

PERCEPTION AND PRACTICE OF CHRISTIAN LEADERSHIP IN THE DEEPER LIFE

BIBLE CHURCH

By

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A Thesis submitted to the Department of Religious Studies

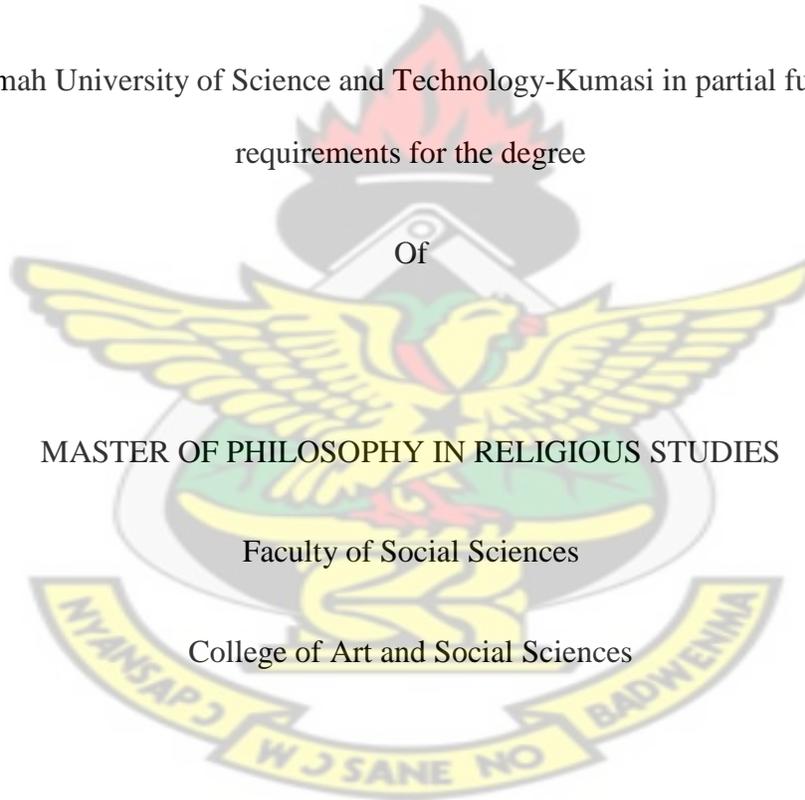
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Of

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DECLARATION

I hereby declare that this submission is my own work towards the M. Phil. Apart from the sources specifically acknowledged in the work the thesis contains no material previously published or submitted in part or whole to any university or institution for the award of a degree.

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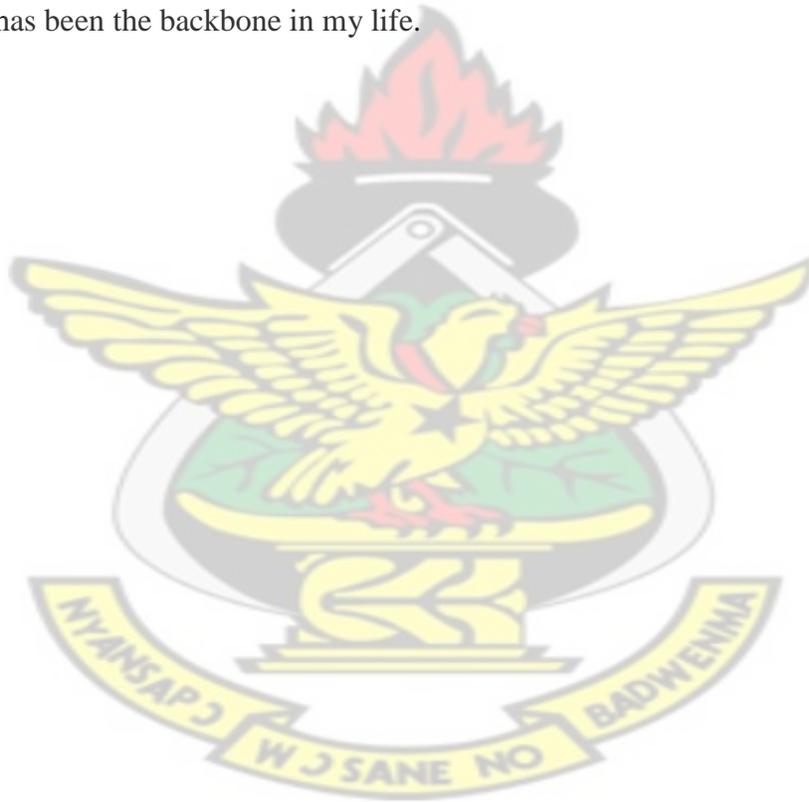
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DEDICATIONS

This work is first and foremost dedicated to God the Father, the Son and the Holy Spirit. It is through His grace that this work has been completed. With the Psalmist I express my praise and thanksgiving to God because, “He raises the poor from the dust, and lifts the needy from the ash heap, to make them sit with princes, with the princes of his people” (Psalm 113:7-8). I also dedicate it to my husband, Edmond Boye Opey and children Emmanuel Martey Opey, Enoch Martey Opey and Elijah Markwey Opey. Furthermore, I dedicate this thesis to my mother Ajara Yelkumoh who has been the backbone in my life.



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ABSTRACT

This thesis examined the perception and practice of Christian leadership in the Deeper Life Bible Church. The problem that necessitated research in this area of study is the fact that, Christian leadership has been criticized by many within and outside the church. Many allegations have been leveled against some leaders of the Deeper Life Bible Church. Thus, issues that were prevalent were compromise of leadership roles and characteristics. Others were immoral acts, lack of attention for the youth, disparity of remuneration between junior and senior pastors and lack of supervision, among others. This seems to suggest that some leaders within the church are violating the ‘holiness principles’ the church stands for. To ascertain the truth of these allegations, the study sought to find out how leadership is perceived and practised in the Deeper Life Bible church today. Primary data was collected by means of one-on-one interviews with non-members and some prominent leaders of the church who know the history of the Deeper Life Bible Church. These leaders ranged from the Regional Overseer to Home Caring Fellowship leaders. Participatory observation was used to confirm information gathered through interviews and relevant literature on Christian leadership were also consulted.

The leadership pattern of Jesus Christ as presented in Luke’s gospel was used as the assessment criterion. In view of this, the leadership characteristics and style of Jesus were discussed. These leadership characteristics include holiness, humility, compassion and love. Jesus adopted the servant style of leadership to accomplish his earthly mission. The study also discovered that Jesus always prayed before and during his ministry on earth. His call to save and serve humanity was confirmed by God during his baptism. Jesus was empowered by the Holy Spirit to overcome

principalities and powers during his ministry. After analysing how leadership is practised in Deeper Life Bible Church alongside the leadership pattern of Jesus Christ, it was discovered that ideally the church wants to follow Jesus' example in leadership. In practice however, the church experiences some lapses. The study suggested some recommendations to correct the lapses in the leadership style. The research recommends that some policies and processes be reviewed in order to bring sanity in the financial disbursement and supervisory role of the Church. The research is important because it will contribute to knowledge in church history, as well as teachings in the Deeper Life Bible Church in Ghana and the world at large. The study also serves as a catalyst in renewing the moral life of members, especially leaders in the Deeper Life Bible Church.

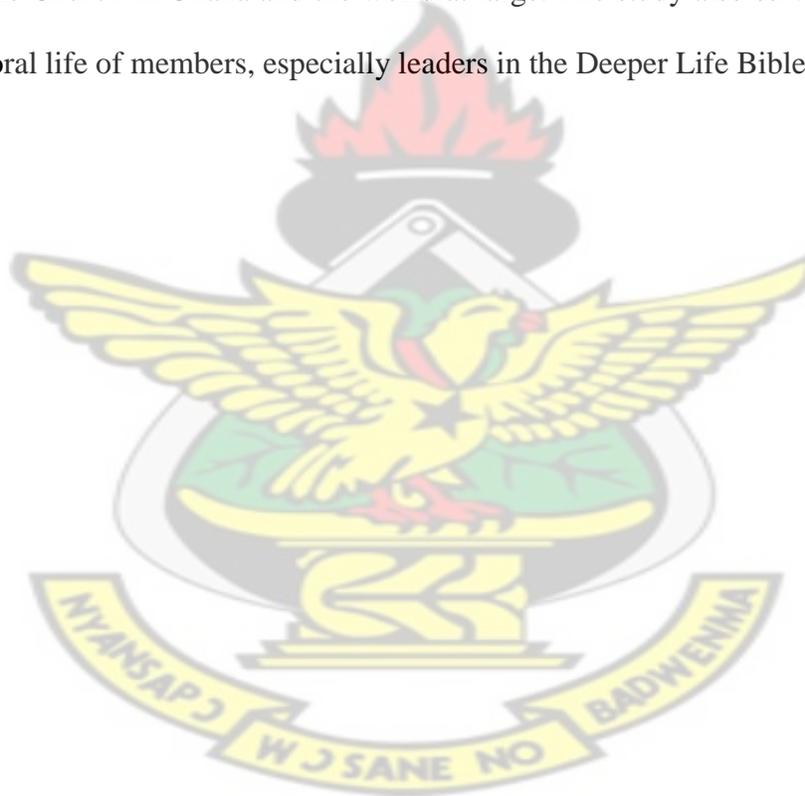


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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the study

Leadership appears to affect every sphere of life. Lack of proper and efficient leadership seems to have resulted in many crises, especially in Africa and the Middle East. The wars in Congo, Egypt and Yemen, among others, can all be traced to issues surrounding leadership. When leaders belonging to any domain of life start to deviate from the known and acceptable principles guiding leadership the aftermath is not always the best. It therefore becomes unquestionable that leadership in all human institutions cannot be under estimated.

Munroe (2005:18) observes that, there is nothing as elusive as leadership; you can inherit a fortune but never leadership. Yet there is no greater need in our twenty-first century world than effective and competent leadership. Our greatest challenge is that of a leadership vacuum. The number one need all over the globe today is not money or new government, it is quality, moral, discipline and principle-centered leadership. The church as a human institution is not exempted. It has faced several inconsistencies in its leadership procedures in contemporary times. This can only be solved by quality leadership with a sense of morality. Leaders of the church need to be principled and disciplined when carrying out their responsibilities.

Newman (1997:5) elaborates on the principles of leadership in his book *Ten Laws of Leadership Leading to Success in a Changing World*. He mentions that various sectors like business, industry, government, labour, education and the church need positive, constructive, and effective

leadership in contemporary times in order to achieve success for their goals. In view of this every human institution needs leadership to run and champion its affairs for the achievement of desired goals. Leadership in any capacity therefore is inevitable and cannot be ignored. Leadership may be defined as the ability to gather people for a common purpose. A leader must have the character which inspires confidence (Orr, 2001). The role of leadership in the Christian religion has no exception to the above characteristics.

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In Luke's gospel 22:24-27, Jesus specifically gives an example of a true Christian leader. Odgen (2007:184-185) in his book *Leadership Hand Book of Management and Administration: The Meaning of Leadership*; states that Jesus instructs his followers to walk away from prevailing Gentiles and Jewish models of prideful leadership where dominance ("lording it over"), coercion, titles, and public recognition were their goals. Thus, emphasising that, the leader must not lord over others instead be a servant to all and sundry. It is to be noted that Christian leadership moves along with responsibility and a call to serve God's creation, but not a call for public show as observed in Jewish models of prideful leadership.

Despite all the warning against worldly form of leadership by Jesus, it appears some pastors are too worldly. They are interested in material things such as the creation of wealth, purchasing of expensive cars, adorning themselves with gorgeous attires and constructing magnificent buildings. This is believed to be their main concern at the expense of the spiritual development of their members. For example, it was reported of a pastor who claimed he used very expensive clothes more than any member of his church. Against this background, Sanders (1967:125)

explains that the true leader is concerned primarily with the welfare of others, not with his own comfort or prestige. In the church, many people have needs that their ministers have often overlooked. These problems should be addressed with concern because the Christian leaders' role is to seek the comfort of the members under him.

Preliminary research has shown that there are different perceptions of leadership in the Christian church today. Among other things, some perceive leadership as a position of power, authority and autocracy (Mahoney, 2001). Christian leadership should not be placed on a platform of rivalry where one wishes to be greater than the other, since this practice is worldly. Jesus corrected his disciples when he heard them arguing about who should be first among them. This is to testify that Christian leadership is not all about the desire for position.

Leaders, as illustrated by Fernando (2000), are like parents who should train their children to be like them in good morals as Paul in his relationship with Timothy made him a disciple of Christ. Many people are occupying leadership positions in the Christian church today but there is the need for true leaders who are able to respond in the right direction to the call of leadership according to the laid down principles by Jesus Christ. Ginthinji (1997:38) summed up the attitude of the disciples in seeking positions for themselves. He admitted that they were not resolute in carrying out the leadership principles of Jesus Christ. He added that the leader's mentality towards his work should change from power to service.

From both the opinion of Ginthinji and Fernando it appears from various claims that leaders are deviating from the standard of Jesus Christ. This deviation has brought differences in the practice of leadership principles by various denominational churches in contemporary times.

This present thesis focuses on the perception and practice of Christian leadership in the Deeper Life Bible Church. It deals with how leadership is perceived and practiced, its structure and some problems associated with leadership of this church in contemporary times. The leadership of this church has been designed and structured according to the pattern of Jesus. This makes it possible for the church to assign roles and responsibilities equitably among leaders. The effectiveness of every institution whether secular or spiritual, may be guarded by the right set of leadership principles.

It is to be noted that so long as the church is concerned, it is important for one to know what Jesus taught about leadership in the church. In this way the correct assessment may be made when dealing with Christian leadership. For this reason all who have dedicated themselves to serve in the church in one way or the other need to know what Jesus expects from leaders of the church. Christian leaders of today appear to be changing biblical leadership principles to suit modern times. It could be observed that during his earthly ministry Jesus laid down his life as an example for the disciples who supported him in his missionary work. He expects the same from leaders of the church today.

The Deeper Life Bible Church seems to have experienced a tremendous growth spurt when it started in Ghana in 1979. From this time on until in the mid 1980, it was claimed to be one of the

fastest growing churches in the country. The growth was said to have resulted from aggressive evangelism of the gospel and soul winning by both members and leaders of the church. The Home Caring Fellowships were multiplied and spread across communities in order to reach out to its members. New converts were introduced into the Home Caring Fellowships through effective evangelism. These converts were visited and followed up. Through this many had their problems solved and they stayed in the church as members. This was made possible by some leaders and dedicated members who preached in buses, hospitals, car parks and market places. Unfortunately, in recent times some members and leaders are too busy to engage in visitation and evangelism which are the core principles of the church.

1.1 Statement of the Problem

It appears that the question of leadership in the Deeper Life Bible Church has become a challenge and a worry for many in and outside the church today. It appears from various claims that the way leadership is perceived has not been so practised by some leaders of this church. Informants have claimed that some Deeper Life leaders are involved in cases of immoral practices. They have observed that this canker is gradually destroying sanctity and dignity of the leadership of the church.

The quality of leadership in most cases depends on the type of training given. In view of this the appointment of pastors without full theological or seminary training (optional) has been claimed as not equipping leaders adequately for pastor-ship. Recruitment of some converts into the discipleship class without reading ability creates difficulty in the practice of their leadership. It

has been alleged that home caring fellowships are no longer experiencing growth thereby affecting the growth of the entire church. Disparity in remuneration among senior and junior pastors seems to pose a major challenge in the practice of leadership. It has also been claimed that the youth of late are leaving the Deeper Life Bible Church for other churches. In view of the mentioned allegations, the primary goal of this research is to find out how the above claims have affected the practice of leadership in the Church today and how Jesus Himself conceives of leadership in the gospel of Luke. The research strategy is to use the latter as a point of reference.

1.2 Research Questions

The following questions may help to uncover the real situation under discussion and provide solution to the above research problems; how do you perceive leadership in the Deeper Life Bible Church today? How is the kind of leadership /theological training equipping leaders and pastors for their roles as leaders in the church? In which way has current attitude of leaders towards evangelization, follow-up, visitation and supervision affected the growth of the church today? In which way has disparity in remuneration between senior and junior pastors affected pastoral activities? How has peer problems been handled by parents and leadership of the church and how has it affected the youth in the church? In which way does the church deal with issues of immorality among pastors and the youth?

1.3 Research Objective and Relevance

Basically, the research examined how leadership is practiced in the Deeper Life Bible Church. It assessed leadership practice in the Deeper Life Bible Church. The research also studied the teaching of Jesus on leadership as recorded in Luke's gospel. In order to arrive at the objective, the research came out with how Christian leadership is perceived and practised in the church today; The roles and responsibilities of leaders in the church were identified. The research sought to find out whether leadership in the Deeper Life Bible Church conformed to Jesus' teaching and style of leadership.

This research aims at offering my contribution or to add my voice to the existing materials that have been written on leadership from different perspectives. Leadership appeared to be drifting away gradually from the standard Jesus Christ laid down for the church. In the light of this the research intended to bring out the following relevance:

The research would help to establish the underlying basic pattern of Christian leadership. It is also to awaken leaders of this church on how to conduct themselves according to the theory and practices of leadership roles of Jesus Christ. It is to sensitise Christian leaders to perform their duties in conformity to the leadership style of Jesus Christ. It will again serve as a guide to Christian leaders to recognise the central role of their position to both the church and people outside the church. It would also unravel what the Deeper Life Bible Church stands for in the leadership of the church.

1.5 Methodology

The achieved domain of the research is perception and practice of Christian leadership in the Deeper Life Bible Church. The Kumasi and Ejisu branches of the Deeper life bible church formed the units of analyses. The approach of the research is mainly qualitative. It is qualitative because the subject matter under discussion qualitatively affects the physical and spiritual lives of member in the church. In order to get a holistic picture of the research object, unstructured but open way of gathering data such as the open interviews and (participatory) observation techniques were used. The people earmarked for interviews involved two groups in order to cover a wider perspective. In the first group, people were selected from outside the Deeper Life Bible Church to gather views on how they perceived leadership in the church. The second group comprised members within the Deeper Life Bible Church. The latter category of informants comprised the regional overseer, divisional overseers, group of district coordinators, district coordinators, district pastors, district and zonal women's coordinators as well as home caring fellowship leaders. The informants in both groups were purposefully chosen based on their knowledge, popularity and experience concerning the matters of the church. The informants were interviewed individually and in groups. The reason for this research strategy is to make sure that the information obtained from the individual informants would be confirmed by those obtained from the group.

The primary data was supplemented by relevant secondary data. This comprised the teaching and practice of Jesus Christ on leadership in Luke's gospel. The latter was used as the assessment

criterion of the research. Apart from the field interviews and the secondary data, (participatory) observation was also used.

Since the primary objective of this research is to assess Christian leadership activities of the Deeper Life bible Church, a theory of religious, charismatic leadership was also used (see Barnes, 1978). According to the theory, Charismatic leadership is de-alienated (a conscious realisation that the social world is humanly constructed and therefore unstable) because leaders perceive sacred symbols as subject to change and verification by their own personal experience with the divine. In a period of radical social change, defined by distress and dissatisfaction, charismatic leaders have an innovative set of teachings through a divine source and the experience they have with this divine source takes precedence over previously revealed religious traditions. They preach a 'return to the true faith' and finally they attract following based on their ideological and emotional support for a group of people. Finally the triangulation of the different methods, sources and techniques such as the unstructured interviews, (participatory) observation, interpretation of textual data and other materials have provided a holistic picture of the research object (Gedzi, 2009:20).

1.6 Constraints

Since all the denominational churches cannot be reached due to the time allotted for this research it poses a constraint. This called for the necessity to select just two congregations of the church for this study. Aside these, getting the relevant people to sacrifice their time for the interview is became difficult. Unfortunately, the Deeper Life Bible Church in Ghana had no documented

history, therefore making it difficult to gather secondary data for the historical aspect of the work.

1.7 Literature Review

Newman (1997) elaborates on the principles of leadership in his book *Ten Laws of Leadership Leading to Success in a Changing World*. He mentions that various sectors like business, industry, government, labour, education and the church needs positive, constructive, and effective leadership in contemporary times in order to achieve success for their goals. He specifically outlines, vision, making decision, being tactful and diplomatic, wisdom and developing abilities as part of his leadership principles. Newman mentions the church as one of the institutions that need effective leadership. In his views expressed about leadership principles, his attention appears to be drawn more towards secular leadership. The church being a separate entity operates its leadership on different principles. As far as the church comes into play leaders are made through divine call with God-given vision. The leader in the church is being directed in his decision making to achieve a divine purpose. He makes no decisions of his own as it is usually the case in secular sectors. The leader in the church must be tactful and diplomatic through divine guidance. Newman's principles may be beneficial for Christian leadership if only they are given divine backing.

Sanders (1984:11, 40-43) in his book *Spiritual Leadership*, deals comprehensively with Christian leadership. He explains leadership in both temporal and spiritual realms. According to him, when God does find a person who is ready to lead, commit to full discipleship and take on

responsibility for others, that person is used to the limit. He elaborates on the qualifications of such a person as social, moral, and personal among others. Socially he explains that a leader's relationship within the church should be above reproach. The moral expectation of the Christian leader according to Sanders is that he should be blameless and also not allow secret indulgence to undermine public witness about him. Mentally a leader who is called by God should be prudent and a person with sound judgment.

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In contemporary times, it is not usually seen as Sanders has predicted. Many ministers have proven themselves to be ready to be used for the service of God. It is mostly observed that they do not end the race they so well started on their mission field even though God intended to use them to the limit. Commitment to full discipleship and taking on responsibility has shifted to a different dimension. Christian Leaders have become unpredictable in their call to serve. Commitment to full discipleship is to absorb all the teachings and practices of Jesus Christ on leadership. The disciples of Jesus all through his earthly ministry and after the crucifixion pressed forward for spiritual progress. They did not fold their hands after they received the baptism of the Holy Spirit as a means of graduation into perfection. They dared not subtract or add to what they learnt from Christ but rather maintained Jesus' leadership throughout. It is therefore expected that Christian leaders should not propound or copy some leadership principles that would not conform to that of Christ. Full discipleship is to serve others rather than being served.

Fernando (2000) writes in his book, *Leadership Lifestyle* about how Paul exercised his leadership role in his relationship with Timothy. He goes further to explain how leaders should make disciples of their followers and the responsibility laid upon them by Christ. He relates leadership to parenthood. In the opening verse of 1 Timothy, Paul is addressed as an apostle of Jesus. As an apostle, Paul lived by the standard Jesus laid for the church and according to the dictates in Luke 9:23 he denied himself to attain the status of a true disciple of Jesus Christ. He could therefore confidently say in 2 Timothy 4:7 “I have fought a good fight, I have finished the race, I have kept the faith”. Paul acknowledges the fact that whatever Timothy has learnt he has firmly believed. This is because, he has been acquainted with the sacred writings which instructed him for salvation through faith in Christ Jesus (2 Timothy 3:14-15).

As part of exercising his leadership roles, Paul exhorts Timothy as a son he has trained in the faith not to compromise the sound doctrine he is acquainted with. He should rather proclaim the original faith taught by Jesus. In Fernando’s view, the relationship between Paul and Timothy was like that of a father and a son. This means that instructions, teachings, guidance and protection for nurturing into maturity were given as well as submission and obedience to leadership in their relationship. By entrusting the keeping of sound doctrine to Timothy, contemporary leaders in the New Testament church should learn and do the same. Leaders should give adequate training to followers to make them fully equipped and matured to realise what Jesus expects from them as leaders.

Paul learnt from Jesus about how he rebuked the Pharisees with their false doctrines. In 2Timothy chapter 4 Paul strongly charged Timothy as a son, follower and disciple to resist false teachings. Christian leaders should not relent in these last days in keeping the teachings of Jesus without violation. Jesus made disciples out of his followers, in the same way he expects leaders of the church to make true disciples of their members. Effective leadership will keep the church alive and moving. Jesus never underestimated the importance of it and so most of the times he separated the leaders and taught them.

Githinji (1997) believes that leadership moves along with responsibility and as humans, God created us to be responsible for creation. In his assessment of Christian Leaders responsibility, he highlights on the teaching of Jesus Christ as a call to serve. Using the children of Zebedee for his illustration, Githinji explains that Christian Leadership is not about position seeking but rather a call to the duty of serving humanity both in the church and outside the church. He adds that Christian leadership is not to be placed on the platform of rivalry where one seeks to be greater than the other for this is a practice of kingship in the world. In support of Githinji it is a fact in the right direction in the sense that the form of leadership practised in the secular world is reported to have crept into the church. Today, it is being speculated that churches are disintegrating because of power drunkenness and the struggle for positions.

Barna (1997) on his part states in the book *Leaders on Leadership: Advice and Encouragement on the Art of Leading God's People* that leadership is a necessity for every nation and institution. Churches are failing in their impact on the moral decadence of the society due to lack of the right

type of leadership. He further stresses on the importance of leadership as being the reason why God established the institution of leadership and included leadership in his spiritual gifts otherwise the Bible would not provide so many incredible principles of leadership. Again the Holy Spirit would not have inspired the authors of the Bible to incorporate so many examples of strong leadership. He also raises concern about the fact that pastors and leaders of churches are not guiding the body of believers to be accountable for their behaviour. Furthermore, they have failed in motivating and sustaining spiritual resources needed to do the exemplary work of Jesus Christ. I quite agree with Barna in the sense that even though there seems to be new churches springing up these days the evil in the society is waxing more and more. Corruption, armed robbery, defilement and ritual murder are on the increase in our modern societies. It appears that church leaders are not sensitizing members enough to be responsible for their actions and behaviour as stated in the Bible.

Adentwi and Archer (2006) in their work *Educational Management & School Administration* points out that leadership require setting the right example for subordinates to emulate. They explain that leadership is performed best by modeling the behaviour expected of their subordinates. They also explain that, the responsibility of leaders is to direct their subordinates, counsel and guide them in reaching their goals but not to criticize and downplay their efforts. In line with the teaching of Christ, Christians are the people in the best position to influence and carry out this noble principle and pattern of leadership effectively. It would take and demand Christian ethics for a leader to be a partaker of the work in the group he leads. This would not be easy for any ordinary person since in the secular sectors leaders in most cases direct and give orders to their followers.

Mahoney (1997) in his book *The Shepherd's Staff*, specifically analyses the relevance of women ministry. He quotes Psalm 68:11 which says "The Lord gave the word: great was the company of those that published it" He gives the explanation that the word 'company' is translated from the Hebrew word "tsaba" and according to Strong's concordance the word is feminine in gender and it means a mass of women organised for warfare. In view of this however, he emphasizes that women should be released to find their right places in the field of God's work. His intention is to change the attitude of male church leaders to encourage women so that they can fulfill the call of God in their lives. According to Mahoney, as far as the call to ministerial appointment is concerned, women are not relegated to the background after all. He supports his argument with Joel 2:28 "...and it shall come to pass afterward, that I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men see visions". Mahoney's support for women ministry seems to be based on the Old Testament where God assigned specific roles to women. In the New Testament, the role of women in Jesus' earthly ministry cannot be overlooked. It can be observed that women supported, directed and guided the ministry of the disciples and Apostles in achieving Salvation. However, in Isaacson (1990: 101-103) Kumuyi gives a contrary view of women into full time ministry because of the various responsibilities of the woman at home. Inferring from the Bible it is noted that women can do other things to support the work in the church but not be engaged in full time ministry. For example, they can minister in the choir, educate and guide the younger women through the organisation of programmes, seminars and conferences. As well as organise Sunday school programmes for the children to instill in them Christian beliefs and doctrines. In comparing the views of Mahoney and Kumuyi it can be observed that giving full ministerial appointment to women will cause an overlap of domestic and ministerial duties.

Gyemfi (2001) describes the human mind as the fertile grounds for spiritual warfare. The effect of the battle in the mind usually tends to have negative implication on the physical disposition of the individual. Many Christians therefore struggle to find effective strategies to win the battle of the mind. In his argument Gyemfi tries to portray that the spiritual warfare that surrounds humanity begins with the mind. He describes Satan or the devil as the cause of all human predicaments through the mind. A critical assessment reveals the fact that many evil acts that occur have their basis on manipulation of the mind. In view of this his description for the mind as an arena of spiritual warfare is laudable. Many people are oppressed and possessed in diverse ways by demonic spirits that mostly operate in the mind first before the physical symptoms are observed.

Austin-Sparks (2009:9) states “I find that Christians everywhere in the world over are full of problems in our time. These problems are manifold, and they are apt to drain our spiritual life and get us very much locked up and held up in our spiritual and [material] progress”. During the earthly ministry of Jesus Christ he sent the disciples on a missionary journey and gave them power to tread upon serpents and scorpions. This implies that the Christian has been invested with authority and power to overcome all problems. Contrarily, Christians are rather suppressed under many afflictions that account for their lack of progress. Today we see many Christians who even occupy positions in their churches following after miracle workers and trooping in deliverance camps to have their problems solved. Problems no matter how insignificant could really lock up one’s progress through failures, disappointments and sicknesses. It is worthy to note that the Christian’s consistent daily walk with God would help him reclaim his right of dominion over Satan’s kingdom.

Kumuyi (2008) in his leadership strategy congress booklet titled *Spiritual Insight into Leadership development* acknowledges the Christian Leaders responsibility in the community and in the country. He explains that the Christian owes allegiance to God by obeying all His commandments as a citizen of the kingdom of God and at the same time as an earthly citizen. He is under the authority of rulers and they should be obeyed. In living normal lives as Christians Kumuyi emphasises that Christian leaders should not support any law breaker or illegal acts. Christians and for that matter leaders are responsible for molding the moral lives of the people with whom they live in the community. It is therefore important that the leader's life style be a benchmark hence making it worthy of emulation.

Coffman (1975) asserts in his book, *Commentary on Luke* that books accepted as authentic scripture include Luke's gospel. Coffman explains that Luke took an elaborate pain to read what was available and to gather first hand information from eye witnesses of the things he recorded. It was found from his book that Luke laid much emphasis on the humility of the Lord Jesus Christ and stressed on sharing love to our neighbours. He advises that Christian leaders should desist from being self-centered and include others in all their plans and activities. Coffman claimed that Jesus rejected the extravagant promises of Satan, stood firm and did not disobey God by doing what was forbidden. He again acknowledges the prayer life of Jesus from the beginning of his ministry to the end.

In view of Coffman's assessment of Luke on Jesus' leadership, Christian leaders are advised to seek the correct and right leadership principles from books and commentaries. They should use

the Bible as their basic point of reference in assessing the credibility of their information about Christian leadership. Luke sought the right information from the right sources making his assertion about Jesus authentic. Christian leaders of the contemporary church should endeavor to do the same. One also observes that Luke portrays the humble nature of Jesus. The Lord and master humbled himself which is contrary to the perception of leadership in the world today. It implies that humility should be one of the virtues possessed by leaders of the church. It may be noted that the Lord rejected all the extravagance the world could offer and remained focused on his ministry. Jesus took this stand because He did not want this to distract his attention and redirect his focus. A critical observation of this brings to light that if Jesus placed himself as such then it becomes evident that those who follow after him should not allow excessive wealth and possession to be their main priority. Jesus knew and predicted the risk involved and rejected them. It is a lesson for Christian leaders to serve the body of believers like the master did. When Christian leaders therefore follow the extravagance the world has to offer in the name of prosperity it would pose a hindrance to the propagation of the gospel.

Anderson (1992), comments in his book, *A Church for the 21st Century: Bringing Change to Your Church to Meet the Challenges of a Changing Society*, states that the wide spread of spiritual thirst means that we have an extraordinary opportunity to reach out for people for Christ. Jesus during his earthly ministry seized the opportunity to spread the Gospel and save souls, Anderson thus advises that the church does same in present times. I stand to differ on Anderson's claim in the sense that if there have been numerous preachers in any generation they will not surpass those of today. The influx of people into churches and deliverance camps would not necessarily be interpreted as spiritual thirst. This 'Thirst' may not be spiritual as claimed by

Anderson but towards an interest to a particular ambition in life. Scripture highlights that those who hunger and thirst after righteousness shall be satisfied. In a spiritually thirsty congregation, the question that should usually follow a preacher's sermon should be "what must I do to be saved". On the contrary, people seem to troop into such places to fulfill their selfish ambitions. This is because they either, want to receive prophecies, associate themselves with preachers and affiliate with churches due to their prestige, influence in the society or to gain solution to some physically challenged problem.

The reason for the above argument is based on the fact that if really the rate of influx into Christian religious grounds means spiritual thirst why is immorality still prevalent in the lifestyle of church goers who claim to be born again? I think the problem is that people's lives are not being affected by the word of God they listen to in churches even though the right message would be preached. It is believed that once an individual attends church he or she is automatically a Christian. When one is outside the church, the sanctity of the supposed Christian is corrupted. The expectation of the society from the church in displaying her prophetic role and high degree of moral standard is rather being defeated.

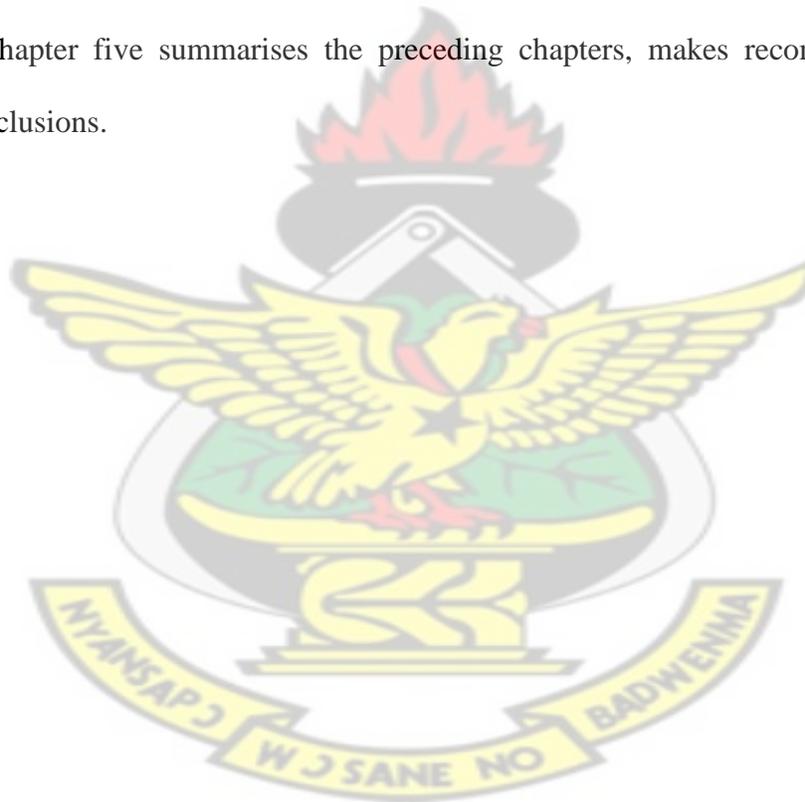
1.8 Organisation of the Study

The structure of this work has been organised into five chapters. Chapter one consists of a general introduction, the statement of the problem, objective and relevance of the study, methodology, constraints and literature review.

Chapter Two also looks at the history, leadership structure beliefs and practices of the Deeper Life Bible Church. This consists of the following sub-topics: The Deeper Life Fellowship, circumstances that led to the formation of the Deeper Life Bible Church, leadership, some beliefs and practices.

The third chapter considers Jesus' model leadership: Jesus' perception of leadership according to the gospel of Luke.

The fourth chapter of the study presents the field report and analysed the data collected from the field. Finally, chapter five summarises the preceding chapters, makes recommendations and draws some conclusions.



CHAPTER TWO

THE DEEPER LIFE BIBLE CHURCH

2.0 Introduction

In Chapter One we dealt with the background of the study, statement of the problem, research questions, objective and relevance of the research, methodology, literature review and organisation of the study. The Chapter focused on how some Christians perceive leadership in the church today. Among other things, it was perceived that leadership has become a position of power, authority and autocracy. The problem identified was that Christian leadership is almost gaining root in fraudulence, worldliness, money making, sexual abuses and false prophecies. In this present chapter, we shall be discussing the history, leadership structure, some beliefs and practices of the Deeper Life Bible Church. This raises six questions namely: In which way did the Deeper Life Fellowship start? In which way did it become a church? By which way did it come to Ghana? Which were their places of settlement? What are their beliefs and practices?

Ghana witnessed the dawn of New Religious Movements in the late 1970 and beyond. According to Gifford (2004:20), in the 1980 there were at least four recognisable strands of Ghanaian Christianity, namely the Roman Catholic, Mainline Protestant churches, the established Pentecostal churches and finally the African Independent Churches. However, he explains that in as much as these mainline churches remained the significant bodies in the nation's development they have in many ways been eclipsed by something quite new. Something new in the sense that for about two decades there has been an influx of Charismatic churches into the religious scene in Ghana. The rate of proliferation of New Religious Movements has been

very alarming. Their style of worship and delivery of the gospel message is very different from the mainline churches thereby resulting in a shift from the mainline churches to these newly founded denominations.

As observed by some African writers, the African is notoriously religious and would always try to find spiritual causes and meaning in order to provide answers to his problems. Gyemfi (2001) describes the human mind as the fertile grounds for spiritual warfare. The effect of the battle in the mind usually tends to have negative implication on the physical disposition of the individual. Many Christians therefore struggle to find effective strategies to win the battle of the mind. Austin-Sparks (2009:9) equally shares a similar view when he said “I find that Christians everywhere the world over are full of problems in our time. These problems are manifold, and they are apt to drain our spiritual life and get us very much locked up and held up in our spiritual and [material] progress.” With the arrival of this new Christianity, one could be tempted to conclude that many people in the mainline churches had many problems that had locked as well as held them up in their spiritual and material progress.

These New Charismatic Churches therefore brought into the religious circle, vibrant revival which apparently provided answers and solutions to peoples questions and problems which they had long sought for. Their healing ministry and deliverance sessions seemed to have offered a lot of relief for many who were afflicted in diverse ways; mentally, physically and spiritually. Among them (New charismatic Churches) was the Deeper Life Bible Church whose major area was dividing the word of truth in the gospel alongside healing and deliverance.

One could be tempted to ask, why the paradigm shift? Some factors are presumed to have been responsible for this. The newly founded denominations were characterised by a certain degree of charisma which made their leaders to attract many followers from the main line churches. The Oxford Advanced Learner's Dictionary defines charisma as the power of personal quality that some people have to attract and impress other people. Barnes (1978: pp1-18) on the other hand defines charisma in his theory of religious, charismatic leadership as that authority relationship which arises when a leader through the dynamics of a set of teachings, a unique personality or both elicit responses of awe, deference and devotion from a group of people. The theory also adds that the teachings of a religious charismatic leader must deal with the ultimate concerns of a group of people.

As a charismatic leader and the founder of the Deeper Life Bible Church Kumuyi's own charisma arises from the dynamics of a set of teachings from (God through) Jesus Christ, the unique personality as the source of his divine authority. Indeed as the theory presupposes, peoples' attraction to Kumuyi was because they found solution to their problems through his ministration in the word of God. He has indeed affected many lives all over the world in dealing with their ultimate concerns. The history of the Deeper Life Bible Church is tied up with that of New Religious Movements in Ghana.

2.1 The Deeper Life Fellowship in Nigeria

The Deeper Life Bible Church like her contemporary New Religious Movements has a history of its inception and development in Ghana. The church which was formerly tagged the 'Deeper Christian Life Fellowship' emerged in Ghana from Nigeria in 1978. The founder, W.F. Kumuyi

as reported by one of Ghana's News Papers (The Sun:6) started what has now become a church in 1973 in Lagos-Nigeria.

According to Isaacson (1990:93) this happened because Kumuyi was involved with the Scripture Union, where people invited him to come and give messages at different places and others also came for counseling. Through the teachings the people had, they started witnessing to others and encouraged them by saying 'If you need further help see the man at the University'. From then, people were being directed to him to have their questions answered in understanding various portions of the Bible. Meanwhile, he was still a lecturer at the University of Lagos. Attendance to people and explaining the scriptures to them took most of his time and he had not enough time to prepare for his lecture notes and carry on with his research work. This made him to inform those who came to him regularly that they should all meet once in a week in the evening to study the scriptures together. After this if any of them had any questions they could see him for counseling in order to curtail the regular attendance to individuals. This was agreed upon and based on this, in 1972, the group met at his residence at the University flat where he was residing. This was how the first Bible Study meeting started with fifteen members from different Christian denominations. The founder started with this fifteen member non-denominational Bible study class in his apartment, Flat two of the University of Lagos where he taught as a lecturer in Mathematics. By 1975 the group had grown tremendously with 3000 members attending his first retreat.

2.2 Deeper Life Fellowship in Ghana

Isaacson, further reports that, in 1978 Kumuyi attended a Bible school in Kenya where he met many Africans in that institution. Amidst many interactions they exchanged knowledge among themselves. In the process, they offered one another invitations which eventually led Kumuyi to visit Ghana to hold a crusade in the same year (1978). He explained further that Kumuyi made a follow-up visit in 1979 and started a Bible Study class in Kumasi with thirty members who emerged as converts out of the 1978 crusade.

To confirm Isaacson's findings, Ojewale B. (2013) said in 1979, Kumuyi was invited to lead a crusade in Ghana. The trip gave birth to a Deeper Life Bible Study Fellowship in Kumasi, Ghana's second largest city with about 30 members. Here in the church's incipient years, Kumuyi sold his car to help the church in Ghana grow. Today, Ghana's Deeper Life Bible Church (DLBC) is the second largest congregation after Nigeria. This launched the international missionary work of DLBC. One observes that there are conflicts in the dates of both Isaacson and Ojewale. One could not be certain about the date given by the latter because the former had a direct interview with the founder of the church. For this reason Isaacson's date appears to be more appropriate. The two accounts confirm Kumuyi's early mission activities in Ghana in the late 1970.

Isaacson further explains that, Ghanaians who had become members of the ministry had to travel to Lagos to participate in the annual Deeper Life Leaders (Workers) retreat. Eventually the Ghanaian brethren asked the mother church in Nigeria to send someone to Ghana to lead them. The first pastor that was sent to Ghana to oversee the fellowship's affairs was in the person of

Gide Oladimeji from the headquarters church in Lagos. As Gifford (2004) rightly pointed out the New Christianity seemed to have supplied the spiritual fulfillment Ghanaians readily needed the most at that time. As such, the spiritual hunger and thirst was supplied by the appropriate spiritual power which worked together to strike at the equilibrium. The salvific messages they preached seemed to have exposed the deplorable sinful situation in which the people found themselves. Their deliverance sessions relieved many of their spiritual oppressions, attacks and bondage. This made the church which started as a fellowship to attract many followers at that time.

Baffour (2006) agrees without doubt that Kumuyi teaches the Bible in a straight forward manner and in a clear, precise exposition. This quality in Kumuyi might have been the reason why many from different denominations joined his Bible study class for in-depth knowledge in the word of God, deliverance and healing. For example, for the first time in his life, Baffour (2006:16) testifies that he saw the lame and paralysed rise and walk, the blind have their sights restored, and many more miracles as he followed the trail of the Deeper Life Bible Church. All this while Deeper Life was still a fellowship without Sunday worship services.

The study as part of the research methodology undertook a participatory observation at the Miracle and Revival Service at Brofoyedu (the national Camp ground of the Deeper Life Bible Church). This was when Pastor W. F. Kumuyi the founder and general superintendent of Deeper Life Bible Church visited Kumasi on the 2nd and 3rd of February 2013 for a two-day explosive miracle and revival Service. During his sermon on Sunday 3rd February 2013, he mentioned that he came to Kumasi in 1978 to hold an open air crusade at Jackson's Park (Kumasi).The

participants numbered over seven hundred (700) people. He said he visited Kumasi again in 1979 for another crusade and for a follow-up on the 1978 crusade. He realised that out of the seven hundred, thirty people had remained to fellowship with Deeper Life. He specifically mentioned that among the thirty pioneers he met in 1979, E. K. Duodu is one of those still remaining in the church and working seriously for God and the church.

The Regional Overseer (Kumasi-South) in the person of Edward K. Duodu said that in 1979 he was leading a Scripture Union group at Ejisu, when he heard that W. F. Kumuyi was in Kumasi to organise a crusade at Prempeh Assembly Hall. He mobilised the Scripture Union members at that time and they attended the crusade. Realising that Kumuyi was not just a mere miracle worker but also a teacher of the word who taught to the understanding of his congregation, they remained to fellowship with Deeper Life. However, they were still attending Sunday worship services in their mother churches. Various people from different churches who needed teachings to gain knowledge and understanding into the word of God would meet on Mondays for Bible studies at Akwatia Line (Kumasi) in the Assemblies of God Church. Quite a number of the Scripture Union members from Ejisu who participated in the 1979 crusade are still in the Church. They formed part of the Kumasi Central Church in the early years when it was still a fellowship. Lawrencia Agbey who is now a regional women's coordinator and one of the pioneers asserted that she was part of the group of people who participated in the 1978 crusade at the Jackson's park. She added that the first retreat was organised in 1980 during Easter time at Prempeh College. Then in 1981 another retreat was held at the Kumasi Polytechnic. She said during this time they moved from the Assemblies of God Church at Akwatia Line to a place popularly known as K.O. in Kumasi.

2.3 Circumstances that Led to the Formation of the Deeper Life Bible Church

Kumuyi in an interview with Isaacson (1990:124) explained that the new fellowship faced challenges rising from many churches in Nigeria. Many factors contributed to these challenges. Kumuyi himself had been excommunicated from the Apostolic Faith Church he was attending. The reason was that the church did not allow the youth to evangelise the gospel to people because they might 'preach false' doctrine to them. Kumuyi in his view understood the great commission to be for all believers whether young or old provided one was born again. Upon series of warnings, they excommunicated him. Many of the fellowship members were also facing similar persecutions in their churches. During Worship times they asked questions and needed explanations to them. Through the questions, the pastors observed that they had been attending Deeper Life Fellowship. Kumuyi said he started receiving calls from some pastors to start Sunday worship so that their members who wanted to join him would do so. This was because they were pestering their mother churches with too many questions. In addition to this, some of the members paid half of their tithes to their mother churches and the other half to the Deeper Life church. This problem was identified because these churches kept records of individual's tithes in membership cards or booklets.

Kumuyi's intention was not to start a church, so he kept quiet but dedicated it to God in prayer. He said he wanted to receive direction from God before taking any further decision. The problem still kept compounding with the people suffering under the pressures of their pastors. As a charismatic leader Kumuyi was mindful and compassionate towards the ultimate concerns of the people (Barnes,1978:2) . He had to seek divine guidance from God in finding solution to this long standing problem. Finally, the conviction came through God's leading and he decided to

discuss this with the key leaders of the Fellowship. In the mean time, membership of the Bible study class had increased to five thousand (5000) members with its status still inter-denominational. It was just around this period that an issue came up from one of the churches in Lagos. Kumuyi narrated the story that occurred in one particular church and it seems it was the last stroke that broke the camel's back. During a Sunday worship service, the pastor of the church came up to the pulpit and asked about those who attended Deeper Life Fellowship, a lot of people stood up. Then he asked the next question to know those who still wanted to continue fellowshipping with Deeper Life, a few sat down with majority still standing. Among those standing were a couple, the pastor went straight into the congregation and slapped the husband. He gave the reason that it was through his prayers that the man got his wife to marry and so from that day he had dissolved the marriage. He defended this by quoting from the Bible that whatever we loose on earth shall be loosed in heaven. For this and many other occurrences, Kumuyi concluded that, he should not be an organ of confusion and the reason for peoples' persecutions in their mother churches. Based on this, the fellowship announced her intention to start a Sunday worship service.

Surprisingly, such were the difficult times the Ghanaian Deeper Life Fellowship members were going through. Kingsley Sarfo, Apraku Debrah, Anastasia Afrane, Vida Brobbey and Abigail Owusu all pioneers shared a common view that they faced a lot of harassments and were labeled as 'confused and mad people' in their churches. Sometimes they were called to stand before the congregation where they received open rebukes and many accusations. When they continuously faced many of such embarrassment due to the new revival they experienced, they became uncomfortable and so on Sundays they could not worship comfortably with their mother

churches any longer. They stayed at home and studied the Bible, because Deeper Life was still a fellowship at that time with the name Deeper Christian Life Fellowship and had not started Sunday worship.

Kingsley Sarfo recalled that in 1985 the church acquired a portion of land at Santasi and in the same year an order came from the headquarters church in Lagos that the fellowship in Ghana should start Sunday worship. Around this time many who only came for teachings stopped coming but others decided to stay as full members when it finally became a church. He went further to argue that the Deeper Life Bible Church was accused of snatching converts from their respective churches to their own church. People claimed that the church did this under pretext by initially labeling it as a fellowship. In their view the church had a foul intention of drawing massive members to itself. However, the fact still remains that the founder initially had no intention of establishing the fellowship as a church if not for the occurrences at the time.

Apraku Debrah explained further that Pastor Kumuyi received similar reports from Ghana on how many were also being persecuted in their various churches. He therefore thought it wise to seek the consent of God before taking any decision. Having now been convinced of God's leading to start a church he asked the brethren in Ghana to start Sunday worship service in order to end the tensions going on in various churches. It could therefore be observed that when the Lagos church started worshipping on Sunday that, Ghana too was asked to commence Sunday worship. The church which started with fifteen members has over sixty branches throughout the world. From the above information, it could be deduced that the church found its root in Kumasi when it first came to Ghana. Therefore, the former became the headquarters with the central

church at Santasi. People from all the suburbs of Kumasi came to worship there in the early days. Many who had become members decided to acquire accommodation at Santasi to curb tensions in transportation. This explains why many Deeper Life members are clustered around the area and its environs.

The church experienced tremendous growth in those days which led Pastor Gide Oladimeji to introduce a second Sunday Worship due to insufficient space to accommodate the large number of people. The church in its infant stage was financially handicapped. As a fellowship, no tithes or offerings were taken in the fellowship in Ghana. Wooden structures were erected at the time to accommodate the growing church. It was reported that Kumuyi had to sell the only car he had to support the work in Ghana in those days. The explosion in growth became overwhelming leading to a third Sunday worship. It was however at this point that the leadership of the church thought it wise to decentralise the church to the various communities in Kumasi. From this time, the church spread to other regions of Ghana.

The church at this time because of its large numbers throughout the country found it necessary to acquire a bigger portion of land for a camp ground in order to conveniently host its increasing retreat participants. A land was eventually acquired at Peki No.2 along the Kumasi-Obuasi road in 1990 where the church held her national December retreats. After this first retreat a lot of controversies arose over the acquisition of this land. The youth of the community were not in support because they grieved that their chiefs had sold a large portion of land that could have been reserved for future generation. The youth then started attacking the members of the church any time they went to prepare the grounds for retreats and other programmes. Amidst these

tensions and attacks a prominent leader of the church was murdered in the process. The case was reported to the police and subsequently sent to court.

Years later, the court ruled in favour of the Deeper Life Bible Church but still the youth of the said community would not relent. Their persistent harassment continued and so to curtail all these, the church abandoned the land for some time. The need to acquire a place large enough to cater for the growing numbers was still a pressing issue for the church. In view of this another portion of land was acquired at Brofoyedu where the church acquired acres of land. Presently, construction is in process.

In the mid 1990 an order came from Lagos that since Accra is the capital city of the nation, it was proper to move the headquarters from Kumasi (Santasi) to Accra. In view of this, the church's headquarters was finally moved to McCarthy Hill in Accra. Another place was later secured at Anyaa where the church is residing now with her administrative offices still at McCarthy Hill. The Bible College of the church which was formally at Peki is now in progress at Anyaa.

It is certain that the ministry in Kumasi as the church's first headquarters had worshipped at some temporal places before it became fully established. Baffour further explained that for the past two decades growth spurt of the church demanded a corresponding bigger accommodation for the ever growing membership. Temporal buildings through the erection of pillars became the immediate solution. It could be observed that the Deeper Life Bible Church has since then experienced continuous and tremendous growth and as such needs to resort to more permanent

structures befitting its image and huge membership. Baffour acknowledges the fact that construction is ongoing in Kumasi. From all indication, the progress in the expansion of the church's project indicates that the church is not only mindful of the spiritual growth of members but also infrastructural development to match the rate of growth.

Isaacson (1990:101) in trying to comment on the growth and progress of the Deeper Life Bible Church in Ghana emphasises that the church in Ghana apart from the headquarters church in Nigeria is now the second largest church of Deeper Life in the world. Missionary work outside Nigeria first started in Ghana. Isaacson estimates the numerical strength of the church in Ghana alone as having 1,340 branches.

2.4 Structure of Leadership

From the bottom up of the hierarchy are the home caring fellowships. These are micro-units with not less than fifteen members. When any of these units exceeds fifteen members in a given location, it is split to keep the number less than fifteen. The home caring fellowships come together to form zones and these are headed by zonal leaders and zonal women representatives. A number of Zones come together to form districts headed by districts coordinators. A number of districts coming together make up for a group which is also led by group of district coordinators. Rural area churches are headed by leaders called location pastors. Churches in districts are led by District pastors. They also come together to form a division led by a divisional overseer. The divisions also make up a Region. The regions come together to form the national unit led by the National Overseer.

2.5 Some Beliefs and Practices in the Deeper Life Bible Church

Beliefs

Kumuyi (31Dec '07-5 Jan '08) observes that as believers, workers, preachers, missionaries and leaders our steadfastness to the end depends on the understanding of Bible doctrines. The salvation of our congregation also depends on their understanding of the doctrines. The doctrines the church stands upon are not mere dogmas or opinions of men rather they are inspired by God. In view of this, it holds its beliefs on twenty-two doctrines, which can all be traced in the Bible. They are the Holy Bible, Godhead, virgin birth of Jesus, total depravity, sinfulness and guilt of men, repentance, restitution, justification, water baptism, the Lord's supper, entire sanctification, Holy Ghost baptism, redemption, healing and health, personal evangelism, marriage, rapture, resurrection of the dead, the great tribulation, the second coming of Christ, Christ' millennial reign, the great white throne judgment, the new heaven or the new earth and hell. All these beliefs are meant to nurture converts and to prepare them for the coming kingdom. From the period one is born again spiritual up-bringing that may keep a convert for a daily consistent walk and living with Christ are embedded in the twenty-two doctrines of the church.

Practices

Deeper Life has maintained certain practices that have made the church achieve its objective of carrying out the propagation of the gospel.

Sunday Worship Service

This worship starts at 8am; it is the time the church's general membership meets for worship. The tradition is for individual churches within Deeper Life to meet in their various locations

every Sunday. However, once a month all the churches in a particular city or town meet at the central or headquarters church in the city or town for a “combined service” preferably on a Sunday. The service starts with a prayer meeting which is followed by a Bible teaching referred to as ‘search the scriptures’ after which time is allowed for questions based upon the study. The pastor asks the members of the congregation to offer their views on each question asked after that he concludes based on the people’s responses about the issue under discussion. The pastor continues to give a summary on the ‘search the scripture’ teachings for the day. Announcements, tithes and offerings are given and taken followed by choir ministration, congregational song and lastly the sermon for the day is preached by the resident pastor of the congregation (Isaacson, 1990:57:59).

Home Caring Fellowships (HCFs).

This is where the grassroots cells of the church (15 members each) meet to take care of individual spiritual and material needs. The HCFs are a very important pillar of the church, they meet on every Sunday evening at 5:30pm. Deeper Life’s concern and care for the home is best shown in the Home Caring Fellowships. These fellowships are meant to provide companionship for members in the neighbourhood who may otherwise be lonely. The leader of the fellowship plays the role of a parent to the rest of the members of the fellowship. These micro-units have been designed by the leadership of the church to identify the ultimate concerns of members and have them solved. This is in consonance with African communal life where assistance is given to members in the zones who might have financial problems. Through these fellowships new members are made converts through constant visits and follow-ups. When one starts attending Deeper Life Bible Church the members in her neighbourhood begin to visit the person. They

show this newcomer love and concern especially when such people are out of work. Such a caring fellowship exists not only in the neighbourhoods but also in Universities, Colleges and other school campuses (Baffour, 2006:23).

Monday Evening Bible Study

This class has been described as very important and central to the spiritual development of the people and serves as the backbone of the church. This service is transmitted live all over the world by satellite and internet. It lasts for about two and a half hours and watched by members and non-members alike. It unites the Deeper Life family and solidifies the message preached at the Sunday Worship Service. It is the second most attended service in the church.

Miracle and Evangelism Training Service

This is a period committed to prayers for healing and miracles. It is also a time for training the entire church on how to carry out the propagation of the gospel. This has been scheduled because Kumuyi believes evangelism is every believer's ministry. This is one of the most significant aspects of Deeper Life worship. This worship service is held every Thursday in location churches. However Kumuyi himself preaches once during the second Thursday of every month. Where there are no satellite transmissions, the members of a local church join their district churches. This is done so that the churches without satellite transmissions would have the opportunity to take part in the worship at the District church. Deeper Life believes and teaches in the existence of demonic powers and spirits. Some of these spirits are treacherous because of their demonic nature. These spirits inflict all kinds of sickness on people. As such to be able to heal a sick person, the demon that has caused the sickness must be identified and cast out. This is

part of the activity during the Thursday worship service of the church. Kumuyi believes that no scientific mediation can heal a person with a demon-inflicted sickness. He writes, “if sickness comes upon your body, don’t go complaining to doctors and nurses that you are sick , just get to a corner and let the spirit of God talk to you” (Ojo, 1988:156). Even unbelieving doctors will advise spiritual help if they cannot understand what is going on. Kumuyi discerns the ailment in a person and makes such revelations in the course of his ministration, for example, he would say: “There is a man here, thirty years old, who is still wetting the bed. Raise your hand and I’ll pray for you” (Isaacson, 1990:195). Kumuyi, however, does not emphasise miracles of healing in his ministry which makes Deeper Life Bible Church less popular than the newer churches (Gaiya 2002:20).

2.6 Conclusion

The chapter focused and delved into the history, leadership structure, some beliefs and practices of the Deeper Life Bible Church. It was discovered that The Deeper Life Bible Church originated from Nigeria. The founder, W.F. Kumuyi started a fellowship through the converts he made in an open air crusade in 1978. The crusade was held in Kumasi at the Prempeh Assembly Hall. The church found a permanent place at Santasi on the Kumasi-Obuasi road. Santasi became the first headquarters church in Ghana until it was moved to Accra in 1990. Initially the church started as a fellowship with members from different denominations. It was called Deeper Christian Life Fellowship in the early years when it started in Kumasi. The leadership or administrative set up according to hierarchical arrangement was not left out. The church believes and teaches twenty two doctrines from the Bible, for example, repentance, restitution, rapture and the Godhead among others. Some of their practices are; Sunday worship, Home Caring

Fellowship on Sunday evening, Bible Study on every Monday through satellite and internet,
Miracle and Evangelism training service on Thursday.

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CHAPTER THREE

JESUS AND LEADERSHIP IN THE GOSPEL OF LUKE

3.0 Introduction

In chapter two it was found out that the Deeper Life Bible Church originated from Nigeria. The Church extended to Ghana through its founder, W.F. Kumuyi in 1978. In its early stages in Ghana it was a non-denominational group with the name Deeper Christian Life Fellowship. The fellowship has grown over the years to the status of a church. The first crusade that gave birth to Deeper Life was organised at Prempeh College (Jackson's Park) in Kumasi. A permanent place was secured at Santasi on the Kumasi-Obuasi road which eventually became the headquarters church in Ghana. In 1990, the headquarters was moved to Accra (Anyaa). The leadership structure, beliefs and practices were the main items discussed in the previous chapter. In this present chapter however, Jesus' perception of leadership as presented in the gospel of Luke is discussed. The reason for this choice is that Luke gives a comprehensive overview of Jesus' leadership. Five questions are raised namely: What were some of the essential things found in the leadership of Jesus? What was the purpose of Jesus' call? What were the leadership characteristics of Jesus? What was the leadership style of Jesus? In which way did Jesus demonstrate his roles as a leader?

According to Tenney (1985:182-186), the material of Luke is organised around the central concept as a member of humanity who lived the perfect and representative life of the Son of Man through the power of the Holy Spirit (Luke 2:11). The title upon him as the son of man speaks of his mission and identified him as the messiah of Judaism.

According to Orr (2001:92) Jesus' purpose and leadership strategy was to do his father's will. His service was expressed out of love and directed to those in need. Jesus models to all Christians a kind of leadership strategy that should be emulated by all leaders of the church. In order to be a successful leader one needs to have a purposeful life like Jesus Christ. Many church leaders of today live for themselves and their desires. Jesus, through-out his ministry lived to serve the people of his time. Jesus was sent to save the lost which finds expression in service out of love.

Kumuyi (2011:82-83) describes Jesus as a seeker and by quoting Luke 9:10 "For the son of man is come to seek and save that which is lost," he explains that, by the New Testament standards, Jesus Christ is described as the ideal leader we ought to follow. By seeking the lost, the master was showing the leaders of the church the kind of pattern and standard they should follow. The leadership of the church therefore needs to submit to Christ who teaches us the kind of leaders we ought to be. If one is really called by God to lead a church, the Lord sends the one through some processes to equip him or her. Kumuyi in this wise identifies four of such means; according to him the lord first melts us to realise our frailty (Luke 5:8). The second process is that he moulds us like a potter would do to his vessel to suit his admiration and purpose. What is imbedded and embodied in Christian leadership is best known to him because he has trodden on this part before. In order to make one fit to lead, He moulds the leader for the mission ahead of him. The third process according to him is mentoring. He claims this process includes correction, instruction, encouragement, delegation and supervision. The purpose of Jesus in doing all of these things is to reproduce himself in the leader he has called. Finally, Jesus Christ matures such a leader through a gradual process. The teachings Jesus usually gives to the

disciples by unraveling the truth and mysteries in scripture and about this life to them are all part of the maturing process he adopted during his leadership reign.

According to Gangel (1997:321), some Christian leaders seem indifferent towards their responsibility. Thus a Christian leader unwilling to share responsibility for service, demonstrate a deficient spiritual life. He has not come to grips with the New Testament demands upon his time, talent and entire being. Leadership in Christianity is about roles and responsibilities and these must be performed as Christ demands. Leaders have in many ways disappointed the master because they have not exhibited total commitment and consecration to the work they have been assigned to do. The indifference in Christian leadership seems to suggest that no one cares about the souls that are perishing. There is a shifting trend in the affairs of the church today. People who are robbing the name of the saviour in the mud are not rebuked seriously by leaders of some churches but are allowed to go on with their normal life or work in the church.

The church leader who is indifferent would like to be given the highest recognition and so would not share his role with any competent member or junior leader in the church. Meanwhile he does not completely yield himself for the work. Jesus taught his disciples and after they became matured, he sent them out on their own. He first sent out the twelve and later the seventy. The lack of spiritual maturity is the result of a Christian leader's incompetence and inability to delegate roles in their leadership processes. The evidence is that many people still go to church and yet moral standards are still declining both in and outside the church. When people receive the right message backed by the right power and authority from God they become the leaders God wants them to be.

Stagg (1962:252) asserts that Jesus interpreted his whole ministry in the light of the role of the suffering servant. Jesus emphatically charged his followers with this ministry. Our Lord rejected the world's standards and made the servant role the mark of greatness. Comparatively, leadership in the world is about authority, power and some air of freedom surrounding the leader. There is usually no personal or practical involvement of the leader in his domain of leadership. In the church however, it is expected that when one is called as a leader, he or she takes the servant position and serves those under his authority. The work of a servant involves toils and sufferings and this is exactly the picture of Christian leadership through Jesus Christ. By Stagg's assumption no matter the position and possessions one has in life, when he is called to lead in the church the person strips off the honour and dignity accorded him. He then assumes a servant position by serving God and the members of the church. In his view, Stagg thinks that Jesus left all his riches in heaven and equally rejected the world's standard offered him. Similarly, leaders of the church must follow Christ and make the servant role the mark to greatness.

3.1 Some Leadership Essentials of Jesus

There are some leadership essentials the contemporary church needs to learn from Jesus Christ and his ministry. These shall be discussed under; confirmation before leadership, prayer life of Jesus and the purpose of Jesus' call to leadership.

Confirmation Before Leadership

Before Jesus started his earthly ministry it was confirmed by God. Luke 3:21-22 states "when all the people were baptised and when Jesus also had been baptised and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove and a voice came

from heaven, “ thou art my beloved son; with thee I am well pleased.” The voice from heaven was a confirmation that the call of Jesus to lead the world out of sin was from God and it was also certain. It could be observed that the prayer of Jesus preceded the descending of the Holy Spirit and the voice from heaven. The confirmation Jesus received was also backed by the power of the Holy Spirit. Through this, he was given power and authority over all the works of Satan. Christian leaders should also endeavour to pray fervently to be confirmed by God before they start their ministry. It is assumed that their call would be backed by power because they have been confirmed by God. Jesus’ baptism ushered him into his public ministry.

According to Luke’s presentation of Jesus, he (Jesus) was praying when the Holy Spirit descended upon him. The Holy Spirit gave Jesus power to be able to meet the challenges in his earthly ministry. Today, Christian leaders need to pray in order to confirm the call of God upon them. After this, God may empower them with the Holy Spirit to do his work. God knows of the devil’s devices and that we are not ‘contending against flesh and blood but against the principalities and powers ...in the heavenly places’ (Ephesians 6:12). This was portrayed after the forty days fast of Jesus after which he was being tempted.

The empowerment of the Holy Spirit is an experience that is inevitable in Christian leadership. According to Kumuyi (2001:11) the disciples had walked with Jesus for three and half years but did not have any feeling of self sufficiency. In view of this, when Jesus told them to wait at Jerusalem in the upper room, they obeyed until they were endued with power. Peter who could not resist the confrontation of a little girl could now stand before the Sanhedrin to defend the faith the disciples had in Jesus Christ. When a leader begins to excel and starts to have a feeling

of self-sufficiency, thus attributing his excellence to himself, his call to leadership then becomes short lived.

Prayer Life of Jesus

According to Stamps (1992) among all the gospels, Luke stresses more on prayer in the life and work of Jesus Christ than all the other gospels. He emphasised that Luke illustrates various occasions on which Jesus prayed in his ministry. When the Holy Spirit descended upon him at Jordan, he was praying (3:21), at times he withdrew from the multitude and prayed (5:16) he continued in all night prayer before choosing the twelve disciples (6:12), he was alone praying before he asked his disciples an important question; “who do people say that I am” (9:18) and he climbed the mountain to pray (9:28). The actual transfiguration occurred while in prayer (9:29). He was praying just before he taught his disciples the Lord’s Prayer (11:1). At Gethsemane he prayed more earnestly (22:44). On the cross he prayed for others (23:34). His last words offered before his death were a prayer (23:46). Luke also mentions that he prayed after his resurrection (24:30).

Jesus had a personal time to pray and fast before His ministry. This gave him strength and power to overcome all temptations. Sanders (1967:86) explains that, the Christian leader who seeks an example to follow does well to turn to the prayer life of Jesus himself. Our belief is that if anyone could have sustained life without prayer it would be the very son of God himself. Sanders painted an assumption that, Jesus would not have needed prayers considering the fact that he came from God. One could therefore assume also that he is already powerful and would not need prayer to accomplish his mission on earth. What Sanders actually means is rather a

caution to Christian leaders. If Jesus the master himself with more grace from God the father saw the importance and necessity of prayer then it becomes evident that Christian leaders of today should pray more.

Strauss (2002:357) discovers additional areas where Jesus prayed and according to him, Luke portrays Jesus praying at key points in his ministry. Before Peter's confession he was found praying (9:18). He prayed for Peter after his denial. In all these, he also prayed for his attackers from the cross (23:34). Considering the ministry of Jesus, one realises that he was confronted with so many oppositions and challenges both physically and spiritually. Though partly divine and partly human, he relied more on prayer. In view of this he overcame forces of darkness. The devil revealed and declared his agenda to him the moment Christ was about to commence his public ministry. It became therefore clear that by the definition of his mission the deeds of Satan in the life of humankind be destroyed through the authority given to him. His mission and vision were achieved because he prayed without ceasing.

Today, the situation is not different, Satan works tirelessly as he has destroyed many and he is still in the business of destruction. Leaders of the church may be successful in their ministry in contemporary times, only by embarking on fervent prayer. Prayer is inevitable if any minister aims at succeeding until the end. Apart from physical afflictions inflicted upon people, evil activities like immoral acts and dubious works are prevalent throughout the world. It could be observed that one would need a given authority to become empowered in Christian leadership. When Jesus sent out the seventy, they returned to give him report about how demons were subjected unto them. Jesus Christ in his interaction with them said this in Luke 10:19 "Behold I

have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall hurt you”.

3.2 The Purpose of Jesus’ Call to Leadership

Kumuyi (1997) asserts that, knowing the purpose of one’s call is something very important for those who have heard the call of God. He explains that there are [leaders] who do not know their purpose of leading the people of God. In Luke 4:18, it is written that the spirit of God is upon us to preach good news to the poor. He has sent us to proclaim good news and release the captives free as well as the recovery of sight to the blind and to set at liberty those who are oppressed. Again, in Luke 19:10 it is stated that “for the son of man came to seek and save the lost.” As illustrated in the above verses, Jesus clearly defines the purpose of his call and so any activity which is short of this in Christian leadership is not up to the standard of Jesus Christ.

Many churches and their leaders have neglected and abandoned this role and only concentrate on people in the church to the neglect of the rest who are outside and are poor in spirit. Many are also under the captivity of diverse affliction without getting people to preach the good news to them. While on earth Jesus spent most of his time in moving from one city to the other to preach to the needy. He occasionally went to preach and teach at the temple without confining himself to one place. Many are lost in sin and ignorance outside the church. It is the obligation of preachers to reach and get them saved from their sins. On the contrary, some preachers shower these new ignorant and confused converts with prophecies. When this happens their ears itch to hear more of such supposedly hidden truth about their lives. These leaders end up creating confusion and break families and relations apart. By the nature of the African, superstition forms

part of him or her. He or she believes there is always a cause for everything that happens. For this reason, they search for such avenues and wherever they find them they get devoted and attached to them believing in their fabrications.

Jesus Christ left a pattern of leadership for the disciples to follow. A pattern in this sense could be taken as an original form used in reproducing another of its kind. Jesus Christ expects leaders of his church to reproduce a kind or the type of leadership he taught the first leaders. This laid down pattern is not to change with time and fashion or to conform to any human adjustments. There should not be any defect, distortion or change between contemporary church leadership and the pattern Christ has given to the church and her leaders. In our human thinking we might feel changing the pattern to suit modern or contemporary times and standards is the most appropriate to adopt but that mandate has not been given to any leader.

This should serve as an example for modern day Christian leaders. Probably this explains why the work surrounding leadership in the church today seems to have taken a different form. People of purpose should be called to occupy leadership positions. When vacuums are created and there is the need for someone to take up the responsibility, fervent prayers should be embarked on for the Holy Spirit to choose the right person to do the work. Sometimes pastors in their bid to replace leaders in vacant positions, do so by employing any available idle hands or person. When this happens the right person for the work may be misplaced. In this case the work becomes mechanical. The desire to create more branches and plant more churches could pose such problems if the right people to perform specific leadership roles are not available.

I believe that, with the given authority of Jesus Christ the right approach may be adopted in executing the work assigned to Christian leaders. In line with this thought the right attitude coupled with pure and clean heart may help to save and win the lost into the kingdom of God. Today, deliverance sessions in many religious centers have brought recognition to their founders and pastors. This has resulted in making them to overlook and abandon the soul winning aspect of the work. Ministers should not only be mindful and interested in the deliverance aspect but they should also revamp the evangelistic ministry to save the souls of countless people passing on to eternal damnation. Jesus Christ defines the purpose of his mission on earth in Luke 19:10 that “For the son of man came to seek and to save the lost. Being his followers therefore, Christian leaders should endeavour to follow and resemble Jesus Christ. This should be in his prayer life and his purpose to save humanity.

3.3 Leadership Characteristics of Jesus

The synoptic gospels with particular reference to Luke provide a very good picture of the personality of Jesus regarding the leadership traits that characterised his life. It could be noted that Luke uncovers the following leadership characteristics about Jesus Christ; holiness, humility, love and compassion;

Holiness

Strauss (2002:365) observes that in Luke 4:34 a demon spirit residing in a victim recognised the identity and personality of Jesus Christ as the ‘Holy one of God.’ He argues that this recognition is not a traditional title for the Messiah but in essence a description to prove that Jesus is the righteous and holy one set apart to accomplish God’s purpose and plan. He added that while the

‘demon’ is unclean Jesus is holy and therefore the clash between ‘Holiness’ and ‘uncleanness’ becomes inevitable. This is obvious because the power to silence the demons was due to his holiness. This proclamation brings to the realisation that if demons and spirits of darkness would bow at the command of Jesus, then holiness should form an integral part of the Christian leader’s life. There is the need for personal cleansing and living a life without any blemishes. There should also be total obedience to the word of God in order to attain this holiness of life. The devil with whom Christian leaders have to contend with is unclean. Jesus has chosen the leaders to stand in the gap for other believers in the church. There are many who are battling with diverse satanic influences. Only Christian leaders living in holiness qualify to destroy Satan’s work in order to relieve those under his bondage.

Kumuyi (2001) asserts that Christian leaders are called unto holiness for it is in the nature of God. His people must be holy outwardly and inwardly in action as well as in thought and motives. This thought is reflected in the prophecy of Zachariah in Luke 1:74-75, when he said ‘To grant us that we, being delivered from the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our lives. It is however evident that a Christian leader needs to attain this level of spirituality so that service to God would be acceptable. God calls people out of the world due to the contrast in nature otherwise he would not bother himself sending his dearly beloved Son from heaven to earth to die for the sake of humanity. God created the human in his image and it was lost through sin. In order to reclaim man’s original status for him it would only be attained through redemption in Christ Jesus. Once the call to follow and serve God is accepted, holiness and righteousness must replace all traces of

sinful deeds. This should be seen more especially in the life of one who calls himself or herself a Christian leader. In holiness, continuous and effective relationship with the Lord is guaranteed.

Humility

Lewis & Demarest (1996:176) stated that true humility is simply the recognition and acceptance of the primary reality of our finite status in creation. The attitude of the leader should conform to Jesus Christ who right from his birth was surrounded by humility (Luke 2:7). This characteristic helps leaders to serve God appreciably. Even in this life people who are arrogant and not humble are shunned by those they come into contact with. Scripture clearly acknowledges the fact that it is only when we humble ourselves that God exalts us. It also makes our service to God more meaningful.

Mahoney (1995:37) criticises that, one cannot help but contrast the behaviour of church leaders with our Lord. According to him Jesus chose a stable for his birth place, lived as part of a poor carpenter's family in Nazareth, and told us he had come to preach to the poor. He had no place to lay his head during the years of his ministry. At his death he was wrapped in a borrowed shroud. His body lay in a borrowed tomb and for our sakes he became poor. Church leaders wantonly array themselves with gaudy cathedrals and extravagant church sanctuaries to the disadvantage of billions who still wait to hear the gospel. Once the church becomes respectable and affluent, her power with God is gone.

It is clear that Mahoney is worried about the trend of affairs in modern Christian leadership. He thinks Jesus was the most humble and lowly of all men and so he discovers that there is a paradigm shift from spirituality to materialism. This is considered as mundane without any eternal value. The never-dying soul of mortal man that needs to be rescued from eternal damnation is rather given little or no attention in the agenda of many churches today. Beauty is admirable but resources from the church should not be diverted to the construction of magnificent cathedrals at the expense of seeking the lost for the kingdom of God. Humility is usually detected in the various ways we compose ourselves, for example, the way we talk, act, dress and carry out decorations, depicts our level of humility. In the same way, the outlook of a church will tell how humble the people are as Mahoney observes.

Luke 14:11 and 18:14 teaches that whoever humbles himself shall be exalted but whoever exalts himself shall be abased. One also receives justification when prayer is offered in humility. In view of this, after one has experienced the life of holiness, the practical side of it is to demonstrate humility as a Christian virtue. Humility will help leaders follow the foot prints of Jesus and serve the people under them as Jesus Christ did by example. The prints in scripture are bold and clear, that once a person exalts himself the one is being brought down by God yet Christian leaders of today choose to exalt themselves. The question is, have they thought of the consequences involved or they are not usually aware of their actual behaviour?

Love and Compassion

Luke brought the love of Christ into sharp focus in chapter seven of his gospel. The love of Jesus made him to have compassion on a widow whose son had died and was going to be buried. Jesus

on meeting the crowd touched the man and he came back to life. Luke also demonstrated a number of sicknesses and diseases that were cured by Jesus Christ. Through this Jesus brought a lot of relieve, deliverance, joy and happiness to the people of his own generation. It is therefore expected that the leaders who are following after him should bring joy to the afflicted of this present generation.

Coffman (1975) explains that Jesus expects his disciples to demonstrate a quality of love, help and compassion that exceeds everything that may be observed in the conduct of the natural man. He further asserts that Jesus' teaching about love is demonstrated through the story of the Good Samaritan. Coffman observes that the story is an order for Christians and their leaders in showing their love to others. He advises that leaders should break out of themselves and include others in all of their plans and activities. Surprisingly, all the personalities that passed by the wounded man were not ordinary or lay people in the church. Rather they were leaders who played major roles in the temple, a priest and a Levite. They neglected this man because of the prevailing Jewish tradition at that time. They chose to preserve their tradition rather than saving the soul of a dying man who was wounded and left to die.

Jesus Christ probably used this parable to demonstrate to Christians in contemporary times that the life of a man should not be despised in the name of any religious tradition, norm or activity. Jesus laid down his life for the people even though it cost him humiliation and pain. Many Christians and leaders for that matter have testified in sorrow that the spirit of God revealed to them at one time or the other to go and witness to some people. They gave excuses to attend to some issues that were more pressing to them and scheduled it for another time. To their dismay

they found out later that, the person passed away some minutes after the Holy Spirit had prompted them. They felt sad and disappointed but it was to no avail.

Luke again revealed another area where love should be demonstrated. In Luke 11:42-43 it states ‘woe unto you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God; this you ought to have done, without neglecting the others. Woe to you Pharisees! For you love the best seat in the synagogues and salutations in the market places. The love one needs to show towards God should be demonstrated through total obedience and submission to the will of God. Scripture demands the payment of tithes and other offerings and this should be done not to the neglect of other areas that demand the love of God. The story of the publican and the Pharisee who prayed at the temple unveils the sort of judgment Jesus issued to them. The Pharisee pointed accusing fingers at the other person he thought was most sinful and justified himself on the basis of fasting twice a week and paying his tithes. The tax collector, without even lifting up his eyes towards heaven, asked God to be merciful to him because he was a sinner. By Christ’s judgment the tax collector went to his house justified rather than the Pharisee (18:9-14). The tax collector or the publican prayed in humility and was commended for this while the Pharisee was condemned.

Luke again presents another degree of love as demonstrated by Jesus Christ in Luke 6:27. It reads, “But I say to you that hear, love your enemies and do good to those who hate you.” The kind of love portrayed here might not necessarily be that usual kind of liking we show to people but rather a genuine concern for their eternal salvation. It is only divine love that can motivate a Christian to show love to that limit. We are aware of the terrible consequences that await those

who are hostile to God and his people. We must in view of this pray or intercede for them and try by returning good for evil in bringing them to Christ through the gospel. Luke 6:32 portrayed Jesus as saying that there is a way people show love which is common among the ungodly. They do good and expect something in return but Christ teaches that we should not expect that good deeds should be reciprocated. Jesus taught the disciples about all they needed to know. He is equally depending on leaders of the cotemporary church to teach the people the right way to love.

The gospel of Luke records how love and compassion moved Jesus to perform a great deal of healing. Examples are the healing of the lame man, healing of the woman with the issue of blood and of the ten lepers. It was also out of love and compassion that moved him to multiply few loaves of bread to feed a multitude of five thousand. Love should move every leader in the church to show mercy, love and compassion to the needy. As Christian leaders this kind of good should not only be shown to members of our church but also to people outside the Christian community. Christian leaders can reflect the heart of Christ to a lost world and also demonstrate the same love for the outcast in the society.

3.4 The Leadership Style of Jesus

Jesus Christ adopted a leadership style that was in contrast with the prevailing leadership of his time. The leaders of the temple especially the Pharisees exercised authority over the people but Jesus taught it to be the other way round. Horton (2000) raises a lot of issues concerning how Jesus perceived leadership in the synoptic gospels. He asks how the responsible Christian leaders approach leadership. Different kinds of leadership techniques and principles are available

in various literatures for contemporary Christian leaders. Labeled by success in various leadership environments, some of these methods may seem attractive. Leaders may reason that since a certain leadership approach works, it must automatically be good. Some of these leadership techniques have been designed for various sectors and may not be an end in themselves but a means to an end. This should not be so if it is not in conformity with the principles of Christ. We must not forget, however, that Scripture offers a leadership model that should be the hallmark for leadership within the body of Christ.

Most Christian leaders are aware of the accepted principles and methods that are embodied in leadership practices and theories of Jesus Christ. This kind of leadership is uniquely expressed through what is called the servant leadership. The desire to enrich and enhance the lives of those being led has been expressed through unselfish servant-hood. The term servant leader was created and popularised in the early 1970s by Robert K. Greenleaf. Inspired by the vision of Greenleaf, other contemporary writers have produced an appreciable body of literature embracing servant leadership as a means for renewing institutions and creating a more caring and compassionate society. As a leadership model, servant leadership has crossed many boundaries. It has been applied in universities, health-care organisations, and foundations. Serving is not just another way to lead. It is leadership according to Jesus (Young: 2012).

Patterons (2003) suggests that servant leadership implies a natural calling to serve others. A servant leader is that of a leader whose desire is to serve and this serving becomes part of his nature. It is clearly illustrated in Luke 22:24-27 that “A dispute arose among them, which of them was to be regarded as the greatest. And he said to them the kings of the Gentiles exercise

lordship over them and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as the one who serves, but I am among you as one who serves. In John's gospel this service is given a further explanation that Jesus washed the feet of the disciples.

Jesus Christ just finished fore-telling the disciples of his impending death that awaited Him. He had communion with them through the breaking of bread and drinking of wine. After this interaction, it is naturally expected that the disciples would be worried about the suffering Jesus was about to go through. On the contrary, they demonstrated an attitude that reflected their lack of concern for him and ignorance about the teachings they have received all the while they followed Jesus. The disciples had been with Jesus for virtually three and half years and yet they could not exercise a little love by strengthening, encouraging or comforting him. They displayed an attitude of indifference and neglect towards their master when he needed them the most.

Gangel (1997:321) throws more light on this by arguing that due to their fondness for strife and personal gain, the disciples verbally attacked one another in their attempt to gain political prominence. Jesus captured this radical tension between them and realised that the people he had been with had a misplaced priority and then decided to teach them on the principles of becoming great, if that was actually their ambition. Jesus explained to the disciples that the manner of leadership among the gentiles is to lord over their subjects. However the nature of the leadership he brings to them is different. The leader should take the position of a servant and serve his subordinates or those working for him. He continues to tell them that the route to greatness is to

serve God and those being led. It is being obedient to the commandments of God and relieving people from their burdens.

Harty (2012) posits that leadership roles can be accompanied by feelings of importance and others treating you 'special' however as leaders we must remember that we need to remain humble. Receiving special attention can be very attractive and hard to resist but we should not forget that we are serving the purpose of our call to bring attention to God and his word not ourselves. We must die to ourselves each and every day for the sake of the people under our leadership. In service, Jesus demonstrated this attitude when He told the disciples that He was among them as one who served. The call for leadership to serve finds deep roots in the service of Jesus to his disciples.

The behaviour of the disciples had the tendency of adding more sorrow to his existing situation when Jesus was just only some few hours away to his crucifixion (Luke 22:24-27). Jesus maintained courage and became patient with them and instead of scolding or rebuking them he taught them about the kingdom's principles to greatness as their intentions presupposed. Leaders of the church today need such a heart to cope with those working under them. This event reflected the full extent of his love for them. By this teaching on servant-hood as displayed by Jesus seals the meaning of Christian love and ministry in the minds of the disciples. What they experienced is a call of service to others. It is an example for them and all those who follow after them in Christian leadership.

Munroe (2005:97) asserts that all true leaders are simply glorified servants. Genuine leadership is not measured by how many people serve you rather the greater your service, the greater your value to others, and greater your leadership. The disciples might ponder on the great multitude that followed Jesus and if one was to succeed him would be accorded an equal recognition. Here, considering the above from Munroe's perspective, the number of followers should not be the main objective of a Christian leader but the extent to which he is given to serve those under his leadership.

Sanders (1967:22) holds the view that, Jesus' idea of leadership as "loving servant of all" would not appeal to most people. Securing our own comfort is a more common mission. This attitude of leadership should be more likened to leadership outside the church. This kind is associated with greatness, where a person's position defines his greatness. For Sanders some leaders view leadership in terms of personal comfort and it is taking precedence over service. However servant leadership is Jesus' requirement for those who want to lead in his kingdom. Here it could be summed up that Sanders and Munroe have not deviated from Jesus' teaching on servant leadership as the most appropriate way God wants leadership to be practised.

The concept of 'servant-first' is consistent with the contemporary understanding of servant leadership. It has been observed that the servant leader is servant first. Leadership begins with the natural feeling that one wants to serve first. Examining the biblical model of servant leadership confirms that one first serves God and from this acquired zeal moves to serve others. If the King of Kings functions in complete submission to others, then we too as leaders must only employ leadership that is in complete submission to Christ. When we submit to leadership

in the church, we believe also that such leadership is right and godly. It therefore shows that we are practising leadership in that very act of submission. Very often we read references of submission in Scripture to affirm specific authority when in fact God is teaching us that submission is a prerequisite and the ultimate point. Any role and opportunity of leadership must, in itself, be an act of submission to God, making humility the primary condition for all leaders.

The people who might be in positions of leadership are not the point about themselves, despite how our culture celebrates and especially honours such leaders. They exist for the purpose of those they are serving. Leadership is essential and ultimately meant to serve the community of Christ (Miller and Poling 1985: 20). Leaders must also recognise that all communities, and all the individuals in those communities, are moving towards wholeness in and through Christ. Therefore, the role and the nature of leadership in communities are shaped by the circumstances within it. In view of this, leaders in such a community are to play the role of submitted discipleship to Christ.

Jesus observed his leaders very closely and corrected any act of indiscipline that was likely to arise among them. Jesus at one time discerned from the thoughts of their hearts about who should become great. The stereotyped definition of leadership was described. They ascribed greatness and lordship over others to leadership and since they cherished being great they argued among themselves. Jesus taught them that anyone who receives a child receives Him. By this scenario Jesus demonstrated a humble character of a leader to them. As leaders who have been chosen after the twelve to represent Christ in this present generation we must be humble so that we can serve. As Lewis and Demarest (1996:175) noted, the disciples of the Messiah ask not

what the world can do for them but what they can do for the poor and the needy. This is the standard of Jesus in true leadership.

3.5 Leadership Roles of Jesus

Jesus played his leadership role as a preacher or teacher, healer and counselor;

Preacher or Teacher

It has been confirmed from scripture that it is Jesus who ministers in all true preaching, it is he who teaches, heals, comforts, judges and directs (Stagg, 1962:107). The gospel of Luke demonstrates the role Jesus played as a preacher or teacher during his ministry. Because his purpose for coming to the earth was to seek and save the lost, he had to preach the gospel of repentance to fulfill his mission. The purpose of Jesus' coming into this world includes how he came into the world, lived a perfect life without sin after which he died on the cross, resurrected and ascended into heaven. The purpose of his death was to take the place of a sinful generation and to destroy the power of sin in humanity. This notwithstanding has brought joy to people who have accepted him as their saviour. Jesus' entire life was occupied by preaching and teaching at various places. He was found during one of such occasions in the temple (Luke 20:1). He also taught his disciples to beware of the leaven of the Pharisees (Luke 12:1). His role as a teacher was identified by one of the multitude as depicted in Luke 12:13. As a teacher he taught at the synagogue on the Sabbath days (Luke 4:31).

Jesus attracted many people during his ministry and a number of reasons might have accounted for this. The aim of every preacher is that his messages should attract hearers to him. In view of this Warren (1995:228) claims "I love the practicality and simplicity of Jesus' teaching. It was

clear, relevant and applicable. He aimed for application because his goal was to transform people, not merely to inform them. The view Warren expresses could be observed in Luke 6:20-9 where Jesus Christ gave a long sermon, the kind that has been described in Matthew (5:1ff) as the Sermon on the Mount. Luke describes the venue of the sermon as a level place (6:17). Assessing the teaching of Christ in this sermon it was so practical, simple, clear, relevant and applicable to the life of people who gathered to hear Him. Jesus revealed several secrets pertaining to this life and how one could live them. The sermon consisted of messages of hope, assurance, fulfillment, happiness, non-retaliation, forgiveness, giving, hypocrisy and warnings. Jesus taught the multitude the right attitude to possess in relating to neighbours and people. The totality of the good news he delivered was that, Jesus related the gospel to real life situation that prevails in any human community.

It could also be deduced that the delivery of the gospel message attracting lots of crowds was basically due to the skill of effective communication. His congregation understood him because he was clear in his preaching without any ambiguity. The details of Jesus' sermon were relevant and applicable to the kind of lifestyle the people were in. For example he taught about hypocrisy by drawing their attention to the fact that, people see the speck in other people's eyes but fail to notice the log in their own eyes. In our day to day lives, people accuse and criticise their neighbours and other people on little offenses when they are living with greater sins. Jesus did not also rule out the consequences of people's actions and behaviours.

It is therefore expected that such rich messages shall be preached to congregation in various churches. Jesus emphasised that when a disciple is fully taught he will be like his teacher. The

sermon of Jesus on the plain as one could term it from Luke's perspective was rich enough to give complete transformation to any individual. The themes of the gospels that are given in the church should be clear, relevant to the people's life and should be applicable to them in all areas of their lives. Jesus affected the lives of the multitude that was why he had many people following him wherever he went. Scripture records that, during one of such occasions the crowd pressed on him so much that he had to rush into a boat with his disciples.

KNUST

Miracle Ministry

Jesus also demonstrated his role through the miracle and healing ministry and this cannot be discussed exclusively without talking about his love and compassion. These qualities helped Jesus to exert his healing virtue upon those who were afflicted with many diseases. Jesus Christ had healed many diseases alongside his preaching activities. One would be right to conclude that the large crowd that followed Jesus was partly due to the sicknesses and diseases that were healed. Before the commencement of his ministry Jesus had been empowered from on high to destroy the works of Satan and to bring deliverance to the afflicted. The sicknesses he dealt with ranges from minor illnesses to chronic and incurable ones.

The nature of many of the diseases and sicknesses attracted humiliation and separation from public gatherings. Among the Jews leprosy was one of the kinds that did not allow its victims to have direct contact with the people for fear of contamination due to their religious beliefs. A bell was usually attached to lepers and as they moved around the community, it rang with the victim announcing 'I am unclean'. The purpose was to alert citizens to keep their pace or keep a distance from them so that they would not be contaminated. This disturbing circumstance

surrounding lepers moved him to have love and compassion for them and heal them. It is most probable that they might have heard about the wonderful things he was doing. They therefore decided to go towards his direction so that they could be spotted. When they met him they became cleansed (Luke 17:11).

In addition to this, he healed diverse diseases and cured many sicknesses like fever. Virtue came out of him and caused an issue of blood in a woman to cease. He cured Paralysis and exorcised many demonic spirits from people who were possessed (4:38-44). Seven demonic spirits were also cast out from a certain woman called Mary Magdalene who later ministered to Jesus. Out of compassion and love he performed miracles as he went about preaching. Some common ones Luke recorded were the feeding of the five thousand, raised a ruler's daughter from death and calming the storm.

It could be observed that the ministry of Jesus Christ left no stone unturned. He preached to the people what was needful for them. He fulfilled their dreams and desires and cast out their doubts on eternal matters through the sermons he gave them. He fed the people when they had no food to eat. It is however evident that Jesus was not only mindful about their spiritual lives but their physical lives as well. One remarkable aspect of Jesus during his ministry was that he needed some people to help him in the work he was called to do. Since everybody's work is no one's work Jesus chose twelve among them and appointed them as apostles. Jesus from time to time, after he had attended to the crowd later would direct his attention to the chosen disciples to teach them the truth about the Kingdom. The apostles were the designated leaders to stand in for him in the world while he was away. He therefore cautioned them to beware of the hypocritical

(heaven) lifestyle of the Pharisees. Jesus had come to condemn them about the way they exhibited their leadership roles. He did not expect that after his death Christian leadership would be pursued in like manner.

Jesus Played His Leadership Role as a Comforter

As human as they were, the disciples were anxious about the cares of this life and what they would gain with respect to following the Lord Jesus Christ. Jesus was noted for his good communication and so he took time to comfort them. Jesus told the disciples that a man's life does not consist of the abundance of his possessions. He assured them that they were building their treasures in heaven because whatever a man accumulates on earth shall be lost. They were not to worry about food and clothing. This is because God knows they need them. They should rather be concerned about seeking the kingdom and all these things shall be added unto them. Jesus probably knew that they had a feeling of wasting their lives and time with him. The reason being that, many of them had possessed wealth of their own and sold them to follow him.

What then would be their portion now that they have lost everything? Jesus comforted and reassured them of greater and better things in heaven. He had left a measure of better and brighter possessions in the kingdom in order to take up a servant attitude to save humanity. By this Jesus meant that earthly possessions should not be a point of reference for Christian leadership. He warned them that no one can serve two masters at the same time.

Erickson (1998; 788) asserted that earthly riches could not have been compared to what Jesus left in heaven for the sake of humanity. Christian leaders should also be comforted in this and

stop amassing wealth at the expense of soul winning. God shall add unto them better and greater treasures which shall be lasting and eternal. Leaders of the church need such moments of comfort to urge them on during moments of confusion, doubt and uncertainty. Paul in his letter to the Thessalonians and Corinthians believers told them to comfort one another with the second coming of the Lord Jesus. Furthermore Paul said their labour would not be in vain.

3.6 Conclusion

This chapter basically dealt with Jesus' perception of leadership as presented in the gospel of Luke. Within the scope of the subject matter discussed, it examined four areas which comprised some leadership essentials of Jesus, characteristics of Jesus as a leader, leadership style, and the role of Jesus as a leader. Jesus had confirmation from God thus making his call to lead the world out of sin authentic. He categorically spelt out the purpose of his call as seeking and saving the lost which he actually carried out. Jesus made prayer the hallmark in his ministry. This featured from the commencement of his public ministry to his crucifixion. His mission became a success through, holiness, humility, love and compassion he exhibited as leadership characteristics. He adopted the servant leadership style and taught his disciples in like manner in order to fulfill the great commission. The role Jesus played was demonstrated through preaching of the good news. He taught his disciples on the principles of the kingdom of God. He healed many sicknesses, diseases and performed miracles as well. Finally Jesus comforted his disciples whenever they were anxious about their life on earth.

CHAPTER FOUR 'A'

FIELD REPORT

4.0 Introduction

In the previous chapter we discussed the leadership roles of Jesus. Within the leadership style, it was realised that, Jesus' call to leadership was confirmed. The purpose of this call was seeking and saving the lost sheep. Jesus' prayer life was revealed as the hallmark of his earthly ministry, which featured from the commencement of his public ministry up to his crucifixion. Jesus exhibited holiness, humility, love and compassion as leadership characteristics. The leadership style Jesus adopted showed up as the servant type of leadership. He modeled his disciples in like manner in fulfilling the great commission (propagation of the gospel). The role Jesus played was demonstrated through preaching, teaching the multitudes and his disciples the good news and about the Kingdom principles. In addition to these, He healed many sicknesses, diseases and performed miracles as well. Furthermore, Jesus comforted his disciples whenever they were anxious about their life on earth. In this present chapter, we shall be considering the gathering of information from the field. The chapter consists of questions which were used in gathering first hand information from the field.

4.1 Background of the Study Area

The Research covered two areas within which the operations of the Deeper Life Bible Church falls. The areas included Santasi which was formerly the regional headquarters of the Deeper Life Bible Church and Ejisu which serves as a division. Santasi is a suburb of Kumasi which is located on the Kumasi-Obuasi road; it is both a residential and an administrative area. The area is in the Kumasi metropolitan city which falls within Ashanti Region. It is about 6 kilometers

westwards from the center of the regional capital. The Ejisu-Juaben district is one of the twenty-seven administrative and political districts of the Ashanti Region of Ghana. The district capital Ejisu, is located on the Kumasi-Accra high way. It is about 20km away from the center of Kumasi. It is rich in the rearing of pigs, poultry and its products. The district is globally known for its cultural heritage and tourist attraction notably the Kente weaving industry. It stretches over an area of 637.2 Km² constituting a tenth of the entire Ashanti region. Currently it has four urban settlements namely Ejisu, Juaben, Besease and Bonwire.

4.2 Respondents

A total of forty (40) people were interviewed since no questionnaires were distributed, a hundred percent (100%) turn-out was achieved. Out of the total number of forty respondents, twenty eight (28) were males, representing sixty percent (60%). twelve (12) respondents were females, accruing to forty percent (40%). People interviewed from the Deeper Life Bible Church were thirty (30) representing (75%) while non-members were ten (10) also representing twenty-five percent (25%). The respondents from the Deeper Life Bible Church were made up of six (6) categories, among whom were; the regional overseer and divisional overseers (3), forming the first category and representing seven and a half percent (7.5%). The second category of respondents were made up of two district pastors (2), consisting of five percent (5%) of total respondents. Eight (8) groups of district coordinators and coordinators totaling twenty percent (20%) were also interviewed as the third category. The fourth category was made up of a group of location pastors of the church. These were made up of five (5) interviewees, amounting to twelve and a half percent (12.5%) of total respondents. The fifth category was made up of zonal, area, and home caring fellowship leaders. These formed a total of seven (7) respondents, which

represented seventeen and a half percent (17.5%) of the target group. The last group of Deeper Life interviewees consisted of five (5) youth leaders. These formed twelve and a half percent (12.5%). The last category was made up of ten (10) non Deeper Life Bible Church members. This accrued to twenty five percent (25%).

4.3 Methodology

The approach of this research is mainly qualitative. This is because the subject matter under discussion qualitatively affects the lives of members in the church. In order to get a holistic picture of the research object, unstructured but open way of gathering data such as open interviews and participatory observation have been used (Gedzi, 2012b). The people interviewed comprised of two groups: ordinary members or leaders from different denominations and leaders of the Deeper Life Bible Church. The regional overseer, divisional overseers, group of district coordinators, district pastors, coordinators, group women's coordinators district women coordinators and home caring fellowship leaders were all interviewed.

The informants have been purposefully chosen based on their knowledge, popularity and experience. These are people who know much about the church. The regional overseer of the Kumasi church, for example was one of the pioneer members when the church first came to Kumasi (Ghana) from Nigeria. Relevant and useful information have been accessed from him. These people were interviewed individually and in groups. The reason for this research strategy was to make sure that the information obtained from the individual informants was confirmed by those obtained from the group. Altogether, forty (40) people were interviewed. Apart from field interviews, participatory observation was also crucial for the research. The teaching and practice

of Jesus Christ on leadership in the gospel of Luke was used as the point of reference for this research.

4.4 Research Questions

- In which way do you perceive leadership in the Deeper Life Bible Church today?
- In which way do leaders carry out their responsibilities in the church?
- What is the kind of leadership or theological training that are given to leaders and pastors for their roles as leaders in the church?
- In which way has current attitude of leaders towards evangelisation, follow-up, visitation and supervision affected the growth of the church today?
- In which way has disparity in remuneration between senior and junior pastors affected pastoral activities?
- In which ways have peer problems been handled by parents and leadership of the church and in which way have they affected the youth in the church?
- In which way does the church deal with issues of immorality among pastors and the youth?

4.4.1 Perception of Leadership in the Church

People from different denominations shared their ideas on the questions asked about their perception of leadership in the Deeper Life Bible Church. The informants here who shared their views were mostly members and non-members of the church. Ten (10) of them were interviewed. Approximately ninety percent (90%) comprising of nine (9) came out that the perception of leadership in Deeper Life Bible Church was not different from that of Jesus. Only

one person came out that he knew nothing about leadership of this church. Among the nine respondents was Isaac Kwabena Adjei. He is the resident pastor of the Gathering Ministry at Oforikrom-Kumasi. He admitted that he listened to Kumuyi's messages on holiness as a basic requirement for Christian leadership. According to him, he knows some leaders of the Deeper Life Bible Church who practise their leadership role in humility, holiness and committed in serving their members rather than being served. On the contrary he has also observed some measure of unwholesome behaviours among some of them. Adjei testified that he witnessed a junior pastor of the church being arrogant towards his senior pastor, he complained that this seems to him like a recent development. He grieved further that worldliness has now taken over many churches at the expense of holy and righteous living but he has observed moderation among some leaders he knew in the Deeper Life Bible Church. He went on to say that the leadership of the church performed miracles free of charge which was not a common phenomenon in many miracle working churches today.

Erasmus Tetteh is a youth leader of the Church of Pentecost at Kwadaso. In response to his perception of leadership in the Deeper Life Bible Church came out with two views. He said that he had observed a shifting trend in Christian Leadership especially with Deeper Life Bible Church. He testified to the fact that leaders he knew used to run around about the work of God. They used to care for the sick and the poor. In Kwadaso area where he lived, leaders and their members were seen everywhere preaching the good news. For example, in those days it was common to hear these leaders preaching in buses, market places and hospitals. During December and Easter retreats of the church, leaders organised dawn broadcasting, evangelising and inviting people to come for retreat at the Deeper Life camp ground. He said all these have disappeared

from the leadership. Leaders are being served rather than serving their congregation. In his second view he said he had observed the holistic life upheld by the leadership of this church. All the same he remarked that holiness was being emphasised too much and even though he appreciated it he wondered if this kind of holiness standard would hold in the contemporary church.

According to E.K. Duodu, the Regional Overseer of the Kumasi central church of the Deeper Life Bible Church said that the church is following the footprints of Jesus Christ who was the model for all Christian leaders. He went further to say that in Jesus' practical life he spent his time preaching and winning souls into the kingdom of God. Jesus exercised his leadership by serving his followers and disciples. Leaders in Deeper life Bible equally serve those under them through visitation. This means that in Deeper life to serve others means forgetting about yourself but have a desire to pursue the welfare of the members. Jesus fed his followers when they were hungry and similarly twice every year the Deeper Life Bible Church organised retreats and invited people to hear the word of God. During this time the people were fed three times every day until the end of the retreat. The purpose for this was to prevent food from becoming a hindrance to the attendance of such a programme.

James Owusu Boateng is the district coordinator at Ash-Town in Kumasi. He held the perception that, the Bible is the constitution of the church. The church has designed its beliefs in conformity with the Bible. He emphasised that the Deeper Life Bible Church holds and teaches twenty-two Bible doctrines all based on the teachings of Jesus Christ. Examples were repentance, water baptism, sanctification, holiness, justification, the Lord's Supper, personal evangelism,

redemption, healing and divine health. He went further to explain that the perception the church has about leadership finds expression in Kumuyi's total commitment to the Bible, his life of discipline and uncompromising faith. These were the virtues he had inculcated in his leaders that followed after him. He said like Jesus, the leadership of the church stresses on holiness and righteous living as basic characteristics and prerequisites for receiving God's blessings. Conformity to the word of God in practice and in deed had been emphasised by the leadership of the church to be of primary importance.

4.4.2 Performing Leadership Responsibilities in the Church

Among the informants was Francis Aidoo a district coordinator and a location pastor at Abuakwa in the Kumasi region. He noted that every leader executed the responsibilities within their specified roles and positions. Each one of them played his or her role with total commitment and diligence in serving God in obedience and serving the members under them. It is assumed that any leader of the church who sits aloof and commands people around is not dedicating himself to the work as taught by the church. If such leaders are identified and spotted they are supposed to be removed from office because they are seen to be violating the principles, pattern and standard Jesus set for the church. The role each of the following leaders play is assessed by the standard of Jesus. The leader is to serve the members within the body of Christ and to carry out the great commission (propagation of the gospel) as commanded by Jesus.

The Regional Overseer

Edward K. Duodu is the Regional Overseer and the resident pastor of the central church in the Kumasi region. His duty is to oversee entirely both the religious and administrative work in all

the areas under his jurisdiction. He worked directly with the divisional overseer who reported all spiritual activities going on in the church to him. Depending upon the population density, a region may have one or more divisions coming under it. The Kumasi South and North have one divisional overseer each under them. The Kumasi South Region has its office at Santasi which used to be the former head quarters office in Ghana. He explains that Kumasi was under one region and recently divided into north and south.

KNUST

Divisional Overseer

Apraku Debrah and Kingsley Sarfo are divisional overseers for the Kumasi-north and Ejisu respectively. In their explanation they said that they report to the regional overseer on all the work within the division. They added that, as part of their responsibility they visited and worshipped with all the churches in the division within a quarter. They worked directly with the district pastors or coordinators who worked under him. They supervised and monitored the administrative workers in the office.

District Pastors

The district pastor's role was spelt out by Edmond Boye Opey, a district pastor at Besease under the Ejisu division. During the discussion he clearly explained that as the resident pastor of the district, he worked directly with the location pastors that came under him within the district. He was responsible for the spiritual and physical welfare of his leaders. He preaches sermons on all meeting days when Kumuyi the founder is not featuring through satellite transmission. He organises leaders meeting once in every two weeks for the location pastors and all other leaders that come under his leadership. He writes and submits report on the churches under him and

problems within the location churches were reported to him. He organised prayer meeting for leaders under him to pray on the spiritual needs of the people. He also brought the leaders under him for evangelism in the district. When there was a funeral in any location under him, he planned the burial ceremony and performed the burial service. He gave all necessary information from the divisional overseer to the location pastors under him.

Group of District Coordinators and Coordinators

It was found out that both men and women played these roles. The informants explained that various zones are brought together to form districts. These are headed by district coordinators. In a big city like Kumasi, the region which has a large congregation, a number of districts are brought together to make a group headed by group coordinators. Sampson Owusu Boateng and Georgina Adubofour are group coordinators at Ahinsan and Kyirapatre respectively in the Kumasi region. As the group coordinators in-charge of various districts they laid emphasis on their responsibilities as monitoring and supervision. They monitored and supervised the work of the district coordinators under them. Through the report from district coordinators' activities they are able to assess the progress or failures within the districts. Georgina Adubofour, emphasised that she saw to the welfare of all the women in the various districts under her jurisdiction.

Seth Ajekum and Mercy Acheampong are both district coordinators within Oforikrom and Stadium communities respectively. Through the discussion they came out that, the coordinators are in charge of individual districts. Their responsibility was to supervise the work and activities of zonal leaders who worked under them. The spiritual, emotional and physical welfare of all the zonal leaders that come under them depends upon them. Mercy Acheampong explained further

that she monitored the welfare of the women and female youth in the district she coordinated. As part of her spiritual responsibility towards the women in her district, she organises prayer meeting for the women under her. This helps them to fight and overcome various spiritual battles challenging them. According to her, periodically she goes on visitation with a women's representative of a particular area under her jurisdiction to visit the women there.

The Location Pastor

Location pastors were interviewed to collect data on the role they played in the church. Almost all of them came up with similar views, for instance, Forson Quarm a Pastor at Sokoban, mentioned that location pastors were responsible for individual churches in various areas. According to him some group coordinators could play additional roles by pastoring some of the location churches under their area of jurisdiction. They preached on Sundays and Thursdays in the various locations. Apart from Quarm's contribution, Richard Tawiah, a location pastor at Donaso within the Ejisu division added his views. He said the responsibility of location pastors was to visit the home caring fellowship leaders who worshipped under them. They organised prayer meetings at the location levels for all members. They also offered counseling for those who had problems and needed the attention of the pastor. The location pastor visited all the places where home caring fellowships were in session for monitoring. He was to submit report on attendance and whatever activity that went on in the location church within the month.

Area Leader/Women Representative

The area leader/women representative went round every Sunday evening where fellowships were going on to make sure every home caring leader was at post. Rita Kusi is a women's

representative at Oforikrom. Her experience and opinion were that the area leader checked the spiritual development of the home caring fellowship leaders under her through the monthly and weekly reports they filled and submitted. According to the laid down instructions of the church, leaders were to read three chapters of the Bible each day and one or more gospel literatures within the month. The area leader should be able to testify of the spiritual growth and strength of the home caring leader. He or she visited and interacted with the leaders regularly to check their strengths and weaknesses in order to guide them. The men within this category of leadership were responsible for teaching and ‘search the scriptures’ (a Bible study class) during Sunday worship.

Home Caring Fellowship Leaders

Patrick Yagazule is a home caring fellowship leader at Jamasi within the Ejisu division. He explained that most of the converts of the church came in through the Home Caring Fellowship system. The home caring fellowship lies central in the life of every new convert in the church. Others who are invited to attend Sunday worship are followed up and directed to a home caring fellowship in their vicinity. The new convert is shown love, concern and care by the members of the fellowship.

Yaw Badu is also a home caring fellowship leader at Kokoben under the Kumasi region. He said the home caring fellowship leaders were at the bottom of the hierarchy of leadership in the Deeper Life Bible Church. They communicated and dealt directly with ordinary members in the church. They were the teachers of the home caring fellowships. Their role was to visit each member of the fellowship at least once a week to get acquainted with them and know their

problems. The home fellowships in view of this have been organised into smaller groups so that every member is reached and attended to without getting lost. The leader's duty was to guide and counsel members and pray for them. He or she checked member's attendance at church services and fellowships. This was to know who came to church and who did not so that they could be followed up later. Unfortunately, the two respondents came out with an equal degree of disappointment that leaders commitment is not as spelt out according to the laid down principles of the church. They complained that their leaders under whom they worked are no longer caring. Many home caring fellowships are neither supervised nor monitored when they are in session.

4.4.3 Leadership or Theological Training for Leaders and Pastors

Training Members to Become Leaders

Among the respondents who contributed in the interview as to the training given to leaders, was Gabriel Amponsah. He is a Group Coordinator for Brofoyedu community. He is also a teacher for the training of leaders at the discipleship class. He came out that strong leadership keeps any society or organisation moving and the church is not an exception. The church therefore takes the training of members into leadership very seriously. He explained that only born again converts are regarded as full members of the church. When the leadership became certain about the conviction of the member, he or she was recommended through the home caring fellowship to start a discipleship class. This is otherwise referred to as continuous education class. The training class consists of three stages namely; beginners, intermediate and the preliminary class (preliminary leadership activities start in this class). The training is meant to equip the trainees to take responsibility as leaders for the home caring fellowships. According to him, to pass on to

the next stage, an interview was conducted and whoever was successful was promoted to the next class.

During the interview the leadership of the church took cognisance of the person's practical life. The explanation given was that, as a leader he was going to influence others in and outside the church with his life through the word of God. Materials used for the discipleship class consisted of selected topics from Kumuyi's complete Bible study series (2000). These topics were compiled into a booklet (unpublished) with the title 'Discipleship Class.' Apart from receiving training at the discipleship class the home fellowship serves as another avenue for preparing them towards effective leadership. The training in the home caring fellowship also prepares aspirants for better human relations. As a leader in the making, the home caring fellowship leader goes with him for visitation and follow-up. In the process he or she observes the interaction and interpersonal relations that existed between the leader and the members of the fellowship. The atmosphere of cordiality, love and concern were all to be taken note of during this time by the trainee. From here one graduates to become a home caring fellowship leader. Amponsah asserted that the training in the disciple class is quite comprehensive and capable of equipping students to become responsible leaders in the church.

He added that Follow-up must be purposeful such that regular visits will unravel the basic biblical doctrines to the visited. During their training they were taught about the Bible and prayer life, how to stand in times of persecutions and moments of trials. The period of evangelism is yet another occasion for observation for the trainee. All these and many other soul enriching teachings were given to trainees to make them fully realise their in-built potentialities and

capabilities into the field of leadership. Jesus Christ as the leader, model and master of the church, expects leaders to live lives worthy of emulation, to walk and serve like him.

Training and appointment of pastors

The respondents offered their contributions to the training and appointment of pastors. All the responses seemed to be similar to each other and it was asserted that the office of the pastor could be through training or appointment. The following information depicted what two of them interviewed in a group had to say; Sylvester Kyei Baffour is a Group of District Coordinator in the Ahodwo-Daban community of the church and Paul Ampong also a Group of District Coordinator and a Pastor at Asokore-Mampong. Both shared their views that from the junior level of pastor-ship one aspires to other senior levels. They explained that training at the theological seminary or Bible College is not necessarily needed before one is made a pastor of a local church. According to them, the discipleship class has been fully and adequately resourced with rich teachings from the Bible. The syllabus for training they said is equivalent for a full course in any theological seminary or Bible College.

Appiah Kubi is a Zonal leader at North Suntreso. He noted that, from the position of the home caring fellowship leader, one could become an area leader. From here one then aspires to status of a zonal leader. Subsequently one could be called upon to lead a location church (a church in a community). This may become possible through commitment and consecration. The district pastor could recommend a leader under him for the position of a location pastor. However, there is a new development where leaders are admitted into the church's theological school referred to as International Bible Training Center (IBTC). Formally it was only in Lagos-Nigeria but now it

has been decentralised to all countries where Deeper Life has branches. The centre is usually situated at the headquarters of each nation. Furthermore Appiah Kubi emphasised that receiving training at the IBTC is optional. He also acknowledged the fact that many pastors found it difficult to read English and interpret scripture accordingly. This does not help the members to attain spiritual growth.

4.4.4 Evangelism, Follow-up, Visitation and Supervision

Respondents were questioned to find out the current attitude towards evangelism, follow-up, visitation, supervision and their effects on the growth of the church. All responded in affirmative that there has been a drastic change in the order in which the above issues were carried out in recent times. Joseph Boateng is the administrator for the Ejisu divisional church and a location pastor. He emphasised that, of late the work of the home caring fellowship is losing its impact, effectiveness and efficiency. He attributed this to laxity in follow-up and visitation processes within the home caring fellowships. These were earmarked to provide a sense of belonging and fellowship for members. On the contrary these tools have lost their effectiveness. The leaders for these fellowships have relaxed without showing full commitment any longer in the work. Boateng recalled that in the early years of the church the practice was that, on Sunday evening while the home caring fellowship was in progress, supervision went alongside. District pastors, coordinators, location pastors, zonal leaders, area leaders both men and women went round to supervise all home caring fellowships within their areas of jurisdiction.

Esther Nsiah a women coordinator in the Ejisu division added that the purpose of this supervision was to make sure that every leader was at post. This equally helped the leaders to

prepare very well. As the coordinators and other leaders went round, if a leader of a particular fellowship was not at post the leader on supervision replaced him or her. After this the leader may be disciplined through termination of his post as a fellowship leader. This may happen if the reason given for the absence was not tangible. Aside all these fellowship leaders submitted weekly and monthly reports to their area leaders to keep records on how the work was going on. Some of the things included in the report were number of visits, number of times quiet time was missed, number of Bible chapters read and attendance of members in the fellowship. All the leaders who were declining spiritually were identified through this means and counseling became urgent in order to restore them. Esther lamented that these checks are no more in place as before.

Ernest Asrifi is a Zonal leader in the Kumasi region. He commented that these days the home caring fellowships are not growing and this has eventually affected the numerical growth of the church. He explained further that through evangelism converts were invited to attend home caring fellowships. They were subsequently converted to become full members of the church. This means that the church experienced growth so long as there was rapid growth in the home caring fellowships. home caring fellowship leaders no longer mobilised their members for evangelism. Asrifi again observed that these leaders did not follow up on newcomers and neither visited fellowship members. Many of the leaders have become dormant. There were many who did not lead any fellowship because there are none without leaders. The leaders with home caring fellowships sometimes out of negligence did not officiate at their various fellowship centers. Members are abandoned and so they feel reluctant to attend the fellowship meetings. In recent times some old members have lost their zeal for the Lord as they did not attend home caring fellowships.

On supervision, Richard Darko, a pastor and a youth leader in the Ejisu divisional church emphasised that today most coordinators are producing leaders of their kind. They are without zeal, dedication and commitment for the work of God. According to him he has observed that pastors and leaders feel they may offend their subordinates. This is because by making comments, corrections and suggestions on their laxities and attitude of indifference they may abandon their role as leaders. The worry of these leaders and pastors is that currently it has become difficult to get pastors to occupy vacant positions when one leaves the work.

4.4.5 Remuneration of Pastors

Theophilus Antwi Kwarteng is now an assistant pastor at Manhyia under Ejisu division. In sharing his view said that junior pastors are not supported financially. He explained that he has been a victim of this situation. He said he served as a location pastor in one of the community churches at Brofoyeddu some years back. When he was asked why he abandoned the work, he said he had to stop doing his job before he could take up the appointment. The kind of work he was doing could not be continued as it involved constant traveling. He accepted the responsibility because he thought he would be supported by the church. Since there was no help and his family lived amidst starving he had to abandon the work to enable him work elsewhere to earn money to support his family.

Alfred Abingre is also the district pastor for the Ejisu divisional headquarters. He expressed the view that the church does not take care of the junior pastors in the church. They are not paid, neither are they given any allowances to help them defray their financial burden. Most of these pastors have families to cater for and so it brings about hardships. Apart from the fact that they

are not able to feed their families well, they are not also able to pay the school fees of their children, when this happens both wife and children attribute their suffering to the work of God he is doing. The pastor also does the work amidst grief and pains which brings about murmurings. Abingre, gives himself as an example that even though he is working, his salary is not sufficient to cater for his family's needs. He therefore had to find some part-time job to supplement what he earns now. According to him, since the work involved in pastor-ship is very demanding, he has to reject a recent lecturing appointment offered him in order to concentrate on God's work.

Heavenlyson Atta Boakye is a location pastor at Santasi-Apreh under the Kumasi Region. He told his story of how he abandoned the church he was sent to pastor to take care of his family's basic needs. Sometimes co-tenants and other members of the community where he was stationed would help to feed his children. When the situation became unbearable he had to leave his station with his family for survival. He confirmed that his colleague pastors who are still in the work are doing it with complains. Their interest, zeal and commitment are dying out. This has on many occasions, drained the spiritual lives of many of the pastors and the entire congregation becomes affected.

4.4.6 The Youth and Peer Problems in the Church

Some youth leaders were interviewed to ascertain information on how peer issues are handled by both parents and leadership of the church. Among the respondents was Patrick Otchere who is a youth leader at the Kwame Nkrumah University of Science and Technology. He stated that the youth are confronted with many peer problems. They have a lot of questions they need answers

to solve. He grieved that the leadership usually earmarked youth programmes to help deal with issues that concerned them. According to Otchere some pastors have responded negatively towards these programmes. They have complained that it was useless spending huge sums of money for youth programmes. In his view he thinks the youth were not given adequate attention. This attitude did not give them any sense of belonging to a family of believers.

Juliana Opoku Nyarko is a youth coordinator in the Ejisu divisional headquarters church. According to her she has observed that the concentration of the leadership of the church is more on the adults rather than the youth. She explained that the church usually organised youth programmes but she felt they were not practical enough to meet the demands of the youth. She continued by saying that the youth were attracted by many things outside the church and their homes. For this reason they have become curious and would like to explore. Juliana argues again that many a time the youth have been harshly confronted by some adult leaders of the church. This has happened at the time when some adults tried to correct them when they saw them going wayward. The youth in the process felt humiliated, harassed and dominated upon.

4.4.7 Issues of Immorality among some Pastors or Leaders and Youth in the Church

Respondents were asked to give their views on the question of how the church deals with issues of immorality among some pastors, leaders and youth in the church. The respondents gave their views that issues of immorality were not heard in the early years of this church. As it is common with any institution that is growing, the Deeper Life Bible Church has had challenges associated with its own growth. In recent times the church has encountered such issues of immoral behaviours among some leaders and youth in the church. They explained further that the church

took disciplinary measures against such waywardness and so handled such issues with all seriousness.

One of the respondents Kojo Arkoh, a location pastor at Brofoyedu for example narrated a current issue of a pastor in whose stead he now serves. This pastor attempted to defile a member's daughter. When he failed to woo the girl, she reported this to her mother who brought the matter before the leadership of the church. In dealing with the issue, the pastor was immediately asked to step down before any investigation was conducted. When it was proved that he actually attempted to defile the girl, he was brought before the church and rebuked openly before the congregation.

Arkoh continued by saying that not all cases of this nature are handled the same way. Depending on the nature of the case a person in question may be excommunicated after an open rebuke. Sometimes if the pastor or a particular leader is faced with such open rebukes, it may cause discouragements and disappointments for members of the church thus the issue is handled with care, tact and diplomacy. The case may be disclosed only to the top hierarchy of the church leadership. The one is then disciplined before investigation is being conducted to find out the truth. If such a person is highly influential in the church given an open rebuke may bring disappointment and may also cause many to leave the church without confirming the whole truth in the matter.

CHAPTER FOUR 'B'

DATA ANALYSIS

4.5.0 Introduction

In chapter four 'A' the study undertook a research through one on one interview to gather information on the perception and practice of leadership in the Deeper Life Bible Church. The findings retrieved are used for analysis in the present section of chapter four. This section aims at examining the findings that were accessed from the issues raised during discussions on the field. The views of both non members and members were considered in analysing how leadership is perceived and practised in the Deeper Life Bible Church.

4.5.1 Perception of Leadership

In order to ascertain a holistic idea about leadership in the Deeper Life Bible Church, people from outside the church and members were interviewed. In this regard respondents were asked to express their views on how they perceived leadership to be in this church. It was found out that while the top hierarchy held on to the ideal principles of the church outsiders' saw leadership to be practised differently from the laid down principles of leadership. Among other things non-members appeared to have noticed a sense of unfaithfulness, immorality, arrogance and deviation from what the church preached and believed.

In their response they perceived leadership in this church to be built on holiness. They acknowledged this by saying that they had listened to Kumuyi's (the founder) messages several

times and he always emphasised on holiness. For example Kwabena Adjei is the resident pastor for Gathering Ministry at Oforikrom. According to him, he was a witness to a situation where a leader defiled a youth girl and went on to marry her. He also witnessed a kind of confrontation between a district pastor and his subordinate pastor. The later was very arrogant towards his superior. In his assessment of such a leader, it appeared that the so called pastor had either no manners or had lost his Christian virtues he received from the teachings of the church. Nevertheless he also observed that many of the leaders he was acquainted with still practised their leadership in humility and holiness. He explained further that the practical lives of these leaders had identified them to be so.

To confirm Adjei's view on his perception of leadership in the church, Kumuyi (2001) states that [Christian leaders] are called unto holiness for it is in the nature of God, His people must be holy outwardly and inwardly in action as well as in thought and motives. This is the standard God has set for the church and Kumuyi is not deviating from Jesus' way of leadership. He therefore expects that leaders of the Deeper Life Bible Church should maintain holiness in theory and in practice without compromise.

In analysing Adjei's observation, it could be inferred that not all leaders of the Deeper Life Bible Church practice what the founder of the church teaches from the Bible. It may also be argued that these so called pastors had backslidden that was why they put up such behaviours. It could also be argued that some pastors did not issue any disciplinary checks on some unethical behaviour exhibited by some pastors of the church. In chapter four (4.4.5), it was found that many pastors were vacating the work. This made it difficult for the church to get new pastors to

occupy these vacant places. Perhaps it was in view of this that some senior pastors and coordinators turned blind eyes to the wayward pastors for fear that they may abandon the work.

Mahoney (1985) acknowledges the fact that it is important that church leaders walk in holiness and depend on the spirit's power. He explains that a lasting spiritual power can only be found in a holy life and all who walk in holiness may experience God's power in their lives. From Mahoney's point of view leaders who manifest these kind of attitudes apparently have not been consistent with their life of holiness. As a result they have not been able to maintain the spiritual power with which they started. It could be argued that if a pastor starts behaving otherwise, by showing attitudes which are none compatible with the characteristics of Jesus he is violating the holiness standard set by Jesus as stated in Luke's gospel. Jesus Christ expects that leaders should portray a consistent holy living all the days of their life. One could also conclude that such an arrogant pastor had corrupted the virtue of holiness in him. This placed him under the threat of carnal instinct and he did not depend any more on the spirit's power to do God's work.

Erasmus Tetteh is a Youth Leader of the Church of Pentecost at Kwadaso. In response to his perception of leadership in the Deeper Life Bible Church came out with two views. He said that he had observed a shifting trend in Christian Leadership especially with Deeper Life Bible Church. He testified to the fact that leaders he knew used to engage in the work of God diligently. They were concerned about caring for the sick and the poor. In Kwadaso area where he lived, leaders and their members were seen everywhere preaching the good news. For example in the past it was common to hear these leaders preaching in buses, market places and hospitals. During December and Easter times leaders were involved in dawn broadcasting

evangelising and inviting people to come for retreat at the Deeper Life camp ground. He said all these were no longer evident among the leaders anymore. Leaders are being served rather than serving their congregation. He had also observed that there has been flexibility in their belief of being holy. All the same he remarks that holiness was being over emphasised by the leadership of the church. Even though he appreciated it he wondered if this kind of holy standard would hold in the contemporary Church. He suggested that Kumuyi should change his holiness message to conform to the changing trend of modern society.

Two issues emerged out of the observation of Tetteh concerning his perception of leadership about the church. The first appeared to be lack of perseverance among the leaders, as well as the Christian commitment in times of setbacks and difficulties. In line with this thought Munroe (2004:274-275) describes the mind-set that every leader must embrace, cultivate, and exhibit in his exercise of leadership. Among other things he urged Christian leaders to persevere, never to give up or surrender to the context of a situation but instead urge on and be determined to achieve their goals and attain success. Kumuyi (1988:44) also added that leaders should not only begin well but they should also continue and end with the same zeal and earnestness with which they began.

Assessing the current attitude observed about leaders in line with Jesus' standard, leadership is a continual process to the end irrespective of whatever situation one found himself. Luke demonstrated this in his gospel that Jesus said, no man having put his hand to the plough and looking back is fit for the kingdom of God. In view of this there is the need for every leader to strive amidst all ills to persevere and continue to the end. The eleven who followed Jesus equally

continued and ended in like manner. Leaders of today can learn from the first leaders and strive to stand.

Secondly, Erasmus raised an issue that, the leadership of the church emphasised too much on holiness. Many leaders in contemporary times have thought the same way. Their preaching of virtue and practising vice confirms the fact that they have compromised Jesus' standard of holiness. They feel Jesus' standard of leadership is too hard and may not be compatible with the changes in modern society. However the pattern of leadership has already been designed by the master and no one has the mandate to alter it. Human ideologies cannot change the mind of God to conform to contemporary times on the given standard for the church.

In order to confirm that Jesus' leadership standard cannot be altered, Anderson's (1990:110) view in his book "Leadership that Works", has been quoted to throw light on this issue. He states that many people feel they are in a game whose rules keep changing. By game here he refers to Christian leadership. However, if the rules of any game are liable to change within a given time, then for more than two thousand years since the ascension of Jesus his leadership principles could also change. I agree with Anderson in the sense that, neither Christianity nor its leadership is a game of any kind with changing rules. The pattern of leadership for the New Testament church has already been designed by the master and no one can alter it. The changing attitude of some leaders seems to be in support of Erasmus view on holiness. Many are of the view that the society is corrupt and one cannot survive in it if the Bible standard on holiness is to be maintained. There could be the possibility that modernity has its own standard and the old system cannot fit in contemporary times. These are human ideologies which cannot change the

mind of God on the given standard for the church. Gathered from outsiders view on holiness, humility and commitment as the ideal characteristics of leadership were violated upon.

Responses from leaders of the church revealed that Deeper Life perceived leadership as a means of serving those being led. Many of the responses revealed that the leadership style of Jesus adopted was that of a servant. Jesus was not mindful of his comfort or interest but rather humbled himself to become beneficial to his own generation. It was again found out that the church had designed twenty two doctrines in conformity with the Bible. Total commitment to the word of God without compromise in practice and in deed had been emphasised by the leadership of the church to be of primary importance.

According to E.K. Duodu, the Regional overseer of the Kumasi central church of the Deeper Life Bible Church he said that, the church is following the footprints of Jesus Christ who was the model for all Christian leaders. He went further to say that in Jesus' practical life he spent his time preaching and won souls into the kingdom of God. Jesus exercised his leadership by serving his followers and disciples. Leaders in Deeper life Bible Church are equally taught to serve those under them through visitation, follow up and meeting the needs of their members. This means that in Deeper Life to serve others means forgetting about oneself and rather have a desire to pursue the welfare of the members under one's leadership.

In Baffour (2006) Kumuyi told Baffour in an interview that "when it comes to worshipping God in sincerity or teaching the Bible and living by it, Deeper life actually means what it teaches and practises what it preaches". Analysing both views of Duodu, the Kumasi regional overseer and

Kumuyi the founder of this church depict that what the church teaches is practised by leaders of the church. It seemed the top hierarchy is not aware of the recent lapses and compromises. The views of outsiders contradict with that of the leaders in the church. The leaders assumed that all was well with the church meanwhile leadership of this church was pictured differently by some outsiders.

4.5.2 Performing Leadership Roles

The various respondents explained that each leader's role was identified by the kind of position held. Various leaders defined their respective roles. According to them leadership in Deeper Life was a shared responsibility. Ideally all the leaders were expected to be faithful in the execution of their roles to achieve success. It was observed that the various leaders needed a lot of sacrifice to meet the leadership standard designed by the church. In the Gospel of John it states that we must work the work of him who sent us while it is day, night comes when no man can work (John 9:4). One could however conclude that the church in wanting to follow Jesus' example in leadership must work relentlessly in the performance of its leadership roles.

It was observed during the interviews that many of the leaders actually provided information of their expected roles. Practically many of them were just held on to titles without playing their roles seriously. Some leaders did not show real commitment to the work they had been appointed to do. Serious and effective evangelism was noted to be lacking due to laxities on the part of leaders who were responsible for soul winning activities. In one of Deeper Life conference papers (31 December'07-5 January'08:91) it is stated that "it is quite easy to profess commitment

but it takes a lot of sacrifice, energy, resources and self-giving to live up to one's profession". Information from the field of interviews seemed to suggest that leaders in recent times did not give out their best of energy and resources to bring the expected goals of the church into realisation. Consequently since no souls were 'won' there were no disciples made. This meant the home caring fellowships were not growing for them to train leaders thus resulting in the decrease of leaders to take up various responsibilities.

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4.5.3 Leadership or Theological Training for Leaders and Pastors

From the discussion with Gabriel Amponsah about the kind of leadership or theological training received by leaders and pastors it was confirmed that only born again members were recruited into the continuous education class. It was established that the discipleship class equipped members to assume leadership positions. The teaching they received gave them insight about the kingdom principles, prayer life, dedication and evangelism. It was also concluded that the trainee under the guidance of the home caring fellowship leader learned many things that prepared the former to be fully equipped to take up leadership responsibility at the home caring fellowship level. Taking the trainee along for follow up or visitation and evangelism gave the leader the opportunity to teach him how Jesus wants his leaders to be fully dedicated to him.

In view of how the church trained its members to become leaders, Wright (2003) declares that leadership that provides opportunities and the means for the followers to use the knowledge and skills acquired to serve others is the leadership we seek in Christian leadership. The strength gathered from training procedures alongside Wright's view is that apart from the theoretical

teachings given to the trainees, practical training was also acquired. During fellowship times the leader directed him or her to carry out some preliminary activities preceding the actual lesson for the day. For example, the trainee led the opening prayer, choruses, testimonies and prayer request during the time of fellowship. Through this the follower or trainee used the knowledge and skills acquired to serve others when he or she finally became a leader over another fellowship.

KNUST

Information gathered from field interviews meant that the position of the pastor was basically through appointment. One acquired this position through commitment and dedication. Training at the disciple class was equivalent to a full course of a seminary or Bible College. For this reason receiving training at the Bible College became an option for the individual. It was also observed that due to low levels of education many who were appointed as pastors lacked basic reading skills. This made it impossible for them to interpret scripture correctly. There seem to be some sought of weakness portrayed in the recruitment of members into the discipleship class. This was so, in the sense that the leaders did not give serious consideration to reading ability before recruiting members into the discipleship class. In effect even though they received more during their training when it came to giving out what they received they appeared handicapped.

4.5.4 Evangelism, Follow-up, Visitation and Supervision

Pertaining to the issue raised on the current attitude of leaders towards evangelism, follow up or visitation, supervision and their effect on the growth of the church it was realised that, the major activities that promoted growth in the church were no longer being patronised effectively. It appeared leaders did not organise effective evangelism for soul winning. Barnes (1978:3) stated

that charismatic leaders preach a 'return to the true faith'. One therefore realises that the latter could only be possible through effective evangelisation to bring people to the consciousness of the true. This seemed have reduced drastically the number of new converts visiting the church. The church used to record a high percentage of people coming in as new converts. The situation is different now due to the fact that purposeful propagation of the gospel which led many people into the church had come to a standstill.

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The few new converts who found their way into the church were neglected. No one seemed to follow them up and in the process they got lost. One major purpose of the home caring fellowship was that it was able to trace new converts, followed them up thereby establishing them to become full members of the church. Today it has almost lost its impact. This current attitude of leaders is negatively affecting both the spiritual and numerical strength of the church. Jacobsen (1972:45) observed that in many instances, the reception of a new church member in this generation is no great occasion, and his personal relationship with Jesus Christ not a matter of concern. What Jacobsen identified among Christian leaders of today was a reflection of what is happening among home caring fellowship leaders in the Deeper Life Bible Church. The reception and attention given to a new convert fell short of Jesus' standard. In Luke's gospel 15:7 Jesus is portrayed as saying that there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. Judging by this standard one observes that the attention Jesus expects of leaders for new comers is not adequately rendered to sustain them.

During the discussion, it was found out that supervision kept every leader on his feet to get the work properly done. The absence of it has caused most leaders to relax. Leaders were checked on their spiritual life both weekly and monthly. This kept them active and vigilant all the time. Since no one inspected which leader below him or her did or missed quiet time, read at least three chapters of the Bible a day (among others) most of the leaders have become inactive. The result is that it may lead leaders who have lost their zeal and commitment to produce leaders of their own kind.

Warren (1995:90) claims that by continually reviewing your purpose, you can keep your priorities straight and your church focused. In submission to Warren's view, the leadership of the church is not keeping its priorities as it should and the church is almost losing focus of those things that kept it growing. The Lord Jesus demands faithfulness from all who follow after him as leaders. If leaders were active yesterday and today they have relaxed then it means we are not being faithful to the master. Luke's gospel (12:37) portrays Jesus as demonstrating that faithful servants are those that when the Lord comes shall find them awake and they shall be blessed and rewarded.

4.5.5 Remuneration of Pastors

It was discovered during the field interviews that some categories of pastors received no form of remuneration. These were district and location pastors. They received no remuneration to help relieve them of their financial burdens. They were not motivated in any way to get acquainted with the work they had been called to do as pastors. Robert orr (2001) states that if we observe any person who has achieved success, we discover a person who has worked at staying

motivated. These pastors could be successful if they could be motivated with some form of remuneration. Many of them faced financial challenges which caused them to abandon their various places of mission fields. Evangelisation and soul winning laid central in the affairs of the Deeper Life Bible Church..

Warren (1995:150-151) observes that the way we spend our money shows what is really important to us regardless of what we claim to believe. If our church claims evangelism is a priority you need to be able to back up the claim with dollars allocated in your budget. This church is yet to realise this fact and give adequate financial assistance to pastors and missionaries. Considering the current economic trends pastors cannot survive the hardship dictated by the economy. Information gathered through interviews depicted that many of the pastors have resorted to radical measures in order to sustain their lives. This they did by abandoning their pastoral roles to look for other jobs to sustain their lives.

Luke 10:7 and 1timothy 5:18 all talk about the labourer being worthy of his wages but this did not reflect in the budget of the church. In effect currently many have lost the zeal they started with. Pastors leaving their stations to look for other jobs have brought about reduction in the work force. Meanwhile the church is carrying out church planting activities. Pastors are not readily available to take up newly planted churches. This attitude has scared prospective pastors from taking pastoral positions in the church. When this happens, many infant churches collapse in the process. Wives and children of these pastors create negative impression about the leadership of the church. It went further to mar the dignity of the leadership of the church

4.5.6 The Youth and Peer Problems in the Church

The peer problems that were identified during interviews appeared to be characterised by lack of adequate attention, undue confrontation and harsh rebukes. An attitude of indifference towards the youth and the kind of programmes organised for them were part of the issues that evolved. The youth felt that they were not given adequate attention by the leadership of the church. This was because some pastors seem not to be in support of the church directing funds to finance youth programmes. This also seems to imply that all attention was directed towards the adult ministry to the neglect of the youth ministry. It seems the adults in the church showed no concern for the youth. This could possibly breed a low sense of belonging among the youth.

It was noticed that sometimes the youth were unduly confronted and harshly rebuked in an attempt to correct them. This mode of correction scared them away from the church. Most often they left to join other churches. Rebuke should be meted out with love with the aim of restoring the one back to his or her former state in the Lord. Rebuke should have the tendency to restore and not to drive away. The future of the church depends on the youth and so if they are not handled with care, love and diplomacy the future of this church may be shattered. Tension between the youth and adult should be avoided. It should not be like that of soldier-servant relationship.

The way and manner some parent leaders in the church handle their children who are youth seem to contribute to their leaving the church. It had often been observed that many of the youth lacked personal conviction. This is because parents impose decisions and rules upon them in the

home. They had no time with their children neither do they guide them. Parents seem to lack knowledge in certain peculiarities of every youth, for example their quest for independence and freedom. Many parents in the church had not been able to identify and understand changes associated with adolescence. Parents were therefore unable to help these young ones to lead their lives in the right way.

The Naira land forum (2013) in its Article “Why do Deeper Life youth run away from Deeper Life Church” spelt out countless reasons for this. Among other things some of the responses stated that the leadership and parents failed to put into cognisance the peculiar unique and natural nature of every youth, for example opposite sex attraction, social status, quest for independence and juvenile delinquencies. It was in line with this that some of the youth in the church had expressed their worries. It was therefore expected that their voices would be heard such that the leadership and parents learned and understood the above characteristics in the youth. This would make room for them to be helped to manage these factors positively.

It could be noted that, the kind of programmes that were organised for the youth were not able to capture or stir up their interest in the church’s activities. The programmes appeared not to address current adolescent issues and social trends. The issue of non-involvement by them also counted as a major factor to their inactiveness in the church. Variety of activities like debates, Bible quizzes, chorography and symposia which should have featured in their programmes to make it appear lively were usually not consistent with these programmes. Many of them had expressed a feeling of boredom during such programmes. Warren (1995:231) stated that when God’s word is taught in a boring way people do not just think the pastor is boring but God is

boring. Jesus captured the interest of large crowds to himself using various techniques. For example, on many occasions he told stories and parables to capture their attention and interest in order to bring his lessons home to the disciples and multitudes. Youth programmes should be blended with some of the above activities to bring life into them.

4.5.7 Issues of Immorality among some Pastors or Leaders and Youth in the Church

According to the discussion held on the question as to how the church dealt with issues of immorality among some pastors and youth it came out that disciplinary measures were taken against such issues. Information gathered from the informants revealed that pastors and other leaders of the church caught up in such unlawful acts are immediately relieved of their post. The youth who held leadership roles were disciplined as well. Where the victims were youth whose parents were pastors and leaders of the church, their parents were relieved of their duties. Owusu- Mensah (2013) writes about a pastor of this church who defiled two girls in one of the locations of the Deeper Life Bible Church. This article confirmed some allegations made against the church by some people. This shows the extent to which the holiness teaching of the church had been compromised upon by some pastors

From the discussion, it appeared these leaders had not been closely monitored on their spiritual activities. Negligence on the part of leaders primarily appears to be the cause of these immoral acts. This assumption had been raised following the fact that, in the early years of the church leaders were visited constantly and given scriptural guidance. This nevertheless helped them to maintain their fire of revival always. Today like sheep in wolves clothing such mix up with the

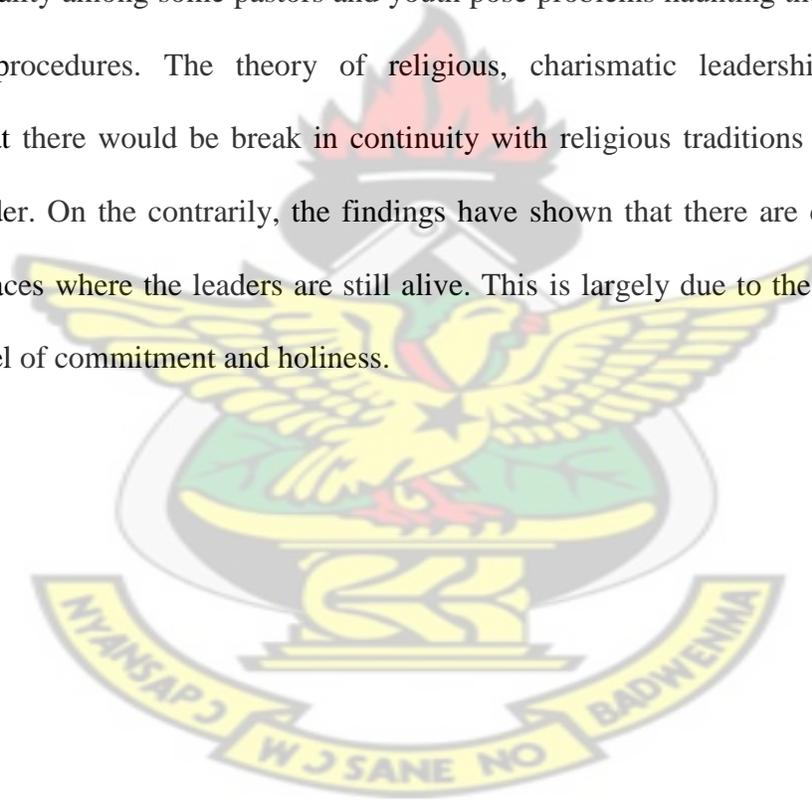
children of God and before care is taken they have caused some who are weak spiritually to go astray.

Sanders (1977: 154) observed this scenario in the church when he said however grand the truth a preacher taught, however skilful he might excuse blemishes of character, the time comes when the veil falls away and a man is seen by the people as he really is. The time comes when the person's evil deeds are exposed. A critical assessment of Sanders's view brings to light that their evil deeds may be exposed one day. Meanwhile the damage caused by their immoral acts may destroy the reputation of the church. The harm caused in rush appointments of pastors and other leaders is greater than if they were not appointed at all. Some issues that were deduced from the responses were that some of these leaders seem not to have possessed the actual qualities of a true Christian leader. On the other hand if some of them had these qualities at all, proper tools put in place to check inconsistencies were absent. This could be the result of rushing to appoint leaders to occupy vacant positions.

4.5.7 Conclusion

It was found out from the field that holiness, humility, love and commitment were leadership traits upheld in the teaching of the church. The great commission was found out to be of utmost concern for the church. This assignment was being carried through servant leadership by preaching to the lost and taking care of their needs. Born again experience was used as a criteria for confirming converts into full membership of the church. Members were trained to become home caring fellowship leaders through the "continuous education Class." After attaining the position of an area or zonal leader one could become a local area pastor (location pastor) through

an interview. The new development is that, pastors have an optional opportunity to be trained at the church's Bible Training Center (IBTC). Leadership roles featured according to the various positions held by each leader. Evangelism, follow up, visitation and supervision were highlighted as tools that brought, numerical growth. These were also responsible for checking leaders' spiritual lives as well as members. Youth and peer problems were identified as being the cause of lack of attention towards them. Others were undue confrontation and harsh rebukes from adults of the church. Furthermore, parent's ignorance in certain peculiarities in adolescent children, issues of immorality among some pastors and youth pose problems haunting the smooth running of leadership procedures. The theory of religious, charismatic leadership (Barnes,1978) presupposed that there would be break in continuity with religious traditions at the death of a charismatic leader. On the contrarily, the findings have shown that there are cases of break in continuity at places where the leaders are still alive. This is largely due to the fact that there is break in the level of commitment and holiness.



CHAPTER FIVE

Summary, Recommendations and Conclusion

5.1 Summary

The thesis has analysed the perception and practice of Christian leadership in the Deeper Life Bible Church in Kumasi and Ejisu of the Ashanti region of Ghana. It was found out that the church theoretically still held on to the teaching and practice of leadership as taught and lived out by Jesus Christ in the gospel of Luke. However, it was found out that in practice leaders of the Deeper Life Bible Church were not able to live out what Jesus taught and demonstrated by his lifestyle. There is therefore a gap between leadership of Deeper Life Bible Church and Jesus' leadership. In view of this the theory of religious, charismatic leadership was used to re-invent Jesus' leadership practice style in the church.

On the perception and practice of Christian leadership in the Deeper Life Bible Church, the findings have affirmed that the perception is not different from that of Jesus Christ. It is clear from the research findings that this church bases her doctrines on the teachings of Jesus Christ. Kumuyi, the founder of the Deeper Life Bible Church stresses on morality and righteous living all embodied in his holiness messages. It has been confirmed that holiness, humility, love and commitment ideally are what every leader of the church ought to possess and manifest.

As indicated, the findings have also shown that the leadership style that is acceptable and adopted by the church is the servant type of leadership as reflected by Jesus through his life and teaching in Luke's gospel. In other words the church wants to follow the leadership examples of Jesus Christ. According to the teachings of the church the servant leader's main concern is directed towards the needs of his followers. He sacrifices his personal interest to satisfy those

who follow after him. The church takes cognisance of the fact that its leadership plays a central role in carrying out the servant type of leadership. In view of this it has designed a way of training members to become leaders and subsequently to become pastors.

The study has discovered that seminary or theological training in any Bible college is not a basic priority for a leader to become a pastor. The research findings have confirmed that training born again members of the church in the discipleship class cannot be ruled out in making one a leader in the Deeper Life Bible church. It has shown further that the place of pastor-ship may be through the direct call from God or appointment by a superior leader. Whichever the case may be, the discipleship class still becomes crucial as a training ground. This is because the church classifies the discipleship class as the equivalence of any seminary. The findings have further shown that graduation from the discipleship class ushers one to take the first step into leadership as a home caring fellowship leader. This stage of leadership becomes a spring board to higher levels of leadership positions in the church. The church has a hierarchical structure which defines the various levels of leadership positions. The structure has been designed according to the specific role each leader performs.

In line with the above thought, the research findings have shown that, the Deeper Life Bible Church ideally has designed its structure of leadership such that roles are delegated equitably for the great commission (propagation of the gospel) to be carried out effectively. As one finds in his ministry, Jesus dispatched the disciples to the mission to preach the gospel he has taught them. In imitating this, outreach programmes are put in place by the Deeper Life Bible Church for the propagation of the gospel. Senior pastors in various regions, divisions and districts are

encouraged to be responsible for the spiritual development of leaders who work under them. They are responsible for organising seasonal programmes to revive the leaders in their areas of jurisdiction. For example, the regional overseer has to organise programmes like prayers, marriage seminars and retreats for the youth, single parents, widows and those who are yet to marry.

The study has shown that within the scope of the subject matter discussed, Jesus received confirmation from God which made his call to save the world from sin authentic. Jesus indicated the purpose of his call as seeking and saving the lost. Since, among others, the best form of leadership was observed to be deeply rooted in humility, the study in dealing with the leadership of the church used Jesus' perception of leadership, as portrayed in the gospel of Luke as the assessment criterion.

The reason for this choice was that, Luke gives a comprehensive overview of Jesus' leadership style and attitude to prayer as the hallmark in his ministry. Jesus emphatically charged his followers with this ministry. He rejected the world's standards and made the servant role the mark of greatness. Comparatively, leadership in the world is about authority, power and some air of freedom surrounding the leader. If Jesus himself, the master saw the importance and necessity of prayer, then it becomes evident, that, Christian leaders today should pray more. Jesus was led by the spirit of God to fulfill the purpose for which he was called. The role Jesus played was demonstrated through preaching of the good news. He taught his disciples the principles of the kingdom of God. He healed many sicknesses, diseases and performed miracles. He comforted his disciples whenever they were anxious about their lives on earth.

The research findings have revealed that Jesus demonstrated his stance on serving the church and humanity. By this he turns prevailing common assumptions and values of leadership the people understood at the time upside down. He further cautions his disciples, his chosen leaders on what it means to be great in the kingdom of God. Thus serving others in humility is what it takes to be great in the kingdom. This comes about as the result of an argument that rose among the disciples as to who should be the greatest among them. In his response, Jesus' perception of servant leadership prevailed. This informs New Testament church leaders of the 21st century the kind of leadership Jesus expects from them.

This servant concept of Jesus' leadership should be allowed to overtake the modern concept of power, authority and control as the highest form of expressing effective leadership. This kind of power concept of leadership was noticed among the Jewish Rabbis. These religious leaders adopted this 'worldly' nature of leadership into their religious system. Jesus confronted and disabused their minds from such leadership. He taught the disciples to be mindful and to desist from the ways of the Pharisees by serving those under them. Jesus illustrated his teaching on servant hood by serving his own disciples.

Another issue that was observed during the argument was Jesus' tact used in resolving the dispute among the disciples. As a model leader, Jesus resolved the dispute which occurred between his disciples after the argument about who among them was the greatest. This showed the characteristic of a good leader. By this Jesus was able to prevent chaos and disorder within the fellowship of believers. He corrected them with love without taking sides with any of the disciples as he used the kingdom's principles to resolve the conflict. It means that by this Jesus

was laying down the standard for resolving conflicts among leaders of the New Testament church.

Since Jesus is the yard stick for measuring Christian life and leadership characteristics the study has discovered that two groups of leaders fall out among the leaders of Deeper Life Bible church.

The first group comprise of those who practise the teachings of the church according to the Bible. They are those who manifest their leadership characteristics and also reflect the servant type of leadership lived and taught by Jesus Christ. These leaders carry out the servant type of leadership by serving others and providing their needs.

The study found out that the second group of leaders comprises those who perceive leadership in the Deeper Life Bible Church today as a position of power, authority and autocracy. The problem identified was that Christian leadership was almost taking root in worldliness, money making and sexual abuses. This new generation of pastors in the Deeper Life Bible Church manifests a kind of lifestyle contrary to what the church teaches on holiness, humility, commitment and love. The research findings confirmed that they have led immoral lives thus corrupting the holiness they sometime ago stood for. In addition to this, these leaders have usually displayed a high minded life contrary to the life of Jesus Christ. The study confirmed that they have not committed themselves fully to serve the people under their leadership. When their members need them most in times of need and affliction they have denied them their love. They have, by their attitude of indifference and laxity abandon programmes designed by the church to promote the spread of the gospel.

In view of this recent development in the church the research findings have confirmed that the perception of non members about leadership in the church seemed to contradict with the teachings of the church. It was revealed that some leaders hid under the cloak of righteousness but do not manifest the leadership characteristics of Jesus. Such leaders seem to have affected people they associate with outside the church with their negative attitudes. Some have offended co-workers and business associates and partners through unfaithfulness. As a result of this the servant leadership style as preached and lived out by Jesus is compromised by some leaders of the church. This seems to suggest that their negative attitude exhibited outside the church may destroy the good image of the leadership of the church. This situation seems to imply that these leaders have violated the leadership principles laid down by the church. All the same there are those who manifest the leadership characteristics and also reflect the servant type of leadership lived and taught by Jesus Christ.

The study has discovered that these laxities, indifference, lack of commitment and love seem to be caused by the challenges in current social and economic demands. Many leaders of the church are swayed by this situation and have become business oriented at the expense of God's work. A good leader focuses on the needs of those being led. Judging by the leadership style of Jesus Christ, current economic situation should not dictate the extent of dedication and commitment of the Christian leader. Some were also discovered to have lost the zeal and love for God's work.

The study has shown further that many youth are leaving the church for other churches. The church has recorded a considerable degree of immoral acts among the youth in the Deeper Life Bible Church. Some for instance, have also become single parents due to teenage pregnancy. This has usually happened at the time they gained admission into both the secondary and tertiary institutions. It has however been confirmed that parents especially those who are pastors and leaders have over restricted their children beyond reasonable limit. This degree of restriction has created a feeling of freedom for them as they leave their family homes to school. Parents for that matter, leaders of the church appear not to have educated their adolescent children on how to deal with immorality prevailing in the modern society. They have not also guided them to explore life that exists outside the perimeters of their home and church. Their peers therefore take advantage of their innocence and lead them into immoral lives. The youth in this case are caught up between two extremes. In the home they display a life of purity and when they leave the home for school, they are tempted with fornication and other social vices. In an attempt to rebuke and correct them, many have left the church to the new freedom they now experience in the world.

Some deviant pastors have also been identified along the line. They are either found to have defiled some youth girls or other people's wives. When their evil deeds eventually come to light, the immediate people to be affected are their families. Their adolescent children mostly feel ashamed and disappointed. This has also contributed to some of them leaving the church. The church has usually taken immediate disciplinary measures on such issues. The person is made to resign immediately from his post before investigation is conducted. During the early years of the

church such deviants may never have the opportunity of becoming pastors again in the church. Currently the latter appears to have been overlooked.

‘Discipling’ a whole nation (DAWN) came up as a new strategy implemented in carrying out the great commission (propagation of the gospel) for church planting. The study appears to suggest that the church has not been able to realise its set target for a number of new churches to be created within a quarter of a year. The research finding has confirmed that there has been difficulty in getting people to pastor newly planted churches. This is because the pastors have not been adequately supported financially. This means that they have not been able to provide the basic and essential needs for their families. This usually occurs because many of them have no gainful employment beside their pastoral roles. When frustration sets in, the churches are abandoned to suffer. This situation further has scared and discouraged prospective leaders from pastoral roles. Some pastors who have secured other jobs and prospered are carried away by mundane things. Through this they have lost their love and zeal for God. In effect they have become more attached to their businesses at the expense of the spiritual development of the members.

The findings have also revealed that in the Deeper Life Bible Life Church some women feel that they have been neglected in pastoral roles. They feel women are equally capable like their male counterparts. The ministerial gifts invested in them should not be allowed to be wasted. Some of them testified that some time ago they were given the opportunity to teach during Bible studies. Many people have come to them to testify of how the messages of these women have transformed their lives. It is against this background that some women of the church feel that God can equally use them as pastors.

5.2 Recommendation

As indicated in the problem statement of the research, immoral and fraudulent acts are on the increase among some church leaders. The study therefore, suggests that the church should give due attention to monitoring and close supervision to check waywardness among its leaders. There should be transparency and clarity in rules regulating such waywardness. Leaders should discharge their duties with the fear of the Lord. In other words, the leadership of the church should not allow her image to be tarnished and make sure there is proper handling of its affairs.

Moreover, since Jesus' way of life is the point of reference for all his followers, it follows that for a follower to imitate him, characteristics identified in Jesus Christ and his style of servant leadership should be the underlying principle. Where such characteristics are violated upon by leaders, the latter may be removed from office until they amend their ways.

Furthermore, the church owes a prophetic role to its immediate community, society and the nation as a whole. In view of this, serious disciplinary measures should be taken against pastors who violate the moral principles of the church. Some of these measures could be open rebuke before the general congregation. Such leaders should also be relieved of their leadership positions. It is recommended that such victims should not be neglected and left to themselves. They should be counseled and given all the spiritual guidance and nourishment in order to regain favour and reunite with God.

In addition, records used to be taken from reports on every leader about their day to day spiritual activities and personal development should be enforced. This made it easy to identify leaders who were becoming weak spiritually. It is recommended that this report form should be re-introduced to make assessment of leaders easy thus increase the output of their work and spiritual development. Revival seminars should be organised to sustain holiness and righteousness in the church.

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Some Pastors and leaders are also secular workers within the society. Dishonesty and violation on moral ethics are reported of them in their secular activities especially at their work places. The study therefore recommends that if any of such issues is brought to the notice of the church, the leadership should treat it as a matter of concern. Such deviant church leaders could become hindrances to the unsaved within and outside the church. Furthermore, they are likely to make the work of genuine church leaders more difficult because, people lose confidence in them as men of God. As already said, Jesus compared the life of the Christian to light. For this reason higher moral ethical behaviours should be expected of a leader. He or she should shine wherever he or she is found. Christian leaders must eschew evil of any kind wherever they find themselves.

The study recommends that training ministers to take care of newly created churches should be of utmost priority and importance before their appointment. The leadership of the church should not be in haste to plant churches when pastors are not readily available to take responsibility of them. Funds for missionary support should be created to motivate prospective pastors who would like to take up such responsibility.

Orientation should be organised for pastors whose reading and writing skills do not match up to standard. Literacy or adult education courses should be organised for leaders who cannot read and write. Reading ability should be included in the requirements or criteria for recruiting converts into the discipleship class (continuous education class). Most gospel literatures and other materials of the church are written and printed in English and this is notable about the Deeper Life Bible Church. One could not therefore be sure if the right interpretation of scripture would be gained for their personal growth. For example the church hymnal also is still in English. Experts in local languages could translate such materials to be used by those who cannot read and understand the English language.

Furthermore, it is expedient that the hierarchy of Deeper Life Bible Church take a second look at the extreme hierarchical differences in the church. The gap between senior and subordinate pastors needs to be closed. This may curb the inequality with its attendant tensions among leaders of the church. The principles of equality and fairness can be made part of the constitution of the church.

It is recommended that before one becomes a pastor he should be trained at the International Bible Training Center (IBTC), the theological school of the Deeper Life Bible Church. Academic qualification should become a priority for admission. It should be such that a minimum of Senior High School Certificate could be appreciated. During their training other civil courses may be included to make pastors self sufficient. After receiving their training, these pastors may be employed in the educational and other sectors.

Centers of worship service in English should be created in the district, division and in the regional centers for students. This is necessary because when the youth are among their peers they feel better than joining the adults. They may also feel free to ask certain pertinent questions that bother them which they may not feel comfortable to ask when they are in the midst adults. The gospel message preached should also be brought to their level. Issues that meet the standard of students may be used to illustrate Bible lessons to enhance their better understanding of scripture.

Nowadays pastors are not willing to go to rural or deprived areas. This is due to the way and mode of administration of the church. Only senior pastors are paid. Those who are district to location pastors are not. This disparity should be curbed so that they would receive some remuneration to ease their financial burdens. It may also serve as motivation to attract more pastors to accomplish the goal set for the great commission (propagation of the gospel).

The study therefore recommends that there should be up-grading of pastors allowances to salaries. This would go a long way to reduce the tendency to misappropriate funds and refusal of postings to less financially endowed churches. This would further boost their zeal and commitment to be actively involved with the work of God. Moreover the leadership should declare the accounts and finances of the church to the congregation to bring about transparency. Since it is not often done, the level of members' suspicion and agitation is very high within the set up of the church.

The leadership of the church should also embark on income oriented jobs. The church may engage in the setting up of schools, production of sachet water, sales in super market, establishment of car washing bay and bakeries. This may help supplement the church's finance. The income that would be generated may be used in supporting district and location pastors. This would go a long way in motivating them. It may also motivate would-be candidates to the pastoral work.

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Contributions of the local churches (location churches) are always taken to the national headquarters in Accra. Meanwhile certain pressing financial issues are left unsolved in the location churches. The location churches which are at the bottom are the most disadvantaged. No help comes from the regional, divisional or district headquarters churches to support them. It is anticipated that these churches should carry out their own developmental projects. However, the transfer of contributions to the central churches incapacitates these developmental projects. This explains why many of them still worship in class rooms. The financial administration could be improved so that the churches with bigger congregations in the regional and divisional levels would rather send resources to support the less endowed churches at the very bottom and not the other way around. Worshipping in classrooms may not give a very good impression about the church for new converts. This may deter them from remaining in the church no matter how powerful the preaching and messages appeal to them.

Conflicts among leaders of the church are becoming rampant and poorly managed and handled. In view of this it is recommended that when the church becomes aware of any of these conflicts they should be approached with wisdom, tact and diplomacy. Jesus resolved conflicts among his

disciples with love and caution. Such issues could be addressed in a way that both parties would feel the love and concern of the leadership of the church. Brethren belonging to the body of Christ should learn to resolve conflicts and issues rather than filing such cases at the law court. When it happens the church loses its integrity before the community, society and nation as whole.

Finally, women seem to have greater commitments at home and even in the church. They should continue to discharge their responsibilities as leaders in the children and women ministry. There is therefore no need for them to crave for positions in the church as pastors since this may clash with their roles and responsibilities at home.

The research is important because it contributes to knowledge in church history, specifically in Ghana and globally where people may want to learn about the Deeper Life Bible Church. The study also serves as a catalyst for renewal in the moral life of members especially leaders in the Deeper Life Bible Church.

The importance of the study includes the fact that the recommendation made through the findings may inspire the development of a new strategy that may help the church to review the criteria for selecting its leaders. The study may contribute to studies in church leadership especially in the Deeper Life Bible Church. The findings may also contribute to global knowledge on the current trend of leadership in this church. The recommendation may benefit

the church by helping it to make amendment to the existing leadership structures to meet that of Jesus. Moreover, the research may benefit the church in order to regain its social dignity.

The recommendations may benefit those who have commitment and zeal without formal education to acquire reading skills. After this they could take up some responsibilities in the church. In addition to this they could develop themselves spiritually through reading of the Bible and other gospel literature. Through this new development prospective pastors and leaders would be willing to accept postings to rural or deprived areas. When pastors and leaders have renewed their love and commitment for God's work, they could lead their congregations to preach the good news to save the lost. This may contribute to both the spiritual and physical growth of the church.

5.3 Conclusion

The research examined the perception and practice of Christian leadership in the Deeper Life Bible Church in Kumasi and Ejisu of the Ashanti region of Ghana. The study has revealed that the church, theoretically speaking, still maintained the teaching and practice of leadership as taught and lived out by Jesus Christ as reflected in the gospel of Luke. However, it became evident that in practice leaders of the Deeper Life Bible Church were not able to live out what Jesus taught and demonstrated through his lifestyle. There is therefore a gap between leadership of Deeper Life Bible Church and Jesus' leadership. In view of this, the theory of religious, charismatic leadership was used to re-invent Jesus' style of leadership practice in the church.

In the final analysis, It is believed that if the recommendations given in view of the problem statement are implemented, they could lead to a renewal in the spiritual life not only of the hierarchy but also in the entire membership of the Deeper Life Bible Church in Ghana.

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APPENDICES

Appendix A

List of interviewees

Interviewee	Rank/position	Date of Interview
Edward K. Duodu	Regional Overseer	06/02/13
Francis Aidoo	Pastor	06/02/13
Theophilus A. Kwarteng	Group Coordinator	06/02/13
Richard Tawiah	pastor	09/01/13
Rita Kusi	Women Representative	09/01/13
Sampson Owusu-Boateng	District Pastor	09/01/13
Apraku Debrah	Divisional Overseer	11/01/13
Richard Darko	Pastor/youth leader	19/01/13
Paul Ampong	Group Coordinator	06/02/13
James Owusu Boateng	Group Coordinator	06/02/13
Georgina Adubofour	Group Coordinator	06/02/13
Juliana O. Nyarko	Youth Coordinator	08/01/13
Appiah Kubi	Zonal Leader	10/01/13
Docas Dasaah	Home Caring Leader	12/01/13
Seth Ajekum	Coordinator	05/02/13
Forson Quarm	Location pastor	06/01/13
Gabriel Amponsah	Group Coordinator	04/01/13
Alfred Abingre	District Pastor	02/01/13
Heavenlyson Atta Boakye	Location pastor	06/01/13

Yaw Badu	Home Caring fellowship leader	06/01/13
Esther Nsiah	Zonal leader	10/03/13
Edmond Boye Opey	District pastor	10/03/13
Comfort Asante Adjei	Group Women Coordinator	02/06/13
Mercy Acheampong	District Women Coordinator	09/01/13
Ernest Asirifi	Zonal Leader	09/01/13
Patrick Otchere	Youth Leader	02/06/13
Kojo Arkoh	Location Pastor	10/03/13
Lawrencia Agbey	Regional Women's Coordinator	12/01/13
Patrick Yagasule	Home Caring fellowship Leader	15/01/13
Joseph Boateng	Location Pastor	02/06/13

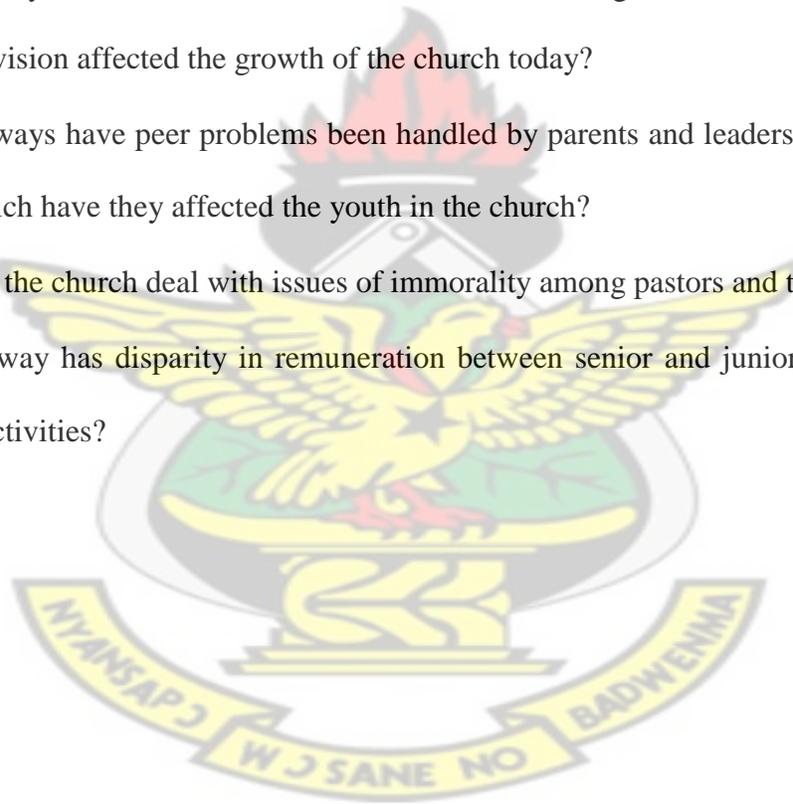
Non-members

Emmanuel Bonige	Pastor (Church of Jesus Christ)	07/01/13
Joyce Haleeguah	Resurrection power Pastor's wife	07/01/13
Francis Abeka	Assemblies of God (youth Leader)	10/03/13
Alex Adusie	Methodist Church (financial Secretary)	15/03/13
Godfred Adjei Nyarko	Anglican Church (Rev. Father)	10/03/13
Felix ofori Yentumi	Presbyterian Church (member)	05/02/13
Debora Donkor	Anglican Church (member)	30/05/13
Bebedicta Bewaji	Anglican Church	15/02/13
Erasmus Tettey	Church of Pentecost (Youth Leader)	07/01/13
Isaac Kwabena Adjei	Gathering Ministry	09/01/13

Appendix B

Research Questions

- In which way do you perceive leadership in the Deeper Life Bible Church today?
- In which way do leaders carry out their responsibilities?
- What is the kind of leadership /theological training that are given to leaders and pastors for their roles as leaders in the church?
- In which way has current attitude of leaders towards evangelisation, follow-up, visitation and supervision affected the growth of the church today?
- In which ways have peer problems been handled by parents and leadership of the church and in which have they affected the youth in the church?
- How does the church deal with issues of immorality among pastors and the youth?
- In which way has disparity in remuneration between senior and junior pastors affected pastoral activities?



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