

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**AN EXEGESIS OF TITUS 1:5-9 FOR THE MINISTRY OF ELDERSHIP IN
THE CHURCH OF PENTECOST.**

GYABAH PHILIP

DEPARTMENT OF THEOLOGY

JULY, 2017.

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BY

GYABAH PHILIP

(6000079)

**A DISSERTATION SUBMITTED TO SCHOOL OF GRADUATE STUDIES IN
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OF THE DEGREE OF MASTER OF ARTS IN CHRISTIAN MINISTRY
WITH MANAGEMENT.**

DEPARTMENT OF THEOLOGY

JULY, 2017.

DECLARATION

I, Gyabah Philip do hereby declare that this thesis report is the result of my own original research, except for sections for which references have been duly made, and to the best of my knowledge, no part of it has been presented to this University College or any other institution for the award of a degree.

Signature:

Gyabah Philip
(Student)

Date:

Signature:

Rev. Ebenezer Adu Ampong
(Supervisor)

Date:

Signature:

Dr. S. B. Adubofour
(Head of Department of Theology)

Date:

DEDICATION

This work is dedicated to God the Father, Son, and Holy Spirit. Also, to my Pastor, Rev. Kennedy Eshun, my parents Mr. and Mrs. Neleyun, my siblings, the extended family, members of PIWC – New Tafo Area and friends. Moreover, to all lecturers of CSUC and Ministers of God.

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From the bottom of my heart, all that I want to say is that, may the God of Heavens Himself sanctify you completely, and may your spirit and soul and body be kept complete, blameless, and curtail the influx of the flaws in this world at the second coming of our Lord Jesus Christ. Amen. 'Doxa sto Theo'. I love you all!

TABLE OF CONTENTS

Contents	Pages
Title Page... ..	i
Declaration... ..	ii
Dedication... ..	iii
Acknowledgement	iv
Table of Contents	v

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Background	1
1.2 Statement of Problem	4
1.3 Research Questions	5
1.4 Research Objectives	5
1.4.1 Main Objective	5
1.4.2 Sub-Objectives	6
1.5 Scope and Focus of the Study	6
1.6 Research Methodology	6
1.6.1 Method of Data Collection	7
1.6.2 Samples and Sampling Procedure/Techniques	7
1.6.3 Data Analysis	7
1.7 Literature Review	8
1.7.1 The Bible and Leadership	8
1.7.2 Biblical Eldership	9
1.7.2.1 Eldership in the Old Testament	11
1.7.2.2 Eldership in the New Testament	12

1.7.3 The Ministry of Eldership	...	...	...	...	...	...	...	13
1.7.4 Church Government...	...	...	...	...	...	...	...	14
1.8 Significance of the Study	...	...	...	...	...	...	...	15
1.9 Organization of the Chapters	...	...	...	...	...	...	...	15
1.10 Conclusion	...	...	...	...	...	...	...	16

CHAPTER TWO: EXEGESIS ON THE TEXT (TITUS 1:5-9)

2.1 Introduction	...	...	...	...	...	...	...	17
2.2 Background to the Letter of Titus...	...	...	...	...	...	...	...	17
2.3 Authorship and Date	...	...	...	...	...	...	...	18
2.4 Pericope of the Text	...	...	...	...	...	...	...	20
2.5 Structure of the Text	...	...	...	...	...	...	...	20
2.6 The Greek Text	...	...	...	...	...	...	...	22
2.7 Exegesis of the Text	...	...	...	...	...	...	...	22
2.8 Translation of the Text	...	...	...	...	...	...	...	26
2.9 Conclusion	...	...	...	...	...	...	...	26

CHAPTER THREE: BACKGROUND TO THE CHURCH OF PENTECOST AND THE MINISTRY OF ELDERSHIP

3.1 Introduction	...	...	...	...	...	...	...	28
3.2 Background to the Church of Pentecost	...	...	...	...	...	...	...	28
3.3 Governance Structure of the Church of Pentecost	...	...	...	...	...	...	...	32
3.4 Ministry Of Eldership in the Church of Pentecost	...	...	...	...	...	...	...	33
3.5 Christian Leadership	...	...	...	...	...	...	...	34
3.6 The Biblical Concept of Ministry	...	...	...	...	...	...	...	36

3.7 Biblical Perspective of the Ministry of Elders	...	...	...	...	...	...	...	...	38
3.6 Conclusion	...	...	...	...	...	...	...	...	39

CHAPTER FOUR: INTERPRETATION AND ANALYSIS OF DATA

4.1 Introduction	...	...	...	...	...	...	...	...	40
4.2 Analysis of Findings	...	...	...	...	...	...	...	...	40
4.3 Implications of the Text	...	...	...	...	...	...	...	...	45
4.3.1 Eldership and Christian Leadership	...	...	...	...	...	...	...	...	48
4.3.2 The Ministry, Call of Elders in the Church of Pentecost	...	...	...	...	...	...	...	...	49
4.3.3 The Significance of an Elder in the Mission of God	...	...	...	...	...	...	...	...	50
4.4 Conclusion	...	...	...	...	...	...	...	...	51

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Study	...	...	...	...	...	...	...	...	52
5.1.1 Summary of the Research Process	...	...	...	...	...	...	...	...	52
5.1.2 Summary of Key Findings	52
5.2 General Conclusion	53
5.3 Recommendations	54

BIBLIOGRAPHY	55
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APPENDIX	61
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CHAPTER ONE

GENERAL INTRODUCTION

1.2 Background

It is generally held that every institution or organization is directed by a system of leadership that ensures its progress. In the light of this, Myles Munroe asserts that “nothing happens or succeeds without good leadership.”¹ Again, an Akan adage underscores this assertion that, *woni panin wofie a due* which means “Sorry for any household without an elder.” This seems to indicate that any house without a leader or an elderly person is bound to be in disarray. Considering the significant role of elders as a leadership body in the early church, and the numbers of scriptures devoted to it, Eldership should be a top priority in all discussion of church polity.² Against this background, the issue of church eldership seems to be one of the crucial issues in the world at large and particularly in African Christianity.

From the perspective of the African society, elder is one who is grown in years, and is deemed to possess some wisdom and experience to guide the society. These elders often seen in traditional courts, and royal palaces assisting chiefs in running their communities.

The study of church eldership seems to be a subject deserving great attention due to its implication for church governance in the contemporary times. Some churches such as the Church of Pentecost uses the title elder in its leadership structure with reference to

¹ Myles Munroe, *The Power of Character in Leadership* (New Kensington: Whitaker House, 2014), 11.

² Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Colorado: Lewis and Roth Publishers, 1995), 3.

the continuity of church tradition from the early church era. On the other hand, churches such as the Assemblies of God Church and the Ghana Baptist Convention do not use the title elder in their leadership. Whereas, those in favour of the use of the title argue for its continuity with the biblical tradition, those who do not, are of the view among others, that the title has outlived its significance in the church's governance, thus, setting the pace for a continuous ecclesiastical debate.

The word translated "elder" in the New Testament is *presbuteros*, meaning an old or aged man or an ambassador. The Old Testament equivalent is the Hebrew word *zaqen*. In both testaments, these words are used more narrowly to refer to mature men who provided leadership and direction to the people of God. In the Old Testament, we first read of "elders of Israel" during the bondage in Egypt. In the burning bush encounter, the Lord instructed Moses, "Go and gather the elders of Israel together" (Exodus 3:16). Later, during their wandering in the wilderness, the Lord "took of the Spirit that was upon Moses, and placed same upon the seventy elders" (Numbers 11:25). The purpose of this empowerment was to enable the elders to "bear the burden of the people with Moses" (Numbers 11:17). Thus the elders were given the unction and mandate of leadership, to exercise same among the Israelites. It is clear from the biblical record that those elders were accepted by the people.

The New Testament contains abundant information on government by elders. At the time of Christ, references were made of the "elders" as "rulers" and rulers of the synagogue" (Matthew 15:2, Mark 7:3; John 3:1, 7:27). Although the Jewish leadership

at this time seemed corrupt but that had not made them to become so apostate as to render the biblical office of elder as non-functional.³

In the early church period according to Acts 20:1, we are told that Paul went to Ephesus and “called for the elders of the church.” When these men arrived, Paul admonished them saying, “therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers.” The word “overseer” is the Greek work *episkopos*, which is sometimes translated “bishop”. Both *episkopos* and bishop connote shepherd or to watch over an assembly. Brent stands by this position that Bishop and *episkopos* are of the same root meaning.⁴

Despite the evidence of the usage of the title elder in both the Old and New Testaments, one may ask, whether the title is still God ordained. If it is true, why the reference of the usage of the title continuously being a subject of ecclesiastical debate among many churches in the contemporary times, leaving in its wake confusion and apparent division.

The title elder as used in the text appears to indicate an office of leadership of the local churches. The elders were to take oversight responsibility over the established churches. They were to organize and administer the churches as Paul’s representatives. In every town elders were to be appointed, which indicates that there should be a plurality of elders.

³ Matt Perman, *What is the role of an elder?*, last modified January 23, 2006, accessed August 24, 2016, [Www.desiringgod.org](http://www.desiringgod.org),

⁴ Brent Shakespeare, *Pastor = Bishop = Elder*, last modified November 9, 2012, accessed August 20, 2016, www.advindicate.com/article/1695.

With this understanding, the Church of Pentecost has adopted a leadership structure for its local assemblies where elders are the ones who exercise leadership and administer the churches. It is significant to note that, within the same Church of Pentecost there are pastors who also take charge of the local churches. This seems to indicate that elders and pastor were the same in function. Thus, it appears the leadership structure of the Church of Pentecost indicates a duplication of functions between the elders and the pastors. It is also clear that other church denominations such as the Assemblies of God, uses the title “pastors” and not elders. Could it be that the titles “elders” and “pastors” are used interchangeably by other church apart from the church of Pentecost? This seems to present an ambiguity regarding the functions of the elders and the pastors which are used by the Church of Pentecost.

1.2 Statement of Problem

It has been noted that leadership is very crucial for the progress of every institution. Therefore, the apostle, being mindful of this fact, ordered Titus to appoint elders in every town. These were people who were to take charge of the local churches by directing and guiding the believers in their spiritual life. Thus, the elders were spiritual guides who were to take oversight responsibility over the believers. This then indicates that the elders were to offer pastoral ministry in the churches they were so appointed to.

In the Church of Pentecost, the office of the elder is very relevant, as these elders take charge of the local assemblies. The everyday administrations of the local assemblies depend on these elders. However, these elders are answerable to another group, referred to as pastors. It leaves us with an ambiguity in understanding the roles of the elders and

the pastors which seem to be the same as far as function is concerned. There is therefore the need to examine the text in order to establish the correct interpretation of the title elder while drawing implication for its usage in the Church of Pentecost. It is important to establish the divergence or otherwise of the interpretation of the text in relation to the usage of the title elder in the Church of Pentecost, who also recognize the office of the pastor which seems to be a confusion so far as function in the church is concerned.

1.3 Research Questions

The study sought to find an answer to the question; what is the function of elders as used by Paul in Titus 1:5-9?

In order to establish the implications of the text for leadership in the local assemblies of the church of Pentecost, it was also significant to consider the following sub-questions:

- How is the title elder used in the Church of Pentecost?
- What are the differences between the elders and the pastors in the Church of Pentecost?

1.4 Research Objectives

1.4.1 Main Objectives

The main objective of the study was to established the right meaning of the title elder and its functions as rendered by Paul in Titus 1:5-9 and the implications this offer to the Church of Pentecost in its use of the title elder in the local assemblies.

1.4.2 Sub-Objectives

The study would specifically;

- determine the biblical understanding of the title elder as used by Paul and elsewhere in the scriptures.
- Investigate the linkage between the elder and the pastors in relation to pastoral oversight of local churches, within the Church of Pentecost.

1.5 Scope and Focus of the Study

There are several texts in the Bible which speak about leadership. Again, such scriptures or texts seem to be general. However, this study is limited to Titus 1:5-9 and sought to establish the meaning and function of the title elder as used by Paul. The study also sought to ascertain how the interpretation of the text in relation to the title elders could provide a linkage with the use of elders in the Church of Pentecost.

The Church of Pentecost was chosen because it recognizes and uses the titles elders and pastors which appear to be the same in function or ministry form.

1.6 Research Methodology

The study is an exegetical one which employed the tools of critical study of the texts of scripture, including historical method, in arriving at a fair conclusion of the subject being considered. Thus, both historical critical method and an exegesis of the text Titus 1:5-9 were carried out to determine the meaning of the title elder and how this functions in the Church of Pentecost.

1.6.1 Method of Data Collection

The study employed the exegetical method in determining the meaning of the elders and their function in the church from a biblical perspective. It was to determine the right interpretation of the text in order to establish its usage in the contemporary church.

Also, through the primary use of interviews using semi-structured interview questions, the researcher engaged key personalities in order to solicit their views regarding the issue of elders in the church. The secondary source included the use of publications such as books and journal articles, as well as unpublished works including theses, and electronic sources such as the internet.

1.6.2 Samples and Sampling Procedure/Techniques

Due to financial constraint and limited time, research respondents are selected through a purposive sampling technique using inclusion criteria involving Pastors, elders and church members from the Assemblies of God, Ghana Baptist Convention and The Church of Pentecost.

A sample size of six to ten participants from each group was deemed adequate for a study using in-depth semi-structured interviews to examine experiences and perceptions within the defined group.

1.6.3 Data Analysis

Thematic analysis - this makes use of an already existing interview questions to structure the process of analysis. This process involves sorting or coding the data into themes and categories by identifying and analyzing repeating patterns that exist in the data. Themes are important patterns in the data that relate to the research objectives and help answer the appropriate research questions.

1.7 Literature Review

1.7.1 The Bible and Leadership

As far as the human being is concerned, the Bible is the measure of any role or activity man undertakes in view of the fact that God is the creator of all things and Bible as his constitution to regulate his creations. It therefore suggests that proper leadership cannot be realized in a vacuum. Every leadership that emanates from God cannot divulge of biblical principles. Leadership according to Titre and Mombo, begins and ends with God⁵. They stressed that God was a spiritual leader of the people of Israel and every human leadership is called upon to work with and under the authority of God. Sanders is also of the view that spiritual leaders are made by God and are just not elected or appointed by men.⁶ He sees leadership from the Bible as spiritual leadership and as such leaders are endowed with both natural and spiritual qualities.

The Bible spells out the significant role of leadership for the church's growth. It is important that we understand this fact in order to establish leadership roles and functions in the church. A correct understanding of the scriptural position on leadership would help address any ambiguity that may arise as to leadership functions. This is important for the study which examines the title elder as used by Paul in Titus 1:5-9 and how this plays out in the Church of Pentecost which also recognizes the function of the pastor. Lorin also recognizes the qualities and purpose of leadership from the biblical perspective. He stresses that leadership should be Bible based and the principle be derived from the Bible. Thus, the Bible provides the framework or platform on which leadership takes its shape and inspiration⁷.

⁵Titre Ande, & Esther Mombo, *A Guide to Leadership* (London: Society for Promoting Christian Knowledge, 2010), 6.

⁶J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago: Moody Press, 1994), 2.

⁷Lorin Woolfe, *The Bible on Leadership: From Moses to Matthew-Management Lessons for Contemporary Leaders* (New York, USA: Catalog –in-Publication Date, 2002), xi.

This is very important because the role or function of any form of church biblical authority. The office of the elder as used by the Church of Pentecost seems to agree with Paul's position in Titus 1:5-9. However, within the Church of Pentecost, there is also the office of the pastor with similar functions as the elder in the local church. This situation presents an ambiguity in the understanding of the leadership role of the titles as used in the church.

1.7.2 Biblical Eldership

The elder finds its roots in the Old Testament as office, as far back as the Book of Numbers.⁸ With the institution of the Church in the New Testament, the ministry of the elder is central in its leadership structure. The New Testament use of "elder" appears with no real However, the selection of "deacons" is explicit (Acts 6).⁹ The apostles most likely embraced the Old Testament concept of elders early on and appointed elders to lead the Jerusalem church shortly after Pentecost.¹⁰

Luke uses the term "elder" for the first time in Acts in reference to the church at Antioch. "So the disciples determined, every one according to his ability, to send relief to the brothers living in Judea. And they did so, sending it to the elders by the hand of Barnabas and Saul" (Acts 11:29-30). Richard Longenecker understands this use of "elders" (presbyteroi) as a possible evidence of a structured leadership at Antioch, but it most likely represents an understanding of "disciples" (mathetai) in the previous verse.¹¹

⁸ J. Julius Scott, Jr., *Jewish Backgrounds of the New Testament* (Grand Rapids: Baker Academic, 1995), 91-94.

⁹ Ed Glasscock, "The Biblical Concept of Elder," *Bibliotheca Sacra* (January-March 1987): 71.

¹⁰ Alfred Plummer, "Church Government," in *Dictionary of the Apostolic Church* (Edinburgh: T&T Clark, 1926), 210

¹¹ Richard N. Longenecker, *Acts*, vol. 9 of *The Expositor's Bible Commentary*, edited by Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 404.

Jeramie states that elders are God’s plan for leading his Church.¹² The thought of eldership is very prominent in the Old Testament. The elders of biblical times were men of age, of experience and of authority. According to Conner, eldership was involved in every area of the national and spiritual life of Israel.¹³ For him, Israel was God’s Kingdom, God’s Church, and therefore it can be expected that God’s government of eldership should be evident. He stresses that these things become types and shadows of the New Testament church and New Testament eldership also as in 1 Corinthians 10:11 as stated “*these things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come*”. In other words, Eldership in the Old Testament was a shadow of the new eldership in the New Testament to come and in view of that, the standard set for appointing elders in the New Testament is of higher than that of Old Testament.

Glasscock writes in reference to the work of elders, “The Old Testament elders were always seen as a council; they were not mentioned as having authority individually. This same pattern is followed in the New Testament. In every instance where elders are mentioned in connection with the church, there are plural elders in a singular church.”¹⁴ Strauch writes, “By definition, the elder structure of government is a collective form of leadership in which each elder shares equally the position, authority, and responsibility of the office.”¹⁵

Although a council of elders shares equally the leadership of the church, the biblical example provides for at least one elder to be “first among equals.” According to Strauch, failure to understand this concept has caused much harm to the contemporary

¹²Jeramie Rinne, *Church Elders: How to shepherd God’s People like Jesus* (Wheaton: Crossway, 2014), 14.

¹³Kevin J. Conner, *The Church in the New Testament* (USA: City Christian Publishing AAV, 1998), 13.

¹⁴Ed Glasscock, *Bibliotheca Sacra*, 75.

¹⁵Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 39.

church. He writes, “Although elders act jointly as a council and share equal authority and responsibility for the leadership of the church, all are not equal in their giftedness, biblical knowledge, leadership ability, experience, or dedication.” Due to the variance in abilities, it is natural for one elder to stand out above the others and become *primus inter pares*, or first among equals.¹⁶ Many understand Peter and James as being *primus inter pares* in the church at Jerusalem. The work of the elders included receiving and administering money (Acts 11:30), judging doctrinal issues (Acts 15), and providing counsel and resolving conflict (Acts 21).

1.7.2.1 Eldership in the Old Testament

The word elder is of Old Testament Hebrew origin. The primary word for elder, *zaqen*, was used, for instance, in Numbers 11:16 and Deuteronomy 27:1, of the seventy tribal leaders who assisted Moses. There it refers to a distinct category of men who were set apart for leadership, much like a senate – in Israel. Deuteronomy 1:9-18 indicates that these men were charged with the responsibility of judging the people. Moses communicated through them to the people (Exodus 19:7; Deuteronomy 31:9). They led the Passover (Exodus 12:21) and perhaps other elements of worship. According to Strauch, in Hebrew, the word for elder (*zaqen*) is the same word used to describe old or older men.¹⁷ However, *zaqen* bears the twofold meaning of an age designation and a title of office. Strauch stresses that the twofold meaning of *zaqen* must not be overlooked. For him, to think of Israel’s elders as simply the old men of Israel will be inaccurate and misleading. He cites John L. McKenzie: as saying

In all but a few instances, the elders in the Old Testament appear as a distinct social grade or collegiate body with certain political and religious functions, and not merely as ‘old man’... but we must bear in mind that the word in actual usage need not by its etymology signify an

¹⁶ Strauch, *Biblical Eldership*, 45

¹⁷ Strauch, *Biblical Eldership*, 55.

old man any more than ‘senator’ or ‘alderman’ does in the United states.”¹⁸

1.7.2.2 Eldership in the New Testament

The Greek word for elder, *presbuteros*, is used about seventy times in the New Testament. Like *zaqen*, which means “aged” or “bearded”; *sab*, which means “gray-headed” and our English word elder, *presbuteros* has reference to mature age.

In the view of Conner, the New Testament concept of eldership is basically a continuance of the Old Testament office, adapted to the local church setting.¹⁹ Harvey however has challenged this view that Jewish Christians simply borrowed the elder-system from the Old Testament. He has shown that, little is known about the synagogue elders of Palestine in the first century. Thus, he claims, we cannot be so certain that the first Christians adopted the elder rule from the synagogue.²⁰ What is clear and relevant to this study is that, eldership originated from the Old Testament but the functions of chief official of the synagogue, called the ruler of the synagogue (Luke 8:48,13:14 and Acts 18:8,17) were different from that of Local Christians congregational.²¹

Elders are men who are called and appointed by God because of their spiritual qualifications. They are servants who consistently seek direction for the body from the Lord through prayer and diligent study of the Bible while maintaining the highest standards of integrity and maturity before God and man. The word “elder” in original Greek text of the New Testament refers to a decision-maker. According to Yeakley, the

¹⁸ John L. Mckenzie, *Authority in the Churc*, (Cambridge: University Press, 2013), 17.

¹⁹ Conner, *The Church in the New Testament*, 15.

²⁰ David E. Aune, *The Blackwell Companion to the New Testament* (USA: Wiley-Blackwell Publisher, 1970), 45.

²¹ John Piper, *Christian Elders in the New Testament*, accessed August 20, 2016, www.desiringgod.org/article/christian-elders-in-the-new-testament.

decision-making of the elders was perhaps the least important of these three functions.²² The New Testament clearly indicates that elders were uniquely set apart or appointed to their office. The term normally used for the appointing of elders in the New Testament is *kathistemi* which means “to ordain” The concept of ordination implies official recognition by the leadership of the church and a public announcement setting men aside for special ministry.

1.7.3 The Ministry of Eldership

Elders are called and appointed by God, confirmed by the church leadership, and ordained to the task of leadership. Huston underscores this assertion that, the work of an elder was to “shepherd the church of God which He purchased with His own blood and oversee the members of the local church.”²³ The apostles were the ministers of all the churches, but they had control of none. According to Watchman Nee, the elders were confined to one church and they controlled affairs in that one. The duty of apostles was to found churches. Once a church was established, all responsibility was handed over to the local elders.²⁴ Thus, the day-to- day running of the New Testament churches was carried out by the elders,

It is clear that the daily administration of the New Testament Churches was undertaken by the elders. In the Church of Pentecost, the same can be seen as a group of elders oversea the local churches. There seem to be a convergence here with regards to the ministry of the elders in the Church of Pentecost and the New Testament Churches in biblical times. However, there seems a duplication of functions in the Church of

²²Flavil R. Yeakley Jr., *Church Leadership and Organization* (Nashville: Christian Communications Press, 1989), 59.

²³ David A. Huston, *The New Testament Elders* (Nashville: Rosh Pinnah Publication, 2003), 3.

²⁴ Watchman Nee, *The Normal Christian Church Life* (Washington D. C., 1962), 41.

Pentecost which also recognizes the office of the pastor with similar functions as the elder.

1.7.4 Church Government

Every organization or institution is controlled by a certain unique administration and the church is not exceptional. Every church is defined by its administrative style. Asante as observed that “church governance does not lie in the domain of the human, but in the domain of the supernatural.²⁵ He stresses that, if the church had depended upon human management or governance it would have gone under the bridge for lack of proper management or bad governance. Church governance is as important as the doctrine of the church. Because doctrinal issues can throw the church out of the purpose of God, leadership of the church should ensure that sound doctrines are practiced or preached in the church.

There are churches that are governed by monarchical bishopric which is termed as Episcopacy (or prelacy). That is, one man may govern those under him – whether members or other elders), and he need not be chosen by people to be their leader. Authority in these churches rests in the one human bishop or priest at the top be it the Pope or archbishop, and is then communicated to his subordinates, and extends from there to all the congregations.²⁶ Presbyterianism is another importance of church government which place emphasis on elders or presbyters and common in Presbyterian and reformed churches, its form of church government is commonly described as “elder-run” or “Presbyter-run.” Congregationalism polity draws its name from the

²⁵Emmanuel Asante, *Gems from the Preacher's Pedestal: A Collection of Sermons and Talks* (Accra: Son Life Press and Service, 2006), 93.

²⁶ Paul F. M. Zahl, *Perspectives on Church Government: Five Views of Church Polity* (Nashville: Rosh Pinnah Publication, 2011), 12.

independence of local congregation from the authority and control of other religious bodies.

1.8 Significance of the Study

The study is significant for the following reasons:

1. It will clarify the debate, as to whether the office of eldership is relevant for the contemporary church or not and thereby deepen the knowledge of Christians on the ministry of the eldership.
2. It will also help the church and individual Christians to know how the ministry of eldership has been relevant for church and to the churches who still use it.
3. Christian theological institutions offering courses in leadership, systematic theology and church government will find this study useful in the planning of their curriculum.

1.9 Organization of the Chapters

The study was organized into five chapters with some subdivisions where necessary. It commenced with an introductory chapter which considered the general overview of the study. It addressed issues such as the background to the study, the statement of problem, research questions, research objectives, scope and focus of the study, research methodology, literature review, significance of the study and the organization of the chapters.

Chapter two entailed an exegetical study of the text, Titus 1:5-9, with emphasis on the background to the epistle, the Greek text, the exegesis of the text and the translation of the text. The third chapter considered the background to the Church of Pentecost and the ministry of eldership. It addressed the history of the church, its governance

structure, ministry of elders in the Church of Pentecost, Christian leadership and the biblical concept of ministry.

Chapter four entailed an evaluation and analysis of the findings of the study. It considered issues relating to the findings of the text and the implications for the church, eldership and Christian leadership, the ministry, and calling of elders in the Church of Pentecost, as well as the significance of elders in the mission of God.

The fifth chapter concluded the study and captured the summary of the study, the general conclusion of the study and some recommendations.

1.10 Conclusion

The chapter formed the general overview of the study and considered among other issues the background to the study, the statement of problem, research questions research objectives, scope and focus of the study, research methodology, literature review, significance of the study, and the organization of the chapters.

CHAPTER TWO

EXEGESIS ON THE TEXT (TITUS 1:5-9)

2.1 Introduction

This chapter entailed an exegesis of the text Titus 1:5-9, with emphasis on the background to the epistle, the Greek text as well as the exegesis and translation of the text based on an engagement with relevant scholars.

2.2 Background to the Letter of Titus

Paul's epistles to Timothy and Titus have generally been referred to as the "Pastoral Epistles." These were originally regarded as mere personal letters and were classified with Philemon, but because of their strong bearing on the life of the church, they gained the title of "Pastoral Epistles."²⁷

These epistles deal with church polity, policies and practice, all of which are concerns vital to the health of the church. Hiebert declared that, Titus was an official representative of the apostle Paul whom he dispatched to the church of Crete which was famous and drunkenness prevailed.²⁸ Paul and Titus had previously visited the island of Crete and had not only preached the gospel, but had evidently been successful in establishing house churches in the various cities. Naturally, the Christians there needed biblical mentoring in the faith as babes in Christ, so Paul, was compelled to leave Titus there to accomplish the task left.

The Apostle Paul foresaw at the end of his life, a great tsunami of attacks coming against the church of God and responded through this letter. After Paul's first imprisonment, he was released and according to Pfeifer, he visited different places including the island of Crete, island only 160 miles long south of Greece and Turkey in the Mediterranean Sea.²⁹ He probably wrote this letter to Titus from somewhere in Macedonia.

²⁷ Henry Clarence Thiessen, *Introduction to New Testament* (Grand Rapids: Eerdmans Publishing Company, 1943), 253.

²⁸ D. Edmond Hiebert, *Titus and Philemon* (Chicago: Moody Press, 1957), 29.

²⁹ Charles F. Pfeifer, *Wycliffe Bible Encyclopedia* (Chicago: Moody Press, 1975), 45.

According to Brucknell, the church at Crete faced special problems. Missionary tours were often too brief and as a result, some churches were not established. He said it might be because people were not sufficiently familiar with the word of God. It took a bit longer to raise up trusted leaders.³⁰ Therefore, the letter was to give directions for the care, conduct, order, ministry and administration of assemblies of believers. Hampton declared that, this epistle is designed by God to aid in pastoral responsibilities and in the organic development and guidance needed for the ministry of the local church.³¹ In short, this epistle states Paul's heart beat for good leadership in Jesus' Church.

2.3 Authorship and Date

Views of various scholars indicate that the Pauline authorship of the Pastoral Epistles was not questioned in the early church and any arguments against their authenticity have come from the past century and a half. The various arguments against Paul as the author of these epistles is based entirely on internal and theoretical grounds. Ryrie writes, that some people have questioned whether Paul himself wrote these letters on the grounds that Paul's travels described in the pastorals do not fit anywhere into the historical account of the book of Acts. Secondly, the church organization described in them is that of the second century, and the vocabulary and style are significantly different from that of the other Pauline letters.³² However, those who hold on to the Pauline authorship reply that the Book of Acts does not contain complete history of the life of Paul since it has no record of his death. Also nothing in the church

³⁰ Paul J. Brucknell, *The book of Titus: An introduction, Map and Outline*, accessed September 3, 2016, wwwFOUNDATIONSforfreedom.net

³¹ J. Hampton Keathley, *An Introduction to the letter to Titus*, accessed September 6, 2016, <https://.bible.org>,

³² Charles Caldwell Ryrie, *Ryrie Study Bible, Expanded edition* (Chicago: Moody Press, 1995), 1916.

organization reflected in the pastorals requires a later date and the question of authorship cannot be decided solely on the basis of vocabulary used to describe church organization. For instance, it would be expected to be different from that used to teach the doctrine of the Holy Spirit. There is no argument against Pauline authorship that does not have a reasonable answer. And off course, the letters themselves claim to have been written by Paul as claimed by Clinton concluded that the epistle of Titus was written in A.D. 66 immediately after Paul was released from imprisonment.³³ It is also held in some quarters that the letter of Titus was written around AD 62-67.³⁴

Titus had been left on the island of Crete to pastor the church and needed guidance on choosing church leadership, and teaching sound, biblical doctrine. So Titus' mentor, the Apostle Paul, wrote him a letter and in it, he gave thorough instructions on how to choose a pastor based upon biblical principles that could also be applied to the qualifications of deacons as Paul gave to Timothy in 2nd Timothy 3:1-13. More than this, Paul had concerns about the teaching of sound doctrine (Titus 2:1) and maybe that is why he sought to find sound men grounded in the truth (Titus 1:5-9) because of many were not grounded in the truth (Titus 1:10-16) as "there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party" (Titus 1:10) and who were "upsetting whole families by teaching for shameful gain what they ought to teach" (Titus 1:11) or doing it just to make money. The hard part for Titus was that he had to "rebuke them sharply, that they may be sound in the faith" (Titus 1:13)

³³ Clinton E. Arnold, *Illustrate Bible Backgrounds Commentary* (Grand Rapids: Zondervan, 2002), 499.

³⁴J. Hampton Keathley, *An Introduction to the letter to Titus*, <https://Bible.org>.

2.4 Pericope of the Text

Titus 1:5-9 is an excerpt of Paul's discourse with his disciple, Titus, which puts the study in the right context. The words of Paul in chapter 1 through 3 are spoken to his mentee, Titus. It began after he had left Titus in Crete to organize the converts.

2.5 Structure of the Text

According to Corey, a high-level outline of Titus 1:5-9, highlights certain structural elements, which would appear as follows:

Salutation 1-4

Like other Pauline epistle this letter indicates the author and the recipient and expresses greeting to the recipient.

Appointment of Elders 1:5

"Appoint" refers to the final step in the process of ensuring all the criteria are met before the final stage, which is appointment. Paul's list of the qualifications can be divided into four categories:

General Qualification (1:6a)

"Is anyone blameless?" "Blameless," the Greek *anenkletos*, is literally, "without indictment or accusation, unchangeable." He is one who has nothing that can be brought against him.

Domestic Qualifications (1:6b)

Domestic qualification is based on New Testament teaching of one man, one wife marriage and to manage his house well. “Is he the husband of one wife?” This begins Paul’s explanation of what it means to be blameless. Literally, “Is he a one-woman man?” In other words, is the one who is faithful to his one wife? “if a man does not know how to manage his own household, how will he take care of the church of God?”

Personal Qualifications (1:7-8)

In 1:7, the overseer must be blameless as one entrusted with God’s work, not arrogant, not prone to anger, not a drunkard, not violent, not greedy for gain. 1:8 Instead he must be hospitable, devoted to what is good, sensible, upright, devout, and self-controlled.

Doctrinal Qualifications (1:9)

Verse 9 states the responsibility of a man aspiring for leadership. He must hold firmly to the faithful message as it has been taught or entrusted to him.³⁵

2.6 The Greek Text

5 Τοῦτου χάριν κατέλιπόν σε ἐν κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην·

6 εἴτις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

³⁵Corey Keating, “*Discourse Analysis of the book of Titus*” (2003): 6-7.

7 Δεῖγάρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ
πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὄσιον, ἐγκρατῆ,

9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ
παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῆς ὑγιαίνουσας, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν³⁶

2.7 Exegesis of the Text

In this section, attention is paid to the Greek words or phrases which have a bearing on the subject matter and on the translation and effect of the text:

Verse 5 *Τούτου χάριν, πρεσβυτέρους*

For Allan, Titus is set apart from the letter's body by the transition of verbless material to an explicit verb.³⁷ Thus, the first section of the body starts in Titus 1:5 with the occurrence of the first finite verb in an independent clause. Furthermore, the phrase in verse 5, *Τούτου χάριν* ("this reason"), is catastrophic in nature; in the following sentences Paul explains what "this reason" is. The semantic boundary to this section is finally set in verse 13 with the anaphoric use of *χάριν* ("this"), which refers to the material just mentioned. The segment of explanation in the second part of this section is set apart by the presence of the conjunction *γὰρ* ("for") in verse 10. The material in

³⁶Kurt Aland, *Matthew Black and others, The Greek New Testament, 3rd Ed* (New York: Bible Society Publisher, 1975), 293.

³⁷David Alan Black, *Linguistics for Students of New Testament Greek 2nd Ed.* (Grand Rapids: Baker Books, 1995), 174.

1:10-13a serves as a motivation and background for the forthcoming instructions in 1:13b.

πρεσβυτέρους (presbuterous) as in verse 5, is a plural accusative masculine noun, derived from the root word πρεσβυς (presbus) meaning an older man, an ambassador or a representative. It also connotes an idea of to be elder; to be an ambassador or perform the duties of an ambassador as in Titus 1:5, 2Cor 5:20. In verse 5, the word is used as a direct object to the verb “appoint” (katasteses), imperative word, which is a command “to appoint elders in every church,” which also suggest it is an office not just a title. We are introduced to the term "elders" in Ex. 3:16 where God instructed Moses to gather the elders of Israel together and tell them Jehovah had sent him and was about to deliver them from Egyptian slavery. The phrase "the elders of Israel" is a better, more succinct way of saying, "the oldest males of the individual families within the extended family of Jacob."³⁸ It became a title for the leaders of the synagogue, whose duty it was to rule and teach.

An elder in the New Testament was to meet all criteria laid down by Paul in Titus 1:6-9 before he could be appointed as an elder to take care of God’s house. Not only does the New Testament record the existence of elders in numerous churches, it also gives instruction about elders and to elders. In fact, the New Testament offers more instructions regarding elders than it does regarding such important church subjects such as the Lord’s Supper, the Lord’s Day, baptism, and spiritual gifts. When you consider the New Testament’s characteristic avoidance of detailed regulation and church procedures (as compared to the Old Testament), the attention given to elders is amazing. “This is why,” Jon Zens, writes that “we need to seriously consider the doctrine of

³⁸ Thiessen, *Introduction to New Testament*, 254.

eldership; it jumps out at us from the pages of the New Testament, yet it has fallen into disrepute and is not being practiced as a whole in local churches.³⁹

Vs 6 *μιᾶςγυναικὸς ἀνὴρ*

The word “men” is emphasized for a reason. While the initial qualifier τίς (“anyone”) in verse 6 can refer to either men or women, Paul quickly defines it by saying μιᾶςγυναικὸς ἀνὴρ (“one-woman man”). In that phrase, ἀνὴρ (“man”) is in the nominative case; it is the predicate nominative that defines the subject τίς (“anyone”). If Paul had wanted to allow women into the position of elder, then he could have written εἴτις ἐστὶν ἀνέγκλητος, μιᾶςγυναικὸς ἀνὴρ ἢ ἀνοροσ γυνή (“if anyone is above reproach, a one-woman man or a one-man woman”), but he did not. The phrase μιᾶςγυναικὸς ἀνὴρ (“one-man woman”) occurs in 1 Timothy 5:9, so it wouldn’t be beyond the scope of Paul’s vocabulary to have used it here to describe elders if elders were supposed to be female. Rather, he even qualified it by saying ἀφνεγκλητο (“above reproach”) which also is masculine and defines τίς (“anyone”) as a predicate nominative and follows it by using the participle ἐ[χων (“having”) that describes the elder’s status as a father because it as well functions as a masculine predicate nominative. And then, to top it off, ἐπιπσκοπον (“overseer”) is an accusative masculine noun that is defined and qualified by fourteen character qualities all occurring as masculine accusatives. Paul pulled no punches about men being the leaders of churches, and when considering who to put into a leadership role (specifically that of elder), there should be no question that only men can be qualified. Men were the only ones Titus was to consider. Paul explains the process in Titus 1:5-9.

³⁹ Jon, Zens, “*Searching Togethe*” (2000): 9.

Vs 7 Δεῖγάρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον

This sentence “Δεῖγάρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον” stressed that “for it is necessary the elder *continues* to be blameless” and not only before his appointment. He must keep on be blameless before God and people of God even before the unbelievers as a steward or minister of God.

Vs 9 ἀντεχόμενον

ἀντεχόμενον is a middle present participle which expresses continuous and repeated action, to hold firmly , to cling to something. Meaning the elder must not shift from the message given to him, which is the trustworthy message. He must keep on sticking to the unadulterated message as it came from God.

“Holding fast” antechomenon, a verb antecho, “to hold against,” or “to withstand.” In the middle voice, as here, “to hold firmly to, cleave to.” In classical Greek, the middle meant “to hold out against.” While the participle may function independently as an imperative as translated by the NET Bible and the NIV, it could be dependent and related in sense to the verb of verse seven, “the overseer must be,” and the negative and positive responsibilities expressed in verses 7 and 8. If this is correct, then it not only points to another responsibility, but one that becomes part of the means or the atmosphere that is so vital to meeting the previous requirements.

What the elder is to cling to is described in a two-fold way. It is (a) “the faithful message or word” (b) “as it has been taught.” “Faithful” means reliable, trustworthy. But literally, to demonstrate the emphasis of the Greek, the text reads, “the, according to the teaching, faithful message.” “According to the teaching” is a clear reference to the apostolic tradition of doctrine handed down to the church, now in the completed canon

of Scripture. The text, however, stresses that for the message to be faithful or reliable, it must be according to the apostolic tradition of the faith (Jude 1:3-4 and 2 Thess. 3:6 with Col. 2:8). The point is clear: elder/overseers must be men of the Book as the inspired, inerrant, and infallible Word of God.

2.8 Translation of the Text

For this reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you. 6. An elder must continuous to be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. 7 since an overseer is entrusted with God's work, he must be blameless – not overbearing, not quick tempered, not given to drunkenness, not violent, not pursuing dishonest gain. 8 Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. 9 He must keep on holding firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose

2.9 Conclusion

The chapter has dealt with the issue such as the background to Titus, Authorship and Date of the epistle, Purpose of the writing the letter, Periscope of the text, structure of the letter, Greek Text on Titus, Exegesis of the key words of the text, translation of the text. It is clear that an elder appointed as ambassador to handle the unadulterated word of God and also must continue in his defined lifestyle in which he was called.

CHAPTER THREE

BACKGROUND TO THE CHURCH OF PENTECOST AND THE MINISTRY OF ELDERSHIP

3.1 Introduction

The discussion in the previous chapter entailed an exegesis of the text of Titus 1:5-9. It considered background to the epistle including issues of authorship and date, purpose of writing the epistle. It also considered the Greek text and the translation on the text. This chapter addresses the background to the church of Pentecost, the ministry of eldership, Governance structure of the Church of Pentecost and the Ministry of Eldership in the Church of Pentecost. It further considers Christian leadership, biblical perspective of ministry and the biblical perspective of the ministry of Elders and the conclusion.

3.2 Background to the Church of Pentecost

The origin of the Church of Pentecost can be traced to Rev. James McKeown in 1937. James McKeown's parents came from Antrim, Northern Ireland. He was born on 12th September, 1900 in Glenboig. McKeown got converted through Pastor Robert Mercer ministry, in the Elim Foursquare Gospel Alliance (now Elim Pentecostal Churches) and was greatly influenced by George Jeffrey's' "Foursquare gospel."⁴⁰

McKeown and his wife became missionaries to West Africa at the time when a man in the Gold Coast (Ghana) by name Peter Anim, converted to Christ. Anim later came into contact with the Apostolic Missions headquarters in Bradford and requested that they send down a missionary. The Apostolics, considering this to be the will of God, decided to send McKeown to Ghana as their missionary. McKeown however did not accept the call until after two years, suspecting that the church was "using prophets and prophecies to carry out their own intent, the hands being the hands of Esau and the voice being the

⁴⁰ Allan Aderson, *An Introduction to Pentecostalism; Global Charismatic Christianity* (Cambridge University Press, 2013), 17.

voice of Jacob".⁴¹ He finally arrived in March 1937, and settled in Asamankese with Anim. After some doctrinal problems which brought a division between McKeown and Anim, McKeown moved down to Winneba to start a new mission station for the Apostolic Church in June, 1938.⁴²

From the onset of the new work, McKeown's determination was to apply what Rufus Anderson calls the "three self-formula," that is, his church would be "self-governing; self-supporting and self-propagating."⁴³ In view this; his intention was to build an indigenous church with Ghanaian culture, Ghanaian ministers and finances generated from within the church. He mentioned that "it would be complicated to grow an "English Oak" in Ghana. A local 'species' at home in its culture should grow, reproduce and spread a church with foreign roots was more likely to struggle."⁴⁴ Clearly, McKeown might have been influenced by observing other church missions in Ghana. McKeown's strategy was to contextualize the gospel into the neighboring state of affairs and developed a mode of worship and practices that would attract even the ordinary person, who would eventually be able to lead the church because, he was aware that the mainline churches westernized in their worship and practices and therefore had very little attraction for the ordinary man or local person.

In McKeon's opinion, he believed Christianity should no longer be identified "the Whiteman's religion" but rather, a universal religion for all, including the black man - schooled and unschooled as well: To make the ordinary person come to know Christ and to achieve his aim of indigenization, McKeown developed the philosophy of "just to evangelize" and make the people know God. His argument was that "once we have

⁴¹A. Amoah et al, *A History of the Church of Pentecost* (Accra: Ghana Pentecost Press, 2005), 45.

⁴²Amoah et al, *A History of the Church of Pentecost*, 43.

⁴³Amoah, et al, *A History of the Church of Pentecost*, 46.

⁴⁴Amoah, et al, *A History of the Church of Pentecost*, 47.

a strong church of people who know Jesus and the Holy Spirit, then everything else will follow”. This implied that McKeown was not going to provide social services as the other missionaries were doing. It could be because he did not have the resources to undertake such services since he had arrived in Ghana with only ten pounds.

Ntummy argued that if the provision of social services was his primary concern, he could have solicited funds from elsewhere.⁴⁵ Knowing that the provision of social services was good amounted to a holistic ministry, McKeown anticipated that when the people came to know God, they were ultimately going to build schools, hospitals and serve their country in diverse ways. At the early stages, growth was quite slow; for example, the first General Convention of the Apostolic Church, which was held in Winneba in June 1939, attracted only 200 people. Clearly, language and cultural barriers as well as the usual hurdles of starting the new ministry may have been the impediments to the initial growth. It is documented that the church began to experience tremendous growth from the mid-1940s with the conversion of some literate and dedicated people who served as his interpreters.

McKeown did not establish schools, by using the services of these "educated" people, he was invariably harvesting from the labours of previous missionaries who had established schools to train those people. It must be noted, however, that it was not just the conversion of these people that mattered so much, but McKeown's strategy of equipping, training and mobilizing them for evangelism that made the difference: As the church grew, apostles, prophets, pastors and overseers were called into full-time

⁴⁵ Michael Ntummy, *“An Assessment of the Grow and Development of Church of Pentecost with Particular Reference to its Impact on the Religion life in Ghana,”* Masters Thesis, (University of Edinburgh, 2000), 25.

ministry to strengthen the work. McKeown and his wife Sophia moved from Winneba to Cape Coast in 1942 and finally to the capital, Accra in 1948.

In 1953, the constitutional crisis led to the founding of Gold Coast Apostolic Church led by Pastor James McKeown. On the attainment of independence by the country in 1957 and following the changes of its name to Ghana, the Gold Coast Apostolic Church was re-named Ghana Apostolic Church. The split in 1953 did not end the crisis. The new conflict compelled the then President of the Republic of Ghana, His Excellency Dr. Kwame Nkrumah to advise the leadership of the Ghana Apostolic Church to adopt a new name in order to foster peace and harmony on the Pentecostal front. Therefore, on August 1, 1962, a new name, The Church of Pentecost, legally replaced the Ghana Apostolic Church.⁴⁶

McKeown administered the affairs of the church with the help of an Executive Council until 1982 when he retired and returned home to Northern Ireland. He handed over the chairmanship to Rev. Steve Fred Sarfo who headed an entirely indigenous Executive Council and the church's highest body, the General Council. When Sarfo died in 1987, he was succeeded in 1988 by Rev. Martinson Kwadwo Yeboah who retired in 1998. He was then succeeded by; Apostle Dr. Michael Ntumy. The Church is currently under the Chairmanship of Apostle Dr. Opoku Onyinah who took over from Apostle Ntumy in 2008.

The church's growth, spread and stability over the years since McKeown's retirement could be said to be genuine indicators of the quality of his missionary accomplishments. In less than three decades, the church has over one million members with an

⁴⁶Benjamin Arthur, *The History of Church of Pentecost*, Accessed: February 23, 2017, www.elicop-nottingham.co.uk

international network comprising over fifty branches. The Church, completely self-supporting, sends and supports missionaries from Africa to other countries.

The composition of the Church's membership is also very interesting. Whereas in the various African countries, membership is almost entirely nationals of those countries, membership in Europe, North America and Asia is predominantly Ghanaian or other Africans. Although the leadership of the Church sees this as ministering to all peoples (including the Africans) they believe that the present African majority in the churches outside Africa serves as the spring-board to reach out to the nationals of the respective countries.⁴⁷

3.3 Governance Structure of the Church of Pentecost

The highest decision-making body of the Church is the General Council, which heads a five-tier administrative mechanism. The General Council consists of all confirmed ministers of the Church, Regional/Area executive committee members, national deacons, and trustees, chairmen of boards and Committees, Ministry Directors and retired ministers.

The Executive Council, headed by the Chairman of the Church, sees to the day-to-day administration of the Church. While the General Council elects members of the International Executive Council, all other officers of the Church are appointed by The Executive Council with the approval of the General Council.

Below the General Council and the International Executive Council, we have the Area administrative structure. The Area is headed by the Area Head, who is either an apostle

⁴⁷ Yaw Asamoah Akowuah, *"Faith and Culture: The Pentecost International Worship Center and the growth patterns of the Church of Pentecost,"* Masters Thesis, Kwame Nkrumah University of Science and Technology, (2013), 24.

or an experienced senior pastor. He is assisted by a six-member Area Executive Committee in the day-to-day running of the Area with the Area Presbytery as the highest policy-making body in the Area

The Area is further divided into districts, each of which is headed by a District Pastor who administers his district with the support of a six-member executive committee, which depends on the District Presbytery as the highest decision-making body.

Finally, the district has a number of local congregations headed by presiding elders who implement decisions of the District Presbytery with the assistance of their local presbyteries.⁴⁸

3.4 Ministry Of Eldership in the Church of Pentecost

According to the Church of Pentecost, the ministry of eldership in the Church is a continuation of biblical eldership. Strauch believes that, tens of thousands worldwide practice some form of eldership because they believe it to be a biblical Teaching.⁴⁹ In his article, True eldership, Eshun clearly states that the ministry of eldership in Church of Pentecost is patterned after Biblical eldership. Gutmann states that the Christian office of “elder” is drawn from the pattern of Biblical eldership.⁵⁰ Per the constitution of the Church of Pentecost, elders are “custodians of the faith”, that is, they guard jealously the fundamental doctrines of the church, in order that no unscriptural teachings may be passed on by false teachers to the saints. In the absence of the minister, they administer, they administer the Lord’s Supper on the Lord’s Day. They see to it that spiritual and moral discipline is kept in the church. In the absence of the minister,

⁴⁸The Church of Pentecost’s Constitution, 2010, 8,9,10.

⁴⁹ Alexander Strauch, *The Biblical Eldership; Restoring the Elder to its Rightful Place in the Church* (Colorado Springs, Lewis and Roth Publisher, 1997), 8.

⁵⁰ David Gutmann, *The Human Elder in Nature, Culture and Society* (UK: Westview Press, 1997), 31.

they are to conduct church services, tarry meetings, open-air services, naming of or christening ceremonies. They are even responsible for the burial of deceased members in the absence of a minister. From the foregoing, it seems that the ministry of eldership in the Church of Pentecost is the continuous tradition of the Biblical pattern of eldership.

3.5 Christian Leadership

In Jesus' own words, *the Son of man did not come to be served, but to serve; ... I am among you as one who serves* (Mark 10:45; Luke 22:27 N.I.V).

To Jesus, leadership is service. Service in the sense that, it is submission to God and also seeks to meet the needs of another or group by performing needed functions. In other words, Christian leadership serves the needs of the group and is characterized by selflessness, humility and compassion. Several times Jesus stressed the importance of the servant role in Christian leadership. For example, when James and John's mother asked for the right and left positions of honour in his glory for her sons, his reply was that it is not his to give and further said that for to be great, he must be a servant (read Mk 10:42-44; Mt. 20:25-27). Commenting on this verse Leon Morris says,

Jesus is not saying that if his followers are to rise to great heights in the church they must first prove themselves in a lowly place. He is saying that faithful service in a lowly place is itself true greatness.⁵¹

Jesus did not just teach about servant-leadership, he modelled it. He lived out the life of a servant. This is seen more clearly in his action in the upper room (Jn. 13:12-17). There

⁵¹Leon Morris, *Luke: The Tyndale New Testament Commentaries* (Bradford Square: Tyndale Press, 1974), 368.

Jesus, although, fully aware that the Father had put all things under his power, wrapped himself with a towel and washed the disciples' feet.

Within the Jewish context what Jesus did was very humiliating for;

The menial nature of foot-washing in Jewish eyes is seen in its inclusion among works which Jewish slaves should not be required to do...; the task was reserved for Gentile slaves and for wives and children... The action of Jesus in removing his outer garment and tying a towel around him underscores the humiliation of his action; the Midrash on Gen. 21:14 states that when Abraham sent Hagar away he gave her a bill of divorce and took her shawl and girded it around her loins, that people should know that she a was slave.⁵²

Jesus saw Himself principally as a *Servant* and trained His disciples also to be servants.

I believe the Lord Jesus was able to practice servant-leadership, because He had already chosen that course of lifestyle. Servant-hood became a way of life for Him long before He saw the cross (cf. Phil. 2:5-11). We too, should see ourselves as placed here on earth to serve the church of Jesus Christ and our nation. In the words of the apostle Paul,

Our attitude should be the same as that of Christ Jesus: Who, being in the very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross (Phil. 2:5-8 NIV).

As already noted, in the Jewish society, washing of the feet of exceptional persons was the duty of a slave, particularly a Gentile slave. Thus Jesus takes up the position of a *slave*. By washing and wiping the feet of His associates- disciples, He treats them as guests of honour and affirms their value. He also communicates the message that human values to be identified and exerted only by serving one another, hence His call on them to follow His example (13:14-15). For Jesus, true leadership consists in lowliness,

⁵²George R. Beasley-Murray, *John: Word Biblical Commentary* (USA: Word Books Publisher, 1987), 233.

humility and service motivated by agape-love. The church (also Society) today is looking for the kind of leadership that puts human values first.

Again, Jesus' foot-washing act followed by the command to wash one another's feet shows His concern with good relationships that must exist among His followers. By this act, Jesus motivates and trains His disciples to relate to one another in an attitude of love, humility, and Servant-hood. Instead of fighting about positions and status in the coming kingdom of God (Mk. 9:33-37; 10:35-45; Lk. 22:24-27), they should think about how best they could serve one another.

From the discussion, it seems the ministry of the elder in the Church of Pentecost is a delegated one. The elder only carried out the functions as prescribed by the "minister" or pastor. It is this state of affairs that present an ambiguity regarding the office and functions of the elder and that of the minister or pastor. It presupposes that the elder functions with a delegated authority. In terms of functions, the elder and the pastors seem to be the same as is carried by the biblical position of the text examined.

3.6 The Biblical Concept of Ministry

The New Testament makes it quite clear that ministry is the work of the entire body of Christ, not just of a special priestly or clerical class. According to Ephesians 4:12, the apostle, prophet, evangelist, and pastor-teacher are given purposely *to prepare God's people for works of service [diakonia, ministry], so that the body of Christ may be built up.*⁵³ In this way ministry (*diakonia*) describes the work not only of the pastor, but rather the whole of God's people without exception, for ministry in the church is the calling of all the people of God as in Hebrew 13:20-21

⁵³The Holy Bible, *New Standard Version* (Wheaton: Crossway, 1984), 1049.

Asante says that, theology of ministry results from the theological reflection on the Church's experience and practice in the sense of 'diakonia' to the world.⁵⁴ Also says "all... understanding of ministry takes its starting point from the ministry of God to this people."⁵⁵

The purpose of theology of ministry is to help the believers to come to realize service to which one has been called to serve the Church and the society. For instance, how does one help the Christian Medical Doctor to realize that he or she can engage in ministry through the medical profession in the medical institution likewise other professions?

In the words of Bartlett, he states:

Not many clergy are equally adept at social analysis and strategy, helpful counsel, faithful preaching and institutional administration. Different members of the body will usually serve different ones of these functions.⁵⁶

He underscores that assertion that, ministry goes beyond pulpit preaching and cannot be limited to only the clergies but involve everybody in Christ. Biblical ministry in such a way that some are in it and are not even aware, for instant, a doctor discharging his duties as God demand of him is a ministry.

3.7 Biblical Perspective of the Ministry of Elders

⁵⁴ Emmanuel Asante, *A Call to Serve: A Theological Reflection on Ministry* (Accra: Methodist Book Depot, 2002), 47.

⁵⁵Asante, *A Call to Serve*, 47.

⁵⁶Bartlett, cited in *The Effective Pastor*, 187 by White.

It seems an office of eldership has been misunderstood by contemporary church and this misunderstanding has undermined the position of an elder in today church. Strauch underscores this assertion that “the doctrine of biblical eldership has been sorely misunderstood. Even churches that claim to be governed by a plurality of elders have redefined eldership so that its original purpose and noble standing have, in practice, been eclipsed by the ordained pastor and his staff.”⁵⁷ To clarify biblical eldership in light of contemporary church, Strauch added that⁵⁸ every leadership in church has a defined role in the Bible, therefore no leadership should compromise its role for other.” Matt states that “eldership is a divinely-appointed office that is held by men who are able to teach sound doctrine, refute error, be of good reputation, having believing children, who manage their households well.”⁵⁹ It is clear that an elder should not be in office if he is unable to fulfill the requirements of the office, and he should not be chosen because he is a popular figure in the local church.

The ministry of an elder is a high calling, and there are thousands of very godly men in many churches and who seek God and serve Him as best as they can. But, it is also true that many should not be elders who are in that position. Elders should be able to teach correct doctrine and refute error as Paul instructed his mentee. Strauch stated emphatically that, any doctrine of Holy Scripture should not be neglected or defined out of existence. According to him, this is precisely what many churches have done to the biblical doctrine of eldership. Even among churches that claim to practice eldership, elders have been reduced to being temporary, lay, church board members, which is

⁵⁷ Strauch, *The Biblical Eldership*, 8.

⁵⁸ Strauch, *The Biblical Eldership*, 9.

⁵⁹ Matt Slick, *The Elder in the Church*, accessed February 20, 2017, www.carm.org

quite contrary to the New Testament model of pastoral eldership.⁶⁰ It is therefore clear that the ministry of elders in scriptures is not debatable.

3.6 Conclusion

The discussion in this chapter entailed a background to the church of Pentecost. The issues considered include the background to the Church of Pentecost, including governance structure of the church of Pentecost, the ministry of the elders in the church Pentecost, Christian leadership, biblical of concept of ministry and the biblical perspective of ministry of elders. It was established that, the Church of Pentecost eldership is patterned after the biblical eldership or a continuation of biblical tradition.

⁶⁰ Strauch, *The Biblical Eldership*, 9.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.1 Introduction

In Chapter three, we discussed the background to the Church of Pentecost including the establishment of the Church of Pentecost in Ghana through Rev. James Mckeown. The governmental structure of the Church of Pentecost came to light, it came out that, elders in the Church of Pentecost constitute the “engine” of growth and seems to play very important roles in the Church. This chapter considers the interpretation and analysis of data. It addresses the analysis of findings from the field, implications of the text, the significance of the office of the elder in the Church of Pentecost, ministry of elders in the Church as well as the contribution of elders to the mission of God.

4.2 Analysis of Findings

The passage of Titus 1:5-9 seems to be a strong picture of the office-holder in the church. It was said that Paul was very much concerned about the leadership and growth of the church and therefore instructed his co- worker to appoint elders in every town to take charge of churches in Crete. From the findings of the field interviews, thirty- six out of the fifty respondents agreed that eldership is an office in the church and the office is relevant as long as the word of God exist. Fifteen of the remaining twenty-five thought that though, it is an office, it can be substituted or replaced with the office of the pastor. And the rest of the ten respondents declared their stand that whether eldership is an office or a title, it has outlived its significance in our time and should not continue to be used in the contemporary church. One respondent, Emmanuel Amankwaah, was of the view that since scripture is of God and not of human’s wisdom, using the scriptural titles demonstrates that we are following God’s directions and not taking it upon

ourselves to decide what the church's leadership structure should be. That God has already provided the church with a basic structure in scriptures that we should closely follow is without dispute. To stray from that structure, or to decide that we do not need to call our leaders by what scripture calls them, is to say that we know better than God.⁶¹ According to Philip Arhin of PIWC, an elder is a representative of Christ or an ambassador of Christ, and when the church uses the term elder, like what the bible does, church members can easily look to the scripture to find their job descriptions. They can look to the scripture and know exactly what to expect from their leaders.⁶² Ivan Sarfo angrily stated that, if the title was used even in the days of the early apostles, who walked with and followed the Lord Jesus, why can we not follow same? For him, the title is important today as it was in the days of the New Testament.⁶³ Pastor Kennedy Eshun's statement on eldership took me aback when he said; there is no biblical qualification for the so called apostles, Prophets, Evangelists, Pastors and Teachers in the Bible but only for Elders. Therefore using the biblical terms for these offices is necessary in order to ensure that biblical standards for eldership are being upheld.⁶⁴

On the other hand, in an interview with Gabriel Owusu Asare on 8th September 2016, at Samaritan Villa Guest House, he is of the view that, Paul's instruction to Titus was not to create a special office of faith but to appoint just people from congregation to lead the church of Crete. For him, nobody should construct a doctrine out of this. He added that the 'father' or priest in the Catholic tradition is the only elder in the church and no other. Aside this view, he also made a comment that man's conscience is powerful and God will judge us according to our conscience, so if one does something

⁶¹Interview with Emmanuel Amankwaah, Deacon, Pentecost International Worship Center, 3rd December 2016.

⁶²Interview with Arhin Philip, Deacon, Pentecost International Worship Center, 8th September 2016.

⁶³Interview with Sarfo Ivan, Elder, Pentecost International Worship Center, 5th September 2016.

⁶⁴ Interview with Kennedy Eshun, District Pastor, Pankorono, 2nd September 2016.

and his conscience does not condemn him or her, the person is permitted to continue in whatever he is doing but if it condemns him, he must stop. He seems to imply that, if a title is accepted outside the scripture by men and they are not condemned by their conscience then, they should keep on using it because God will not also condemn them.⁶⁵

The purpose of eldership is at least in twofold in the view of Walter Aboagye: first that he is to unite the believers as one and also gather them for God. In that, they will experience the God-like intimacy with Jesus and one another. Again, that the world will believe that the Father has sent the Son Jesus Christ. In other words, Christian unity enables the world to see and understand that Jesus is divine in His origin and is God Himself. After all, one of the greatest miracles known to humankind is when Christians get along and are united as people with a common destiny.⁶⁶ And this is the responsibility of an Elder in the local church. Secondly that as an ambassador, representative of Christ or as shepherd of God, the elder must feed the sheep of God as God Himself would do. For him, the office of an elder should not and never be compromised for any other title in this world. That the scriptures bring it to light that every word that proceeds from the mouth of God shall not pass away, implying that the office of eldership should continue to exist to the end. The core mandate of an elder in his view is to preach or teach the unadulterated word of God to the congregation of God.⁶⁷

⁶⁵Interview with Owusu Gabriel, Rtd Father, Samaritan Villa Guest House, 28th August, 2016

⁶⁶Keith Krell, *Free Bible Lessons: One church one world*, last modified March 15, 2015, accessed May 28, 2016, <https://bible.org/seriespage/14-one-church-won-world-john>.

⁶⁷Interview with Walter Owusu Aboagye, Elder, Pentecost International Worship Center, 12th January, 2017

According to S. K, Adofo, the office of the elder in the church is paramount; since the Apostle Paul did not just use the title according to the flesh but in accordance with the dictates of the Spirit. That eldership will win the day for the Lord, he, again asked a profound question that, why are some churches using the title bishop and yet speak of irrelevance of the title elder? For him, if those churches know and understand the origin of the title bishop, they would never have neglected the relevance of eldership in their churches.⁶⁸

Rev Stephen Yaw Manu clearly stated that, Assemblies of God church believes that an elder is the same as pastor, overseer, and bishop. In his statement, pastor, overseer and bishop are doing the work of elders and there is no need to appoint elders in addition. They as Assemblies of God Church do not against those using the title elder in their churches.⁶⁹

As the exegesis emphasizes that the office of Elders must continue to exist by and through the believer. They (elders) should carry out and measure up to the standard of title always by themselves. The findings from the interview seem to emphasize that God has made it imperative for Christians to continue to use the title elder in church settings. Even those who disagree still end up that, the work of elders is being carried out by others like Pastors, Ministers and other church leaders. But they forget to remind themselves that the Bible is the standard for everything in the church and also there were several titles in the days of Paul beside those mentioned and Paul could have used any yet he chose to mention the appointment of elders.

⁶⁸ Interview with Rev. Stephen Yaw Manu, Ashanti West Superintendent, Assemblies of God, Ghana, 23rd March, 2017.

From the seeming debate, the “anti-elders” said, the title elder is of Jewish origin and must be changed even if it is still relevant today. The other opponents agreed saying that if it was not necessary for Apostle Paul to change the title to the Greek language when he knew he was not dealing with people who were not Jewish then, he reserved us no right to do so.

All the respondents agreed that, the misunderstanding of the office of eldership is as a result of different interpretations and doctrinal differences in relation to church governance structure. Grudem agrees with them that such difference is as a result of denominationalism which he states that there can be a number of wrong reasons for church separation such as personal ambition and pride, or differences on minor doctrines or practices.⁷⁰ All The respondents agreed that the need for separation may arise when the doctrinal position of the church deviates in such a manner from biblical standards.

Eshun mentioned that church leadership is a serious issue in Christendom and much attention is not giving to it. For him, differences in the interpretations of scripture can lead to proliferation of churches in contemporary Christendom, which, in fact may help to spread the Gospel, however, the basis maybe wrong. He stressed that it does not matter the titles the churches assign to its leadership but what is important is the spread of common faith in Christ should not be negatively affected.⁷¹ It was deduced from Owusu Asare’s opinion that, titles have come to its peak in churches today because most church leaders are now using all sort of titles for their own self-aggrandizement or selfish ambitions and do not seem to care whether those titles are of scriptural basis

⁷⁰Grudem Wayne, *Systematic Theology* (Grand Rapids: Zondervan Publishing Company, 1994), 880.

⁷¹ Interview with Kwesi Eshun, Member, Assemblies of God Church, Ghana, Yennyawoso, 26th February 2017.

or not. He also added that the church has been seen as a property for the family member to be inherited upon the demise of the head pastor, and as a result, they use any title of their choice.⁷²

The findings also revealed effects of titles as being both positive and negative. Positive in the sense that, title in the churches seem to have contributed in the many ways to the growth of churches. First, It has accelerated the spread of the Gospel, titles have increased the commitment of Christians as they believe and it is truly so that they have to know the word of God. They therefore study hard so that they can teach it as they should. Titles or leadership of churches have changed lives of people and thus contribute to nation building.

On the other hand, it has negative effects in that, it may breed division among Christians, which end up in increased false doctrines which may be very difficult to control since all churches are autonomous by themselves. It also leaves the young Christians and infidels confused about the different titles in the churches.

4.3 Implications of the Text

It is clear from the text that, People aspiring for the office were to be chosen out of a lot based on the criteria. Any leader that is chosen from the congregation must have the approval of the congregation of the church. Since leaders are to be appointed from congregation, it is prudent for the congregation to approve of that person by accepting him as their leader. They should be willing to help him and obey him as someone God has appointed to lead them. If the congregation does not want him to lead them, it will

⁷²Interview with Gabriel Owusu Asare (Surgeon) Roman Catholic Priest, Samaritan Village, 8thMarch, 2017.

be difficult for him to lead successfully. He would not have the cooperation from the congregation and that alone is a problem and the leader cannot lead as he should.

There is pain, sacrifice, disappointment, sweat, hard work, obstacle, financial responsibility and character obligation for being a leader. Therefore, not everybody who wants to be a leader should be given opportunity to lead. Some want it for their parochial interest and not the welfare of the people. Leaders should always be appointed based on criteria given by an organization or leadership. One of the cardinal factors in choosing leaders in the church is their commitment to the Lord and the church; there is a popular saying, where there is a will there is a way. When people are committed to the Lord and the church, they give their all to serve other people.

The qualifications Apostle Paul mentioned in the text concerning the appointment of elders for the church, suggest that the aspiring leaders must be well known to both the congregation and the one who appoints. His qualities as a leader must be seen by the congregation and the leadership before he considers to lead. It therefore means that leaders should be appointed out the congregation and not outside. There should not be imposition of leadership or elders on the congregation from outside the church or the person the congregation do not like. The role of a leader or an elder is to direct other Christians into spiritual maturity, hence, his social life, marriage life, spiritual life and economic life style should be well known to the congregation and the one who appoints. The proposed leaders must meet the taste of the people and must be the one they have confident in, who also comes from within them. There is an adage in Akan which says “the best doctor is the one who knows the patient well, understands his pains. The same goes to leaders; they must know the spirituality of the members and their needs before he can work effectively as a good leader

Elders are to serve as “nursing mothers” who work is to protect, feed, and care for their children with best food – the word God. They are also to protect their children from false teaching and encourage them to grow up in the Lord. And for a leader or an elder to do all these, the qualification outline in Titus 1:6-9 should be a bench mark for him: he must be blameless, temperate, sober-minded, of good behavior, hospitable, able to teach, gentle, one who rules his own house well and having faithful children not accused of dissipation or insubordination. This will show that he has the ability to rule the house of God.

In the Church of Pentecost, the elders function in pastoral ministry yet they are not recognized as such. Thus, the governance structure which distinguishes between the elder and the pastor in terms of authority seem to run contrary with the position held by Paul when he instructed Titus to appoint elders in every town. Thus, the Bible sees no difference between the elder and pastor in terms of their functions or ministry in the local churches. This presupposes that the Church of Pentecost would need to re-visit its governance structure in order to establish clear-cut policies regarding the office of the elder in line with biblical authority.

It has also deduced from the exegesis that thing that really distinguishes elders from the other members is their godliness. Paul’s instruction to Titus was to find people who are upright before God and appoint them for leadership position. There is evidence that before God anointed Samuel as a prophet, Samuel showed to the Lord his God his devotion and godliness. Godliness is shown in several ways:

(a) The person should be a student of God’s word. Bible says the Lord continued to appear at Shiloh, and there he revealed himself to Samuel through his word (1Sam 3:21). The young Levite had the inestimable advantage of access to God’s written word

in the Tabernacle. There is no substitute for it. The same should be for anyone who aspires for leadership in the church.

(b) He should be a man of prayer. It is said by many that “No one can lead God’s people without being prayerful”. It means that a leader or an elder must always be in tuned with God and hear from him at any time like Moses often did in time of trouble - laid it before the Lord.

(c) The person should understand what God’s number one priority is. God does not delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord. He should be committed in following the perfect will of God at all times. To obey is better than sacrifice, and to heed is better than the fat of rams (1Sam15:22).

If the clause “appoint elders” was a command for Titus to uphold in ministry then it should be a command for the contemporary churches

4.3.1 Eldership and Christian Leadership

Titles should not be a matter of controversy in the church. What is important is leadership which provides directions, protection, and growth to God’s people. In Walter’s view point there should be continuity and sustainability of the vision of the church, which is in line with the vision of the Jesus Christ. It is believed that God will just not reward anybody for being an elder or a leader in the church but your influence as an elder and how you are able to work effectively and efficiently in the kingdom of God. And also how you relate and respect people especially those under you as a leader and your team, those you work with. There must also be consistency and continuity of character and spirituality in the life of an elder of the church. Some elders tend to forget and stray away from the values and biblical standards they used to have before

becoming elder or leaders. The translation has it that, the person must continue to be blameless even after appointment.

4.3.2 The Ministry, Call of Elders in the Church of Pentecost

The Local congregation is headed by a presiding elder who is chosen among equals, who act for the district pastor and sees to the implementation of decisions taken by the District Pastor, with aid of all the elders.

The calling of an elder or officer is not the sole responsibility of the pastor. Before an elder or officer is called, the pastor in charge of the assembly/ district first consults the local presbytery before such qualified candidates appear before the District / Area Vetting committee. He would go through local interview and if he qualifies, then he proceeds to District and Area interview respectively before ordaining as an elder to the Church by the Area Apostle. The church accepts the New Testament practice of laying on of hands instead of using anointing oil during ordination of an elder or officer of the church.

They are responsible for leading the church in prayer and for teaching the word of God. They are “custodians of the faith,” that is, they guard jealously the fundamental doctrines of the church, in order that no unscriptural teachings may be passed on by other to the saints. In the absence of the minister, they administer the Lord’s Supper on the Lord’s Day. They see to it that spiritual and moral discipline is kept in the church. In the absence of the minister, they conduct church services, tarry meetings, open-air services. And at time they even conduct burial service for deceased member in the absence of a minister.

If elders in the church of Pentecost do all these except officiating of marriage celebration, then, one may ask, what is the difference between an elder and the pastor or minister of the church?

4.3.3 The Significance of an Elder in the Mission of God

While the ministry for elder is similar to that of any shepherd, elders are unique in that they oversee the welfare of the entire church body. Thus, they will not be able to consistently involve themselves in the details of everyday ministry to each individual within the body. They must delegate that to others, which is the reason for plurality of elders in church. They must guard themselves from excessive busyness so they can devote themselves to their unique responsibility.

The elders must seriously oversee the bigger picture of what is happening in the church. They must:

- Protect the body from error
- Promote a Christ –centered environment
- Provide equipping and encouragement
- Prove to be good example for the sheep
- Provide direction for entire Church

The role of elders in the spread of the gospel has ever been enormous since the days of Apostle Paul and would ever be. They are to be in the local assembly as in the day of Apostle and carry out their God given mandate.

The continuity and sustainability of the church today depends to a large extent on the ministry of the elders, who are required to nurture God's people in the knowledge of

God. For Christian believers to grow in the faith, they need to subject themselves to the spiritual disciplines under the leadership and direction of the elders.

The Church of Jesus today needs to succumb to biblical authority instead of its own structures and dogmas. These church-based structures sometimes run contrary to biblical position and tend to put Christians in a limbo, not knowing what to do in terms of church leadership and other related issues.

4.4 Conclusion

The discussion dealt with the analysis of the findings, implication of the text, the ministry, and call of elders in the church of Pentecost and significance of elders in the mission of God. It has been established from the findings that office of an elder is very important. It was however established that, Christendom should not be centered on titles but focus on the work Christ Jesus has mandated us to do.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Study

5.1.1 Summary of the Research Process

The study examined the biblical position of the ministry of elders with reference to Titus 1:5-9, and how this is understood and carried out in the Church of Pentecost. It was divided into five chapters. It began with a general overview which considered the background to the study, the statement of problem, research questions, research objectives, and the research methodology among other issues. The study also considered an exegesis of the text from Titus 1:5-9 based on the background to the Epistle of Titus, the Greek rendering of the text, its pericope, structure exegesis, and translation.

Furthermore, the study examined some background issues, such as the background of the Church of Pentecost, with emphasis on its history and governance structure. Moreover, the study considered an evaluation and analysis of the findings based on the text and also the interviews from the field. The study concluded with a summary of the study, a general conclusion and some recommendations.

5.1.2 Summary of Key Findings

The study examined the issue of eldership in the Church of Pentecost based on an exegesis of Titus 1:5-9. It was set to examine the biblical understanding and position of the title elder and to establish its convergence and or divergence to the usage of the title in the Church of Pentecost.

Based on an exegetical enquiry of the text, the study came up with some findings. First, it came to light that the title elder is biblical and therefore, its usage is biblically sanctioned. Secondly, it was discovered from the text that the functions of the elders were pastoral in nature and they exercise full authority and control over the local churches in which they ministered. Thirdly, it was however discovered from the field findings that there exist a dichotomy between the ministry of the elder and that of the pastor in the church of Pentecost. Whereas the elder carried out his functions in the local assemblies of the church those functions were only delegated. The “pastor” somewhere controls the elders in the local assemblies. Thus, the state of affairs in the Church of Pentecost seems to present an ambiguity in the understanding of the title elder as used by Paul and that held by the Church of Pentecost. A clear cut position needs to be taken by the leadership of the Church of Pentecost to protect its image as a Bible-believing church, by addressing its position on the role of the elders in the local assemblies of the church.

5.2 General Conclusion

The study set out to examine the issue of eldership in the Church of Pentecost based on an exegetical study of Titus 1:5-9. This was carried out in order to establish the biblical position on the office and function of the elder and its implications for the Church of Pentecost. It was discovered that the usage of the title elder appeared to conform to

biblical understanding. However, it also came to light that the elder in the Church of Pentecost functions in the pastoral position, but, there exist a minister of “pastor” somewhere who oversees the work of these elders. Thus, the elders seem to function in a delegated manner and do not have the final authority with regards to the local assemblies. This seems to run contrary with the findings of the text which establish that the elders took oversight responsibility of the churches. They were in full control and exercised authority in the local churches.

It can be concluded that the leadership of the Church of Pentecost need to revisit their governance structure so as to provide a biblical blue-print for the administration of its local assemblies.

5.3 Recommendations

Even though there seem to be some differences in opinions regarding Church eldership, there are sufficient grounds to suggest that almost all Churches endorse the Biblical pattern of Church eldership in diverse ways. Since the appointment of elders in the church is imperative, then:

1. There should be clear biblical teaching on eldership to deepen the Christian understanding of the subject as part of Church governance in the church
2. There should be seminars, conferences on the Church eldership at all levels to build consensus on Church governance for contemporary Christianity.
3. Christian theological institutions which offer courses on leadership should emphasis all aspects of Church governance and administration to erase any seeming controversies regarding eldership in the church.

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PERSONALITIES INTERVIEWED

Arhin Philip, Deacon, Pentecost International Worship Center, 8th September 2016,

Emmanuel Amankwaah, Deacon, Pentecost International Worship Center, 3rd
December 2016

Gabriel Owusu Asare (Surgeon) Roman Catholic Priest, Samaritan Village (8th March,
2017)

Kennedy Eshun, District Pastor, Pankorono, 2nd September 2016

Kwesi Eshun, Member, Assemblies of God Church, Ghana, Yennyawoso, 26th February
2017

Owusu Gabriel, Rtd Father*, Samaritan Villa Guest House, 28th August, 2016

Rev. Stephen Yaw Manu, Ashanti West Superintendent, Assemblies of God, Ghana,
23rd March 2017

Sarfo Ivan, Elder, Pentecost International Worship Center, 5th September 2016

Walter Owusu Aboagye, Elder, Pentecost International Worship Center, 12th January,
2017.

APPENDIX I

INTERVIEW QUESTIONS

1. How crucial is the concept of leadership?
2. How has leadership being understood in biblical times?
3. What is the meaning of the title elder as used in biblical times?
4. How is the elder recognized in the Church of Pentecost?
5. What are the functions of the elder in the Church of Pentecost?
6. What is the role of the “pastor” in the governance structure of the Church of Pentecost?
7. How can the elder function in the contemporary church without any hindrance?
8. What are the seeming differences between the elder and the pastor in the Church of Pentecost?
9. What does the text in Titus 1:5-9 say about the ministry of the elder?
10. How can this be recognized and accepted in the Church of Pentecost?