The leadership role of the man in context of family and church: A quantitative study

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Abstract

The leadership role of the man in context of family and church is indeed a sensitive topic. The leadership role of the man has significant impact on the wellbeing of the family and church, which in turn has a significant impact on society. This article encompasses data analysis of the quantitative research (questionnaires) that were conducted within five selected evangelical churches in Johannesburg, South Africa. The question that this study endeavours to answer is: Which factors have contributed to men not functioning effectively in their role as spiritual leaders in context of family and church? The article describes the important leadership role that the man fulfils in the context of the family and church and the role that the church has in equipping men for leadership in the two contexts. The article provides a description of the research process related to the quantitative data analysis and its results. This article comes from a chapter in a larger study from a PhD dissertation: The leadership role of the man in context of the family and church: A Pastoral-Theological study.

Keywords: man, father, husband, church leader, pastoral care

Introduction

The leadership role of the man has significant impact on the wellbeing of family and church which, in turn, has a significant impact on society. This is not to say that women have no important role in society.

Consider against this background that the number of absent fathers in South Africa is extremely high and continues to increase (Padi, et al., 2014) amidst 'migration for wage labor', 'non-martial births', 'divorce and death' (Anderson, 2015). Statistics show that absent fathers have a negative impact on the effective functioning of families (Freeks, et al., 2015). The same negative impact exists in families where the father may be physically present but emotionally absent in the lives of their children (Padi, et al., 2014). It is important to understand that the man's leadership role as a father does not merely begin at the birth of the children but begins, rather, at conception (Freeks, 2013). A Godly relationship between the mother and father is also ideal for the development of children. The observation made by Richter and Morrell (2006) that most men are not interested in their children is indeed a concern that must be addressed by the church. Morley and Delk (2004) echo the same concern for families, saying that the wellbeing of families is worsening. Churches that do not have a men's ministry should identify

key men in the church who could lead such a ministry and invite other men from the church and community to participate and address issues related to marriage and parenting.

Leadership has been redefined by the world and the idea of being a servant or being humble has been given negative connotations, and yet the biblical perspective of a Christ-like leader as one who serves others and is humble in character remains imperative (see Sills, 2016; Mutonono, 2011). God is the one who chooses his church, and he is the One who chooses who leads it – and the men who are called by God to lead in the family and in the church have the responsibility to respond and submit to equipping for their leadership role (1 Peter 2:9-10; 2 Corinthians 6:16; 2 Thessalonians 1:13-4). Spiritual leadership comes into focus here since it overlaps with the roles of leadership in family and church. These leaders are not chosen by the will of man but by God. It should also be understood that God keeps all leaders accountable in the roles to which he has called them (Sanders, 1994; Wiersbe, 2011). Anderson (2001) affirms that a well-functioning family with the presence of the father offers a key to the 'development of personhood', especially as it is related to the development of children within the family nucleus. Sanders (1994) and Plueddemann (2009) emphasise that the man's spiritual leadership role is to accomplish God's purpose in the family. These are based on a firm belief that the spiritual leadership role of the man is guided by biblical norms found in Scripture.

The purpose of this article is to evaluate how men ought to function according to God's word, in their leadership role in context of the family and church so that challenges may be identified, and practical solutions be recommended for equipping men in the church for their leadership role. The central theoretical argument of this study is that there are challenges affecting men in their leadership role in the family and church, and that these may be resolved through identifying biblical principles which serve as guidelines for equipping men in their leadership role in the family and church.

The man as a person before God

There is a considerable leadership vacuum in church and society (MacArthur, 2004), and the church should take full advantage of the situation by being proactive in equipping godly men for leadership roles within the church and society at large. Genesis 1-3 holds that the man was created first by God after which he was given work to do, and then God created Eve and together they were given the command to have dominion over the earth (1:27, 28). However, Genesis 3 shows how Adam fails to be the leader that God designed him to be. He disobeys God's command and sin enters the world. The opening verses in Genesis 1:27, 28 give mankind a glimpse into what God designed as his perfect order for the relationship between man and woman. In the context of humanity, the male was created first and subsequently God created the female from the rib of the man. They were both created in the image of God: they were both equal in value but had distinct roles (see Grudem, 1999; Köstenberger & Köstenberger, 2014; Schreiner, 2005). The equal value of man and woman and their distinct roles are keys to the way men and women ought to understand their value and role in family and church.

Amidst a lost and broken world, God conforms his people to the image of his Son (Romans 8:28-29). Adam's sin caused his fellowship with God to be broken. As a consequence, fellowship with his wife is broken (see Grudem, 2006; Köstenberger & Köstenberger, 2014). God gives humanity instruction through Scripture of how fellowship can be restored with him (see Bailey & Constable, 1999) and, in doing so, men and women are empowered through the work of the Holy Spirit to submit to the Lord hence to submit to each other and love and respect each other, particularly husband and wife (Ephesians 5:21-28). The fullness of the fellowship between God and mankind is accomplished through Jesus Christ's sacrifice, which

brought redemption to those who belong to God (Romans 3:24; 8:23; 1 Corinthians 1:30; Ephesians 1:7,14; Colossians 1:14).

Jesus as the God-man, is the perfect example of obedience that should be emulated by the man as a leader in family and church. The man is called to lead by example in humility, demonstrating leadership in the manner of a servant, known as the philosophy of 'servant leadership' (see Greenleaf 1998; Spears, 2010; Tidball, 2012), and in full dependence for wisdom on God (Proverbs 9:10). Witt (2012) states that 'serving is leadership in action' which succinctly describes servant leadership. Servant leadership is demonstrated when Christian leaders show that they have the integrity and ability to influence others toward pursuing their God-given purpose in life (see Malphurs, 2003; Maxwell, 1993; Finzel, 1994; Ngaruiya, 2017). Jesus is the perfect model of a servant leader in the way he demonstrated humility and service toward others (Matthew 20:25-28; Mark 10:41-45; John 13:1-17). A servant leader is one who is humble and serves others faithfully with love as their prime motivation (Malphurs, 2003).

The man within his relationship in the family

The Bible carries many examples of how men have either functioned well or not in their role as husbands, fathers and leaders in society (1 Samuel 8:1-5) (Blackaby & Blackaby, 2011). The righteousness of parents, particularly the father, must include leadership that involves consistent nurturing, equipping and discipline of children so that they may raise an obedient and godly generation (Exodus 20:12; Numbers 6:24-26; Deuteronomy 6:1-25; Proverbs 13:24; 22:6; John 14:15; Ephesians 6:1, 4; Colossians 3:20). The man must never neglect his leadership role as the head and spiritual leader in the family. If he does, then he is functioning outside of God's divinely designed purpose for him within his family.

The research carried out in this study leads one to endorse Strauch (1995) and Tarwater (2006) when they argue that the man is the head of the family and the spiritual leader of his wife and children. He has the responsibility to lead, develop and manage a thriving family towards a closer fellowship with God. When it comes to the relationship between him and his spouse, it is clear, as mentioned, that they are equal in value but distinct in their roles: pertinently, the wife complements her husband in his role as the family head (see Blomberg, 2005; Grudem, 2006; Grudem, 1999; Köstenberger & Köstenberger, 2014; MacArthur, 2008; Ortland Jr., 1991; Schreiner, 2005).

The present study has, upon careful contemplation, found the assertion by Browning (2007) around gender roles in the marriage relationship in the early Christian church and in the church today to be problematic. He asserts that equality between husband and wife is 'Christian love of equal regard', which is in opposition to a complementarian perspective where husband and wife are seen as equal in value yet distinct in their roles. 'Christian love of equal regard' sounds amicable, but its definition reconstructs God's order in the family and marriage relationship. Browning's (2007) egalitarian view negates the headship role of the man in his marriage relationship (see also Bellville, 2005; Cunningham, 2000; Hamilton 2000; Keener, 2005; Mouton, 2012) which reconstructs the order designed by God in the marriage relationship (Genesis 2:18, 22-25; Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1-22).

Husbands ought to honour their wives, or else God will not listen to their prayers (1 Peter 3:7), which demonstrates that the man's fellowship with God impacts the way he cares for his wife and children while dishonouring his wife is symptomatic of broken fellowship with God—which breaks fellowship with others as well (Burke, 2018). Paul reminds fathers in Ephesians 6:4 not to provoke their children but to raise them to love the Lord. Nicolaides (2010) asserts that Christ is the head and the body, with the church being the *Laos tou Theou*. The 'people of

God' are the guardians of all truth, including Christian doctrine and the way in which men lead their families is critical to this end. The desired relationship between father and children is possible as the father grows in maturity in fellowship with his heavenly Father, which provides them with a person to model (Matthew 5:48; 1 Corinthians 11:1). Sills (2016) correctly assert that it is the responsibility of the church leadership to provide adequate equipping for fathers who will consequently understand that they are the spiritual leader and pastor to their spouse and children.

The man as leader in the church

God appoints the man to be a spiritual leader in his role in the context of family and church. The man however needs to respond to God's call to serve in this role. There may be many factors that lead men not to respond to God's call for them to serve as leaders in the church. Sanders (1994) poses the important question: 'Why is our need for leaders so great, and candidates for leadership so few?' Resane (2014) avers that 'shepherding is vanishing, and the church is directionless and under-fed'. This reality unfortunately impacts the quality of leadership development in the church. The leadership role of the man in context of the family is directly linked to his eligibility to be a leader in the church (Acts 6:1-6; 1 Timothy 3:2-13; Titus 1:6-9; 1 Peter 5:1-3), hence there is a great need to equip and support men in developing their leadership competencies in the family first, thus to be able to serve in leadership in the church. Jesus' leadership model gives guidance and hope as men learn to lead well and live well simultaneously as they grow in understanding and practicing servant leadership (Burke, 2018).

McClure (2010) avers that pastoral care encompasses a variety of pastoral activities that involves the nurturing of others, which makes pastoral care the practical side of pastoral theology. For example, discipleship and mentoring is a pastoral function among believers toward each other where interpersonal relationships are developed, and spiritual maturity is the goal. Men need accountability to grow in their leadership roles, and they need what Benner (1998) describes as *soul care* which involves 'nurture and support as well as healing and restoration'. It is in the context of men discipling and mentoring men (Proverbs 27:17; 2 Timothy 2:2; Titus 2:2, 6-8; 1 Peter 5:1-5) that spiritual growth takes place. Burke (2018) states that in his leadership role in the contexts under examination here, a man must have the heart of a leader demonstrated on the following biblical principles: a healthy spiritual path (Matthew 22:37-39), humility (Matthew 20:26), vision (Matthew 28:18-20), ability to mobilize people (2 Timothy 2:2), specialization – functioning in one's giftedness (Romans 12:3-8), innovation (Luke 5:37-39) and living a life with purpose (1 Corinthians 9:26). These biblical principles undergird the role of the man in the mentioned contexts. Sanders (1994) avers that competent leaders are not born; they are developed over time. Kouzes and Posner (1993) hold the view that people can be taught the 'art of leadership', contrasting their view with Drucker (1986) who believes that leaders are born, not made. Malphurs (1993) with a more balanced perspective avers that leaders are both born and made. Competent leaders are hard to find, mainly because the biblical qualifications for church leadership are rigorous (Acts 6:1-6; 1 Timothy 3:2-13; Titus 1:6-9; 1 Peter 5:1-3). Many men may fall short of these requirements when it comes to serving as leaders in the church, because they do not receive the appropriate mentoring by the church. Sanders (1994) correctly observes that 'leaders are not elected, appointed or created by synods or churchly assemblies', rather it is God who identifies, prepares and appoints them—and the church that equips them. Scripture consistently demonstrates how God is the one who is responsible for seeking after and appoints leaders (1 Samuel 13:14; Jeremiah 5:1; Ezekiel 22:30). It is the responsibility of the church to equip men for their leadership role in the church through discipleship and a mentoring ministry (Proverbs 27:17; 2 Timothy 2:2; Titus 2:2, 6-8; 1 Peter 5:1-5).

Research Methodology

The descriptive-empirical task involves a systematic investigation of the current situation as it relates to how the man functions in his leadership role in the context of family and church. The question that was answered as is related to this task was: What is going on? (Osmer, 2008). The research method used for gathering data was in the nature of quantitative design (questionnaires) which encompassed eighty-six participants from five selected evangelical churches in Johannesburg, South Africa. Permission and ethical clearance to conduct quantitative research with participants (church members) was granted by the following stakeholders:

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

Sample, population, and data gathering

The researcher selected a representative church leader from each church who identified potential male and female volunteers suitable for participation in the research. Church members were contacted in person at their churches and by telephone to make appointments for the time and place where the questionnaire would be completed.

The information that was in the letter regarding anonymity, confidentiality, risks, withdrawal and termination were clearly communicated to all participants verbally and in written format. The quantitative research questionnaires consisted of twenty statements.

The quantitative research questionnaires were analysed by the Statistical Consultation Services of the North-West University, Potchefstroom campus. The data that were analysed are presented in tables. The Kaiser-Meier-Olkin (KMO) measure of sampling adequacy was utilized in the data capturing process. And a six-factor correlation matrix was used for capturing the data.

Results of the research

Demographic information

Table 1:   **Gender**

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

Table 1 above reflects that an equal number of male and female participants participated in the research. Forty-three men and forty-three women responded to the invitation to participate in the questionnaires. A total of eighty-six people from five selected evangelical churches participated in the quantitative research.

Table 2:   Age

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

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

Table 3:   Ministry Activity

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

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

Table 4:   Highest Education

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

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

Six factors related to the leadership role of the man

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

- Factor 1: The responsibility of the man in leading his family well (B17, B18, B19).

- Factor 2: Negative factors which may contribute to the ineffective functioning of family and church (B10, B13, B14, B15).

- Factor 3: Positive factors which may contribute to the effective functioning of family and church (B1, B4, B5).

- Factor 4: The significance of the man's fellowship with God as it relates to his fellowship with his family (B3, B20).

- Factor 5: The significance of the marriage relationship as it relates to the appointment of church leadership (B2, B6, B8).

- Factor 6: The responsibility of the church in equipping men for their leadership role in family and church (B7, B9, B11, B12, B16).

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

Table 5:   Questionnaire B17

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

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

This statement (B17) sought to examine how participants would respond regarding the man's responsibility for managing his family well and the direct implications related to this characteristic in the way that church leadership appoints deacons and elders. Table 5 above

regarding the responsibility of the man in managing his family well, illustrates that the average response out of a total of 85 captured responses was 2.18 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that church leadership should not consider appointing a man for the leadership position of either deacon or elder if he has not demonstrated that he was able to manage his own family well. Only 1.2% of the respondents strongly disagreed with the statement. Most of the respondents (45.3%) strongly agreed, 22.1% agreed, 10.5% slightly agreed, 11.6% slightly disagreed and 8.1% disagreed.

Table 6:   Questionnaire B18

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

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

The statement above (B18) sought to investigate how participants would respond regarding the responsibility of the man in maintaining consistent discipline in the home around his children. Even though not present in this statement, the assumption is that this statement is related to the previous statement regarding whether or not the man manages his family well. Table 6 above depicts that the average response out of a total of 85 captured responses was 2.34 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average, the respondents agreed with the statement that the man is responsible for the consistent discipline of his children. Only 2.3% of the respondents strongly disagreed with the statement. Most of the respondents (33.3%) strongly agreed, 29.1% agreed, 18.6% slightly agreed, 5.8% slightly disagreed and 9.3% disagreed.

Table 7:   Questionnaire B19

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

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

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

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

Table 8:   Questionnaire B10

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

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

The statement above (B10) sought to investigate how participants would respond regarding the perception that men want the role as a leader but often do not want the responsibilities that are concomitant with that role. Table 8 above reflects that the average response out of a total of 86 captured responses was 2.60 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that men want the role as a leader but often do not want the responsibilities that come with the role. Only 3.5% of the respondents strongly disagreed with the statement. Most of the respondents (24.4%) strongly agreed, 31.4% agreed, 23.3% slightly agreed, 4.7% slightly disagreed and 12.8% disagreed with the above statement. The majority view regarding this statement is concerning, since it indicates that the situation in many evangelical churches may not be authentic.

Table 9:   Questionnaire B13

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

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

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

Table 10:   Questionnaire B14

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

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

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

Table 11:   Questionnaire B15

Response category		Frequency	%
1: Strongly agree		31	36.0
2: Agree		29	33.7
3: Slightly agree		14	16.3
4: Slightly disagree		4	4.7
5: Disagree		6	7.0
6: Strongly disagree		1	1.2
Total		85	98.8
Missing	System	1	2.1

Total		86	100
Minimum	**Maximum**	**Mean**	**Std. Deviation**
1	6	2.15	1.239

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

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

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

Table 12:   Questionnaire B1

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

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

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

Table 13:   Questionnaire B4

Response category		Frequency	%
1: Strongly agree		48	55.8
2: Agree		27	31.4
3: Slightly agree		5	5.8
4: Slightly disagree		2	2.3
5: Disagree		3	3.5
6: Strongly disagree		0	0.0

Total		85	98.8
Missing	System	1	1.2
Total		86	100
Minimum	**Maximum**	**Mean**	**Std. Deviation**
1	5	1.65	0.960

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

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

Table 14:   Questionnaire B5

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

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

The statement above (B5) sought to investigate how participants would respond regarding the view that all men should have a desire to serve in the church at least as a deacon. Table 14 above illustrates that the average response out of a total of 86 captured responses was 2.48 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree).

This means that on average the respondents agreed with the statement that all men should have a desire to serve in the church at least as a deacon. Only 2.3% of the respondents strongly disagreed with the statement. Most of the respondents (36.0%) agreed, 27.9% strongly agreed, 11.6% slightly agreed, 11.6% slightly disagreed and 10.5% disagreed with the above statement. It is pleasing to see that the majority view affirmed the above statement even though it is a highly subjective statement.

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

Table 15:   Questionnaire B3

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

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

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

Table 16:   Questionnaire B20

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

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

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

is acceptable to put ministry before the family. This is unfortunately the acceptable perception in the church today of the relationship between the ministry of the man and his family which ultimately has detrimental results.

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

Table 17:   Questionnaire B2

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

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

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

Table 18:   Questionnaire B6

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

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

The statement above (B6) sought to investigate how participants would respond regarding the view that only married men may serve as deacons and elders in the church. Table 18 above depicts that the average response out of a total of 83 captured responses was 3.54 (Slightly

Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents slightly agreed with the statement that only married men may serve as deacons and elders in the church. Most of the respondents (27.9%) disagreed, 26.7% strongly agreed, 10.5% agreed, 10.5% slightly agreed, 1.2% slightly disagreed and 19.8% strongly disagreed with the statement. The differing views were evenly spaced regarding this statement.

Table 19:   Questionnaire B8

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

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

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

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

Table 20:   Questionnaire B7

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

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

The statement above (B7) sought to investigate how participants would respond regarding the view that every local church should have an equipping programme for men to help them to function adequately in their leadership role in family and church. Table 20 above shows that the average response out of a total of 86 captured responses was 1.41 (Strongly Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents strongly agreed with the statement that every local church should have an equipping programme for men to help them to function adequately in their leadership role in family and church. Only 1.2% of the respondents strongly disagreed with the statement. Most of the respondents (67.4%) strongly agreed, 27.9% agreed and 3.5% slightly agreed with the above statement. There were no responses captured from the categories of disagreement and slight disagreement.

Table 21:   Questionnaire B9

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

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

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

Table 22:   Questionnaire B11

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

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

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

Table 23: **Questionnaire B12**

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

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

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

Table 24: **Questionnaire B16**

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

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

The statement (B16) above sought to investigate how participants would respond regarding the view that the man is the primary transmitter of values in the family. Table 24 above reflects that the average response out of a total of 85 captured responses was 2.25 (Agree) on a scale of 1-6 (1= Strongly Agree and 6= Strongly Disagree). This means that on average the respondents agreed with the statement that the man is the primary transmitter of values in the family. Only 3.5% of the respondents strongly disagreed with the statement. Most of the respondents (40.7%) strongly agreed, 26.7% agreed, 12.8% slightly agreed, 7.0% slightly disagreed and 8.1% disagreed with this statement.

Conclusion

The leadership role of the man in the family is significant because it impacts his leadership in the church as well. The church should intentionally develop equipping ministries for men that would develop their leadership skills as husbands, fathers, and church leaders. The feedback from the questionnaires were especially helpful in identifying challenges with the solution being equipping.

Firstly, feedback regarding the responsibility of the man in leading his family well demonstrated a positive agreement with the related statements.

Secondly, feedback regarding negative factors that might have contributed to the ineffective functioning of family and church demonstrated that on average participants agreed with all the statements. The study found this to be of concern, as it revealed that these negative factors were indeed a reality in these evangelical churches.

Thirdly, feedback regarding positive factors that might contribute to the effective functioning of family and church demonstrated positive agreement with the statements. However, this does not mean that these positive factors were a true reflection of what might be the reality within these evangelical churches. This could also be the ideal view rather than the reality. Evangelical churches are not alone in their struggle to cultivate true leadership. Estocin (2017), an Orthodox Christian, laments the state of leadership in the Orthodox church in America as well, asserting that leaders are sometimes nominated without the required biblical qualifications being evident in their lives, which results in leader who do not necessarily practice what is preached. Estocin (2017) avers that the following characteristics ought to identify a leader in the Orthodox church: 1) they attend church services regularly, 2) they are moral leaders; and 3) they serve the weakest within the context of the church. Both Evangelical Churches and Orthodox Churches hold the biblical qualifications for leadership in high regard, and that these characteristics ought to be evident in all church leaders from all church contexts.

Fourthly, feedback regarding the significance of the man's fellowship with God as it related to his fellowship with his family demonstrated that there were mixed views especially about the priorities of the man regarding his family and ministry. The man's priority should be his fellowship with God first, then spouse, then children, then ministry. The reality is that God, is normally last on the list and the evidence of it is in the condition of the relationships the man has with his wife, children and church members in general.

Fifthly, feedback regarding the significance of the marriage relationship as it related to the appointment of church leadership demonstrated that they did foresee some flexibility by leaning towards slight agreement for statements B6 and B8. There showed positive agreement with statement B2 regarding the wife submitting to her husband. Issues relating to submission

in the marriage relationship, divorcees and church leadership as well as single men serving in leadership are issues that church leadership need to address with their congregations.

Lastly, feedback regarding the responsibility of the church in equipping men for their leadership role in family and church demonstrated that there is a need for church leadership to take a more focused approach to ministering to the men in their congregations and focusing on discipleship and mentoring, which would strengthen their leadership competences within the family and church. A future study in this context is recommended which may benefit the family and church by suggesting ways that women may support men in their leadership roles.

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