

**Improving the Constitutional Document titled, “The List of Qualifications for Electing Bishops” in the Pentecostal Assemblies of God in Zambia (PAOGZ):  
An Integrated Theological Analysis of a Contemporary Challenge**

**By**

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**Disclaimer:** The opinions expressed in this thesis are those of the author and do not necessarily reflect the views of the South African Theological Seminary or the supervisor of the research.

### **Declaration**

I hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

Signed:

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## **Abstract**

This mini-thesis employs the innovative methodology of Integrative Theology to analyse and propose improvements to the constitutional document which regulates the election of bishops in the Pentecostal Assemblies of God in Zambia, hereafter called PAOGZ. The purpose of the project is to attempt to improve the PAOGZ constitutional document titled, "The List of qualifications for electing bishops," and make it Bible-based, Christocentric and missional. The objective of the research is to determine what the PAOGZ needs to do to ensure that its praxis in relation to the election process is faithful to God and relevant to its context.

Critical examination of the outlined qualifications for electing bishops revealed that they are not explicitly dependent on Scriptures. Using insights from exegetical, biblical and historical theological analysis, a theory of action was formulated to improve the document. In that theory of action, the suggestion made was that the PAOGZ may include the qualifications outlined in 1 Timothy 3:1-7 in the governance document. More qualifications were also proposed from other passages of the Bible as outlined in appendix two. This theory of action was recommended in the belief that all theological reflection and Christian doctrine should be based on Scripture as the primary source. The formulation of the theory of action was followed by designing a communication and implementation action plan using Habermas's theory of communicative action (Smith 2013:89-91). This communicative plan recommends use of dialogue and negotiation.

The findings through the Integrated Theological approach showed that the qualifications in 1 Timothy 3:1-7 are a standard and universal norm. Recommendations are made in a draft proposed replacement document which improves the existing one by being more biblical, Christocentric and missional. The key contribution of the mini-thesis is that it demonstrates a structured application of the versatile integrated theological methodology for addressing a practical contemporary challenge in the Church.

## Table of Contents

<b>Acknowledgements.....</b>	<b>iii</b>
<b>Abstract.....</b>	<b>iv</b>
<b>Chapter 1: Introduction.....</b>	<b>1</b>
<b>1.1 Background.....</b>	<b>1</b>
<b>1.2 Statement of the main problem.....</b>	<b>7</b>
1.2.1 Objective.....	8
1.2.2 Key questions.....	8
<b>1.3 The hypothesis.....</b>	<b>8</b>
<b>1.4 The delimitation of the research problem.....</b>	<b>8</b>
<b>1.5 Definition of key terms.....</b>	<b>9</b>
<b>1.6 Presuppositions of the researcher.....</b>	<b>9</b>
<b>1.7 The value of the study.....</b>	<b>10</b>
1.7.1 The theological value of the study.....	10
1.7.2 The practical value of the study.....	10
<b>1.8 The research plan.....</b>	<b>11</b>
1.8.1 The research design.....	11
1.8.2 The research structure.....	11
<b>1.9 The methodology.....</b>	<b>12</b>
<b>1.10 Summary and Conclusion of Chapter Two.....</b>	<b>12</b>
<b>Chapter 2: Descriptive Theology.....</b>	<b>14</b>
<b>2.1 Introduction.....</b>	<b>14</b>
<b>2.2 The relevant background of the Pentecostal Assemblies of God in</b>	

<b>Zambia.....</b>	<b>15</b>
<b>2.3 Methodology used in the practical theological descriptive research .....</b>	<b>17</b>
2.3.1 The practical theological collection of data and information.....	17
2.3.2 Analysis and discussion of results.....	19
2.3.3 Summary and conclusion of chapter two.....	23
<b>Chapter 3: Development and Defence of the New Proposed Theory of Action.</b>	<b>26</b>
<b>3.1 Introduction.....</b>	<b>26</b>
<b>3.2 Methodology of chapter three.....</b>	<b>26</b>
<b>3.3 The exegetical perspective.....</b>	<b>27</b>
3.3.1 Background and context of 1Timothy.....	28
3.3.2 Exegesis of 1Timothy 3:1-7.....	32
3.3.3 Summary and conclusion of exegetical analysis of 1Timothy 3:1-7....	41
3.3.4 Application to the PAOGZ.....	42
<b>3.4 Biblical theological perspective.....</b>	<b>43</b>
3.4.1 Introduction.....	43
3.4.2 Methodology of biblical perspective.....	43
3.4.3 Qualifications of leaders in the Old Testament.....	43
3.4.4 Qualifications of leaders in the Gospels and the rest of the New Testament.....	44
3.4.5 Summary and conclusion of the biblical perspective.....	45
3.4.6 Application to the PAOGZ denomination.....	45
<b>3.5 Historical perspective.....</b>	<b>45</b>

3.5.1 Introduction.....	45
3.5.2 Methodology to the historic perspective.....	46
3.5.3 The Patristic period (c. 100-500).....	46
3.5.4 The Middle Ages (c. 500-1500).....	48
3.5.5 Reformation and Post-Reformation period (c. 1500-1750).....	48
3.5.6 The modern period (c. 1750-to the present).....	48
3.5.7 Summary and conclusion of the historic perspective.....	49
3.5.8 Application to the PAOGZ.....	49
<b>3.6 Formulation of the theory of action.....</b>	<b>50</b>
<b>3.7 Defence of the proposed theory of action.....</b>	<b>50</b>
<b>3.8 Summary and conclusion of chapter three.....</b>	<b>51</b>
<b>Chapter 4: Communicative Action in Service of the Gospel.....</b>	<b>52</b>
<b>4.1 Introduction.....</b>	<b>52</b>
<b>4.2 Methodology of chapter four.....</b>	<b>52</b>
<b>4.3 Facts from the descriptive research.....</b>	<b>53</b>
<b>4.4 Envisaged internal changes and implications within PAOGZ.....</b>	<b>54</b>
<b>4.5 Christocentric principle and mission perspectives.....</b>	<b>56</b>
<b>4.6 Summary and conclusion of chapter four.....</b>	<b>59</b>
<b>Chapter 5: Summary and Conclusion of the mini-thesis.....</b>	<b>60</b>
<b>5.1 Introduction.....</b>	<b>60</b>
<b>5.2 Review of objectives of the study.....</b>	<b>60</b>
<b>5.3 Tracing the argument of the mini-thesis.....</b>	<b>60</b>
<b>5.4 Summary of the main findings and their significance.....</b>	<b>62</b>

<b>5.5 Recommendations for future study.....</b>	<b>62</b>
<b>Appendix 1: Interview questions and answers.....</b>	<b>63</b>
<b>Appendix 2: Proposed improved version of the constitutional document titled, “The List of Qualifications for Electing Bishops” in the PAOGZ.....</b>	<b>69</b>
<b>Works Cited.....</b>	<b>73</b>



## **Chapter 1**

### **Introduction**

#### **1.1 Background**

The criteria for electing bishops in the Pentecostal Assemblies of God in Zambia is governed by constitutional document titled, "The List of Qualifications for Electing Bishops". As argued more fully later, this document falls short in several dimensions when evaluated from biblical, theological and contemporary pastoral perspectives. The research methodology employed in this mini-thesis was primarily based on Don Browning's (1991:55-56) Model for Practical Theology. However, due to the nature of the research, other methodologies which include the South African Theological Seminary's (SATS') Integrated Theological Model (Smith 2013:125-146) were employed. The reason for including this model was to offer a model for doing theology from an evangelical point of view. For the purpose of clarity and enriching the outcome of the research, the other methodology employed was Jurgen Habermas's theory of communicative action which Smith (2014:19-20) has offered. The objective was to examine the governance document and propose improvements that may be made in order to enhance the witness of the Church without compromising the doctrine of the gospel of Jesus Christ.

The Pentecostal Assemblies of God in Zambia, as a denomination, was initiated by the Pentecostal Assemblies of Canada (PAOC) missionaries in 1955 (Chalwe 2008:1955). It is an off-shoot of the Pentecostal movement whose origin is associated with the outpouring of the Holy Spirit at the Azusa street revival in Los Angeles, California, in 1906 (McClung 2012:1). Early leaders of the Pentecostal movement who included notable preachers such as William J. Seymour interpreted the outpouring of the Holy Spirit upon believers at the Azusa Street Mission, as an empowerment for evangelistic witness to all people everywhere. That is how the phrase, 'Try to Get People Saved: Azusa Street Missiology' was coined (McClung 2012:1-6). McGee (2012:35-41) asserts that such understanding of the Pentecostal movement is what motivated many participants who felt called to overseas evangelism at the beginning

of the twentieth century to travel from the West to other continents for Christian witness.

The Pentecostal Assemblies of God in Zambia denomination is one of the fastest growing evangelical and Charismatic Churches in the country. Although initially Church planting was concentrated in urban areas because of language and transportation challenges, local assemblies have now been planted in all regions of the country. The main reason for this fast growth may be the focus on Church planting and vigorous evangelistic campaigns such as open door crusades and preaching both in English and vernacular languages. Its influence is still growing.

The growing size, complexity and influence of this denomination mean that careful critical attention needs to be paid to its constitutional governance documents and leadership structures. This is not only required in the modern professionalised world, but also because of how the arrangement for electing the Church's' leaders must be well grounded in strong biblical and theological foundations to enable the Church thrive. One such area of governance is the document regulating the criteria for the election of its bishops.

The task of establishing the appropriate criteria for selecting leaders in Churches has been a focus for extensive disagreements for generations. In the first place, there is an ongoing debate among scholars on whether the outlined qualifications of bishops in 1Timothy 3:1-7 are universal and also apply to all generations and settings or were applicable only to a particular historical and cultural grouping and era. In his article, Merkle (2014:172-173) cites Bernard as one of the scholars who vehemently argued that the bishop's qualifications outlined in 1Timothy 3 are outdated and are therefore, optional and not universally binding. Bernard argues that Paul, in fact, used a preformed Hellenistic traditional list to write his list of qualifications in 1Timothy 3. This assertion is based on the comparison of Paul's list with Onasander's list, regarding the qualifications of an army general (Merkle 2014:173). Bernard therefore, argued that Paul only wrote certain moral and personal qualities which a bishop should possess in the Church of that day, but could be changed to suit prevailing circumstances (Merkle 2014:172). Merkle does not agree with Bernard's claims basing his argument, from an evangelical point of view, on the understanding that all Scripture is absolute truth which should not be negotiated in all circumstances.

In his article, Oftestad (1994:174) on the other hand asserts that Melanchthon held the view in the 1530s that societal socio-cultural traditions that furthered good order had to be accepted as important for leaders of the Church. Oftestad's assertion provides valuable historical background on the interface of guidelines given in 1Timothy 3:1-7 and societal socio-cultural traditions on the qualifications of a bishop or a secular leader. Towner (2006:250), therefore, claims that Paul would have adopted some of the virtues of a secular public leader into his list, due to his sensitivity to the expectations of a wider society. Towner indeed provides an exegetical analysis of the list of qualifications of a bishop outlined in 1Timothy 3:1-7 and a good interpretation of the text.

Further, Madsen (2010:220-221) holds the view that 1Timothy 3:1-7 defines the moral ideal for bishops. In his work, Madsen further argues that virtues such as those outlined in 1Timothy 3 were also expected of secular leaders. For example, characteristics such as being above reproach, not a polygamist, self-controlled, respectable, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, managing his family well and have a good reputation in the community, were moral ideals applicable to both Church and secular leaders. He, therefore, argues that the virtues of a bishop outlined in 1Timothy 3:1-7 would have been applicable not only to bishops, but to community leaders in general.

In his commentary on 1Timothy 3:1-7, Ngewa (2009:63), also argues that ancient philosophers such as Aristotle advocated for multi-skilled community members with sober minds to take up leadership roles in society. He points out that Aristotle (384-322 BC) asserted that self-controlled or level-headed persons were prudent in making decisions and society in general should take pleasure in such leaders (Ngewa 2009:63). It may be that, in his understanding of 1Timothy 3, regarding virtues of bishops, Ngewa would not mind it being augmented with contemporary common wisdom. Such a view was common in Paul's time as affirmed by scholars such as Andria (2006:1472) who claims that, monogamy was one of the virtues of society's leaders considered to be of noble character and is still an important standard also in Africa. Andria's work is important to this study in that he has taken into consideration virtues of a leader from the view point of a traditional African society of which Zambia is a part.

Similarly, scholars such as Marshall (1999:94-95), Mounce (2000:185) and Schreiner (2011:28), believe that Paul, most likely would have considered characteristics that were highly valued in secular society and included them on the list of qualities of a bishop. In their works, these scholars have explained why Paul could have used some preformed traditions in that he valued some of the characteristics that were held in high esteem as virtues of prudent leaders.

Taking into consideration of the above arguments that despite the explicit list in 1Timothy 3, one might assume that the issue of the exact qualifications of a bishop, from historic times, has been disputed. Consider the situation in Luther's era when the office of bishop was held by prince bishops who were entrusted with both secular and ecclesiastical authority (Oftestad 1994:163-178). Indeed, in the context of the Church being a "state established" denomination, bishops in Europe of the time, were appointed by civic leaders. Congregations had very little say over the selection of bishops. This made it very difficult for Reformers like Luther, to formulate standardised qualifications of bishops (Oftestad 1994:163-178). In such a situation the criteria for appointing these bishops were largely skewed to suit what the civic authorities viewed to be of importance rather than what exactly is taught by Scripture.

In Africa, scholars such as Olalekan (2009:477) strongly argue that the Church today has no right to change the biblical criteria outlined in 1Timothy 3:1-7, as guidelines for electing bishops. He rightly upholds Scripture as the final authority on all issues of life. In his exegesis of 1Timothy 3:1-7, Olalekan has concluded that these spiritual requirements stand as universal absolutes and should be adhered to by all in every generation (Olalekan 2009:477). Olalekan (2009:477-481), writing from a Nigerian point of view, after exegeting 1Timothy 3:1-7, concluded that electing Church leaders without biblical qualifications leads to flawed leadership.

The challenges of determining criteria for electing Church leaders are not unique to Nigeria. Zambia is equally affected. This project was confined to the Pentecostal Assemblies of God in Zambia, where it can be argued that though in some areas the current "list of qualifications for electing bishops" mildly corresponds to elements of Paul's criteria in 1Timothy 3:1-7, there are nevertheless areas that need improvement. For example, one of the qualifications is that any one aspiring to be a bishop should have "exceptional qualities of spiritual leadership" (PAOGZ Constitution 2012:16).

Such a requirement is ambiguous as there is no explanation regarding what the “exceptional qualities of spiritual leadership” are.

Another requirement is that a bishop should be “able to speak and write English” (PAOGZ Constitution 2012:16). A reader who is not familiar to Zambia may not know that there are as many as seventy three dialects in Zambia but English is the official language. Moreover, even though English is the official language, not every Zambian can speak and write the English language. A clarification may need to be inserted to add that, would-be bishops should be conversant not only with the English language, but also with local languages. Significantly, the “list of qualifications” may need to explicitly indicate its reliance on the Bible with references to passages such as 1Timothy 3:1-7. Besides qualities of a leader taught by Jesus Christ, such as “servant leadership” could be added to the list, to make it Christ-centred.

At present, the following are the only requirements for eligibility to the office of bishop (PAOGZ Constitution 2012:16-17):

(1) “Should be an ordained minister with ten years post college continuous service in a proven and active ministry”. This requirement could be desired as 1Timothy 3:6 states that a bishop must not be a recent convert.

(2) “Should possess exceptional qualities of spiritual leadership”. Although this is not explicitly stated, it could mean one who is above reproach (1Tim. 3:2).

(3) “Should be able to communicate in English in both speech and writing.” This is rather ambiguous and needs clarification. In the Zambian context, this is a vital qualification, because English is the official language in a country with seventy three tribes who speak different languages. Knowledge of English and proficiency in some of the local languages are essential to be able to communicate the gospel effectively across the nation. However, the level is not precisely defined and its rationale not articulated by the document.

(4) “Holding current credentials with the PAOGZ.” Again this is quite ambiguous and requires clarification. Credentials are only given to PAOGZ members who have undergone theological training. On one hand, this may imply that they are able to teach, as required of a bishop (1Tim. 3:2). However, there is also a

possibility of one completing theological training and securing a credential, but is incompetent in ministry.

(5) “Should be thirty five years old and above.” Within the Zambian context this requirement is important. For example, in the current Zambian National Constitution, one can only contend for presidency upon attaining the minimum age of thirty five years. But this is not based on biblical standards.

By comparing this short list of five requirements in the “List of Qualifications for Electing Bishops” in the 2012 Constitution with the longer list of requirements written in 1Timothy 3:1-7 for the qualifications of bishops, it is evident that there is potential for discrepancy and ambiguity creating a gap that requires improving the present Church constitutional document. Moreover, the requirements appearing in the PAOGZ constitution are not explicitly dependent upon Scripture.

The earliest known Pentecostal Assemblies of God in Zambia constitution which remained in force until 2008 features the first four qualifications in its list. In 2008, the Council of Bishops, which is the denomination’s governing body, led conference delegates in improving on the list by adding a fifth requirement: namely, “Should be 35 years old or above” (PAOGZ constitution 2008:12-13). Further, the prescribed number of years for serving as an ordained minister was increased from three to ten years.

Every four years, a General Conference is routinely held at which the bishops are elected and constitutional amendments are done guided by the outgoing Council of Bishops. It is worth noting that at the General Conference held in 2012, no change was made to the “List of Qualifications for Electing Bishops” (PAOGZ constitution 2012:16-17). The reason may be that the qualifications are still considered as adequate. One may also reason that the document may not have received critical attention and examination. Thus the constitutional document continues to play a central role in shaping the leadership of the PAOGZ.

However, given the deficiencies highlighted above, especially in comparison to the criteria for appointment of bishops laid out in 1Timothy 3:1-7, it is a fair question to enquire as to what improvements may be made to the document and how to arrive at establishing these improvements. Does 1Timothy 3:1-7 offer binding guidelines that are to be regarded as universal and a permanent obligation? Should these

qualifications in 1Timothy 3 be upheld as normative guidelines which are neither non-negotiable nor optional in any circumstances or changes of life? For a denomination like the PAOGZ, to what extent must socio-cultural factors influence the definition of qualifications for election of bishops?

These are questions that motivated this research project for completing an MTh using the South African Theological Seminary's (SATS') Integrated Theological approach. Due to the limitation of space for research, the scope of the study was to use the SATS approach to critique and improve the existing list of qualifications required to elect a bishop. In the SATS' integrated theological method, the idea is to utilise insights from the four theological disciplines which included; practical theology, exegetical theology, biblical theology, and historical theology.

Given the wide ranging interests in such a task, spanning biblical and theological factors, traditional historical trident and contemporary practical ecclesiological theology, it became clear that a versatile multi-disciplinary and flexible methodology was required to address these questions. The Integrated Theological Methodology appears to fulfil these criteria.

## **1.2 Statement of the main problem**

What improvements need to be made to the constitutional document titled, "The List of Qualifications for Electing Bishops" in the Pentecostal Assemblies of God in Zambia in the light of analysis using the integrated theological method? The current list of requirements for electing PAOGZ members to the office of bishops appears to be too basic for identifying the person expected to shoulder the huge responsibility of overseeing operations of the entire denomination or a large diocese. There is need to improve upon them. Churches may not be spiritually healthy if leaders are not appointed on biblical basis. In this project an attempt was made to show that God's plan for leading the Church requires a man to lead spiritually through his godly character and ministry competency.

### **1.2.1 Objective**

The objective of this study was to attempt finding biblical criteria for electing bishops that may improve on the PAOGZ practice of identifying spiritually qualified Church leaders by describing a constitutional document that is more explicitly bible-based and

unambiguous. Essentially the idea was to formulate a theological-strategic plan to ensure that the praxis of PAOGZ with respect to the denominational document titled, “the list of qualifications for electing bishops” is faithful to God and optimally relevant to its contemporary ministry context.

### **1.2.2 Key questions**

1.2.2.1 What are the current challenges to determining the qualifications on which election of bishops in PAOGZ are based?

1.2.2.2 How do the disciplines of Practical Theology, Exegetical Theology, Biblical Theology, and Historical Theology, inform the issue of the qualifications of officials to be elected as bishops in the Church?

1.2.2.3 What specific improvements should be made to the PAOGZ constitutional document titled, “list of qualifications for electing bishops”?

### **1.3 The hypothesis**

At present, the “list of qualifications for electing bishops” in PAOGZ does not strictly conform to the list outlined in 1 Timothy 3:1-7. To solve this deficiency, a theological formulation of criteria for electing bishops, which is simultaneously Bible-centred, Christ-centred and missional, should be developed with the application of the integrated theological approach as applied by the South African Theological Seminary (hereafter called SATS).

### **1.4 The delimitation of the research problem**

The study was limited to the criteria used by the Pentecostal Assemblies of God in Zambia to elect bishops and not all Pentecostal Assemblies of God Churches elsewhere. This was meant to help focus on one particular denomination within the limited time and space. Further, exegetical work was focused on 1 Timothy 3:1-7. The reason is that this text has explicitly outlined qualifications of a bishop. There are other passages of Scripture which also address the same issue, such as Titus 1:5-9. However, given the overlaps of these passages with 1 Timothy 3, and the desire to keep the work focused, the research was based on 1 Timothy 3, though where necessary, some insights were derived from other relevant parts of the New Testament.



## 1.5 Definition of key terms

Key terms in this work have been defined as follows:

- (1) Bishop: Olalekan (2009:477) has explained the term “Bishop”, ἐπισκοπή in Greek, basically as referring to a Church leader who has pastoral oversight over a large area.
- (2) Christocentric principle: Going by Peppler’s (2013:201) definition, this term refers to an approach to biblical interpretation that seeks to understand Scripture from what Jesus said and did.
- (3) Evangelical view of Scripture: This refers to the understanding that the word of God is inspired by the Holy Spirit and is therefore, inerrant and has the final say on all issues of life. Evangelicals, as Domeris (2014:151-161) argues, have a high view of Scripture and value it as the inspired word of God.
- (4) Praxis: This term refers to acceptable practices among a group of people.
- (5) Liberalism: This term refers to liberal Christians who stress freedom from Christian tradition and adjustment of normative practices to the modern culture and ways of thinking (Lioy 2014:112). Liberal theology attempts to undermine the core doctrines of the Christian Church (Domeris 2014:217-227).

## 1.6 Presuppositions of the researcher

As an evangelical Christian, one may fully agree with Lioy (2014:110) who maintains that every aspect of theology should be spiritually based, culturally relevant, and practical in character. This echoes what Browning (1991:8) claims that theology is a single discipline which is fundamentally practical in its approach. As an evangelical believer in the Bible as God’s written word, I agree with Smith (2009: 19) who maintains that Scripture is fully inspired by God and authoritative for life and doctrine. Additionally, as a Pentecostal believer, I hold the view that the Holy Spirit is the third person of the holy Trinity. Further, I agree with Pretorius and Lioy (2012:12-29, 48-99) who maintain that the Church of Jesus Christ and individual Christians need to be filled with the Holy Spirit for them to be wise and effective in witnessing for Jesus Christ.

## 1.7 The value of the study

Both versions of PAOGZ constitutional document (2008 and 2012) were accessed from the Trans-Africa Christian University with the permission of the University authorities. The two versions were vital to this research work as they functioned in part as the primary sources particularly in the descriptive survey section. From the review of the constitutions, it appears that no one has researched into the adequacy of the list of qualifications of a bishop and there is no debate taking place within the denomination on this issue. This was the motivation for carrying out an enquiry into the governance document in order to change it into a bible-based, Christ-centred and missional document that could possibly improve on the list of qualifications for electing of bishops in PAOGZ. To this end, one may view the study as of great value in theological and practical reflection.

### **1.7.1 The Theological value of the study**

Speaking as a long time member and senior minister in the Pentecostal Assemblies of God in Zambia, I have noted that little attention has been paid to the qualifications of bishops in the denomination. According to what is stated in the PAOGZ constitution as the qualities of bishops, they are far too general and vague as compared to the list outlined in 1 Timothy 3: 1-7. The focus of the criteria for electing bishops in the PAOGZ denomination is neither adequately bible-based, nor Christ-centred, nor missional and does not explicitly express God's mission of reconciling humanity to him. This is why this project's objective was to change the governance document and improve the election process based on Scripture.

### **1.7.2 The Practical value of the study**

This study may also help to improve the criteria for electing bishops in PAOGZ and make them scripturally based. This was achieved in three ways as advocated by the SATS' Integrated theological approach: (1) Through the descriptive-survey research method, the study provided accurate data regarding the present perception of members on the criteria for electing bishops. (2) By analysing biblical and secondary scholarly materials, the study underscored the significance and value of changing or transforming the criteria for electing bishops in the denomination. (3) Importantly, the study developed a viable theological model for electing bishops who may promote faithful living among members and effective ministry for Church leaders in a way that

conforms to God's will and purpose for his kingdom. The objectives of the research were achieved using Browning's (1991:55-74) model of strategic practical theology.

## **1.8 The research plan**

### **1.8.1 The research design**

The research design for this mini-thesis is based on Don Browning's (1991:55-74) four-step approach to strategic practical theology as modified through the integrated theology methodology (Smith 2013:125-146). Browning envisages the ultimate task of theology as answering two questions: (a) What shall we do? (b) How shall we live? In Browning's vision of practical theology, as in Smith's (2013:70-146) vision to integrative theology, strategic practical theology is the climatic final movement. Browning's model of strategic practical theology follows an in-depth theological analysis of a selected theme, and provides a framework for exploring the outworking of the theoretical research in a particular faith community. Browning (1991:55-56) proposes four steps for this task:

- (1) How do we understand the concrete situation in which we must act?
- (2) What should be our praxis in this concrete situation?
- (3) How do we critically defend the norms of our praxis in this concrete situation?
- (4) What means, strategies, and rhetorics should we use in this concrete situation?

This mini-thesis followed this four-step approach, but treated the second and third steps together, which resulted in three content chapters. The next section describes how the research study was structured.

### **1.8.2 The research structure**

The mini-thesis was divided into five chapters. Chapter one is the introduction to the mini-thesis. This was basically a review of the research proposal of the mini-thesis. It contains the main statement of the research problem, the objective and the background of the research study. Further, the introductory chapter provides the elucidation of the problem, the value of the study and the research plan. The research plan describes the research design and structure, and the methodologies for each chapter.

## **1.9 The methodology**

In each respective chapter, the approach applied is the SATS Integrated Theological method which is recommended for a master's degree in integrated theology (MIT). Chapter two is the descriptive survey of the present praxis in which the objective was to interpret the operative theology of the PAOGZ in relation to the constitutional document titled, "the list of qualifications for electing bishops." It is a small-scale empirical qualitative research based on Smith's (2008:225-226) method of doing descriptive research. Chapter three describes the process of the development and defence of the theory of action. It is a combination of the second and third steps in Browning's (1991:55-74) four-step approach to strategic practical theology. The objective of this chapter was to propose and defend a holistic theory of action for the PAOGZ concrete situation as described in the preceding chapter. Chapter four was aimed at formulating and describing a strategic and communicative plan to strengthen the praxis of the PAOGZ denomination in relation to the constitutional document. This chapter seeks to answer Browning's final question in his four-step approach to strategic practical theology. The chapter deals with the communication and implementation of the action plan. Chapter five which was the conclusion of the mini-thesis is basically a summary of the entire study. This entailed reviewing of the objectives of the study, tracing the argument of the mini-thesis and summarising the findings and their significance. The details of the specific methodology applied to achieve the intended objectives for each chapter will be provided in relevant chapters.

## **1.10 Summary and Conclusion of Chapter One**

The objective of chapter one is to provide the background to the research theme: Improving the constitutional document titled, "the list of qualifications for electing bishops" in the Pentecostal Assemblies in Zambia. The other aim is to provide a brief background of the PAOGZ denomination. These aims have been achieved by defining the main statement of the research problem, determining the key questions and delimitating the research study. Further, key terms have been defined and the theological and practical values have been stated. This chapter also provides the research plan and a brief section on the methodology applied for each of the following chapters. Beginning from chapter two, a respective detailed integrated theological method has been applied to achieve the intended objectives.

## **Chapter 2**

### **Descriptive Theology**

#### **2.1 Introduction**

The objective of Chapter two was to interpret and describe the concrete practices of the Pentecostal Assemblies of God in Zambia in respect to the constitutional document

titled, "the list of qualifications for electing bishops." So the chapter seeks to research into the understanding and attitude of a cross section of ministers and members of the PAOGZ regarding that constitutional document. This answers Browning's (1991:55) first question: "How do we understand the concrete situation in which we must act?" The approach to this research was based on a small-scale empirical method (Smith 2008:225-247) in order to provide an accurate description of the characteristics of the PAOGZ governance document meant to be a regulatory guide in electing bishops. In the PAOGZ, bishops are senior ministers entrusted with the responsibility to be overseers over respective dioceses to carry out administrative duties which include preaching, teaching God's word, handling finances and personnel issues and generally giving guidance in local Churches under their care.

In most studies of conducting practical qualitative research, descriptive research is the first step as it seeks to understand the real-life problem and hopes to end with a workable solution that could transform the situation (Smith 2008:204). As Smith (2013:143-144) also argues in this more recent work, by applying the descriptive research method in correlation with the small-scale qualitative method, focus is on the concrete situation and makes the practical outworking specific and definite. Simply stated, the small-scale qualitative study facilitates a clear understanding of the concrete situation in which we must act, which in turn can help the researcher to act wisely in a particular context. In order to conduct the descriptive study in a properly structured way the IMRaD- Introduction, Methods, Results and Discussion, method (Woodbridge, Light, and Smith 2013:14) was used. The IMRaD method, as Smith (2011:26) argues provides an effective way of structuring the report of an empirical study. The next paragraph briefly provides the background of the Pentecostal Assemblies of God in Zambia.

## **2.2 The relevant background of the Pentecostal Assemblies of God in Zambia**

The Pentecostal Assemblies of Canada (PAOC), according to history, played the central role in establishing the Pentecostal Assemblies of God denomination in Zambia. The Pentecostal revival movement in Canada was founded in 1919 by two men, namely, McAlister and Argue (Chalwe 2008:19). When the message of

Pentecost spread far and wide across Canada, it was further spread wider to other continents away from North America, which included Africa. Canadian missionaries initially began missions work in South Africa and Zimbabwe. They set foot in Zambia in 1955 (Chalwe 2008:2). However, the work of the Pentecostal Church only became evident in 1958 when the first resident missionary couple, Bob and Doris Skinner was accredited to Zambia (Chalwe 2008:20).

Bob and Doris Skinner teamed up with another couple, Jack and Winnie Muggleton and started a training centre at Mwambashi, a semi-rural area near Kitwe in the Copperbelt region of Zambia in 1962 (Chalwe 2008:23). The facility was established for the purpose of training indigenous Zambians in the field of pastoral ministry. The first pastors to be trained were of very humble educational background such that they had challenges in pastoring city congregations. As a result, a strategy to recruit youngmen and women who had at least attained higher secondary school education was made.

The Bible school was also shifted from the semi-rural set up at Mwambashi to Kitwe city. The young ministers who were trained in the second batch and those who followed them made an immediate impact to the numerical and spiritual growth of the PAOGZ denomination, particularly in urban centres. The main language of communication in preaching the gospel in the Churches that were planted in cities and towns was English. The reason is that, firstly, English is the official language in Zambia and secondly, preaching in English attracted more community members drawn from all parts of Zambia with different tribal dialects.

With the support of Canadian missionaries, the young Zambian pastors planted many Churches in urban areas which included Lusaka, the capital city of Zambia, Ndola, Kitwe, Mufulira, Chingola, Kabwe, Luanshya, Kalulushi, Chililabombwe, Livingstone, and all regional administrative centres. With the increased number of local Pentecostal Assemblies of God Churches across the nation, need for establishing a structured leadership for effective administrative purposes arose. The Canadian missionaries played a pivotal role in drafting up the first Pentecostal Assemblies of God in Zambia denominational constitution. One clause in particular listed down the qualifications that were used to regulate the election of bishops, who then were designated as General Superintendents. In that constitution, “the list of qualifications for electing bishops” had

the following criteria for the eligibility of the candidates: (1) Ordained minister for three years, (2) Exceptional qualities of spiritual leadership, (3) Able to communicate in English in both speech and writing, and (4) Holding ministerial credentials with the Pentecostal Assemblies of God in Zambia. The motivation for taking up this study was that the qualifications appear not explicitly based on the Bible or Christ-centred or missional and may therefore not be adequate to guide the PAOGZ in electing bishops of high spiritual calibre to carry on with the original vision of the denomination. This theological practical problem presented a suitable object of theological enquiry for completing a Master's degree in Integrated Theology (MIT) programme.

According to the Pentecostal Assemblies of God in Zambia constitution (2012:6), the original vision of the denomination in its initial stage was to preach the gospel to every part of Zambia and to plant self-supporting, self-governing and self-propagating Churches across the nation. Another emphasis was to teach sound Christian doctrine to all members. What was viewed as sound doctrine was based on the theological belief that: the Bible is the inspired, infallible and authoritative word of God and the only rule for Christian faith and conduct. Moreover, there is only one God, eternally existent in three persons namely; God the Father, God the Son and God the Holy Spirit. The PAOGZ denomination also teaches that Jesus Christ was born of a Virgin Mary and was God incarnate in human form and He led a sinless life. The Church teaches that Christ was crucified for the sin of the world, rose from the dead on the third day and will return in majestic power and glory to rule over all nations. In addition, the PAOGZ teaches that the only means of salvation is through faith in Christ Jesus and his atoning blood and repentance from sins. The filling in of the Holy Spirit upon all who believe is confirmed by the outward evidence of speaking in tongues. In addition, the PAOGZ teaches that the sanctifying power of the Holy Spirit enables believers to lead holy lives and that there shall be resurrection of both the saved and the lost, the former to everlasting life and the later to eternal condemnation (PAOGZ Constitution 2012:6). The specific method of how to interpret the concrete situation is explained in the next section.

### **2.3 Methodology used in the practical theological descriptive research**

In this small-scale empirical study, the descriptive and qualitative research methods were applied in the practical theological reflection which seeks to interpret the concrete



situation. In the fieldwork, members of the Pentecostal Assemblies of God in Zambia denomination were interviewed to gather data and information. The sample population was kept small due to restrictions on finances and time constraints. Since the number of participants is limited, the powers of observations are low. This means that the findings may not be statistically significant. Nevertheless, the findings are likely illustrative of the situation and may well therefore be roughly representative of the study population. During interviews, the responses from the respondents were recorded particularly keeping in view relevant points in attempting to understand the meanings PAOGZ members ascribe to their theory-laden practice of electing bishops. The following sections provide details of how data were collected.

### **2.3.1 The practical theological collection of data and information**

In selecting respondents, Vyhmeister's (2001:131-132) method of selecting agents was applied. This was achieved by randomly choosing a sample of Pentecostal Assemblies of God in Zambia members to ensure, as far as was possible, an unbiased representation of the wider population of the denomination. Fourteen respondents in total were selected. The sample size was deliberately made small because all respondents were drawn from PAOGZ members. This is in line with Smith's (2010) argument that if the population is homogeneous, even a small sample will approximate the qualities and characteristics of the general population. The assumption therefore was that a sample of fourteen members was likely to provide a reasonable degree of precision required between the sample population and the general PAOGZ population. In order to handle the interviews appropriately, a process recommended in the practical theological research study, as explained in the next section was applied.

The approach in conducting actual interviews was based on Smith's (2008:236) method of conducting a practical theological research. It is conducted in a series of eight simple, but important steps, to follow in order to successfully handle the interview as a research tool for gathering data and information for qualitative research. The steps were ordered in the following fashion:

- (1) The interview was set up by phone well in advance to avoid fruitless trips and inconveniencing the respondents.
- (2) Even though the list of questions was not sent to interviewees, the theme of the interview was communicated.

- (3) A verbal permission from each respondent was secured to keep a written record of the proceedings.
- (4) Likewise a verbal agreement with the respondents to keep their identity anonymous, however coding them, was made and that their views would be expressed as candidly as possible.
- (5) Interview dates and venues were immediately confirmed with each respondent by phone.
- (6) A week before the interview, each respondent was reminded of the intended interview and the theme on phone through Short Messaging System (SMS) as a way of keeping a written reminder.
- (7) At each interview, a copy of interview questions was given to all respondents in groups or individuals and the agenda was followed consistently.
- (8) To achieve maximal efficiency within the limitations of time, discussions with the interviewees were immediately held in areas of the handwritten interview data that needed correction which were transcribed later and sought verbal approval from the respondents to use the data in the report.

Most of the interviews were conducted in English. However, in some cases, the widely spoken local language in the Copperbelt region of Zambia (Bemba) was used, and I took responsibility for the translation into English. The purpose was to seek clarity as much as was possible to clear any avoidable ambiguities.

The data and information from the interviews were presented in a logical manner by listing each interview question and giving the relevance and rationale for it. This was followed by a summary of how the interviewees responded to it. Where necessary, not only a summary of consenting views of respondents was written down, but also noted dissenting perspectives in order to avoid reporting only biased views. Besides that, when interviewing the agents as a group, they were given ample opportunity to verbally discuss and exchange ideas. Thereafter, when presenting their responses, they were led into further discussion to clarify their responses and a record of proceedings was kept. Appendix 1 has the collected data and information. However, in the main body, an analysis of the data and discussion of the results was carried out in the best way possible, providing a fair description of the PAOGZ concrete situation.

In the next section, the objective of chapter two was fulfilled by presenting a descriptive analysis and discussion of the current operative theology of the PAOGZ.

### **2.3.2 Analysis and discussion of results**

A critical analysis of the Pentecostal Assemblies of God in Zambia constitutional document titled, “the list of qualifications for electing bishops” suggests that it was drafted by Canadian missionaries in a haste to provide a process for electing indigenous Zambian leaders to take care of the fast growing Church. This speculation is premised on the brevity of contents of the document and the lack of in-depth dependence on the Bible. For example, the number of years of ministerial experience required to meet the criteria for electing a bishop were barely minimal but have been increased. The years of ministerial experience have since been raised from three to ten. In the following paragraphs, a description of the current situation in relation to the constitutional document in which an appropriate course of action was explored in response to the research problem has been provided.

Arising from the research results, it was revealed that a significant proportion of the respondents (seventy nine percent) had seen or read the constitutional document. Those who had not seen it tended to be the ordinary members. It may be that the cost of printing sufficient numbers of the document to circulate in all Churches would be too huge. However, the likely bad effects of such a situation of some members not knowing the constitution are that this may result in poor expectations of their elected bishops which would in turn lead to sub-standard leadership. One wonders if there will be the scope for wider distribution of a revised constitution so that its vision and ethos are shared by all. This will be explored further in the final chapter of recommendations.

Further examination of data revealed that although the Pentecostal Assemblies of God in Zambia subscribes to the belief in the inspiration of Scripture and practically insists that the Church polity is conducted in an explicitly biblical manner, the qualifications in the document do not explicitly depend on the Bible. There is no mention for example of any of the qualifications outlined in 1 Timothy 3:1-7. This absence of biblical qualifications in the document may be attributed to the understanding that the first leaders who wrote the first draft of the constitutional document had their focus only on putting in place a basic guide for the election process of bishops. It may therefore be

that leaders have not had particular interest to review and reform the document. As has been pointed out already, in the next paragraph, this seemingly lack of interest in the document by leaders appears to result in a negative aspect of the election process.

Analysis of results suggested that the document does not influence the election process. Hundred percent of the respondents who had participated in the election process before said that the document is not strictly consulted during the election of bishops. Answers from interviewees indicate that more emphasis is placed on qualifications which are not in the document. The main reasons could be that too much emphasis is placed on tithing and regular attendance of Church meetings in screening potential candidates. Those who do not tithe regularly or fail to attend meetings which are viewed to be very important are therefore disqualified. These kinds of actions appear to give impression on members that such requirements are accorded special preference and significance than the qualifications in the document. It may change the attitude of members if the two requirements could be considered for formalisation as they may improve the influence of the document. Besides, one cannot rule out the possibility that those who conduct the elections themselves have not been urged and trained to be faithful and adherent to the document. This prompted a probing into finding how the lack of consulting the constitutional document has affected the results of electing bishops.

The interpretation of how the election process affects the spiritual quality of elected bishops would need research at deeper level than time can allow in this research. One of the respondents asked, "How can bishops of highest spiritual quality be elected when the document is not based on Scripture?" The lack of Scriptural content in the document affects its significance in directing the election process. It may be that PAOGZ leaders have not appreciated the need for making the document Bible-based.

All of the respondents said that inclusion of qualifications from the New Testament in the document would be necessary to change it and make it dependent on the word of God. Some respondents however said that the present state of the document was not totally in disagreement with the Bible. They said that all that was required was to write the qualifications with clarity. It may be PAOGZ leaders similarly view the document to be fairly adequate. There may be need to critically review the document by leaders.

The assumption therefore is that the lack of Scriptural content in the document is not that the PAOGZ theology is not dependent on Scripture as its primary source. It may be that the constitutional document does not strive to explicitly show dependence on the Bible or that it is outdated. There is need for the Church document to clearly show utter reliance on Scripture for its guidance in appointing its leaders. The explicit reference to Scripture in the Church's document is likely to set an example for the membership to pursue biblical living by also seeking to explicitly rely on Scripture for their choices and decisions. The improvement of the document may help those appointing bishops to base their judgement of candidates' eligibility on Scripture. The assumed lack of review of the document motivated an enquiry into the sample PAOGZ population's view on the need for educational advancement of bishops.

Critical examination of the responses revealed that sixty four percent of the sample population rated relevance of university education at 8/10 and above. The interpretation of the results was that the respondents prioritised educational excellence. Only about a third said that university education for bishops was not critically relevant. However, even that third might well be saying that there were other qualifications more relevant than university education, not that it was deemed a waste of time. The fact that they did not rate university education as highly relevant could be an indicator that university education may not be in the category of essential qualifications as other qualifications.

The issue of university education needed a far deeper exploration than what the interview achieved. The general view was that at least a minimum level of higher educational attainment may be desirable for fulfilling the complex theological and non-theological tasks of the bishop. The need for example, to learn English language and a few more other local languages may be desirable for efficient communication of the gospel.

Therefore interpretation of the clause in the constitutional document which requires that a bishop be able to speak and write English would have been assumed as desirable in that the Bibles were printed only in English at the time of writing the constitution. Further, in the urban areas where majority of the first PAOGZ Churches were planted, members were not speaking the same Zambian indigenous language. There are seventy two tribes in Zambia which speak different dialects. So in such a

situation it might have been very ideal to use English as a common language for effective communication and still is. The need to have a fair knowledge of the English language would not necessarily require someone to reach university level of education but at least higher education. Interaction with respondents gave me the understanding that there are other qualifications which may be considered to be in the category of essential criteria such as being filled with the Holy Spirit.

This may be the reason why hundred percent of the sample group responded that it was essential for the bishop to be filled with the Holy Spirit. This is a key theological distinctive of the PAOGZ and thus it was implicitly assumed to be the case for all bishops. However, given the wider and deeper influence the elected bishop holds, such a quality must be evident to all and needed to be explicitly stated in the document. Similarly, other criteria as assumed from further interaction with respondents, such as the need for a bishop to demonstrate to all evidence that he has a Christ-like attitude may be viewed as essential criteria.

The assumption was that if the qualities of what Jesus Christ taught and modelled were to be added to the constitutional document, this may help to re-orient the PAOGZ praxis towards a Christocentric emphasis considering the wider and deeper influence the elected bishop holds. As implied in the next paragraph, envisaged positive influence from a bishop with a Christ-like attitude stands in sharp contrast with one who expends his influence negatively like unduly favouring some political parties.

All respondents were of the view that as much as bishops' involvement in worldly politics need not be a subject of discussion in the issue of bishops' qualifications, there may be need to consider ways of enhancing an electoral process in the PAOGZ that may avoid electing Church officials who would be fully active in politics. Respondents said bishops should not attempt to employ their influence in the Church to unduly favour some political parties because Church members belong to different parties. Arising from interviews with respondents, the assumption is that there are very important criteria in the election process even though they have not been included on the list of qualifications in the PAOGZ constitutional document.

The notable ones, as pointed out in the earlier section of the research, were tithing and regular attendance of Church meetings by candidates. The repeated emphasis on

these two requirements by the sample of PAOGZ members who had an experience of voting for bishops, indicates that the two criteria are very important in the election process. Their inclusion to the document may therefore enhance the reference to it during the election process. It may even be assumed that their absence from the document might have largely contributed to the lack of explicit reliance on it during elections.

### **2.3.3 Summary and Conclusion of Descriptive Research**

#### **2.3.3.1 Objectives of the descriptive research**

The main objective of the descriptive research was primarily to describe the current situation with regard to the Pentecostal Assemblies of God in Zambia praxis of appointing bishops. The other aim was to identify the underlying causes of the practices. The goal was to do an analysis of the operative theology of PAOGZ and to improve the constitutional document which is used as a guide in the process of appointing bishops in a more biblically informed manner.

#### **2.3.3.2 Findings of descriptive research**

Examination of the collected data revealed that the constitutional document titled, “the list of qualifications for electing bishops” was written by Canadian missionaries while the Pentecostal Assemblies of God in Zambia was still in its infancy. It was drafted purely as a guide for inexperienced indigenous Zambian pastors to help them in identifying suitable candidates who could play leadership roles at various levels. The main thrust was to establish a leadership structure in the denomination that was expanding very fast in its operations of planting Churches and preaching the gospel. The qualifications for a bishop were particularly cardinal given the huge responsibility of leading the administrative and ministerial operations of all the Churches of the PAOGZ denomination national wide.

#### **2.3.3.3 Underlying causes of the PAOGZ praxis**

The descriptive research results identified the factors that gave rise to practical questions that generated theological reflection. For example, through critical

examination of “the list of qualifications for electing bishops,” one key finding was that those qualifications have not been reviewed possibly due to lack of interest by leaders. Furthermore, analysis also suggested that the constitutional document has not been changed to adapt to contemporary challenges of the PAOGZ denomination may be leaders have not viewed it necessary to transform it and make it relevant to contemporary challenges.

Another key finding was that the document is not strictly consulted during election of bishops as a result of which the document does not influence the election process. This may be because the constitutional document is no longer relevant to the current context of the PAOGZ operations as it has not been seriously reviewed over a long period of time. The third key finding was that regular tithing is strictly required and observed as a significant qualification for a candidate’s eligibility to be elected as a bishop although it is not written in the document. The reason underpinning this practice is that PAOGZ is self-supporting and possibly members view tithing as an honourable and decent method of generating finances particularly that the practice has Scriptural backing (Mal. 3:6-12).

#### **2.3.3.4 Implications of the findings for the PAOGZ**

From analysis of the descriptive research results, the interpretation of the Pentecostal Assemblies of God in Zambia praxis is that the constitutional document is a very important document. It is supposed to be a guide in the election process so that those elected as bishops might motivate members under their charge to live faithfully before God and actively participate in God’s redemptive mission in the world. Therefore, in light of research findings, it became necessary to dialogue with Scripture and Christian tradition so that proposals could be determined which might transform the constitutional document into a Bible-based document which in turn might help PAOGZ members to make biblically informed choices or decisions.

Failure to improve the document might not meet the aspirations of having an election process that might ensure that elected bishops are likely to promote faithful living of members. So using the other three disciplines of the integrated theological reflection in the next chapter, insights from biblical exegesis, biblical theological and historical



theological study were deemed as helpful in transforming the Pentecostal Assemblies of God in Zambia constitutional document to make it Bible-based and relevant to the present context.

## **Chapter 3**

### **Development and Defence of New Proposed Theory of Action**

#### **3.1 Introduction**

Scholars such as Grudem (1994:21-22) hold the view that when reflecting upon any topic of interest, results can only be best obtained by sticking to one theological discipline. Grudem therefore argues that Systematic Theology, for example should not be combined with historical or philosophical theology when answering questions in theological reflection on given topics. However Scholars such as Smith (2013:21-22) and Browning (1994:55-74) advocate for an inter-disciplinary approach to theological reflection. The argument is that inputs from a combination of different theological disciplines enrich theological formulations. In this project, an integrated theological approach has been applied to develop and defend a holistic theory of action. The four disciplines applied are: (1) Descriptive theology which constitutes chapter one. (2)

Exegetical theology which is explained in greater detail in chapter three later. (3) Biblical theology which is expanded within chapter three. (4) Historical theology which has also been explored within chapter three.

In chapter two, by applying the descriptive research method the operational theology of the Pentecostal Assemblies of God in Zambia in relation to its constitutional document governing the election of its bishops was described. The chapter identified major deficiencies in the governance document particularly in respect to its lack of complete reliance on the Bible. The objective of Chapter three therefore, was to answer Browning's (1991:55-56) second and third questions in his four-step process of strategic practical theology: What should be our praxis in this concrete situation? How do we critically defend the norms of our praxis in this concrete situation? The aim was to develop and defend a theory of action and thereafter propose a document which is Bible-based, Christocentric and missional.

### **3.2 Methodology for chapter three**

In order to achieve this objective, first, a biblical theological research was conducted in order to obtain the Scriptural teachings related to the topic following Smith's (2013:132) method. Smith's approach encompasses two important sub-stages namely; biblical exegesis and biblical theological research. Biblical exegesis of 1 Timothy 3:1-7 was carried out in order to understand its original meaning and its significance to the topic. The exegetical research was followed by biblical theological research in which passages in the canon that directly address the topic were identified and then presented a synopsis of the teachings of the Bible in relation to the research topic. This was followed by a study of Church history

In order to develop a holistic theory of action, a historical theological study was also conducted to draw more insights in the theological reflection. This entailed doing a study into Church history to understand how theologians in the past and present have addressed the issue of qualifications of biblical leaders. Finally, after drawing insights from the descriptive study, the exegetical, biblical and historical theological reflections, the findings from each discipline were correlated and a holistic theory of action was developed. After developing and describing the proposed theory of action, the next step was to provide a theological defence of the proposed preferred praxis to show

why it is the best application of theological conclusions in the PAOGZ ministry context. The next section is an exegesis of 1 Timothy 3:1-7.

### **3.3 The Exegetical Perspective**

The exegetical perspective highlighted Scriptural requirements for appointing Church leaders. As revealed in Chapter two in the Descriptive survey, the constitutional document titled “the list of qualifications for electing bishops” in PAOGZ is not expressly dependent on Scripture. 1 Timothy 3:1-7 which has outlined requirements for appointment of bishops, was therefore chosen as the key biblical text.

1 Timothy 3:1-7 was chosen as the object of a detailed exegetical analysis because it speaks directly to the research topic. This passage has outlined requirements for appointing bishops which were proposed to be included in the Pentecostal Assemblies of God in Zambia governance document. There are other related texts in the New Testament for the purpose, such as Titus 1:5-9, in which also a full-scale exegetical study could have been conducted, but within the limited scope and time, that would not be feasible. So, since 1 Timothy 3:1-7 speaks most directly to the topic, it was chosen for this exegetical study. In the next paragraphs, an argument why this text was considered as being authentic and significant to the study has been presented.

Even though 1 Timothy is mostly assumed by majority of scholars to be inauthentic, critical investigation shows that the grounds on which these scholars base their rejection appear not to be inexorably solid. The four main points of contention include the following: (1) The historic relation of the book to the book of Acts, (2) Its language and style, (3) Its theology and (4) Church development. Merkle (2014:172) cites Bernard as one of the scholars who vehemently argues against authenticity of 1 Timothy. Bernard’s argument is that Paul largely relied on pre-formed Hellenistic lists which he modified into Christian context (Merkle 2014:172-173). Bernard further argues that the qualifications for leaders outlined in 1 Timothy 3:1-7 have a lot of similarities with the list of qualifications for army generals (Merkle 2014:173). Based on these arguments, Bernard argues that the leadership qualifications outlined in 1 Timothy 3:1-7 are outdated and not universally binding. In the next section, therefore, an examination of various literatures was conducted to understand whether these

objections are valid enough to reject the normative value of the passage before carrying out the exegesis of the text.

### **3.3.1 Background and context of 1Timothy**

#### **3.3.1.1 Recipients**

The opening two verses of the letter show that the recipients were Timothy (1Tim. 1:1-2) and implicitly Church members at Ephesus as some scholars also observe (Dunn 2000:782; Knight 1992:6; Towner 2006:10). The manner in which Paul addressed Timothy as “my loyal child in the faith” (1Tim. 1:2) illustrates the intimate relationship between them and also publicly affirmed the authority on Timothy in the Church at Ephesus. Timothy had been left at Ephesus as the apostolic representative to “instruct certain people not to teach any different doctrine” (1Tim. 1:3). He was a native of Lystra born to a Greek father and a Christian Jewish mother (Act. 16:1). Paul invited Timothy to join him on his missionary travels and circumcised him so that his Greek ancestry would not be a liability working with Jews (Act. 16:3). Timothy continued to travel with Paul but eventually he was urged to stay at Ephesus to deal with the problem of false teachers there (1Tim. 1:3)

#### **3.3.1.2 Occasion**

From 1Timothy 1:3, 18-20, one can understand that what occasioned the writing of the letter was the presence of men who were spreading wrong teaching. Timothy was instructed by Paul to stop them from spreading false teachings. Towner (2006:41) affirms this by citing Hymenaeus and Alexander, whom Paul charged with blasphemy (1Tim. 1:18-20). That being the case, one can argue also that the qualifications for leadership in 1Timothy 3 were tailored to specifically apply to this context.

#### **3.3.1.3 Historical context of 1Timothy**

At the period recorded in Acts 20:20, it is evident that there were several house Churches scattered in Ephesus where Paul would go to preach during his three years of ministry there (Acts 20:31). But there is also evidence of believers being taught by

Paul at public gatherings in bigger halls, such as in the lecture hall of Tyrannus (Acts 19:9; 20:20). Given that 1Timothy 3 relates to appointment of bishops and then also of deacons, and that expected them to be paid, it is reasonable to believe that at this stage the leaderships were reasonably well-structured although they may not have been very advanced. But just as Paul had earlier on warned Ephesian leaders of potential false teachers whom he described as “savage wolves,” men arose who began to distort the truth (Act. 20:28-31).

In Paul’s absence, these false teachers began spreading different doctrines occasioning the purpose for him to write instructions to Timothy to refute the false teachings (1Tim. 1:3). These false teachers were promoting false doctrines by deceiving others through demonic doctrines such as forbidding them to marry and to abstain from certain foods (1Tim. 4:1-5). They were also concentrating on teaching godless myths and oldwives’ tales which could not promote godly living (1Tim. 4:7). The false teachers, in addition, were seducing weak-willed women (2Tim. 3:6) who may have included young widows (1Tim. 2:11-15). Such teachings and immoral practices had social implications, because they began to promote controversies and distorting faith, love and unity among believers (1Tim. 1:3-7).

#### **3.3.1.4 Authenticity of the Pastoral Epistles**

Marshall (1999:60-61) has cited some modern scholars such as Harrison, Grayston and Herdan who oppose the authenticity of 1Timothy. These scholars base their argument on vocabulary, genre, style, and purported use of preformed Hellenistic lists (Goodrich 2013:78; Merkle 2014:173) and location within the Acts framework. Others such as Schleiermacher, Eichhorn, Baur, and Dibelius further reject Pauline authorship of 1Timothy basing their argument on historical, theological and Church development (De Klerck 2008:101-103; Towner 2006:10, 15; Mounce 2000:cxviii). Nevertheless, critical analysis of the research data reveals that these arguments cannot completely rule out Paul’s authorship of the letter as argued in the following paragraphs.

The difference in vocabulary from the known Pauline letters can be accounted for by the intimate relationship which existed between Paul and Timothy whom he described

as his “loyal child in the faith” (1Tim. 1:2). The level of communication is so personal and cannot be the same as writing to a person with whom one is not so acquainted to. With regards to the genre, 1Timothy belongs to the letter form of genre. Like the other two Pastoral Epistles (2Timothy and Titus), it is a semi-private letter and a letter of mandate. This distinctively results in a different linguistic and literary pattern from the other Pauline letters. Timothy and the Churches would therefore, have recognised 1Timothy 3 as authoritative communication from the apostle on how exactly leadership was to be organised in the Churches.

On the account of the language and style of 1Timothy being different from other Pauline letters, evidence suggests that Paul may have utilised secretarial services of people such as Silas, Tertius and others who could have influenced its language and style (Rom.16:22; Col. 1:1; 1Thess. 1:1). This view is supported by De Klerck (2008:104) and Mounce (2000:cxviii). On the other hand, similarities of the qualifications in 1Timothy 3:1-7 with preformed Hellenistic lists should not be used as basis for rejecting Pauline authorship of 1Timothy 3. Socially acceptable moral codes in the Hellenistic culture also applied to Church leaders for them to be accepted and respected and remain influential.

Regarding the historical relationship of 1Timothy within the historical framework of Acts, it is possible, as Towner (226:11) argues that Paul would have been released from the first imprisonment in Rome, which is recorded in Acts 28. This then creates a scenario whereby Paul’s travels and ministry indicated by 1Timothy and Titus may have taken place but unmentioned in Acts. Going by this theory, assumption can therefore, be made that 2Timothy was written during the second imprisonment of Paul. The alternative view, which Towner (1999:12) also supports is that Acts contains gaps in the descriptions it provides about the Pauline missions and Churches. Under this approach to Acts, the movement of Paul reflected in 1Timothy and Titus is placed within the framework of Acts and aligns the only Roman imprisonment of Paul in 2Timothy to Acts 28. This is the view supported by scholars such as Marshall (1999:68-71). Towner (2006:11) likewise claims that tradition drawn from 1 Clement 5, Eusebius, the Muratorian canon and the apocryphal “Acts” of Peter 1:1 lends support to this latter theory.

The grounds on which proponents base their rejection appear not to be inexorably solid. Critical analysis of the arguments suggests that the reasons why Paul wrote the first letter to Timothy were: (1) To refute the false teachings (1Tim. 1:3-7; 4:1-8; 6:3-5,20-21). (2) To supervise the affairs of the growing Ephesian Church in especially directing the correct form of worship (1Tim. 2). (3) The appointment of qualified Church leaders (1Tim. 3:1-13; 5:17-25). The main themes of 1Timothy are: (1) Salvation through faith in the gospel of Jesus Christ (1Tim. 1:12-17), (2) The person of Christ as Lord and mediator between God and men (1Tim. 1:2, 12; 2:5) and (3) The anticipated second coming of the Lord Jesus Christ (1Tim. 6:14-15). The next section provides the structure of 1Timothy 3:1-16.

### **3.3.1.5 Structure of 1Timothy 3:1-16**

At this point it is vital to comment on the particular structure of 1Timothy 3:1-16 in which 1Timothy 3:1-7 is a sub-section. Mounce (2000:152) has divided this passage into two parts. In the first part, Paul spells out the personal qualities which are necessary for effective Church leaders (1Timothy 3:1-7; *ἐπίσκοποι*, “bishops”) and workers (3:8-13; *διάκονοι*, “deacons”). He pauses to explain the purpose of these instructions (1Tim. 3:14-16) so that even if he delayed going back to Ephesus, order would be maintained by selected competent leaders.

#### **3.3.1.5.1 Structure of 1Timothy 3:1-7**

Within 1Timothy 3:1-16, 1Timothy 3:1-7 is made up of three further sub-sections as Mounce (2000:152-153) has observed: (1) Paul commends the office of bishop by saying it is a noble task (v 1); (2) Paul lists eleven spiritual qualities that should be possessed by a bishop (vv 2-3); and (3) Paul speaks to three specific situations; the bishop must manage his household well (vv 4-5), he should not be a recent convert (v 6) and he must be well thought of by non-Christians (v 7). Paul has joined each of the three situations with a reason: If a bishop cannot manage his family, he cannot manage God’s household; if a bishop is a new convert, he may become conceited and fall into the same trap as did Satan; if he does not have a good reputation with outsiders, he may be caught in Satan’s snare. The implication of this is that outsiders may find ground to point fingers at the leaders and the Church in general which in turn would render the evangelistic mission of the Church a failure. Weak leaders cannot even

refute those who teach false doctrine. The relevance of this point to this study is that it describes how important it may be to include the leadership qualifications in 1Timothy 3:1-7 to the PAOGZ governance document because the election process may be enhanced in order to elect competent leaders.

The title of “bishop” points out that he would directly be responsible for directing the affairs of the Church (1Tim. 3:1-2). In addition, the bishop was expected to be a competent teacher (1Tim. 3:2) so he could concentrate on refuting false doctrines being perpetrated by the false teachers and instead promote love and faithful living by teaching sound doctrine (1Tim. 1:3-5; Acts 20:28-31) while deacons would be doing ministry service (Acts 6:2-6). Furthermore, as an administrator, the bishop was expected to take charge of the affairs of God’s Church (1 Tim. 3:5) and maintain harmony within society (1Tim. 3:7) as a seasoned minister; not an immature leader (1Tim. 3:6). In the following pages, an exegesis of 1Timothy 3:1-7, which comprehensively focuses on the spiritual qualities of men who aspire to Church leadership, shows why aspiring bishops must meet the spiritual qualifications.

### **3.3.2 Exegesis of 1Timothy 3:1-7**

This biblical passage is the main text of the enquiry, because it is directly related to the research topic: Improving the constitutional document, “The List of Qualifications for Electing Bishops” in PAOGZ. Salient points were highlighted after critically analysing the exegetical data with respect to each biblical requirement and relating it to the proposed ideal praxis for PAOGZ. The commentary structure approach to exegetical study as prescribed by Smith (2008:178-179) was employed and thus examined the passage in consecutive verses.

#### **3.3.2.1 1Tim 3:1 πιστὸς ὁ λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ “The saying is sure: whoever aspires to the office of bishop desires a noble task.”**

This verse has three important clauses which merited special attention with regard to the bishop’s eligibility for his appointment. The first clause in (1Tim.3:1a): “The saying is sure” indicates the weightiness of what proceeds afterwards. Other Bible translations phrase this clause differently: “This is a faithful saying” (NKJV and RAV) and “Here is a trustworthy saying” (NIV). There are similar formulae in 1Timothy 1:15



and 1Timothy 4:9. If, as some scholars assert (Goodrich 2013:77-78; Klinker-De Klerk 2008; Marshall 1999:473 and Knight 1992:21, 151-152), this formula is citing a well known saying, then Paul is to some extent re-formalising a preformed known tradition into writing what may have already been an existing practice of appointing leaders.

Goodrich (2013:77-78) claims that some Hellenistic convention of duty codes comprised a list of prescribed ethical attributes assembled for a particular occupation. Such lists had moral attributes that were socially acceptable in particular communities. It is possible therefore, that some of the non-Christian Hellenistic virtues would have been adopted by Paul from an existing duty code with minimal adaptation for a specifically Christian context. Paul may have aimed at having leaders without dubious morals who would not bring the Church into disrepute (1Tim. 3:1).

The “faithful saying” in 1Timothy 3:1a is first linked to the following qualifying statement in 1Timothy 3:1b: “whoever aspires to the office of bishop desires a noble task.” The virtue of being “above reproach” (1Tim. 3:2) which follows, together with other prescribed ethical qualities in 1Timothy 3:2-7 are connected to the “faithful saying” in 3:1b. They are part of the expected general characteristics of the bishop in the sense of being not open to attack or criticism.

The second phrase is in 1Timothy 3:1b: “whoever aspires to the office of bishop desires a noble task”(3:1b). Fevig (2015:14) explains that the verb “aspires” is from *ὀρέγεται*, which means “to stretch one out” hence “to aspire to” but not with an evil connotation. Likewise, the second verb, “desires,” is from *ἐπιθυμῶ*, which expresses strong desire for something. In this sense, both verbs “aspires” and “desires” signal compulsion to serve by a Church leader who pursues the office of bishop planted in his heart by the Holy Spirit. The sense in which the term “desires” is used here should be differentiated from “selfish ambition”. Paul more likely meant that anyone desiring to become a bishop should have good intentions to serve in that office and must be qualified for it.

The third important clause is “noble task”. Anyone who aspires to the office of bishop desires a good thing because of the important role a bishop is expected to play in the Church as an overseer. Furthermore, the term “task” is from *ἔργου* signifying that it is not being used in its more general sense of work as deed or action, but in the sense of office or service (BAGD s.v. 2). There is a similar rendering of the term in the New

Testament (Acts 13:2; 14:26; 15:28; 1Thes. 5:12, 13; 2Tim.4:5; Eph. 4:12). The task is commended by *καλοῦ* to highlight that the task is excellent. As such, it is expected that the person who aspires to become a bishop must be a person of excellent qualities and that the office of bishop is an honourable service (1Tim. 5:1; 2Tim. 2:21; 4:5; Tit. 1:16; 3:1), and not a dignity or an exalted position.

### **3.3.2.2 1Tim. 3:2a δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, “Now a bishop must be above reproach”**

The key word in 1Timothy 3:1b: *ἐπίσκοπον* as used by Paul here needs clarification. According to the pre-Christian usage, this term referred to “one who watches over or guardian” (Danker 2000, *ἐπίσκοπος* 1a). A similar word *ἐπισκοπῆς* (“bishop” or “overseer”) needs clear understanding too. This term, which is equivalent to “bishoprick”, describes the position.

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Unless otherwise indicated, all Scripture quotations are from the New Revised Standard Version (NRSV).

So the term *ἐπίσκοπον* describes the title of the one who is in that position. In other words, *ἐπίσκοπον* is structural, whereas *ἐπισκοπῆς* is functional as it describes the same person and responsibilities. The meanings of *ἐπίσκοπον* and *ἐπισκοπῆς* should not therefore, be interpreted to distinguish between “bishop” and “elder” in Titus 1:5 as Knight (1992:290-291) and Marshall (1999:145-150, 159-160) observe

The primary meaning of *ἐπισκοπῆς* is the act of watching over with special reference to being present, visitation of divine activity, of a salutary kind (Gen. 50:24ff; Exod. 3:16; Job 10:12). Also in 1Peter 2:12, *ἡμέρα ἐπισκοπῆς*, is understood in this sense by the majority including: Usteri, B. Weiss, Köhl, Knopf, Windisch, F. Hauck, et al (Danker, 2000 s.v. *ἐπισκοπῆς*). This gracious visitation can manifest itself as protection or care. The term *ἐπισκοπῆς* also refers to position of responsibility or assignment (Numb. 4:16). Likewise, concerning the position of Judas as an apostle, in Acts 1:20, the words *τὴν λαβέτω ἕτερος*- “Let another take his position of “overseer” or “bishoprick” (KJV) do not refer to the title as such, but to activity of witnessing in line with the specifications in Acts 1:8, 20. The term *ἐπισκοπῆς* as applied

in 1Timothy 3:1b therefore, refers to engagement in oversight, supervision or leadership of a Christian community.

The interpretation of this passage is that rather than holding the position of bishop as a dignified or exalted one, Scripture seeks a bishop with excellent qualities and that the office of a bishop is an honourable service. As Fevig (2015:15) explains, the sense in which the terms ἐπισκοπῆς and ἐπισκοπον in 1Timothy 3:1-7 is used describes the qualities of people to be appointed to be bishops rather than their job-description. This is why the qualifications given in 1Timothy 3:2-7 are meant to help members of the Church to evaluate a potential bishop by means of observable characteristics which they are aware of. In relation to the research project, if the qualifications could be added to the governance document, they would assist the membership of Pentecostal Assemblies of God in Zambia to evaluate eligibility of their candidates by their known characteristics. In the following section, the research will discuss qualities that a bishop should possess.

The phrase: “must be above reproach”(3:2a), tops the list because it is the most important one. The Greek equivalent of “must” is δεῖ and has been inserted here to denote compulsion in the sense of what one must do because it is necessary (Knight 1992:155; Fevig 2015: 16). It underlines the absolute necessity of the bishop’s characteristic. This requirement can be viewed as summarising all other requirements that follow. Fee (1984:195) refers to it as “the theological basis of Paul’s appeal to Timothy” and Barclay (2003:164) calls it “the greatest appeal of all.” A person who is “above reproach” bears no dark spots in life which the malicious can exploit to attack him. Following the general overarching characteristic of a bishop, “irreproachable”, the specifics for a bishop are now delineated. The first is that of being a “husband of but one wife”(NIV).

### **3.3.2.3 1Tim. 3:2b: μιᾶς γυναυχὸς ἄνδρα, “married only once”**

This phrase has been used in the NRSV. Other English translations express this phrase in a variety of ways. Below is a sample of three translations:

NIV-“a husband of but one wife”

NKJV-“the husband of one wife”

NLT-“faithful to his wife”

The Greek version is *μίας γυναικὸς ἀνὴρ*. The literal rendering would be “a man of one woman or a husband of one wife”(Smith 2006:31). As Smith (2006:31) asserts, varied interpretations of this phrase have come up which include the following: The phrase prohibits divorce, remarriage, polygamy, or that the phrase suggests that only married men should serve as bishops. In Smith’s view (2006:26-35), which is supported in this project, the chosen phrase is *μίας γυναικὸς ἀνὴρ*, “a husband of but one wife” (NIV). This phrase is vivid, and concrete, conjuring up a strong image of a faithful one-woman kind of a man. With such an interpretation, one may reasonably suggest that this is linked to 1Timothy 3:4-5.

A husband of but one wife symbolises stability in one’s life. One may assume that such a man treats his wife with dignity and cares for her. He plays the role of a model to his children who in turn submit to him and respect him in every way. This may be what Scripture entails by saying that a bishop “must manage his own household well” (1Tim. 3:4). Again if a person is capable of managing his own household, it is a sure indicator that he is likely capable of taking care of God’s Church in a mature manner (1Tim. 3:5).

A fair conclusion would therefore be that Paul’s emphasis is to harness fidelity not only among bishops, but among all believers. His chief concern is that a bishop should be blameless in character and conduct especially in relation to members of opposite sex and treat them with absolute purity (1Tim. 5:2). “A husband of one wife” may, therefore, be the most appropriate way of phrasing the clause.

#### **3.3.2.4 1Timothy 3:2c σώφρονα, “Temperate”**

This requirement of being “temperate” suggests that a bishop should be sober-minded and balanced in his assessments. Since the phrase, “not a drunkard”(1Tim. 3:3a), appears later in the passage, it may be fair to assume that the context under which the term “temperate” is used here is not necessarily to do with alcoholic beverages, but in the sense of being “self-controlled.” It may be desirable for a bishop to have a self-controlled temperament, because if he is rash, he may end up making wrong or harsh judgement in dealing with members particularly those with dissenting views.

#### **3.3.2.5 1Timothy 3:2d νηφάλιον “Sensible”**

The NRSV has used the term “sensible”. Other translations have used the term “self-controlled” (NIV and ESV). But, as Towner (2006:252) asserts, in this context, the term gives the general sense of control over one’s behaviour and the impulses and emotions beneath it. In that sense it denotes the prudent and thoughtful aspects of self-control. This aspect is vital for making decisions with level-headedness.

### **3.3.2.6 1Timothy 3:2e κόσμιον “Respectable”**

Respect would be the natural outcome for a leader who is sensible and has self-control over his emotions. If a leader is prudent in handling affairs of any institution, he is likely to be held in high esteem and goals become easier to achieve for such a leader. People are reluctant to listen or to obey a leader who is a bully.

### **3.3.2.7 1Timothy 3:2f φιλόξενον “Hospitable”**

The TEV translation uses the phrase: “should be eager to welcome strangers.” This correlates with what Hebrews 13:2 says, “Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.” Welcoming visitors resulted in Church growth (Acts 2:42-47). It should be appreciated that in the context of the early Church, the virtue of hospitality was extremely important since itinerant preachers and teachers were the norm (Acts 13:13-16). Gaius offers a perfect example of leaders in Scripture who would gladly show hospitality to those who went out on missionary duties (3 Jn.:1-8). He was held in high esteem for being kind to visitors.

### **3.3.2.8 1Timothy 3:2g διδακτικόν “an apt teacher”**

The Greek rendering of this phrase is διδακτικόν. The literal English meaning is “skilled in teaching” (Mounce 2000:124). In an environment where false teachers were promoting wrong doctrines (1Timothy 1:3), it became necessary to appoint competent bishops who would be able to refute heresies by teaching sound doctrine.

### **3.3.2.9 1Timothy 3:3a μὴ πάροινον,” not a drunkard”**

This tops the negative “disqualifying” qualities. Paul’s repetition of this command in 1Timothy 3:8, suggests that drunkenness or drunken conduct was a problem in Ephesus. Paul may not merely be referring to being drunk with wine, but in a wider

sense of not adopting the behaviour of drunken men such as being offensive, abrasive, argumentative, violent and irritating. These are qualities and behaviour associated with drunkenness, whether the person has drunk wine or not. It is out of overindulgence that leaders make regrettable errors in life and get their characters dented.

### **3.3.2.10 1Timothy 3:3b μὴ πλήκτυν, “not violent”**

The phrase μὴ πλήκτυν translated here as “not violent” literally means, “not a giver of blows”. Paul here is warning against appointing the sort of an impatient person into the office of bishop who might be tempted to treat “irresponsible members of his flock” roughly.

### **3.3.2.11 1Timothy 3:3b ἀλλὰ ἐπιεικῆ, “but gentle”**

Gentle leaders are gracious, patient and considerate and will not easily lose tempers when frustrated and will be prepared to listen even to those who disagree with them. Leaders here are called upon not to be brawlers but to model a life that will result in living at peace with all persons. This correlates with what Hebrews 12:14 teaches to “Make every effort to live in peace with all men and to be holy” (NIV).

### **3.3.2.12 1Timothy 3:3c ἄμαχος, “not quarrelsome”**

The Greek rendering ἄμαχος literal means, a person who constantly is involved in brawling, striving and is contentious (Bromiley et al. 1988:5). The NASV translates it as “peaceable” and the KJV as “not a brawler.” Overall, a person with this quality is not inclined to fighting or being contentious, but considerate and forbearing.

### **3.3.2.13 1Timothy 3:3d ἀφιλάργυρον, “not a lover of money”**

The Greek rendering ἀφιλάργυρον means “someone who is fond of silver” (Fevig 2015:20). The understanding here is that a bishop is not expected to steal or cheat for personal gain and does not crave more than he has. Since bishops had the responsibility of handling Church finances, it would be inappropriate to entrust money with a person who has such an insatiable appetite for money (1Tim.6:6-10). Peter had similar concern when he gave instructions to bishops not to entertain lust for money (1Pet. 5:2).

**3.3.2.14 Timothy 3:4-5 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔκοστα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος, εἰ δέ τις τοῦ ἰδίου προσῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; “He must manage his own household well, keeping his children submissive and respectful in every way--for if someone does not know how to manage his own household, how can he take care of God’s Church?”**

The fact that a bishop’s family life, is referred to twice in the same passage, underlines the importance of family relationship in defining the ministry of the bishop. Smith (2006:26) analyses that, of all the bishopric candidate’s character requirements in 1 Timothy 3:1-7, the candidate’s family life holds pride of place. It is essential that a Church leader not only demonstrates an exemplary personal life, but also an exemplary home life.

The key word in 1 Timothy 3:4-5 is προϊστάμενον, “manage.” The way in which a bishop manages his family gives signs of how he will conduct the Church’s affairs. If he succeeds at home, Church members’ confidence will increase. Among the excellent ways of managing a home well, is providing food for the household, leading, organising, and showing love for the family (1Tim. 5:8) and making the children submissive and respectful. One who fails in this aspect is no man for government in the Church. The passage here also underlines how Paul expected the Church to function as a family or “household” for believers. Thus the bishop assumes some of the functions of the paterfamilias of a large household. The effectiveness of his role becomes closely linked with the positive honour and response he receives from the household.

**3.3.2.15 Timothy 3:6a μὴ νεόφυτον, “He must not be a recent convert”**

In the KJV Bible, the phrase “not a recent convert” is translated as “not a novice.” Knight (1992:163) provides the Greek rendering of this term, νεόφυτον, which literally means “newly converted” or “newly planted”. It should be appreciated that in order for a bishop candidate’s character to be assessed accurately, those charged with the responsibility to evaluate his eligibility should have been with him for a reasonably longer period of time. In using this gardening metaphor, “newly planted”, Paul might have been warning the Church of appointing bishops whose character was not well

known by Church members. The qualifications outlined in 1 Timothy 3:2-7 were observable characteristics that needed enough time for members to make informed choices. A person who has been a member of the Church for a reasonably long period of time is one who can be assessed fairly not one who has recently become a Christian.

**3.3.2.16 1 Timothy 3:6b ἵνα μὴ τυφωθῆς εἰς κρίμα ἐμπέση τοῦ διαβόλου, “or he may be puffed up with conceit and fall into the condemnation of the devil”**

Appointing a new believer to a top leadership position may cause him to be proud and make him be involved in spiritual issues over which he may not be competent to handle. Mature members might be better positioned to refute heresies than one who has just been converted. The false teachers would find it easier to manipulate a leader who is not well founded in sound doctrine and turn around to accuse him if he falters. In an environment like Ephesus where there were false teachers, new converts who are not yet grounded in Scriptures would be unable to put up with them.

**3.3.2.17 1 Timothy 3:7 αἰδοῦναι καὶ μαρτυρίαν καλὴν ἔχειν ἐπὶ τῶν ἑξωθεν “Moreover, he must be well thought of by outsiders”**

The usage of the term, “Moreover” suggests that what follows is connected to the preceding phrase, “he must not be a recent convert.” This means that the appointee should have a good reputation within the Church and outside the Church walls. The entire community, for example, has seen how he manages his family. Through these observable characteristics, the mature appointee will be known and respected by the wider society. In 1 Timothy, the importance of the Church in God’s plan of redemption (2:1-6; 3:15-16) and the concern to protect the integrity of the gospel, suggest that Paul’s ultimate motive is missionary in thrust.

**3.3.2.18 1 Timothy 3:7b ἵνα μὴ εἰς ὄνειδισμὸν ἐμπέση καὶ παγίδα τοῦ διαβόλου “so that he may not fall into disgrace and the snare of the devil”**



With the fall of the false teachers in the background, Paul expresses his fear and a warning to Timothy and the Church against putting ill-prepared new converts into leadership positions, who are more vulnerable to the schemes of the devil. He is concerned about the danger of leaders falling into “the snare of the devil” as they succumb to various trials as further warned in 1Timothy 6:9.

### **3.3.3 Summary and conclusion of exegetical analysis of 1Timothy 3:1-7**

Paul’s concern in this text is observable behaviour of aspiring leaders, rather than with the exact job-description or with the manner of appointment even though some aspects of the job of being a bishop such as oversight, caring, visiting, teaching, and managing the household of God are also expected. This passage thus offers guidance to whoever is responsible for appointment of leaders in the Church, as well as setting up norms for those seeking to be appointed as leaders and by implication, those who were already occupying leadership positions. The New Testament therefore, clearly establishes the spiritual qualities of Church members aspiring to Church leadership as demonstrated in 1Timothy 3:1-7. Since leaders’ qualifications in this passage do not contradict Scriptures, the leadership qualifications in 1Timothy 3:1-7 may be considered as normative and universal.

### **3.3.4 Application to the Pentecostal Assemblies of God in Zambia**

The historical setting in the Ephesian Church is similar to the Pentecostal Assemblies of God in Zambia context. Many false teachers have sprung up in recent years. They are using deception such as distorting Scripture and charging members money which they call, “sowing a seed” in order to be rich. They also claim to possess powers to heal diseases, including HIV/AIDS which has no known cure yet. This shows how 1Timothy 3:1-7 is as relevant to PAOGZ as it was at Ephesus in Paul and Timothy’s day. If the explicit statement and publication of the qualities of aspiring bishops in 1Timothy 3 served as part of Paul’s strategy for addressing the false teachings in their society, then the constitutional document designed by PAOGZ for regulating the election of its bishops would also reflect how they would address the contemporary challenges.

It is also important to recognise that, since the recipients included ordinary members of the Ephesian Church, it meant that everyone in the Church was expected to be familiar with the requirements of bishops. It is therefore, desirable that every member of PAOGZ is availed access to the PAOGZ constitutional document titled, “The List of Qualifications for Electing Bishops.” This may ensure that those participating in the election of bishops might base their judgment on biblical facts and good knowledge of what is expected of a bishop.

It may be essential to explicitly and intentionally refer to 1Timothy 3:1-7 in the Pentecostal Assemblies of God in Zambia constitutional document when determining qualifications of bishops. Critical analysis of Timothy 3:1-7 validates the suggestion that the criteria outlined in the text are the standards the Lord has put in place for those who serve in the Church by leading it. Bishops elected upon these proposed guidelines may meet the stipulated qualifications in Scripture. God’s plan for leading the Church requires a bishop to appropriately lead spiritually so that those he is leading live faithfully according to God’s nature, will and purpose. In the next section, biblical theological reflection on texts related to the qualities of godly leaders emphasises the importance of making the leaders’ qualifications to be Bible-based and Christocentric.

### **3.4 Biblical Theological Perspective**

#### **3.4.1 Introduction**

Generally Systematic theologians have been far more interested in discussing the nature and responsibilities of the Church offices rather than the qualifications to fulfil them. For example, in one section of his book, Grudem (1994:912-915) has dedicated four pages to writing about the office of bishop, but only one page about qualifications of a bishop (1994:916). However, Grudem (1994:916) acknowledges the significance of guidelines provided in 1Timothy 3:2-7 and writes that “those who are choosing elders in Churches today would do well to look carefully at candidates in the light of these qualifications.”

#### **3.4.2 Methodology of biblical perspective**

In this project, the adopted approach is from the point of view of Biblical Theology—a sub-set of Systematic Theology, in determining how the Biblical canon informs on qualifications of godly leaders. Since the pattern of Church leadership begins in the Old Testament (OT), the appropriate method was first to consider qualifications of leaders in the OT as a foundation of leadership qualifications in the Church of Christ in the New Testament (NT). Qualifications of leaders such as Moses, David and other OT leaders were considered. This was followed by studying passages in the gospels and other NT books, apart from 1 Timothy 3:1-7, that relate to leadership qualities. The findings were correlated to the criteria in 1 Timothy 3:1-7 in order to describe other passages from the canon which might be included in the development of the theory of action.

### **3.4.3 Qualifications of Leaders in the Old Testament**

In studying qualifications of leaders in the OT, the Israelite community was viewed as a prototype of the New Testament Church and the following virtues were identified:

- (1) A leader must be called into ministry by God (Exodus 3:10, 15).
- (2) He should be humble (Numb. 12:3, NIV).
- (3) He should be competent enough to teach God's word (Exodus 18:20).
- (4) He should be trustworthy or faithful (Exodus 18:21; Numb. 12:7).
- (5) He must hate dishonest gain - not greedy (Exodus 18:2).
- (6) He must be filled with the Spirit (Numb. 11:16-30; 1 Sam. 10:6-10; 16:13; Psa. 51:11; Isa. 11:2; Zech. 7:12).
- (7) A leader must be blameless (Job 1:8; 2:3).

### **3.4.4 Qualification of leaders in the Gospels and the rest of the New Testament**

In studying qualifications of leaders in the NT, following characteristics were identified:

- (1) A leader must be called into ministry by the Lord (Mt. 10:1-4; Mk. 3:13-19; 6:7; Lk. 6:14-16; Acts 9:15; Rom. 1:1; 10:15; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1). He should not go into ministry based only on their feelings and other persons' wishes, but must have great compulsion to serve the Lord and the Church, led by the Holy Spirit, that the Lord has called him.
- (2) He must be humble and adopt a servant-leadership attitude (Mt. 18:4; Mk. 9:35; Lk. 9:46-48; Jn. 13:5, 12-17; Rom. 1:1; 1 Cor. 9:19-22; Php. 1:1; 2:1-5; Tit. 1:1;

- Phil.1;1Pet.5:5-6).Jesus demonstrated humility and servant leadership style when he washed his disciples' feet (Jn. 13:5, 12-17).
- (3) He must be gentle as modelled by Christ and taught by Paul ((Mt. 11:29;Eph.4:2;1Thess.2:7;Tit. 1:7)).
  - (4) He must be a skilful teacher of God's word (Matt. 28:19-20; 1Tim. 3:2; 2Tim. 2: 2). Christ trained his disciples for ministry and Paul urged Timothy to train reliable leaders who would in turn train others.
  - (5) He must be faithful and accountable as taught by Christ, Luke and Paul (Mt. 25: 19-23;Acts 6:5; 11:24;Eph.6: 21; Col.4: 7; 1Tim.3: 2b; 2Tim.2:2; Heb.32, 5-6).
  - (6) He must not "lord it over others" (Mt.20:25-28; Mk.10:42-45;1Pet.5:3). The Lord Jesus Christ taught his disciples not to wield power and supremacy over those entrusted to them and Paul urged bishops to be role models and not arrogant.
  - (7) He must be filled with the Holy Spirit (Lk. 4:1, 14, 18; 10:38;Act. 1:4-5, 8; 6:3). Christ modelled and taught the effectiveness of ministry under the anointing of the Holy Spirit which was evidenced by powerful preaching of the disciples.
  - (8) He must be blameless (Tit. 1:6-7)

### **3.4.5 Summary and conclusion of the biblical perspective**

Biblical study revealed that there are essential observable characteristics from both the Old Testament and other New Testament books that are very similar to those leadership criteria outlined in 1Timothy 3:1-7. The qualifications in Titus 1:5-9 are a case in point. Only minor differences distinguish these two passages. The other finding is that there is consistence of the leadership qualities in both the OT and NT. Requirements such as humility (Numb. 12:3; Mt. 18:4; Phil. 2:3), blamelessness (Job 1:8; 1Tim.3:2; Tit. 1:6-7), skill to teach God's word (Exod. 1:20; 1Tim. 3:2),and not greedy for money (Exod. 18:2; 1Tim.3:3; Tit. 1:7; 1Pet. 5:2) applied to both OT and NT leaders. There are other essential qualities of leaders which were identified across the canon which are not included in 1Timothy 3:1-7. Examples include the need for leaders to be called to ministry by God (Exod. 3:10, 15; Mk. 3:13-19; Rom. 10:15; Gal. 1:1) and the need for leaders to be filled with the Holy Spirit (Numb. 11:16-30; Lk. 4:1, 14, 18; Acts 1:8).

### **3.4.6 Application to the Pentecostal Assemblies of God in Zambia**

As found in the descriptive research, there is no explicit reference to Scripture in the PAOGZ constitutional document titled, "The List of Qualifications for Electing Bishops." The document has not stated with clarity any of the above biblical qualifications identified across the canon. The consistence of ensuring that leaders possess these virtues throughout the biblical canon underscores the importance of the leaders' qualifications hence the need for PAOGZ to change its praxis. Church history also, as described in the next section, demonstrates how in the past leaders were appointed based on biblical qualifications.

## **3.5 Historical perspective**

### **3.5.1 Introduction**

The objective of the historical theological research is to investigate the criteria the Church, in different periods, used to appoint Church leaders. Three theologians have defined historical theology as follows: (1) Gunton (1997:3) has defined historical theology as a survey of Christian theology across ages and different contexts. (2) Allison (2011:23) has defined historical theology as the study of the interpretation of Scripture and the formulation of doctrine by the Church of the past. (3) Smith (2013:138) has defined historical theology as an attempt to understand how past believers interpreted Scripture and contextualised it within their time and challenges. Going by these definitions, one can reasonably assume that historic theology therefore teaches us how past and present theologians have handled similar topics within their time and context. This study is significant even today to help Churches avoid errors from past experiences.

McGrath (2013:v-vi) has classified the periods of Church history into four chronological divisions as follows: (1) Patristic period (c.100-451), (2) the Middle ages (c.500-1500), (3) the Reformation and Post-Reformation periods (c1500-1750) and (4) Modern period (c.1750-to the present ). This typology will be used to structure the current section. The brief historical perspective may not seem as seminal and pertinent to this project as the other two theological disciplines in chapter three. However, it provides a general context to the issue and may be limited in its direct relevance to the study.

### **3.5.2 Methodology of the historic perspective**

In this project, the approach applied was to conduct a historical theological survey of the criteria used in electing bishops using the case-study method (Smith 2013:139-140). This involved gathering data from works by some theologians who have explained how Churches in different eras appointed leaders. Materials from Allison (2011), McGrath (2001 and 2013), Didache (15), Domeris (2013), Oftestad (1994), Brenan (2008) and Hambrose (2012) were very helpful in surveying for criteria for appointing Church leaders in the past. The research begun with studying how the appointment of leaders in the Patristic period was conducted.

### **3.5.3 The Patristic period (c. 100-500)**

Along the way, as apostles left the Church through death, the Church Fathers took over the responsibility of running Churches and appointing bishops. Allison (2011:589) has cited a verse in the “Didache” in which Christians were given instructions to appoint bishops and deacons worthy of the Lord (Didache 15). Likewise, Hambrose (2012) in his work says, in chapter XLIV, St. Clement (97 AD) wrote that the apostles appointed the first bishops to lead the Church based on the following requirements that they should be:

- (1) Blameless
- (2) Humble
- (3) Peaceable
- (4) Of disinterested spirit (not interested in personal gain)
- (5) Held in good opinion of all (respected by all).

The similarity of the qualifications for Church leaders in the Didache to the list in 1 Timothy 3:1-7 is striking. For example, such terms as “blameless” (ἀνεπίλημπτος) also used in 1 Timothy 3:2 (RAV), “peaceable” (ἄμαχος) used in 1 Timothy 3:3 (NASV) and “respected” in used in 1 Timothy 3:2 are very similar. Even the term “humble” used by St Clement is similar in meaning to the phrase “not violent but gentle” which Paul used in 1 Timothy 3:3. Likewise, the phrase “possessed the good opinion of all” is similar to the phrase “he must be well thought of by outsiders” (1 Tim. 3:7). This is a demonstration of how Church fathers, such as Justin Martyr (c. 100-c. 165 AD), Irenaeus of Lyons (c. 130-c. 202 AD), Origen (c. 185-c. 254 AD), Tertullian (c. 160-c.

225 AD), Athanasius of Alexandria (c. 296-c. 373 AD) and Augustine of Hippo (354-430), may have used Scripture intentionally to appoint Church leaders. The dependence on Scripture to appoint leaders would have prevented the Church going into error.

The Early Church encountered a similar situation as at Ephesus where false teachers sprung up (1Tim. 1:3). Gnostics began to promote controversies rather than God's work. They were advocating for example that, Jesus Christ never incarnated in human flesh, but was divine and that he only resembled human form (Domeris 2013:25). Among the heretic teachers was Marcion who argued that one could attain intellectual abilities that would draw them nearer to Jesus from whom they could obtain secret teachings which would in turn make them superior and better than other Christians (Domeris 2013:25-26). The Gnostics were positing that they had inherited a secret oral tradition from Jesus. Need, therefore, arose to appoint bishops who would provide a safe guard to the correct interpretation of Scripture. Just as in the case of the Ephesian situation, leaders who were blameless (1Tim. 3:2) may have played a role to counter false teachings. Likewise, this could only be possible when those appointed in leadership positions had won the respect of all in the community ((1Tim. 3:7).

### **3.5.4 The Middle Ages (c. 500-1500)**

The Middle Ages is also referred to as the "Dark ages" or the "Medieval period" (McGrath 2001:30-31). There was a dramatic turn of events in the Middle Ages. Corruption and political interference in the Churches began in Latin West. For example, those seeking to become bishops would be charged a fee (Brennan, 2008). Kings began to control nominations and even picked laymen as bishops. Rulers in countries such as Spain were given full powers to appoint bishops. It is possible that the appointing authorities still considered candidates of good character and reputation to fill leadership positions but were not intentional over meeting the qualifications in 1Timothy 3:1-7. Instead other qualifications such as the political affiliations and networking of candidates, rather than their spiritual or moral standing, became more over-riding.

### **3.5.5 Reformation and Post-Reformation Period (c. 1500-1750)**

The two outstanding Reformers of this period are Martin Luther (1483-1546) and John Calvin (1509-1564). Luther and Calvin argued for the return to Scripture as the sole source of Christian theology and that is how the slogan “sola scriptura” (by Scripture alone) became characteristic of Reformers, writes McGrath (2001:69).

Luther recognised the importance of appointing bishops to preach the word of God and to do general administration. Further, he argued that bishops were called by God and chosen by Church members (Allison 2011:602). However, as Oftestad (1994:166) observes, even though Luther was critical in the manner bishops were appointed in the Catholic Church, he did not establish the basis of appointing bishops. Neither did Calvin develop leaders’ qualifications. Only in the early 1600s did the first Baptist Church put into place processes of appointing bishops in congregations based 1 Timothy 3:2-7 writes Allison (2011:606).

### **3.5.6 The Modern Period (c. 1750-to the Present)**

In the follow up to the Reformation era, the Enlightenment movement sprung up, which begun to emphasize the competence of “unaided human reason to make sense of the world” including the theological aspects of life writes McGrath (2001:88-89). The Protestant theology especially became vulnerable to the influence of the Enlightenment movement. Protestantism, an offshoot of Reformation, right from its inception recognised the importance of higher education in training its ministers. Education of ministers was given higher status in appointing Church leaders instead of Scriptural qualifications, writes McGrath (2001:91).

### **3.5.7 Summary and conclusion of the historic perspective**

From this brief research into Church history, one might reasonably suggest that appointment of bishops based on Scripture, for example in the Patristic and Reformation periods, might have helped in keeping the stability and growth of the Churches. To the contrary, the study of practices in the Middle Ages and Modern periods to some extent showed that lack of reliance on biblically laid down procedures in appointing Church leaders, is likely to weaken the Church and ministry and inhibit godly living among members.

### **3.5.8 Application to the Pentecostal Assemblies of God in Zambia**



This study is significant for PAOGZ in that the situation described in the Descriptive Research section in chapter two revealed that the governance document does not explicitly rely on Scripture. According to findings in the historical research, there is potential for resulting in instability in the Church when doctrines are not based on the Bible. Formulating theological doctrines that use Scripture as the primary source may promote godly living. A critical examination of results from the research into Church history revealed that in the periods when appointment of leaders was based on God's word, there was spiritual stability in the Church. To the contrary, when the Church failed to appoint leaders using the biblical criteria as provided in the Scriptures, spiritual instability resulted and Church growth stagnated. A typical example is the appointment of bishops in Latin West in the Middle Ages where leaders were corruptly appointed based on political affiliations and payment of fees (Brennan, 2008). Remission of sins through selling of indulgences became a regular practice (McGrath, 2012). This is what led to the Reformation Movement resulting in formation of Protestant Churches out of the Catholic Church (McGrath 2001:69, Allison 2011:601). These insights from historical study need to be considered in formulating the theory of action.

### **3.6 Formulation of the Theory of Action**

The proposals therefore, are that, it might be essential for PAOGZ to intentionally adopt the standard qualifications outlined in 1 Timothy 3:1-7 into their constitutional document. This is based on the premises that 1 Timothy 3:1-7 is authentic and the leadership qualifications stated in the passage are of normative standard. Further, the observable leadership characteristics identified in the study of related texts may also be added to the constitutional document to transform it even more. This may ensure that eligibility of bishops will be based on Scripture, in the proposed praxis. Further, although academic excellence is desirable, election of bishops may be focussed more on spiritual and moral standing of those seeking Church leadership positions, rather than academic qualifications. In the next section, the proposed theories of action have been defended to show why they are the essential and desirable options.

### **3.7 Defence of the proposed theory of action**

The objective of developing the proposed theory of action was to formulate a holistic ministry practice for the Pentecostal Assemblies of God in Zambia which if

implemented may ensure that its ministry praxis in relation to constitutional document titled, “the list of qualifications for electing bishops” is faithful to the nature, will and purposes of God and that it is Christocentric and missional. Moreover, it was aimed at addressing socio-political challenges within the Zambian context. The proposed theory of action is a practical outworking of exegetical, biblical, and historical research into the qualifications upon which election of bishops should be based. In the proposed theory of action, the suggestion is that the Pentecostal Assemblies of God in Zambia may intentionally and explicitly adopt the leadership qualifications outlined in 1 Timothy 3:1-7 and others systematically found in the other parts of the canon into their constitutional document to make it Bible-based. If this is implemented, the process of electing bishops may be improved. It may be argued that if leaders are elected under the guidance of Scripture, they are likely to be suitable and competent to lead Church members in living godly and faithful lives according to God’s will. This view was further strengthened by finding from the Church history research where results showed that relying on Scripture when appointing leaders protects the Church from going into error.

### **3.8 Summary and Conclusion of chapter three**

In chapter three, the main objective was to develop a holistic theory of action that may biblically inform and transform the PAOGZ praxis in relation to the constitutional document titled, “the list of qualifications for electing bishops.” This was achieved by proposing addition of qualifications found in 1 Timothy 3:1-7. Qualifications outlined in this passage were meant to choose eligible leaders who publicly demonstrated godly character and leadership skills. More qualifications from other texts in the canon were proposed so that evaluation of candidates and process of electing bishops may be enhanced by judging potential bishops’ eligibility by means of observable characteristics which members are aware of. In proposing the theory of action, the aim is to stress absolute necessity of the bishops’ ethics and spiritual characteristics. The proposed theory of action was defended as the best preferred praxis based on arguments stated in the next paragraph.

The proposed theory of action was defended by showing what the practical implications would be in relation to the PAOGZ ministry praxis in the present context. An attempt was made to show that the proposed theory of action was logical and doctrinally sound as much as possible. For example, when Scripture calls upon leaders

to be blameless and faithful to their spouses, these characteristics may not only harness fidelity among Church leaders, but among all believers. Besides, maintaining sound relationships in families and keeping pure relationships with opposite sex Church members may promote unity and growth in the Church. Depending on how the bishop leads an exemplary home life may define how he can manage Church affairs. One who fails in this aspect is not the right man for Church governance. The ultimate thrust in proposing a theory of action is to transform the PAOGZ governance document in a way that may protect the integrity of the gospel of Christ and the purpose of the Church in God's plan of redemption through electing competent bishops. The next chapter seeks to formulate a method of communicating and implementing the proposed theory of action.

## **Chapter 4**

### **Communicative Action in Service of the Gospel**

#### **4.1 Introduction**

In chapter three, a vision of what faithful praxis for the Pentecostal Assemblies of God governance constitutional document would look like was presented. The objective of chapter four, which is the final phase of Browning's (1991:55-74) strategic practical theology was therefore, to formulate a strategic and communicative plan to strengthen the praxis of the PAOGZ in relation to the governance document." Essentially, this chapter answered Browning's (1991:56) fourth question: What means, strategies, and rhetorics should we use in this concrete situation? At its core, chapter four has a concern for finding an ethical and effective way to bring about change for the better in the PAOGZ denomination by adopting the proposed theory of action through a strategic communicative action.

#### **4.2 Methodology for chapter four**

To formulate a strategic and communicative plan to implement the proposed theory of action, the task was achieved by drawing on Jurgen Habermas's theory of

communicative action which has been well articulated by Smith (2014:19-20). As argued by Smith (2013:89-91), Habermas's theory of communicative action was adopted as a framework for effecting the envisioned positive change in the PAOGZ praxis because this approach aims at bringing about change through ethical dialogue and negotiation.

Habermas claims that effective communication involves facts, norms and feelings through dialogue and negotiation. In other words, the goal in developing this communicative action was to try to persuade PAOGZ members to accept that facts in the proposed theory of action are reliable, the norms are correct and fair, and the feelings are genuine. Communicative action through ethical dialogue and negotiation, rather than coercion, is the best option to implementing the vision in order to bring about change or transformation. In the rest of the chapter, first a summary of the findings from the descriptive research was presented. This was followed by stating what changes are likely to take place if the proposals are implemented and the implications within the Pentecostal Assemblies of God in Zambia context.

### **4.3 Facts from descriptive research**

As Smith (2013:77) posits, Browning proposes a practice-theory-practice model for doing theology. In other words, Browning's understanding is that theological reflection begins with practice, moves to theory and comes back to practice. In this approach, descriptive theology provides a thick description or an in-depth understanding of a concrete praxis. It provides a detailed, situation-specific, context-sensitive description of the praxis. So based on the data and results from the interview of respondents shown in appendix 1 and analysis of the data as shown in the discussion section, findings in the Pentecostal Assemblies of God in Zambia practices revealed the following:

- (1) The constitutional document titled, "the list of qualifications for electing bishops" in PAOGZ is not explicitly dependent upon Scripture as it should.
- (2) All the respondents to the research interview questions were of the view that the criteria for appointment of Church leaders outlined in 1 Timothy 3:1-7, should be added to the PAOGZ constitutional document.
- (3) Hundred percent of those members in the sample population who had participated in election of bishops in PAOGZ when interviewed said that during

election of bishops, little or no reference is made to the PAOGZ governance document which indicates that the PAOGZ constitutional document is not adequate for practice in the election process.

- (4) Two thirds of PAOGZ members who were interviewed were of the view that, bishops should at least reach higher educational level and be trained in theology and a degree level might be desirable but not necessarily essential.
- (5) All interviewees were of the view that, bishops as ministers of the gospel in PAOGZ should be conversant in both the English and vernacular languages for them to be effective communicators.
- (6) All respondents acknowledged that the proposed qualification that bishops “Should have a servant-like or Christ-like attitude” would be a vital inclusion to the PAOGZ constitutional document.
- (7) Hundred percent of the respondents were of the view that the suggested qualification stating that “Bishops should not be openly affiliated to political parties, so that they can embrace all community members” needs to be included in the PAOGZ governance document.
- (8) Hundred percent of the interviewees were of the view that, the proposed qualification that “Bishops should demonstrate to the public that they are filled with the Holy Spirit and wisdom” should be added to the PAOGZ governance document.
- (9) Twenty one percent of respondents who are PAOGZ ordinary members said that they have had no access to the constitution and did not know the qualifications for electing bishops.
- (10) Hundred percent of respondents held the view that even though it is not on the list of PAOGZ qualifications, the requirement stating that “Only those who are regular tithers would be eligible for election as bishops” should be included in the official PAOGZ constitutional document. The interviewees said that this qualification should be added to the constitutional document’s list of qualifications, because it is Scriptural (Mal.3:6-12) and that PAOGZ is self-supporting financially. Respondents said that even though this qualification is not included on the official list of the criteria for electing bishops, it is used to veto those who default on regular tithing. With these findings in mind, the next section addresses the applications and implications of the proposed theory of action in the PAOGZ contemporary context.

#### **4.4 Envisaged internal changes and implications within PAOGZ**

One lesson from Church history is that Christians adopt deviant theological beliefs and practices if the Bible is not explicitly relied upon as their primary source of doctrinal reflections and praxis. A typical example is when those seeking to be bishops in the Catholic Church in Latin West in the late twelfth century and early thirteenth century would be charged fees (Brennan, 2008). In 1485, Pope Innocent III assumed all power to appoint bishops (Brennan, 2008). In Spain, secular rulers had full powers to appoint bishops even from laymen. The main objection is that no intentional effort was made to meet the qualifications in 1 Timothy 3:1-7. The natural outcomes of leaders' appointments made on such unbiblical premises, were unsound practices such as selling of "indulgences" in order for one's sins to be remitted (McGrath, 2012). By this belief, the priest had such authority that only by the absolution of a Catholic priest could true forgiveness of sins take place. Without the priest's intervention, an eternity in hell was the only alternative (McGrath, 2012).

Nevertheless, the Reformers reasserted the primacy of Scripture (*Sola scriptura* or "Scripture alone"). This is what McGrath (2001:69) describes as "the sole necessary and sufficient source of Christian theology." This is one of the major achievements of the Reformation and Post-Reformation periods. As Dömeris (2013:48) observes, the Reformers summoned the Church to turn back to the Bible and the gospel teaching.

In the proposed theory of action, the suggestion made is that adopting the qualifications outlined in 1 Timothy 3:1-7 would enrich the PAOGZ constitutional document titled "the list of qualifications for electing bishops". Further, a proposal was made that vernacular versions of the revised list of qualification may be made available to all PAOGZ members regardless of their status so that their expectations of a bishop can be enhanced.

The proposed theory of action is significant because if it is accepted and applied to the formulation of their theological doctrine for electing bishops in PAOGZ, the election process of electing bishops would be improved by making it become Bible-based. The implication is that PAOGZ may be guided by Scripture in their praxis of electing bishops. The result may be that the bishops who will be elected in this way might be mature preachers and teachers of the word of God. Further, bishops elected based on biblical and Christian tradition principles are likely to be above reproach and be good

stewards of human, material, financial resources and above all, they may be able to manage God's household.

Other implications of adopting the proposed theory of action may be that bishops elected on biblical guidelines are likely to maintain pure relationships with female members, and remain faithful to their spouses. Furthermore, such leaders might be able to bring up children in a godly way with respectful and submissive attitudes to their parents. Moreover, if the bishops are going to be elected, guided by the proposed theory of action, chances are that they might be leaders of high moral standards, temperate, sensible, hospitable, lovers of goodness, prudent, upright, devout, and self-controlled, and full of the Holy Spirit and wisdom. In other words, revising the constitutional document by including the proposed biblical standards may not only result in electing the appropriate spiritual leaders, but also help guide and maintain the leaders in same high biblical standards. Bishops elected on these criteria may lead the Church effectively and promote faithful living among members. Ministry to the outside community may also be more effective.

In addition, application of the proposed theory of action may prevent electing bishops who have questionable character and are perpetual alcoholics, violent, short-tempered, arrogant, quarrelsome, extravagant, immature Christians, heavily involved in party politics, or have bad reputation with outsiders. Leaders with such traits might cause unnecessary conflicts, splits and misunderstandings in Churches and misuse of Church resources. Such leaders are likely to bring disrepute to the Church and impede evangelistic efforts among the outsiders. They may also lose respect in their families, within the Church, and with community members at large. They may become liabilities to the faith community and not missionary-minded. This is against the Evangelical Christian theology which aims at promoting faithful living among believers and effective ministry of the Church.

#### **4.5 The Christocentric principle and mission perspectives**

The Christocentric principle has been defined by Pepler (2013:175-176) as a way of interpreting Scripture based primarily on what Jesus Christ taught and modelled, and from what he revealed concerning God's nature, character, values, principles, and priorities. Christ's words and works are, therefore, the most concrete, clear, and complete unveiling of the nature, will, and purposes of God. Also Scripture unveils

God's mission of reconciling all people to himself and restoration of his righteous rule over all creation. This is how Pepler (2012:117-135) has argued that the Christocentric Principle may be adopted as a hermeneutical tool in our entire theological journey.

In the proposed theory of action, the suggestion is that the PAOGZ constitutional document would be improved by explicitly putting Christ at the centre of it. In the current PAOGZ praxis, there is not even the mention of Christ or anything that He said or did from the Gospels and other NT books. The following qualifications are therefore recommended to be added to the PAOGZ constitutional document:

- (1) A bishop should be called into ministry by the Lord (Mt. 10:1-4; Mk. 3:13-19; Lk. 6:14-16).
- (2) Whoever aspires to be a Church minister should undergo theological training and be sent into ministry by Christ (Mt. 10:5-7; 28:19; Mk. 3:14; 6:6-7; Lk. 6:12-16; 9:1,3-5; 16:15; 10:1; Jn. 20:21).
- (3) A bishop should be humble and possess a Christ-like or servant-leadership attitude (Mt. 18:4; Mk. 9:35; Lk. 9:46-48).
- (4) A bishop should be gentle in Spirit led by imitation of Christ (Mt. 11:29).
- (5) A bishop should not be arrogant in dealing with others under his care as Christ has commanded (Mt. 20:25-28; Mk. 10:42-45; c.f. 1Pet. 5:3).
- (6) A bishop should be filled with the Holy Spirit and wisdom as Christ was (Lk. 4:18-19; Acts 1:4-5; 6:3; 10:38). Jesus Christ, as Smith (2013:105) argues, is the unifying theme of Scripture, and all the promises and purposes of God, including salvation, find their fulfilment in and through him. All theological reflection should, therefore, be centred upon him.

The other unifying theme of the New Testament is the mission of God, which encompasses God's work to reconcile all people to him, and his work to restore his righteous rule over all creation. Since the PAOGZ sees the mission of God as an overarching and unifying theme of the word of God, it should function as a guide in the PAOGZ theological interpretation. Bearing this in mind, one might consider it appropriate to propose the following suggestions as part of the new theory of action for the PAOGZ praxis:



- (1) The bishop should demonstrate prior commitment to missionary service in his ministry (Mt. 28:19-20)
- (2) The bishop should demonstrate prior commitment to evangelistic campaigns in his ministry (Mt. 28:19-20; Mk. 16:15-16).

The implication is that if the Pentecostal Assemblies of God in Zambia adopts the proposed theory of action, and let the Christocentric principle and mission perspectives function as interpretive keys, a holistic vision of God's being as revealed in Christ shall be realised and his desired redemptive mission may be fulfilled. If the PAOGZ denomination applies the proposed theory of action and changes the governance document to make it Christ-centred and missionary oriented, bishops who will meet the proposed requirements may be qualified to administer the affairs of the denomination and guide members into faithful living. Furthermore, under the leadership of bishops who qualify to be bishops with the proposed criteria, the Church may actively participate in the expansion of God's kingdom.

According to the PAOGZ constitution (2012:12-13), the governance document titled, "the list of qualifications for electing bishops", has the following criteria for the eligibility of candidates to be elected to the office of bishop:

- (1) He should be an ordained minister with ten years post college continuous service in a proven and active ministry.
- (2) He should possess exceptional qualities of spiritual leadership.
- (3) He should be able to communicate in English in both speech and writing.
- (4) He should be thirty five years old and above.
- (5) He should be holding current credentials with the PAOGZ.

As the culmination of the research project, a proposed "revised" version of what is envisaged to be the "new" PAOGZ constitutional document, has been included in the mini-thesis as appendix two. The proposed inclusions are primarily drawn from 1 Timothy 3:1-7, the Gospels and other New Testament and Old Testament sources. Further, social-political contemporary challenges have also been considered. The Christocentric and missional perspectives have been viewed as interpretive keys in the whole process of drafting the proposed transformational constitutional document. The proposed new constitutional document has been structured into four sections, namely:

- (1) Preamble.** This section provides a short background describing the PAOGZ, its basic theological ethos, and also how and why the position of bishop is paramount in its ministry. Then it states the purpose of the document and the bases upon which it has been written. It also briefly describes the process of developing it.
- (2) Essential Criteria.** This section sets out the essential criteria without which the person cannot be eligible for appointment as bishop in the PAOGZ denomination. This has been based on the biblical research results.
- (3) Desirable Criteria.** The purpose of this section is to distinguish the most able candidates from those who are not. This has been done on the premise that it is not possible to get a perfect person, hence the reason for placing some of the criteria as desirable.
- (4) Conclusion.** This last section comprises a few remarks that close up the document.

#### **4.6 Summary and conclusion of chapter four**

Browning (1991:55-74) proposes a practice-theory-practice method in his approach to doing practical theology. Because of his religious background as a liberal Protestant (Browning 1991:62), he has proposed that the practice-theory-practice movement can be divided into four sub-movements, namely: (1) descriptive theology, (2) historical theology, (3) systematic theology and (4) strategic practical theology. However, as an evangelical believer and in agreement with what Smith (2013:83) posits, I retained these categories, but included the biblical theology traditional aspect. The essence of this whole process is to develop a holistic theory of action approach that might ensure better and faithful living for Christians. The task in this fourth perspective of the strategic practical theology was therefore to develop a communicative and implementation plan. The approach in this project was based on Habermas's theory of communicative action which promotes dialogue as opposed to coercion in an attempt to implement the proposed theory of action.

The motivation in proposing this theory of action is to bring about change that might facilitate better and faithful Christian living in the Pentecostal Assemblies of God in Zambia denomination. By making the PAOGZ governance document Bible-based, Christocentric and missional, the aim is that the proposed theory of action if

implemented may lead PAOGZ members to understand God's will, nature and purposes and live faithfully. The implication is that if bishops are going to be elected on the basis of the proposed changes, they may be competent enough to meet the contemporary challenges within the Church and outside its walls. In the following concluding chapter of the mini-thesis, research findings have been described and their significance in the proposed theory of action explained.

## **Chapter 5**

### **Summary and Conclusion of the mini-thesis**

#### **5.1 Introduction**

The primary objectives of this research project have been met by demonstrating that, the Pentecostal Assemblies of God in Zambia (PAOGZ) denomination can ensure that its praxis in relation to the constitutional document titled, "the list of qualifications for electing bishops" is faithful to God and relevant to its context. This objective is achieved by transforming the document, through the proposed theory of action to make it Bible-based, Christocentric and missional document.

#### **5.2 Review of the objectives of the study**

Through Browning's (1991:55-74) four-step approach to strategic practical theology and Smith's (2013) approach to integrative theology, critical examination of research results show that the criteria for appointing bishops in 1 Timothy 3:1-7 are a standard Christian norm and do not conflict with other Scriptures in the canon and may be included into the constitutional document.

Besides, the leadership qualities which Jesus Christ modelled through His life and all He taught, as revealed in the study of the Gospels, need to be added to constitutional document. Further, other insights drawn from the biblical research into the Old Testament and other New Testament books also need to be reflected by the

document. In addition, other findings based on reflections in historical theology and contemporary social-political challenges intoned to be addressed by the constitutional document to make it relevant to the present context. In order to achieve this objective, the research is divided into five chapters.

### **5.3 Tracing the argument of the mini-thesis**

The first chapter is an introduction in which the main research problem is stated and the background of the Pentecostal Assemblies of God in Zambia is provided. This chapter briefly states the scope of the research project and methods for each chapter. The objective of the second chapter is met by interpreting the operating theology of PAOGZ through the small-scale empirical field research (Smith 2008:225-226). A descriptive theological reflection into the concrete praxis of the PAOGZ in relation to the constitutional document which governs the electing process of bishops shows that the document is not explicitly based on Scripture and is neither Christ-centred nor missional. This chapter answers Browning's (1991:55) first question: How do we understand the concrete situation in which we must act?

The objective of the third chapter is to develop and defend a theory of action through an integrated theological approach. This has been achieved by drawing insights from exegetical, biblical and historical research, and correlating the research results to findings from the descriptive research to formulate a holistic theory of action based the Bible. The goal has been to develop and propose a theory of action which might transform the PAOGZ constitution document which in turn may change the process of electing bishops in a manner that is faithful to God's will, nature and purpose. This chapter also answered Browning's (1991:55-56) second and third questions: What should be our praxis in this concrete situation? How do we critically defend the norms of our praxis in the concrete situation? The main finding is that theological reflection and Christian doctrines should be based on Scripture to promote faithful living among Church members. The proposed theory of action, therefore, is that biblical qualifications for appointing bishops in 1 Timothy 3:1-7 and other identified related texts in the canon may be included in the PAOGZ constitutional document to make it Bible-based.

The fourth chapter's objective is to formulate a strategic and communicative plan for communication and implementation of the theory of action. The objective has been

met by using Habermas's theory of communicative action. The main finding was that the communication and implementation of the theory of action should be done through dialogue and negotiation. This chapter answers Browning's (1991:55-56) fourth and final question: What means, strategies, and rhetorics should we use in this concrete situation? In this section, a proposed new "revised" constitutional document titled, "the list of qualifications for electing bishops" which identifies characteristics of a bishop using Scripture as a primary source and Christian tradition as the secondary source and keeping contemporary challenges in view has been presented as shown in appendix two.

#### **5.4 Summary of the main findings and their significance**

One of the main findings is that the innovative methodology of SATS Integrative Theological method can be employed to solve theological problems. In this project the main contribution of this study is that it has demonstrated a faithful application of the versatile integrated theological method for addressing a practical contemporary issue in the Church. In particular, it has shown that a systematic structured approach which gives focussed attention to key biblical, theological and ecclesial principles can be adopted in the fashioning of the constitutional document of a denomination so as to make it missional in purpose and Christ-honouring in design. This achievement commends the approach to addressing other similar challenges in the Church.

#### **5.5 Recommendations for future study**

I recognise that this project is a limited research into a very tiny aspect of the field of determining qualifications for electing Church leaders. I also appreciate the limitations of research such as the small sample population in the small-scale empirical study drawn only from one region of Zambia out of ten and the time to conduct the research. These and methodological restrictions may contribute to limiting the claims made here. Even so, my preliminary discussions with several leaders of PAOGZ have underlined their potential to impact the denomination if adopted. Further research into how the praxis of the PAOGZ constitutional document has actually impacted the quality of elected leaders and the effect on the ministry of the denomination may also prove useful.

## **Appendix 1**

### **Interview questions and answers**

Question 1: Have you ever seen or read the constitutional document titled, “the list of qualifications for electing bishops” in PAOGZ?

The rationale for this question in relation to the thesis objectives was to find out how much knowledge of the constitution each respondent had. Responses to this question, helped me to determine whether the respondents viewed the constitution to be relevant or otherwise or difficult to understand or too remote or practically ignored.

Answer: Seventy nine percent of the total number of respondents said that they had seen and read the constitutional document titled, “the list of qualifications for electing bishops” in PAOGZ. The remainder of the twenty one percent who said that they have not read the document consisted of ordinary members of PAOGZ. The seventy nine were further led into discussion by asking them to mention some important qualifications they could remember. Two answers given were that for a candidate to qualify he must have been tithing regularly and was regularly attending District and National meetings organised by the denomination. But both of these requirements are not in the constitution.

Question 2: In your view, is there need to transform the PAOGZ constitutional document titled “the list of qualifications for electing bishops” by making it Bible-based through inclusion of qualifications listed in 1Timothy 3:1-7 as a guide to election of bishops?

The purpose of asking of this question in relation to the thesis objectives was to understand why relevant New Testament passages have not been explicitly quoted in the PAOGZ constitutional document. 1Timothy 3:1-7 was quoted because in the research, that is the text used to do biblical exegesis as it is directly related to the research theme. There are other relevant passages in the New Testament, but due to limitations of time in the study, but the biblical exegesis was limited to this particular text.

Answer: Hundred percent of the respondents said that biblical qualifications should be included in the governance document, especially 1Timothy 3:1-7 which addresses characteristics of a godly leader. Respondents indicated that it is important to add Scriptural qualifications, so that the Word of God can be explicitly used as a guide in electing bishops. When asked whether the qualifications in the constitution should be removed, respondents maintained that the old criteria in the document should be retained but made clearer.

Question 3: If you have participated in the process of electing bishops before, how can you describe the influence the constitutional document had on the election process?

The rationale for this question in relation to my thesis objectives is to understand whether the constitutional document is practically utilised in the practice of electing bishops, and if so to what degree. The assumption was that responses to this question would help to determine how much value is placed on the constitutional document under investigation.

Answer: Fifty seven percent said they have participated in the process of electing bishops. Fifty percent of those who had the experience of voting for

bishops said that the constitutional document had little bearing on the election process, because the document was not strictly referred to during the election process. The other fifty percent simply said no reference was made to the constitutional document.

Question 4: In your view, how adequate on the scale of 10, do you rate the criteria in the PAOGZ document to help elect bishops of the highest spiritual quality? (1) Inadequate, (5) fairly adequate, and (10) Very adequate.

The rationale for this question in relation to my research theme was to help in understanding if there is that desire on the part of PAOGZ members to ensure that those elected as bishops would motivate members under their charge to live faithfully before God and actively participate in God's redemptive mission in the world. Leaders can either motivate or demotivate their followers depending on their quality of leadership.

Answer: Thirty six percent rated it at 4/10; twenty nine percent rated it at 5/10; Twenty one percent rated it at 2/10; seven percent rated it at 3/10 and another seven percent rated it at 1/10. In other words, basically hundred percent of the respondents said that the current criteria for electing bishops were less than fairly adequate for electing bishops of the highest spiritual quality. The reason the respondents gave was that there is no emphasis on Scriptural content in the current constitutional document. One of the interviewees said, "How can bishops of highest spiritual quality be elected basing their election on a document which is not based on Scripture?"

Question 5: In your judgement, can qualifications in the PAOGZ document for electing bishops be deemed as in agreement with the Bible?

The rationale for asking this question was to understand whether there was any intentionality among the sample population to make the PAOGZ constitution document Bible-based. This was also meant to find out if there were members who had interest to critically analyse the PAOGZ



constitution and make any changes that would enhance the process of electing bishops based on biblical teachings.

Answer: Ninety three percent of respondents said that the criteria in “the list of qualifications for electing bishops” in the PAOGZ did not measure up to biblical standards. Seven percent said that the clause which says that bishop should have ten years post college experience in ministry (PAOGZ constitution 2012:16) is equivalent to the Scripture which says that a bishop “must not be a recent convert” (1Timothy 3:6). So a minority of the respondents said the criteria measure up to biblical standard.

Question 6: In your view, based on the scale of 10, would it be relevant to include other qualifications to the document such as:

- (1) The bishop should be a university graduate.

The rationale for this question was to find out how much value is placed on higher education of ministers in PAOGZ.

Answer: Thirty six percent of the total number of respondents rated the need for university education by bishops at 10/10, fourteen percent rated the need at 9/10, another fourteen percent rated the need for university education for bishops at 8/10, twenty nine percent rated the need at 1/10 and seven percent rated the need at 4/10.

- (2) The bishop should be bilingual (able to speak English and some indigenous Zambian languages).

The relevance of this question is an attempt to clarify one clause in the current constitutional document which states that for a candidate to be elected to the office of bishop, “He should be able to communicate in English both in speech and writing.” (PAOGZ constitution 2012:16).

Answer: Hundred percent of the respondents rated the need for the bishop to be bilingual at 10/10. They argued that a bishop who is conversant with English and at least one vernacular language can be an effective communicator of the gospel.

(3)The bishop should be filled with the Holy Spirit.

The relevance of this question was to affirm whether the respondents appreciated that inclusion of this criterion to the document is essential since it is a key theological distinctive of the PAOGZ and thus it has implicitly been assumed to be the case for all elected bishops.

Answer: Hundred percent of the respondents rated the need for the in-filling of the Holy Spirit for the bishop at 10/10. They were of the consensus that for a Christian leader to be an effective witness of Christ, they needed the power of the Holy Spirit and that such a view has biblical support (Acts 1:4-8; 4:31).

(4) The bishop should have a servant-like or Christ-like attitude.

The relevance of this question with regard to this thesis is that a proposal for additions to the constitution based on what Jesus Christ taught and modelled. This may help to re-orient the PAOGZ praxis towards a Christocentric emphasis and improve the process of electing bishops in a spiritual model.

Answer: Hundred percent of the respondents rated the inclusion of this proposal at 10/10 saying that the bishop can only function effectively by being humble and “not lording” it over his followers as Christ demonstrated when he washed his disciples’ feet (Mark 10:42-45).

(5) The bishop should not be explicitly affiliated to a particular political party.

The relevance of this question to my thesis was that a requirement forbidding bishops from indulging in politics may prevent electing bishops who employ their influence to unduly favour some political parties. The proposal aims at enhancing an electoral process of PAOGZ that may avoid electing Church officials who are fully active in politics. Besides, the Church’s missional mandate can be fully realised if Church leaders embrace all community members regardless of their political affiliation.

Answer: Hundred percent of the respondents acknowledged the need to include this proposal and rated it at 10/10. They argued that the bishop should not openly align himself to a particular political party. He is supposed to be a spiritual father of all members regardless of their political affiliation.

Question 7: If you have been involved in PAOGZ elections before, are there some notable qualifications which were practically applied when electing bishops, but do not explicitly appear in the constitution and how important are they?

The rationale for this question was to help in transforming the document so that the PAOGZ practices explicitly reflect their beliefs.

Answer: Hundred percent of the respondents who had participated in elections of bishops said that tithing was a mandatory requirement for a candidate to be elected to the office of a bishop even though it is not explicitly stated in the document. Two reasons were given by the respondents why this was important and strictly observed were as follows:

- (1) Blessings are promised to all who give tithes, whereas curses await those who refuse to give tithes (Malach. 3:6-12).
- (2) PAOGZ is self-sustaining and as such, finances are raised from members' contribution and the bishop should lead by example.

## **Appendix 2**

### **Proposed improved version of the constitutional document titled, “the List of Qualifications for Electing Bishops” in the Pentecostal Assemblies of God in Zambia**

#### **1. Preamble:**

The Pentecostal Assemblies of God in Zambia (PAOGZ) is an off-shoot of the Classical Pentecostalism movement that emerged a century ago in Azusa, California. It has been in existence since 1955. It is evangelical and believes that Scripture is the Word of God; it is inerrant and is the final authority on all issues of life. Canadian missionaries planted the first Church in Lusaka, but are now spread in all the ten regions of Zambia. Its emphasis is on faith in God, the Lord Jesus Christ and the Holy Spirit; prayer and preaching the gospel of Christ Jesus.

To make its administration effective, the PAOGZ is divided into seven Districts, namely: Copperbelt, Midlands, Northern, Southern, Eastern, Western and Luapula. In its organisational structure, the Presiding Bishop assisted by two Deputy Presiding Bishops, heads the Church. The seven Districts are headed by District bishops. Four other bishops namely: the General Secretary, the Treasurer, the Bishop in charge of Missions and the Bishop in charge of Ministry Departments, complete the national governing body, the Council of Bishops (COB). Except the Treasurer, and the other two in charge of missions and ministry departments, the rest are supposed to be elected based on the criteria in the constitutional document titled “the qualifications for electing bishops.” These Church officials are tasked to ensure accountable and responsible way of administering Church affairs spiritually, skilfully, professionally and efficiently.

The position of bishop is therefore, of paramount importance in the PAOGZ ministry because; the character of a bishop determines the success or failure of the denomination. The purpose of the proposed document is, therefore, to ensure that the criteria upon which the eligibility of bishops is judged should be authentic. The bases upon which the new document has been written are that the bishop's ministry is biblical, Christocentric and missional. Further, the bishop's ministry should lead in engaging in the social-political challenges which confront the communities in a manner that will enhance the mission of the Church and make it relevant to the contemporary context.

## **2. Essential Criteria:**

- (1) Whoever aspires to the office of bishop should have a decisive sense of call accompanied by a virtuous desire planted in his heart by the Holy Spirit and demonstrate evidence of being called to the electorate that he has been called into ministry (Exod. 3:10; Lk. 6:12-16; Acts 9:15; 16:1-3; 1 Cor. 1:1; Eph. 1:1; 1Tim. 1:1; 2Tim. 1:1).
- (2) It must be evident to the electorate that he is above reproach (2 Sam. 22:24; 1Tim. 3:2; Tit. 1:6-7)
- (3) He must demonstrate to the electorate evidence of being morally upright by being a husband of one wife and show stability and maturity in character by the way he relates with his wife and other females (Mat. 19:1-6; 1Tim. 3:2; Tit. 1:6).
- (4) It must be evident to the electorate that he is: sober-minded (1Tim. 3:2), self-controlled (1Tim. 3:2), respectable (1Tim. 3:2), hospitable (1Tim. 3:2; Tit. 1:8), and capable of teaching the Word of God (Exod. 18:20; 1Tim. 3:2; 2Tim. 2:2)
- (5) He must demonstrate to the electorate evidence of not being: a drunkard (1Tim. 3:3; Tit. 1:7), violent but gentle (Mt. 11:29; Eph. 4:2; 1Thes. 2:7; 1Tim. 3:3; Tit. 1:7; 3:2), quarrelsome or quick-tempered (1Tim. 3:3; Tit. 1:7), a lover of money and greedy (Exod. 1:21; Mt. 20:25-28; Mk. 10:42-45; 1Tim. 3:3; Tit. 1:7; 1Pet. 5:3).
- (6) It must be evident to the electorate that he is humble and possesses a Christ-like or servant-leadership attitude (Numb. 12:3; Mt. 18:4; Mk. 9:35; Lk. 9:46-48; 1Pet. 5:5-6).

- (7) He must demonstrate evidence to the electorate that he is the type of a leader who is not arrogant as Christ has commanded (Mk. 10:42-45; Tit. 1:7; 1Pet. 5:3).
- (8) It must be evident to the electorate that he is filled with the Holy Spirit and wisdom as Christ was (Numb. 11:16-30; 1Sam. 10:6-10; 16:12; Lk. 4:1, 14, 18; 10:38; Acts 1:4-5, 8; 4:31; 6:3).
- (9) It must be evident to the electorate that he is trustworthy or faithful (Exod. 18:21; Numb. 12:7; Acts 6:5; 11:24; Eph. 6:21; Col. 4:7; 1Tim. 3:2b; Heb. 3:2, 5-6).
- (10) He must demonstrate evidence to the electorate that he puts missions and evangelism as his high priority (Mt. 28:19-20; Mk. 16:15-16).

### **3. Desirable Criteria:**

- (1) The candidate must demonstrate evidence to the electorate that he possesses caring leadership which inspires his children to live faithfully and motivates them to be submissive and respectful to their parents (1Tim. 3:4; Tit. 1:6).
- (2) It must be evident to the electorate that the candidate is not a recent convert, but an ordained minister with at least ten years post college continuous service in a proven and active ministry (1Tim. 3:6).
- (3) It must be evident to the electorate that he is well thought of by the outsiders (1Tim. 3:7).
- (4) He must demonstrate evidence to the electorate that he is not heavily involved in partisan politics so that he can embrace all community members regardless of their political affiliations (2Tim. 2:4).
- (5) The candidate must provide evidence to the electorate of senior secondary school education and formal theological education at least up to diploma level (Acts 4:13; 2Tim. 2:2).
- (6) He must demonstrate evidence to the electorate that he gives tithe to the Church faithfully in order to support the denomination financially (Mal. 3:8-10).
- (7) He must demonstrate evidence to the electorate that he is a good communicator in English and vernacular languages for him to be able to communicate the Gospel of Christ effectively (1Cor. 14:19).
- (8) It must be evident to the electorate that he is at least thirty five years of age so that he is mature enough to handle most of the administrative Church and community issues.

- (9) It must be evident to the electorate that the candidate holds current practicing credentials with the Pentecostal Assemblies of God in Zambia.

#### **4. Conclusion:**

The purpose of this project is to produce a theologically and contextually informed theory of action that will improve or transform Christian praxis in the Pentecostal Assemblies of God in Zambia denomination in relation to the constitutional document titled, "the list of qualifications for electing bishops." The goal of the research was to seek to understand what the Word of God, Church history and contemporary challenges say about the PAOGZ praxis so that I can help the members of the denomination to live and act in ways that are faithful to God. My desire is that if the proposed changes are implemented, God's people will be able to elect leaders according to God's nature, will and purposes.

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