexington Road, Box 926, Louisville, KY 40280, or phone 502-897-4065 or 888-560-8210.

ANNEXURE L: THE SERVANT LEADER AUDIT⁶

Are you a servant? Sometimes the answer isn't a simple yes or no but somewhere in between. Take the following servant audit to assess how well you serve others in your ministry. Ask several people who know you well (spouse, teammate, friend) to take a copy of this audit and rate you as a servant.

Directions: Circe the number under your response.

	True	More true than false	More false than true	False
1. I enjoy helping other people as much as possible.	1	2	3	4
2. I don't mind not receiving credit for some of the good things I do.	1	2	3	4
3. When helping others, I rarely ask what is in it for me.	1	2	3	4
4. I try to be available when others need my help.	1	2	3	4
5. I'm sensitive to other's interests as well as my own.	1	2	3	4
6. I don't have problems with authority figures.	1	2	3	4
7. I find it easy to learn from many different people, not just those I respect or hold in high regard.	1	2	3	4
8. I enjoy helping others to succeed in life.	1	2	3	4
9. I don't favour people according to their status.	1	2	3	4
10. I don't take myself too seriously.	1	2	3	4
11. If I had a title (Rev., Dr., etc.), I wouldn't insist that people use it when addressing me.	1	2	3	4
12. I minimize my own desires if they threaten the mission of the ministry.	1	2	3	4

⁶ A servant leader audit resource from Malphurs (2003:180)

13. I believe that it's more important for the ministry to succeed than for me to succeed.	1	2	3	4
14. I think that it is very important to listen to people.	1	2	3	4
15. I work hard to bring out the best in others.	1	2	3	4
16. I prefer to be around people who build others up rather than tear them down.	1	2	3	4
17. I'm convinced that a team can accomplish more than an individual.	1	2	3	4
18. If my ministry organization grows beyond my competence, I'll step aside and let another take the lead.	1	2	3	4
19. People view me as someone who is interested in helping them become all that God wants them to be.	1	2	3	4
20. I have others' best interest at heart.	1	2	3	4

Directions for scoring: Add up all the numbers that you circled.

Your total score is _____.

If your score is

20-34: You are a strong servant. Keep it up.

35-49: You are an above average servant, especially if your score is close to 35.

50-65: You are below average servant, especially the closer your score is to 65. You have much work to do.

66-80: You are not a servant. You need much improvement before you can effectively lead people. You should seek someone's counsel.