Evaluating Critical Dysfunction of Leadership in the Church: 
Motivating the Church to Growth

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<td>GRC</td>
<td>Gibraltar the Remnant Church</td>
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Introduction

Leadership is extremely important in the growth and well-being of the church. James Berkley has been a pastor for over twenty years and is the editor of Your Church and the Leadership journal suggests, Christian leadership is expressed by his or her dedication, obedience, and love for God that is expressed through what is done through the calling of Jesus Christ.\(^1\) Church leadership does not derive from success from worldly experiences. The mission of Christianity is to be a servant to others as Christ did (Matt. 20:25-28).\(^2\) Leadership is not about having control over others. Leadership is also not asserting authority within the church. Jesus was a clear example of how believers are to be. Jesus humbled Himself and became a servant. This was the same characteristic the church is supposed to possess (Phil. 2:7-8). Leadership through the working of the Holy Spirit is the foundation of what church growth is built on and should be motivating the church to grow. The purpose of this project is to analyze the dysfunction in leadership at Gibraltar the Remnant Church (GRC) and the critical role this dysfunction plays within the church through the evaluation of churches who understand what is required to achieve spiritual growth.

If leaders are to understand what makes leadership dysfunctional, leaders need to know what the meaning of leadership is. James Malphurs is a well-known expert on the topic of leadership and a professor of pastoral ministries at Dallas Theological Seminary. Malphurs is also the author of many other books. According to Malphurs, “No single biblical image fully embraces the totality of biblical leaders and their leadership. Thus, to get the full picture of New

\(^1\) James Berkley, Leadership Handbook of Management & Administration (Grand Rapids, MI: Baker Publishing Group, 2007), 177.

\(^2\) Matthew 20:25-28 (Unless otherwise noted, all Scriptures will be referenced from the King James Version).
Testament leaders, we would need to combine and embrace all the biblical metaphors used for leaders and leadership.”\textsuperscript{3} Leadership is not a one-person role. When leadership is effective, it helps to embody the practices of a Christian life that will shape the ways of being faithful to the Gospel through Jesus Christ. This is done through leadership and then the congregation.

A Christian leader should be a person who has displayed their faith in Christ. The leader must die to the old life and take on a new life through Christ (Col. 3:3). When leaders are in direct submission with Christ, they show forth the fruit of the Spirit: “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance” (Gal. 5:22-23). Through these characteristics, leaders gain trust amongst themselves and the congregation. Robert Banks and Bernice Ledbetter wrote that a leader is a person, group, or organization that gives people the ability to have the power to change their lives.\textsuperscript{4} Leadership should be focused on getting others to come into a relationship and fellowship with Christ.

Problems arise when leaderships are no longer directing people down the right path. The church becomes dysfunctional. One of the biggest issues is that it can go on without being noticed. The problems become more dominant within the church than anything else. Signs are being displayed, but no one is paying enough attention to deal with them. When a church is dysfunctional, the first place to look is within the leadership context. The church becomes dysfunctional when it is no longer able to experience growth in God. If there is a conflict that goes on without being resolved, it hinders the growth and mission of the church.

\textsuperscript{3} Aubrey Malphurs, Being Leaders: The Nature of Authentic Christian Leadership (Grand Rapids, MI: Baker Publishing Group, 2003), 33.

It is not that disagreement causes a church to be dysfunctional, it is when leaders fail to come to an understanding of how to resolve the issues of the church. The Bible states that believers are to be peacemakers (Matt. 5:9). Too often do leaders conform to having control over situations or even people. Leaders become more like chariot who want the horse to go in the direction he or she wants it to go. Other times leaders do not want to be corrected. Leaders are too busy in unnecessary disputes and arguments, not having the willingness to agree in the situation. 2 Timothy 2:23-26 states, “But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.” Therefore, when there is knowledge of what makes leadership works, it will teach leaders what could make the church dysfunctional.
Chapter 1

Ministry Context

One of the major focal points of church establishment is church growth and spiritual growth. Pastors and leaders need knowledge that if a church is not healthy, it is not growing. Dr. Gary L. McIntosh, a popular professor at the Christian Ministry and Leadership at the Talbot School of Theology at Biola University, and who is the author of many other books suggests, a pastor duty is to not only ordain members to become ministers, he must be able to provide others with the necessary tools to equip them to become leaders.\(^5\) Leaders should prove themselves to be worthy of ministry (2 Tim. 4:5). However, some people seek authority and power over people to gain domination and control over others, also domination and control over each other. The real problem is that when conflict arises in the ministry between leaders; there is no process to first identify the issue and no process to resolve the issue.

When a church experiences growth, the pastor cannot do it alone. He or she needs a committed staff to be able to lead the congregation and take some of the pressure off themselves. Peter Scazzero, who is the founder of the New Life Fellowship Church in Queens, New York, and also the author of two best-selling books wrote in his book, *The Emotionally Healthy Leader*, the problem with unhealthy leaders that they are unaware of the fact they are unhealthy; therefore, they do not understand they are not able to help others. They cannot help others grow when they have issues, they have not dealt with themselves.\(^6\) Leader's lives are surrounded by the awareness of the purpose of their mission.

\(^5\) Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids, MI: Baker Publishing Group, 2003), 110.

Dysfunctional leaders come when they fail to become great listeners. They strive to get the best results possible. The Bible declares that leaders are to first learn for themselves and then the flock through the Holy Spirit because it is God who has placed them into their position to feed the congregation through the death of Jesus Christ (Acts 20:28). The mission is to transition the minds of the people who are lost to a point of healing through Jesus Christ. Jesus exemplified Himself both as a ruler and servant (Eph. 1:21). Leaders must know when to exert authority and when to use kindness. The purpose of leaders is to serve and love those they are helping in the attempt to direct them into discipleship.

Mike Breen and Sally Breen founded a team of authors called the 3DM Team. Mike Breen is known for his innovative leadership and discipline movement. He helped to re-plant a church in England that became one of the largest in England. He also went on to help plant over one thousand churches in Europe. Breen wrote that the mission of leaders in any church is to put the people first. A missional leader is someone who can mobilize the church to do the work of God. The church should be motivating and encouraging each other. God never intended for the believers to live secluded from each other, but He had a desire that believers would live peacefully among each other. When believers come to know Christ, they become part of His body (1 Cor. 12:12). Gary Thomas, an author of many books, is an adjunct teacher of spiritual formation at the Western Seminary in Portland, Oregon wrote, the church is a place where people can be healed through grace and peace; it is not a place where people come and be judged or condemned. Leaders have failed to remember this concept.

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Every leader that is in leadership has some type of issue or flaw. According to Scazzer0, everyone has a shadow that is based on emotions, thoughts, and motives that are hidden and unresolved, however, they are the very things that cause a person to behave the way they do. Leaders may struggle with these emotions and think, but they must fight through them. Some people have a hard time admitting they have look hope, direction, and drive of doing anything in life. Oftentimes, these feelings are hidden or maybe suppressed, therefore, when different things begin to happen, they come to the surface. Although leaders are to lead others, leaders are in the ministry to also build each other up and encourage each other. Dave Earley and Ben Gutierrez are both well-known authors and influential leaders at Liberty University in Lynchburg, VA who suggest that everyone needs encouragement and someone who will stand alongside them and help in their time of need. When a person is on a ministry team, they need someone who will not be jealous of them but help them to be better leaders.

The purpose of training is to help develop church leaders. Problems come when those leaders make the attempt to become the pastor. Those leaders fail to understand their mission of being a servant first and letting God elevate them. Leaders gain growth through their obedience to God. Leaders should be unified so they will be able to teach the congregation how to be

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9 Scazzer0, The Emotionally Healthy Leader, 55.


11 Dave Earley, and Ben Gutierrez, Ministry Is...: How to Serve Jesus with Passion and Confidence (Nashville, TN: B&H Publishing Group, 2010), 224.
unified. However, when there are poor leadership skills and training, leaders operate poorly. Rodney Mills wrote, “As church leaders, it is our responsibility not to grow the harvest, but to create an environment whereby God can bring about His harvest and grow His kingdom.” Pastors and leaders have a responsibility to come together in unity and create a friendly environment in which people will feel comfortable.

The lack of necessary training is because of the lack of spiritual disciplines. Donald Whitney is a professor and dean at the Southern Baptist Theological Seminary in Louisville, KY. He is also a bestselling author of books such as, How Can I Be Sure I’m a Christian? Whitney wrote in his other book, Spiritual Disciplines for the Christian Life, “Spiritual Disciplines are those personal and interpersonal activities by God in the Bible as the sufficient means believers in Jesus Christ are to use in the Spirit-filled, gospel-driven, pursuit of godliness, that is, closeness to Christ and conformity to Christ.” Whitney also wrote, Jesus was the best servant because of His humility. This would mean that leaders should follow the same pattern as Christ and have the same mentality to serve the disciples when He was their feet. Andrew Murray who was a pastor, evangelist, and an educator suggests that believers are to follow the example of Jesus by

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16 Whitney, Spiritual Disciplines for the Christian Life, 149-151.
being willing to deny himself and the killing of the flesh which is done through humility.\textsuperscript{17} When leadership is organized, the church’s performance will be organized.

The church needs to get to the place where it is motivating its leaders to strive for spiritual growth. Leaders also need to build up each other’s confidence and motivate their brothers and sisters in Christ to reach a higher place in God. This is part of being humble. When a person is humble they care more about their co-leaders’ achievements than they care about theirs; they do not see themselves better than someone else as a point of comparison.\textsuperscript{18} Another part of spiritual growth is making the right decisions in the process of making disciples, and the result is causing people to move one area of growth to the next.\textsuperscript{19} Leadership must line up with their performance.

Pride is another part of the reason why organizations become dysfunctional. Sometimes, a leader can have the necessary skills and qualifications, but they make the mistake of putting their self-interest in front of what is best for the church. The issues are not based on having different areas of ministry, but it is based on what people do with those different areas. Every group will have opposite opinions, however, when people cannot live with those opinions. The group may survive, but they will not be able to be effective or healthy.

The Bible also details that believers are to be crucified through Christ. Romans 8: 5-6 says, “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body

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\textsuperscript{17} Andrew Murray, \textit{Humility & Absolute Surrender} (Peabody, MA: Hendrickson Publishers, 2005), 45.
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of sin might be destroyed, that henceforth we should not serve sin.” Crucifying oneself means killing the old man and living a new life through Christ. Believers are living out His suffering as one body of people. A. W. Tozer wrote, “The health of the church is in direct proportion to the health of each Christian. If the church is to grow and be healthy, the individual Christians comprising the church must grow spiritually.”20 Oftentimes, people struggle to get what they desire or like to do things alone, but it is through Christ that the church can have a healthy life.

Gibraltar the Remnant Church was formerly known as the Gibraltar Church on the Rock (GCOTR). The church was founded in 1998 by Pastor Michael A. Williams Sr. This was a non-denominational ministry that received people of all nationalities, races, and ethnic backgrounds. The church is located in a small town in Tarboro, NC. When the church first started in had service in a small building but due to its size of the growth of the church, they had to move into a bigger facility.

The church started with about twenty-five people and grew to about a hundred twenty-five members. At that time, there was unity within the ministry. Church leadership consisted of the pastor, elders, ministers, and teachers. As time went forward other churches started to mirror after the image of GCOTR. It soon started a food pantry in which it fed around two thousand people a month. It later started a daycare on the property called the Little Rock Childcare Center. The church was headed in a good direction. The church was feeding the hungry and reaching out to the poor. The leadership team was in the right place. The church had a good choir. The church started doing outreach ministries, going out into the community reaching the lost. Lives were being changed and souls were getting saved.

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However, it was around 2006 that things began to fall apart and made a turn for the worse. The pastor’s wife died which resulted in a turn of events happening in the church. Different people also began to die, leaving a gap in the hearts of the leaders. Therefore, some of the leaders left the church. There were issues with leaders cooperating. Some leaders told lies on each other. In 2008, the pastor remarried but some did not agree with his decision which made things worse.

**Problem Presented**

In 2016, the church changed the name from Gibraltar the Church on the Rock, to Gibraltar the Remnant Church. The church also had to move out of its building of worship because of financial issues. The church experienced a decline in a membership of over a hundred to around twenty-five members. Issues of hatred, bitterness, and envy came into existence that caused the decline. The elders, ministers, and teachers began to be at odds and not getting along with each other. It was after a while that the membership of the church saw a decline in church attendance and membership. Even in leadership, some did not agree with how the pastor handled certain situations, they thought things should have been resolved one way were handled a different way.

The problem with the leadership team at GRC is that the leaders are not working together in unity to live according to the teachings of the Bible. Pastors and leaders have the ultimate charge of being unified in the Body of Christ. Philippians 2:2-3 says, “Fulfill ye my joy, that ye be likeminded, having the same love, being on one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” More issues come into place when leaders are seeking validation in a particular position rather than thinking about the people, they are leading. Leaders are putting more focus
on gaining the head position and not considering those they are working alongside. Jesus called
the disciples and warned them of the upcoming events. Matthew 20:25-28 says,

“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles
exercise dominion over them, and they that are great exercise authority upon them. But it
shall not be so among you: but whosoever will be great among you, let him be your
minister; And whosoever will be chief among you, let him be your servant: Even as the
Son of man came not to be ministered unto, but to minister, and to give his life a ransom
for many.”

According to Emma Keown who is a minister at the Glenfield Presbyterian Church, the
example throughout biblical evidence and the legacy of the early church, the church throughout
today’s time has turned aside and ignored the command to love their neighbor.21 One of the most
dynamic Scriptures found in the Bible comes from the book of Acts when the church gathered
together in prayer, they were of one mind and one heart (Acts 1:14). There were no hidden
agendas, no one-sided purposes, and no schisms. Problems start to exist when different
personalities start to clash. However, it is not they have different personalities that make the
church dysfunctional, it is not having the ability to work together with those personalities. When
there is someone who is not willing to compromise and work with everyone else on the team,
nothing will change.22 Coming together on accord takes place when leaders align their hearts
together. Acts 2 demonstrates the outcome of the power of God when the Body of Christ is on
the same level. This type of unity reacts in the same way when leadership in the church reacts the
same way.

Dysfunction often happens because there is a lack of training and the lack of living by the
training. Dr. J. Robert Clinton who is a senior professor of leadership with the School of


Intercultural Studies of Fuller Theological Seminary in Pasadena, CA suggests that even though all leaders are being trained, not all of them accept the training.\(^{23}\) Problems come when leaders are not able to confront the crisis among themselves. Clinton also wrote, “Conflict can arise from different approaches to ministry as well as from personality clashes. Learning to relate in a godly manner amid conflict is closely intertwined with learning to discern the spiritual principles governing ministry.”\(^{24}\) However, since there are not true examples of leadership, the church lacks spiritual growth and health. People need people who care, but if leaders are unable to care for each other, they will not be able to care for others.

**Leadership**

The GRC leadership team currently consists of a pastor, youth pastor, deacons, elders, ministers, and teachers. They all share the making and growth of the church. They lead by example and should be accountable for each other. James Berkley wrote, “We are accountable to the church for a number of things: leadership, pastoral care, administration, and modeling the Christian life, to name a few. But above all, we have a responsibility to feed God’s flock and nurture his people.”\(^{25}\) Berkley further would state, those true leaders are willing to confront other leaders with the truth.\(^{26}\) Teams need leaders who will be responsible for each other. Teams cannot regularly check-in with each other. There are no relationship skills. Malphurs wrote,

> Relational behavior… values the concerns and needs of people and includes such activities as building camaraderie, developing trust, developing teams, motivating followers, providing good ministry conditions, nurturing and supporting followers, building biblical community, promoting interpersonal relationships, counseling those


\(^{26}\) Ibid.
needing direction, comforting the distressed, encouraging the discouraged, and many other biblical functions.  

Unless leaders can be equipped with these qualities in a group setting among leadership, they will not be able to teach them to the rest of the congregation. The growth of the church relies on the Holy Spirit using the leaders with these qualities between each other.

Moreover, leadership dysfunction is caused by a failure to resolve conflicts. The conflict has a negative result in ministries. Leaders must have the ability to work through any issue that may surface. The problem in the GRC is that leaders avoid conflict, therefore, nothing ever gets resolved. The reason most ministries become so dysfunctional is due to the fact things are kept quiet and no one can express their feelings or emotions. Along with this is the frequent regard to other member’s thoughts or ideas. Some members get the idea that things must go their way, or they do not want to see it get done. Ministries cannot function off one person’s idea. Most of the time when this occurs; it is because resentment has come to play. Some leaders do not like it when someone else’s idea is better than theirs, therefore, they fight against their fellow leader.

Some of the most critical aspects of leadership in the GRC leadership that have made it dysfunctional is jealousy, envy, hatred, and insecurities. Jealousy is the point of tearing people down to build themselves up. Some leaders were jealous of the pastor and saw how God was using him in the ministry, therefore they became jealous of him. Some ministers became jealous because the pastor was calling on other leaders instead of them by putting them in charge of different programs or services. Envy is unhappy when others are blessed. When there is a strong dislike, it turns into hatred. Some leaders became envious of other leaders because they were not as anointed as other leaders. Leaders started to hate other leaders because of how God was using them to reach the lost.

27 Malphurs, Being Leaders, 93-94.
Finally, leaders have insecurities. Insecurities occur when people feel that other people are going to outshine them. This one of the critical issues, simply because there were leaders in the church who did not believe in themselves enough for God to use them to equip others to grow that they take out their frustrations on those that God is using. Therefore, since they do not have enough confidence in themselves, they hate when others are in the right direction for spiritual growth. However, these characteristics are evidence of an immature believer. Galatians 5:19-21 says, “Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such liked.” These types of behaviors are not the characteristics of Christ in the congregation. These evils cause the church to work in dysfunction that misleads.

First, the leaders are supposed to be like a family. Issues that have been witnessed is that people who have been there since the beginning have a problem with new people coming in and bringing a new idea. Those that have been at GRC for a while refuse to consider new things that may help grow the church. Therefore, the old members are at war with the new members, which in return causes confusion, conflict, and dysfunction in the church. Joseph Hellerman is a professor at Biola University and Talbot School of Theology in Mirada, CA who wrote, “Leadership vacuum is filled not by mature believers who qualify for the task of shepherding the people of God but by dysfunctional individuals who lead out of emptiness rather out of a deep well of spiritual resources that only years in the Lord can provide. The leaderless church is not the answer.”28 The Bible declares that the only way people will be able to walk together is if they

agree (Amos 3:3). Unity in the church starts first within leadership. The problem with GRC leadership is that there is too much finger-pointing. They will point out the flaws and mistakes of others but hate when someone points the finger back at them (Matt. 7:1-5). There is no reconciliation or attempt to reconcile.

Vision

These battles turn into rivalries that are unjust and unholy. Church leaders have taken a u-turn from the vision of the leaders and the church. They have taken on hidden agendas. The vision of the head pastor, who had received his vision from God. A vision has several different varieties. Leaders have visions when they see an urgent need. It could also be that they are not satisfied with a particular change of events. These are some of the visions that leaders should desire to see in an attempt to make a change. Moreover, a person with a vision should be someone courageous, committed, and willing to go the extra distance.29 The vision of the pastor became into existence because there was an urgency within and out of the church. The GRC needs to be re-oriented. The vision is to follow the Great Commandment the was given by Jesus in the book of Matthew (Matt. 22:35-40). The vision of the leadership was to go out and lead the lost sheep to the living water. That is to go out and make disciples for Christ. The pastor of the GRC has a vision of leading others to Christ, that is what a leader does.

Discipleship

The pastor equips believers to carry out the duties of leadership and ministry. Disciples are leaders and followers. Disciples are also people who can call others to discipleship. Disciples are called to be born again. A disciple is also someone who can be committed, supportive, and

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accountable.\textsuperscript{30} Francis Chan who is a pastor and church planter in San Francisco wrote, “The word disciple refers to a student or apprentice. Disciples in Jesus’s day would follow their rabbi (which means teacher) wherever he went, learning from the rabbi’s teaching and being trained to do as the rabbi did.\textsuperscript{31} Making disciples has taken a back seat to the true nature and calling of the ministry.

As being part of the membership and family of God, the church had the goal of putting the lost souls first. They had a witnessing team that would go out and reach lost souls. The GRC leadership team has lost its drive to do mission work. There is no relation in leadership or there is a dysfunctional relationship. Relationships are important in the Gospel of Jesus Christ. The dysfunctional relationship has caused each of the leaders to lose focus on the things that matter in the Body of Christ. One of the biggest obstacles is that leaders lack the fruit of the Spirit called temperament. Aubrey Malphurs is an author of several groups and the senior professor of leadership and pastoral ministry at Dallas Theological Seminary and the founders of the Malphurs Group, and Gordon Penfold is the lead pastor of the First Baptist Church in Holyoke, CO, and is also the director of Fresh Start Ministries that describes temperament as, “A vital piece of the divine puzzle and ultimately of a pastoral turnaround.”\textsuperscript{32} The authors also further define temperament as the type of behavior style a person uses.\textsuperscript{33} Matthew 11:29 says, “Take my

\begin{itemize}
\item[\textsuperscript{31}] Francis Chan, and Mark Beuving, \textit{Multiply: Disciples Making Plans} (Colorado Springs, CO: David C. Cook, 2012), 16.
\item[\textsuperscript{32}] Aubrey Malphurs, and Gordon E. Penfold. \textit{Re:Vision: The Key to Transforming Your Church} (Grand Rapids, MI: Baker Publishing Group, 2014), 69.
\item[\textsuperscript{33}] Malphurs, \textit{Re:Vision}, 69.
\end{itemize}
yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. Therefore, leaders should possess the right type of attitude when dealing with others.

For such a long time the wrong people had been put in authority because they had the wrong motives the whole while they were in position. They were not effective leaders. Teamwork is essential in the working of the Body of Christ. Just as the physical body had different parts that work together, so does the church body (1 Cor. 12:24). Although the GRC has a senior pastor, he gives the leaders the ability to work the ministry. The problem between the leaders is that there is no teamwork. Gary McIntosh believes that when the church has a team of leaders, the church is at its best. The leaders were fighting among each other and the pastor was the one doing all the ministering. Kevin Harvey has written several books such as Leadership from the Inside Out and U-Turn; he has helped the Reformed Church in Byron Center, MI; and he is the senior pastor of Shoreline Community Church in Monterey, CA, who suggests, the problem with the older churches and churches today is that the pastor is the one who does the actual ministry. If the leaders would only join together and build the ministry, the church would see growth.

**Purpose Statement**

The purpose of this project is to evaluate the dysfunctional aspect of leadership and how it can affect the health and growth of the church. It is an attempt to encourage leaders to join in unity, presenting a biblical example for the congregation to model after. It is the hope of this project to empower the leaders with the knowledge and understanding that every gift that each leader has in the church is needed. This project will be aimed at helping leaders to fulfill the Great Commandment in Matthew 28:19. It will also help evaluate the church’s training of its

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34 McIntosh, *Biblical Church Growth*, 100-101.

leaders. Some churches may have grown in present years, however, there has been a decrease in church membership. This research will help leaders to be aware of any unhealthy behavior that is the possible reason for the church not growing.

This project will highlight the reason for the establishment of the church. The goal is to resolve the issues that are causing dysfunction in the church. Jesus taught that the church should work together in unity. This evaluation of the church will aid leaders to take a self-evaluation and determine where they may be falling short in that they may repent and live according to how Christ intended. It will also help to be aware of all dysfunctional areas that they may be corrected. There will be a clearer understanding of what is needed to allow the church to be elevated.

The church is in a vital need for reconstruction. Therefore, the research for this project will focus on the mission and purpose of the church. The well-being of the leadership team has a major impact on the health of the congregation. When the congregation sees a crisis in the leadership, there will be a crisis among the congregation.

The project will also display critical biblical evidence on how much the church can accomplish when leaders are on one accord. The Bible also teaches that God is against jealousy and strife. It further teaches that leaders are to build each other up and not tear them down. Through this project, leaders will hopefully be able to use their gifts in a corporate setting. God intended for the church to be a place of love and support; however, it starts first with the leaders of the church.

Lastly, this project will present ways of resolutions and reconciliations. This project will also highlight the role of leaders in the church. This project will give leaders the tools and
resources needed to bring validation and unity between the leaders of the church. The project will focus on where the church is now and where it desires to go. According to Peter Scazzero, “The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has much more to do with the leader’s internal life than with the leader’s expertise, gifts, or experience.”

Leaders are the starting point of the church when influencing the church toward spiritual growth.

**Definitions**

*Church.* The Body of Christ, in which Jesus is the head. The church is made up of a body of believers. “The church possesses the gospel, the good news of salvation, and that the world, which is lost and separated from Christ, can be saved or reunited with Him only by hearing that gospel, believing, and being justified and regenerated.”

The church is the group of believers who apply the principles of the Bible.

*Conflicts.* A serious disagreement between one or more people. It can also be described as a difference of opinions between two different ideas. Other terms to support this term is dispute, opposition, and hostility. It is also when a person or persons are unable to compromise on a single idea or belief. Berkley wrote, “Conflict is inevitable, and leaders strengthen their team when they accept it as such. Conflict is either resolved (spreading grace) or buried (feeding bitterness). Being false can limit our creditability, but resolving conflict by confessing, forgiving, and reconciling transforms us, our team, and our neighbors.”

When there is a conflict during leadership, it causes an emotional disturbance.

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37 Erickson, *Christian Theology*, 952.

Disciple. Another term for witness, follower, or servant. It means being under the leadership of a teacher. Descriptions of a disciple is a person who desires to grow spiritually. A disciple can work well with others. Disciples have a heart for the hurting and lost. Disciples become leaders who are no longer conformed to the things of the world. Disciples are the righteousness of God. Disciples go out and make more disciples.39

Dysfunction. When a person in the situation is not working properly or as usual. It is the act of referring to someone or something that is not functioning healthily. This could be a behavior or relationship. When a church is dysfunctional, it is no longer being led by the Holy Spirit as the Bible declares.

Leadership. A person or group of people whom the pastor of the church puts in charge of another group of people. Leadership is a person who leads others to reach a certain goal.40 MacArthur also describes leadership as a person who is ordained to accomplish the will of God. Leadership is the means of leading a group of people such as a minister, deacon, or elder. It is also a person who has been given authority over another person.41

Unity. The ability to be united with others or to be together. Millard J. Erickson describes unity as being between the Father and Son that is the example of how believers are to be with one another. It is because of the unity of believers between each other that is a testimony to those who are not yet believers.42 Unity can be also be described as oneness.


41 Ibid., 230-231.

42 Millard Erickson, Christian Theology (Grand Rapids, MI: Baker Publishing Group, 2013), 1008.
Vision. The act of having the ability to have a plan for future plans or events. A vision is a plan of action that clarifies direction. The purpose of having a vision is to impact leadership and motivate others. With a vision, a leader can establish energy, risk-taking, and the ability to keep the ministry growing.\textsuperscript{43}

**Limitations and Delimitations**

The basis of this project is to evaluate how leadership dysfunction can stop a church from spiritual growth. This project will be limited to pastors and leadership teams of an expert panel of established organizations who have either experience this type of issue or those who have helped others to overcome this type of issue. The researcher will base the information on the roles and length of time in leadership. The project will not be reaching out to the entire church but to only those who’s information will be useful. However, this project will not be only limited to those that are in the church at the present moment, it will also focus on some of the members of the leadership team who are no longer part of the church. They will add more insight into the reasons why members left the ministry. It will be limited to those who held their position for some time.

The delimitation of the project will focus on a timeline of the last ten years until this year. This project will only focus on the time the researcher has been a part of the GRC membership. The researcher will also only focus on the leadership aspect of the church and not the other issues the church may have. This project will not be limited to those that are in leadership but will put part of their focus on members who have been in leadership since the existence of the church.

\textsuperscript{43}Malphurs, Re:Vision, 147.
The researcher plans on using surveys and questionnaires to anonymous leaders to gather data. The researcher may decide to use one-on-one interviews if more data is required. Participants that are used to research this project will not be required to divulge any personal information, only data that is prevalent in the project.

The researcher is not attempting to recognize the flaws or dysfunction in other ministries but will only seek out the necessary information that other organizations may have faced in the past. The research will be the means of gathering information that will be helpful for the final part of this project. It understands the importance of ministry and the impact leadership has on the church.

**Thesis Statement**

Functional and healthy leadership is critical to the growth and health of the church. When leaders are not on the same page as the Bible details, some different behaviors and emotions will cause the church to a downward spiral. Leaders should be in a place of unity as God has commanded. Dysfunction in the church will give a false sense of understanding to the congregation, who are looking at the leadership team for spiritual guidance.
Chapter 2: Conceptual Framework

The Existence of the Problem

Church growth only happens when leaders can get along with one another. They are committed to one common goal and achievement. Although the senior pastor is the one who establishes the vision for the ministry, he has appointed leaders to aid in the establishing of the growth of the ministry. The church may have good people who can preach and teach; however, it becomes a problem when bitterness and animosity come into existence. Dysfunction manifests itself through not being corrected or taught. Any time of discussion can cause some type of disagreement. Dysfunction does not affect the church due to these disagreements; it is when a team of leaders cannot come to a resolution without some type of change of attitude toward the other person.

The senior pastor is not the one who moves the church towards growth. The senior pastor equips leaders and then sends them out to assist him to move the church toward spiritual and physical growth. Most churches fail to reach growth due to the ministerial staff not being intentional enough to the effect that they are willing to help the church grow. Part of the problem is that the leaders do not understand their responsibilities in the church, or they become overwhelmed with their position that they begin to lose hope in what they are called to do.

Dysfunction is a problem because it affects the rest of the Body of Christ. 1 Peter 5:3 declares that leaders should live as examples to the congregation. If the leadership team is not following the characteristics of a godly lifestyle, they will not be able to reach the rest of the congregation. An unorthodox behavior can cause leaders to have a conflict with each other. Some leaders desire all the attention. Then some are full of pride and arrogance. Other leaders want recognition. Moreover, some leaders assert their authority in an ungodly way. These types
of behaviors are unhealthy for the church, therefore, the church has now instructions on how to move forward.

GRC’s problem is that leaders have become too comfortable with the way things are, they do not seek change. Leaders have begun to be subtle and timid that they start to believe that it is not their duty to fix the problems that exist. Some leaders have tried to force their opinions and want above what is best for the church. Such behavior has caused other leaders to feel as if they have no place in the church’s affairs. The church had people who desired to take over the church so they would be able to operate the church the way they thought it should be.

Other issues with leadership dysfunction were that leaders started attacking other leaders verbally, mentally, and physically. The church had a leader who would start arguments with others because other leaders were being asked to handle set assignments instead of them, all because they were part of the ministry longer. Leaders were stealing money, food, equipment, and supplies from the church. Then some leaders would take the issues that were discussed in private meetings and have conversations with people in the congregation. This caused friction between other leaders and the other members of the church.

**Literature Review**

Church growth is important in the community of the church. Growth occurs when the church can reach other people. Churches that have a desire to succeed must have a vision given to them from God. It becomes clear that it is not about who is in charge of the boat, but all the people involved are working together to accomplish one common purpose.44 Churches should not be afraid when the church starts to experience issues, because with growth follows challenges. If any church fails to be happy, it is because leadership has gotten too familiar with

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the way things are. Benjamin R. Wilson summarizes how the book of Acts features the importance of church growth; however, it could not happen except it be intertwined with the divine Holy Spirit.\textsuperscript{45} Spiritual and church growth occurs when people can physically feel that they are part of something worthy.

Oftentimes, the church gets defensive when people start to talk about growth. Questions could be asked concerning why the church wants to grow. Do they want to grow for the right reasons? Growth in a church means being effective, therefore, a leader should have clear motives. However, when a church is not growing, the question should be asked, concerning why the church is not growing? Churches should be among the best in resolving conflicts.

Conflicts can exist in different parts of the world and different atmospheres. Kimberly Storm-Gottfried describes conflict as disagreements because of the difference of interests and ideas.\textsuperscript{46} Conflict is inevitable, and it is not fatal. However, conflict can turn into a disaster. When there are differences in the church that go without being resolved, no one wants to stay in the church. If anyone is good at handling conflict it should be the leaders in the church. Legitimately no one should be afraid to bring conflict out in the open. It does not make a difference if the conflict is out in the open or between teams, it can hurt the growth of any organization.\textsuperscript{47} If conflicts must be done, it should consist of being humble and through the use of the Bible.


\textsuperscript{46} Kimberly Strom-Gottfried, “Applying a Conflict Resolution Framework to Disputes in Managed Care,” \textit{Social Work} 43, no. 5 (September 1998), 393, https://web-b-ebscohost-com.exproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=7&sid=8517cda5-aa06-45b1-adea-47dc96c4e0a940pdc-v-sessmgr03

Communication is a key component of resolving church dysfunction. Issues that can cause conflict can have some positive and negative endings. The important aspect of dealing with conflict starts with the pastor. Dysfunctional communication can be perceived in different ways; therefore, members need to be careful about how they talk, walk, and look. Part of pastoring a church is knowing how and when to handle critical situations. When issues are not resolved, it could potentially damage the church. However, pastors need to be bold enough to deal with those issues; not being a coward and not having the willingness to confront the issues. The pastor must be strong-willed and skilled at managing the people under him. A pastor should be trained in handling sensitive circumstances. Pastors need to have the ability to equip their leaders must behave and communicate effectively. This can be done by teaching leaders how to listen to each other. This type of dysfunction cripples the growth of the church.

Part of the issues leading the church down the wrong path is the lack of praying between leadership teams. Prayer results in growth. One of the greatest needs among leaders is the need for growth. Leaders that are prayers, they become more effective. In the New Testament, the disciples prayed together (Acts 1:14). On another occasion, Peter was in jail, therefore, his fellow leaders were in a house praying for him to be released (Acts 12:5-17). It was through their praying that they were able to bring others to prayer. One of the things the Jesus taught the disciples that they should always pray regardless of what they were dealing with. As leaders,

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49 Ibid., 5.

through the power and prayer of the leaders, the leaders can relate to God. MacArthur wrote, “Failure to take into account that our problems do not root in the physical sphere but in the spiritual will show up in the nature of or prayer. The reason we do not see answers to prayers often is that our eyes are not on the sphere where true warfare takes place.”\textsuperscript{51} It is the way we use our tongue that will either have a positive or negative effect on people (Pro. 18:21). Dysfunctional leadership will have a negative influence on the entire church.

The purpose of leadership is the process of serving others and sharing Christ with them. Leaders are just that, they are leaders. When Jesus was on earth, He came in the form of a servant (Phil. 2:7-8). Leadership is a team process. Teamwork is the act of listening and learning from someone who is a leader and the group works together to accomplish a set goal.\textsuperscript{52} When a team can agree in their disagreement, the leaders of the church can still become unified. Unity can occur with the unification of all members.

The unresolved conflict has been one of the biggest issues with leadership in GRC. Most of the problems went forward without any knowledge, especially with the pastor. Some leaders felt as if no one would do anything about what was going on between other issues, therefore, they kept quiet. Even when some form of rebuke came from the pastor, some accepted it, however, some refused to accept the fact they may just have been wrong in the situation.

\textsuperscript{51} MacArthur, \textit{Pastoral Ministry}, 151.

Theological Foundations

Birth of the Church

In the book of Acts, readers find the first established church. It should be clear that the church was not established when Jesus was alive on earth. It was not until fifty days after the death of Christ that the church was established. It was during this time that the disciples were in Jerusalem, all on one accord that the day was known as Pentecost (Acts 2). It was because of the unity of the disciples that they were all filled with the Holy Spirit. Readers can gain an understanding of the newly formed Christian congregation designed to preach the gospel to unbelievers.

Peter challenged the people to repent and be baptized (Acts 2:37-39). This community of believers was called the ecclesia of God. A body of believers is considered as a community in which more than one believer is gathered together in unity. This was the early church. It was not a physical building; it was the people of God coming together in one place. Believers of Christ met regularly in their homes. This was also a means of fellowshipping and breaking of bread. This was also a time they would pray together. The believers of the church are joined together with Christ spiritually. At the same time, believers did whatever it took to be in the presence with the Lord and with each other. Christians would even sell their possessions and share them with one another (Acts 2:44-47). Later in chapter ten of Acts, Peter was called to preach the gospel to

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Cornelius who was a Roman centurion. Therefore, the gospel was preached to the non-believers as well as to the believers.

**Biblical Leadership**

In the New Testament, the Bible describes leadership in several ways. In Ephesians 4:11-16, Paul wrote, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Leaders should possess the necessary qualifications to be a leader. Along with those positions, there is the role of a deacon.

From the being of creation, God chose men and women who were able to accomplish His will. Although the Bible does not specifically detail Jesus ever ordaining anyone by the laying on of the hands, it can be concluded that in the New Testament, there were rituals that regarded ordaining leaders who proved themselves worthy of the calling by receiving the laying of hands.\(^55\) The New Testament is clear on what the terms are for each position.

Leadership was established biblically for the boy of Christ. An apostle is a person who has become a messenger. A prophet is a hearer and one who can speak for someone. Prophets hear a word for God and deliver it to where it needs to go. An evangelist is one who talks God’s Word to the world and someone who can reach the hearts of others. A pastor-teacher is one who equips.\(^56\) The terms pastor, overseer, and elder have different definitions but all point to the same

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\(^56\) Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 204-207.
office (Acts 20:17-35). Each level of leadership has a different perspective on how each part play within the church. It seems customary that the deacons of the church should be focused on meeting the physical needs of the church. To take the load off the disciples, they chose men from within the church that were qualified to take care of the needs of the needy (Acts 6:3-4). The qualifications of a deacon are laid out in 1 Timothy.

Part of leadership is knowing that not everyone is going to agree with every decision or judgment call they make; therefore, they cannot react out of anger, pain, rage, or insecurity. The leadership foundation of leadership is that they hold boldly to the truth that the Bible teaches despite what they may be faced with. Matthew states that believers will be blessed when they can endure persecution, false allegations, and ill-spoken words against them (Matt. 5:11-12). An effective leader assigns and empowers others to grow.\textsuperscript{57} As leaders are transformed, they transform others.

The leaders must watch over the congregation of the church. This is done by working together as a team. When there are people from different parts of life or nationalities, conflict is evitable. Leaders may come from different personalities, preferences, and maybe from different religious backgrounds. One of the main examples of working together is to have a personal relationship with each other and with the congregation. In some cases, persecution comes from those within the church. However, leaders are bold enough to tell others when they are wrong and accept when they are told they are wrong. Leaders bear each other’s problems (Gal. 6:1-2). Influence is the act of moving people to change the way they think and behave through

persuasion, encouragement, and being godly. Part of leadership is equipping others to think in a way that they can have continual growth.

Great leaders require sacrifice. Throughout the Bible, men and women who were called to influence others required them to give up certain lifestyles that they would have the ability to lead others. Among those leaders were Moses, Noah, Paul, and Abraham. Noah had to build an ark when no one else believed in him. Abraham had to leave all his kin and go to a place he knew nothing about. Moses could have been in Pharaoh’s house. Paul was popular among all Pharisees. Influenced leaders are willing to give up high positions and worldly goods for the calling of God. Church leaders should have the power to persuade and come to the terms of agreements and approval. Leaders will align themselves with others within the group and help them build their skills in the same area.

Holy Spirit

The Holy Spirit is the third person in the Trinity of the church. He is not a thing or an it, but He is a person. The Holy Spirit was first witnessed in the New Testament in the book of Acts. The Holy Spirit is an important part of the life of the church throughout the Bible, even from the very beginning. The filling of the Holy Spirit is required for all believers to build the Body of Christ.

It is through the Holy Spirit that believers can live a godly lifestyle. The Holy Spirit can

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58 Malphurs, Being Leaders, 92.
be loud or silent; it can be strong or subtle; it can be empowering.\textsuperscript{60} The Holy Spirit has many jobs to perform. The Holy Spirit helps the believer to understand the revelation of the true Word of God that it may be revealed to the Body of Christ.\textsuperscript{61} The Holy Spirit gives the believer the strength needed to fight. Through the Holy Spirit, the believer can overcome the lust of the flesh (Eph. 4:30). Everything needed to carry out the ministries' competencies is accomplished by the Holy Spirit.\textsuperscript{62} Part of the issue with dysfunction is the church leadership is that members are not being filled with the Holy Spirit or is allowing the Holy Spirit to lead and guide them even through conflictual situations. If the church is not sharing the Gospel of Jesus Christ with non-believers, it is an unhealthy church according to Acts 1:8. Unless leaders are aware of the purpose of being filled with the Holy Spirit, one cannot fully lead another. The key to overcoming this dysfunction is admitting the shortcomings of each self.

There are cases when the cause of dysfunction comes from allowing the flesh to take control of the lives of the church’s leaders. Ephesians 4:30 teaches that believers should be to walk in the Spirit rather than the flesh. When temptations come, Galatians 5 teaches that believers should not yield to those lusts that come upon the hearts of the believer. Therefore, when leaders begin to disagree, they should be careful not to allow their flesh to direct their actions or responses. Dr. Jimmy A. Atkins wrote, “The coming of the Holy Spirit in Acts


empowers leaders to further the gospel through the practicing of social values such as love and altruism, service to others, and building community.” The Holy Spirit plays the role of a guide into all truth (Jn. 16:12-14). Leaders should know who Jesus is.

Prayer and the Union of the Church

Prayer is an important part of the ministry. Those who are in leadership should have the prayers of the saints (Eph. 6: 18-20). Leaders are faced with stress and the accountability of the congregation. Leaders should also be praying for each other. Through prayer, leaders are found with ultimate authority. In the Bible, Paul told the Thessalonica church that they should always pray (1Thess. 5:25). It is through prayer that believers become dependent on God. Members should pray that leaders can make good sound decisions (Acts 6:3). When leaders have a prayer life, they have a major impact on the people they serve with. The Body of Christ is called the church; therefore, they are there to help each other become more like God, at the same time becoming more like God themselves. Prayer is one of the disciplines that every believer should possess.

The great thing about prayer is that leaders do not have to like each other to pray for them. They do not have to agree with their decisions or opinions, they just need to pray for each other. At the same time, whoever oversees the leadership team still need to rebuke or discipline when necessary. Robert Ellis suggests, leaders will pray not just for themselves, but they will pray for others so that they may agree, with others or so that they may give others the

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opportunity for others to voice their concerns. It is important to note that private prayer and corporate praying are equally important. Praying together invites God’s presence through the Holy Spirit. Praying together increases the faith of all leaders they will be able to understand what they are called to do.

Church leadership will start to see a dramatic change when they can combine their abilities through prayer. The result of praying will be the ability to move leaders from a place of self-righteousness to seeking God’s purposes. When a church can pray together, they become a healthy church. If there is an issue with leadership, it is possible that they are not spending enough time in prayer. Therefore, everyone needs to have someone to whom they can rely on to help them pray. On one occasion Jesus took Peter, James, and John with Him when He went up into the mountain to pray (Mk. 9:2). In some groups, there may be someone who can pray better than the other leaders, however, it is only a learning process to allow other leaders to learn how to pray.

Spiritual Growth and the Development of the People

Spiritual growth is not a one-person problem. It involves God, the believer, and the church leaders, it takes a continual movement. The more people continue to go forward, the more progress the church will make toward spiritual growth. Spiritual gifts involve using spiritual gifts

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to help a person find themselves through the influence of another. Brian Hall also wrote, “When we look at leadership developmentally we soon see that the church in its struggles to survive wars and reformation, has made a theology out of hierarchy, often eliminating the possibility of real collegiality required for the full exploration of a diversity of ministry and gifts.”

Spiritual Growth is described in 2 Peter 1:3-8 that says, God has given believers everything they need during their daily activities because they know who God is and what their purpose is, at the same time display the characteristics of God.

However, there is a downside to spiritual growth. Spiritual growth requires doing things a person is not used to doing. Some things do not feel good to leaders because they are used to doing things a certain way. Moreover, some things require a leader to do things that they will not like or do not feel good. The only way the church will gain growth is when they can become comfortable in their discomfort. Spiritual Growth is a life-long journey by submitting oneself to the Spirit of God. With the guidance of the Spirit of God, leaders can obtain the fruit of the Spirit (Gal. 5:22-23). One important thing about spiritual growth is not comparing oneself with someone else in the leadership team but ensuring oneself with what the Word of God says.

Leaders can be transformed through the practice of spiritual disciplines. They place the believer in a position they can be transformed. Although there are biblical disciplines, there are also disciplines that are not good which can be involuntary or situational.

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69 Ibid., 119.

the performance of the church’s health, relationships, and performance. When it starts in leadership, it will soon filter over into the congregation. The result of this would be ineffectiveness and the lack of growth. However, this does not mean, leadership cannot be restored. It means becoming aware that there is a problem and looking and praying for a solution.

Rationale for the Reasoning for the Research

There is a major concern involving the well-being and health of GRC in North Carolina. The church’s present state is overall good. The conflict that has affected the church’s health has been limited, there are still some issues that the church needs to resolve. This chapter will outline the different procedures that will be used to explore the different strategies that can be used to motivate leadership toward spiritual growth. This chapter will also explore the instrumental and intervention methods used in this project. If there are any delimitations within the project, they will also be examined. There are essential spiritual dysfunctions that cause compromised leadership in the church.

GRC was composed of leaders who claimed to be filled with the Holy Spirit. The rationale for this research is that leaders were not focusing on the well-being of the church, it was self-motivated. The church went through a season of change that affected the overall character of the church. Some leaders wanted to cause conflict which is the reason the researcher thought this topic needed researching. The researcher knows how leaders attempted to buy their position in the church, and when their motives were revealed, they soon left the church. The importance of this research is that leaders in the church need each other if the church is going to survive. The leaders of GRC have fallen away from what had been taught throughout the years. Part of the

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71 James C. Wilhoit, Spiritual Formation as if the Church Mattered: Growing in Christ through Community (Grand Rapids, MI: Baker Publishing Group, 2008), 93.
problem is that leaders have opted to detour from the standards established from the early church.

The early church in the Bible was a place in which families would assemble as a follower of Jesus. They get together in the name of Jesus in the process of loving others and becoming disciple-makers. However, the early church in earlier generations had no physical building that is seen today. The birth of the biblical church originated for the book of Acts chapter two on the Day of Pentecost. During the early church era, believers met in individual houses. Over time, worship tabernacles were established. However, it should be understood that the church is not defined as an actual building; the believers are recognized as a church. The early church is not defined in the Bible, but it is considered to be a place where the presence of the Lord is in the midst of a group of believers. Physical people cannot worship God, therefore, it is the people who worship and have fellowship with God. The book of Ephesians describes the church as a group of individuals who are unified through Christ Jesus (Eph. 4:1-3). These are people who are from different backgrounds and gifts who are being trained and equipped to do God’s work.

There is a theological aspect of the church that is known as ecclesiology. When considering more insight into what the church is and the reasoning for its existence, the focus is not about the building, it is about the people. As such, the purpose of leadership is to help others to become mature in Christ. This requires but is not limited to praying for each other, evangelism, reaching the lost, worship, edification, and being hospitable. Wherever the Word of God is being spoken, that is what the church is. It becomes a personal matter between God and the individual. Even when tension and conflict come between leadership, it can be avoided. It should furthermore be noted that the church should not overlook the notion that suffering is a

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part of Christian existence. The church alone cannot keep the church from suffering. The church has the task and obligation of following Christ’s example that was present to the world. If the church is displaying anything else, the church is not functioning as God established it to do. As a result, God has given the church the resources and tools necessary to face any challenge it will experience.

Pastoral Role

The Bible has a great deal to say about the role and responsibilities of a pastor. The Bible describes the pastor as being an elder, bishop, or teacher (1 Tim. 3:1-13). The Bible’s responsibilities of a bishop are to oversee the believers. This also involves preaching and teaching the gospel, along with exerting authority when necessary. When Paul was training Titus, Paul encouraged Titus to appoint elders in the church (Titus 1:5-9). Pastors provide spiritual leadership to the members of the church. Pastors provide spiritual guidance and rebut. Paul also identifies shepherding, which is another term for pastors as teaching, evangelism, and prophecy (Eph 4:11). A pastor’s job is to feed to people of God and oversee them (1 Pet. 5:1-2). The view of the role of being a pastor is to keep the ministry organized.

The church needs a pastor that will lead and guide them through faith and to help equip them to fulfill the mission of God. Pastors are called to care for the church (Acts 20:28). It may be needed to reevaluate 1 Timothy 3 that details the characteristics of a pastor. Most importantly, the role of a pastor can be known through the image and life of Christ. Therefore, the most important part of being a pastor is, being Christ-like. Pastors lead and equip their members through spiritual growth and transformation.

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Part of the problem when it comes to conflict in the church is that people want the pastor to do what they want and how they want. However, a pastor must have an ear for listening to the voice of God. Pastors cannot handle situations based on other people’s assumptions or desires. They are the ones who will have to answer to God for how they handle and care for the people of God. This is one of the reasons that people either leave the church or fight the church. Pastors must be led by the Holy Spirit and not man.

God instructs pastors on how and when to deal with issues, but because a member of the church does not see it happen, they believe that the pastor is showing favoritism toward another person. Pastors have a charge to keep peace in the church. Sometimes members will develop their own opinion of the pastor because of how he deals with conflict which causes even more conflict. God leads pastors in the direction he or she should go, and if a conflict is handled in a way that is not pleasing to God, God will hold that pastor accountable for what takes place.

Managing Conflict

The church may face diversity; however, it is through biblical teaching that the Body of Christ will be unified. The purpose of the church is to fulfill the Great Commission that Jesus gave to the disciples (Matt. 28:18-20). Within the church, God takes believers with different personalities and gifts, put them together, joining them as one single body that they may work together in unity. This is especially directed toward leadership. In some cases, leaders are or become toxic. Toxic leaders have a way of changing who they are for the benefit of hiding their true identity. Toxic leaders have ungodly characteristics. A toxic leader is someone who has their interest and motivation in hand. They create unhealthy and negative atmospheres. They desire to control every situation by attempting to assert their personal authority to get the outcome they desire. They have no ethics or morality concerning the principles of the church. The vision that
was created by the pastor and the priority of others become of non-importance. Everything the toxic leader comes in contact with has little to no impact on the growth of the church.

GRC has experienced toxic leaders such as the ones discussed above. Leaders came into the church claiming to do all they could for the church. Some came in, started off working hard, and anything they were asked to do. The motives they brought in were good for a short time. However, when they attempted to have things done in the manner they preferred them, they became rebellious. They started fighting against other leaders in the church. These same toxic leaders fought against people in the congregation. All types of conflicts started to occur. It became evident that their true intentions became a reality. This seems to be an ongoing process within the leadership aspect of the church. The pastor would place actions in place but was fought due to the understanding other leaders wanted those circumstances resolved another way. Different systems were put in place to rectify and manage these conflicts. However, those leaders who did not agree and disputed those systems which caused even more problems. Therefore, since there was so much conflict in the church, leaders would rather leave the church than stay and deal with the toxic leaders.

As stated in an earlier statement, not all conflict is bad. There can be a good outcome from conflict when it is dealt with properly. Some types of conflict are an opportunity for leaders to grow, however, when conflict is not properly managed, it destroys the unity in the church and keeps it from growing. In some circumstances, leaders are angry and implement their own personal thoughts and ideas. Whenever conflict does arise, if it is managed, it could be a good instrument for the church. Therefore, it is important to resolve conflict when it is noticed.

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GRC should not procrastinate when conflict becomes visible. Part of the problem is that some leaders believed the pastor should have handled or resolved in an earlier timely manner. What this means is that instead of waiting on things to calm down, the pastor should deal with the other leaders rather than deal with the one who is causing the problems. This is the type of mind frame leaders tend to have which is in opposition to the vision of GRC. In most cases, as the leaders who caused the most problems who wanted the pastor to look at the other leaders as the problem. Although it is true that over time conflict will grow and infect the entire church, there is a time that all things be handled. There are seven different characteristics of managing conflict. According to Pastor Oladele Olabode, “Avoidance style tends toward neglecting, ignore conflict, or deny the existence of conflict, the main concern is maintaining harmonious situation in relationship between any people especially pastors and members, and among members.”

With the right motives in mind, the church will have a good outcome.

One belief is that pride could be the cause of most conflictual encounters. It shows up in many different forms. The goal is to restore all relationships involved. Pride in the church consists of leaders who praise themselves above others. Prideful leaders uproot the mission of the church and focus on self-worship. Prideful leaders take no part in humility. When leaders come into grasps with pride, they have no standards and refuse to see what exists. The issue is that leaders in GRC were self-righteous. They operated in a prideful manner. To them, every other leader was the problem and needed chastising. Leaders were boastful and arrogant. “Pride

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is inordinate self-esteem arising out of self-centeredness.⁷⁶ These are all areas in which leaders should pray about when they find themselves drifting into this area. When pride does come, one way is to read Proverbs 11:2 that says, when pride comes, it is a disgrace before God, however, when leaders a humble, they are in wisdom, because pride leads to destruction.

The Bible teaches that believers are to exalt others above themselves (Phil. 2:3). This suggests that leaders should build others up above what they think and believe. GRC leaders wanted to acknowledge that they were right, and the other leaders were wrong. Although a leader may be right in what they believe or think they should be where they want to be, oftentimes, growth on both parts of leadership when one is willing to take the low part. There are times when this type of conflict produces change. Part of the problem with GRC is that leaders seem to look at things in different manners. Church’s often do not mind leaders being open or creative about what they desire to see in the church. GRC had leaders who allowed their ego to get the best of them where it was their ego that was motivating them. It is when their ego and their anxiety build up above the calling and plans of God that causes them to be led down the wrong path.

GRC leaders become disruptive and argumentative people that makes meeting difficult to control. Therefore, either the leader or person in charge should be equipped to notice these types of behavior before they escalate into something more. A few components of conflict management involve good communication and making decisions. Pastors should recognize that have they the power to control the flow and balance of the conflict. When conflict does arise, they need to be openly recognized. The church leaders should have the power to make sound decisions. The pastor and leaders should be trained to handle such processes. With the correct

training, the church can help the congregation and leaders to avoid conflict and how to utilize it when it does occur.\textsuperscript{77} Pride causes calamity in small groups. Every leader should strive to become less prideful, when leaders can accomplish this goal, they can lead others in the right direction.

When pride is diminished, groups can be successful. Instead of being prideful, leaders should be more open-minded, which would allow them to serve others better. For the most part, a good leader is willing to listen instead of wanting to be heard. This would provide the necessary resources to be less argumentative and defensive. GRC leaders should be able to disagree, but at the same time establish a valued trust among individuals in which everyone can go in different directions with the understanding that the best outcome was presented.

Different ways can be taken to defuse a situation. Leaders can use tools that would allow them not to get dragged into a heated argument that could have been handled with a soft response. This may also include time away from the situation where all parties involved can have a chance to cool down. Sometimes, it takes some compromising to bring the broken pieces back together. This does not mean letting down the standards which have been put in place, however, compromising consists of not having to always be right or in charge. The overall foundation of conflict is leaving a meeting with positive attitudes, knowing that everything was done to resolve the issues.\textsuperscript{78} This type of resolution requires some of the trust between leaders. Therefore, there


should be some trust activities that leaders should engage in infrequently. The reason for this assumption is that leaders may come and go.

With that in mind, as new leaders are established, they should interact with the other leaders to build up the trust between each other. Trust in an organization involves putting trust in someone to make the best choices and decisions that would best benefit the organization. Different stages of resolution can be established for the church to help keep conflict balanced.

The key to successfully managing conflict is having the right frame of mind. One of the main challenges for resolving conflict is the need for change. People do not like change, especially in GRC. GRC leaders have turned away from change. Therefore, they must be helped to adapt to change. Conflict should be diffused with the knowledge that there is no right or wrong side. There is nothing wrong with not resolving the issue the same day it started. It may take leaving everything on the table and finish discussing it at a later time. One important matter to remember is there can only be one main leader, someone must be willing to follow.

Church Leadership Transformation and Reformation

Transformation is a set of practices and methods that churches implement for the sake of establishing change to direct the church back to the call of God. This disconnect could be from the people within leadership, ministry, and those outside the church. If a church is dysfunctional, it may need to be structured back to what it was from the time it was established. “It is not enough to educate individuals on the level of ideas: the relational form must be redesigned, and a

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change introduced in the way ecclesial relationships are institutionalized; at the same time in this process of transformation structures combine an objective and operational function with a symbolic and communicative dimension.”

Change take place when leaders transform their hearts into doing the will of God. It is ensuring that the connection between leaders and God is healthy.

GRC transformation would require the church to strive to move forward on its earthly journey. It is strategic and proactive processes that have a clear vision of the mission of God. It is also about taking risks through the faith of God. GRC leaders need to rid themselves of their ideas and beliefs. If a church desires to be healthy, there must be a spiritual reconnection between God and between each other. GRC leaders of the church are to take on the spirit of God by mortifying the flesh, that they will be a minister of reconciliation.

There is more to reconciliation than educating leaders, there must be a change that has been introduced in an ecclesial relationship way that is combined with ministerial structures that are symbolic and communicative. Change is not directly on a readjustment of the foundation of the church but a reform of the church operating processes of how they handle the critical dysfunction.

It should be understood that this is not an overnight process, but it is something that will take time and effort.

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Biblical Conflict

Conflict affects daily lives and routines. Some actions can cause a believer to doubt who God is and the love of the church. In some cases, believers end up handling those conflicts on their own, which can lead to making things worse. However, scripture can provide some of the best alternatives for how to approach conflict resolution.

There are some good examples of how the conflict was handled by leaders. On one occasion, there was a dispute between the Jews and Gentiles in the church concerning the Gentiles being circumcised if they wanted to be called saved. This caused a dispute within the church. However, James who was a leader in the church, resolved the issue after listening to both sides, by stating that in God’s eyes, there was no difference between Jew and Gentiles, therefore, the church should not condemn the Gentiles but accept them in the church, treating them the same way as others (Acts 15:9-22). It is better to have unity than discord.

Managing biblical conflict will cause some discomfort because there will be a need to address a person’s sins or actions. If a conflict is not addressed, there can be no peace. Someone should know when there is conflict and instill plans to resolve such conflicts. Rebekah had to resolve the conflict between Esau and Jacob. There was a conflict between the two brothers because Isaac gave the blessing to Jacob rather than Esau, therefore, Esau had a desire to kill Jacob. However, when Rebekah heard this Esau plotting this, she sent Jacob away. The good thing about this dispute is that later after things had dissolved, the two brothers managed to resolve their issues (Gen. 27-32). There was no more hostility between the two brothers.

Resolving church conflict early is crucial to the church. When it is avoided, it only prolongs an elaborate response. Oftentimes, churches are divided because of disputes. In some instances, the reason why some churches decide to split is over who is the primary leader. Some
people will choose who they want to follow in the church. In the Corinthian church, some
wanted to follow Paul, some wanted to follow Apollos, some wanted to follow Cephas, and some
only wanted to follow Christ. However, the Bible teaches that believers are to seek to agree with
each other that there be no division between them (1 Cor. 1:10-12). The church should seek to be
united with Christ in all areas of the church.

**Biblical Stewardship and Leadership**

Stewardship Defining Purposes

Leaders are called by God to become stewards of the things that belong to God. It is the
process of being managers of those things that God cares about. A steward is a person who has
been entrusted to care for another. God has given authority to those He has called to be His
stewards. God has given leaders the responsibility and authority to rule of His church. Called
leaders influence others to a great change. Stewards lead others to a transforming foundation and
structure. Stewardship is a sense of ownership with the things God has created. Stewards take
pride in standing guard over the things that God holds dear and preserving them.83 Leaders are
bound with a sense of awareness of the members of the leadership team, congregation, and
themselves.

Two things that a servant leader must focus on is the mission of God and the people of
God.84 The first step to being a great steward and leader in GRC is to learn how to transform
themselves before they can help others to transform into the image of God. Part of being a

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84 Shaun Joynt, “Exodus of Clergy: The Role of Leadership in Responding to the Call,” Hervormde
Teologiese Studies 73, no. 4 (October 2017), 5, accessed on March 16, 2020, https://web-b-ebscohost-
com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=11&sid=b67d7c16-85f0-4335-b657-
ea636256aad%40sessionmgr101.
steward is to become a disciple. The result of converting the church is to aid others in a change from the flesh to the spirit.\textsuperscript{85} Biblically speaking, stewardship was first found during the beginning of creation. Genesis 1:26-28 lays the foundation of what true stewardship looks like.

In the essence of this motivation, leaders were created to grow, as they grew, they are to multiply by making disciples. A good steward means being entrusted by God, the creation of mankind. Leaders have the obligation of preserving those things and not destroying them. GRC leaders must become faithful to those things that they will have a productive and fruitful outcome.\textsuperscript{86} Stewardship is the act of treating others with respect. When things are not going right, leaders should be equipped to keep them from falling apart, by keeping things an orderly fashion. The picture that is drawn, identifies the relationship that God has with the leader. God is the owner and the leader is the manager (1 Cor. 3:9). God has assigned all leaders with a purpose and plan through the gifts He has bestowed upon them. “The result is that stewardship and a life of faith get presented as transactional, what we want from people instead of what we want for them. Stewardship comes across mostly as how we fund the church to do God’s work.”\textsuperscript{87}

Stewardship is the act of being obedient to God.


Leadership Foundation Purposes

Leaders come in all different forms. When God chose a leader, it was not because of where the person came from or how popular they were. Christian leaders use their gifts from God to influence others to pursue the goal and purposes of God through the Holy Spirit. Developing skills help to be better servants. The purpose of leadership in GRC is to lead others toward growth in God, which is another way of saying making disciples. As people start to grow, the church will grow. According to Gary McIntosh, the downfall of many churches is that they think the only thing that has to be done to grow spiritually is to read, pray, and worship, however, this type of thinking would lead to leaders being self-centered. When leaders are functioning correctly the following growth will take place. When the church talks about leadership, they are referring to developing specific skills that God may be able to be served better with the outcome of a personal relationship.88

Figure 2.1 is an explanation of how believers should have the ability to make disciples by taking on the assignment of the ministry by going out, baptizing, and teaching the lost. Non-believers are converted and are taught to adhere to biblical commandments. When this phase of the Great Commandment is processed, the church will grow spiritually and numerically. There is a balance between spiritual and numerical growth that in return allows the church to experience biblical church growth.

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Another reason for the existence of the church is to portray the vision of Christianity. Proverbs states that unless there is a vision, the people will perish. Leaders of the church should have a biblical vision. When there is no vision, there is a loss of purpose for the church. The purpose of the church defines what the church is and where it wants to go. This is also the process of encouraging each other through unity. It is a way of recognizing Christ in others above oneself. The growth of the congregation does not grow with the number of programs or concerts that are put in place, but it is when things are put in place for the process of equipping disciples.

Self-awareness and Leadership

If church leadership is based on serving others, our purpose would be to help others by bringing glory to God. The fact of the matter is that leaders are not perfect. There have been too many expectations placed on leadership that some leaders have struggled with leadership and failed at it. For this reason, all leaders need someone standing by them who is praying for them.

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Leaders also become self-aware of who they are and how others perceive them. Through self-awareness, leaders understand what their capacities for leadership are and how to use them. One of the biggest areas of self-awareness is having temperament. Leaders should have the capability to know their strengths and weaknesses. A self-aware leader is willing to take criticism from others.\footnote{Rick Thoman, “Leadership Development: Churches Don’t Have to Go It Alone Part II,” \textit{Christian Education Journal} 8, no. 1 (Spr 2011), 33-35, accessed on March 16, 2020, https://search-ebscohost-com.ezproxy.liberty.edu/login.aspx?direct=true&db=lsdar&AN=ATLA0001844301&site=ehost-live&scope=site.}

Self-awareness is very essential in church leadership. However, at times, there may be some conflicting issues such as doubt, guilt, disbelief, and fear that sets up barriers in the minds and conscience of leaders.

Self-awareness invites leaders to understand how their emotions can affect the performance of leadership. Leaders need to know when and how to keep their emotions in check. “Self-awareness, in general, denotes subjective and accurate knowledge of one’s inner self, e.g., mental state, emotions, sensations, beliefs, desires, and personality. It comprises beliefs, intentions, and attitudes about oneself based on experiences in life. Self-awareness at work is the practice of reflecting on experiences and precisely assessing one’s behaviors and skills as they are manifested in the workplace.”\footnote{Mendemu Showry, and K. V. L. Manasa, “Self-Awareness - Key to Effective Leadership,” \textit{IUP Journal of Soft Skills} 8, no. 1 (March 2014), 16, accessed on March 16, 2020, https://search-ebscohost-com.ezproxy.liberty.edu/login.aspx?direct=true&db=bth&AN=96669053&site=ehost-live&scope=site.}

As a leader become aware of who they are and the changes that necessary, they can make adjustments to their lifestyle. Leaders who fail to become aware of their emotions and faults can create an atmosphere that is not pleasing to others.

Church Conflict vs Resolution and Reconciliation

GRC has been dealing with conflict without resolution and reconciliation. It seems as if leaders are seeking authority rather than attempting to resolve the issues that the church is facing.
There could be simple solutions to the problems that are making the church dysfunctional, but leaders are not interested. Leaders know they are wrong in the disagreement but will not go back and apologize for what they did to the other person. Another leader can tell that same person they were wrong, but the leader in the wrong will pretend nothing ever happened.

It is not the conflict that has affected the church, it is when leaders recognize the reasons behind the conflicts. GRC can overcome the conflicts by implementing simple tools and resources that will aid leaders to resolve issues and then reconcile the relationships that have been broken. Even when differences become heated, leaders will be able to become humble and one of the opposing parties will let the other person be right. The problem with leadership not having the ability to be reconciled is that everyone does not want to appear to be weak, so they do what they can to come out on top.

In most churches, the pastor, leaders, and congregation are involved in some type of conflict. Some of the issues start small and then quickly escalate into bigger problems. Therefore, the Body of Christ ends up being ununified. If the conflicts are not quickly dissolved, they overtake the church and the church ends in the division. This is the reason why churches should have a conflict resolution plan in place. Resolution is aligned with dealing with a dispute and implementing effective attitudes and communication skills. The focus is directed on the issues itself. As being part of mankind, the conflict will not occur within relationships, however, it needs to be managed effectively if the church is going to survive. It is the issue of church leadership that is one of the greatest factors among church conflicts. Leaders of the church can either escalate the conflict or they can prevent it from coming forward.

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Oftentimes, leaders use their position or title to get what they want. Leaders become stubborn and insubordinate and only add to the problem rather than resolve it. The church will become destructive if issues are not handled correctly. Conflict can either be effective or it can be destructive. If it is handled correctly conflict can be used to build or it can destroy. The issue with most cases of conflict is that leaders avoid it as much as possible or use their different ways of correcting the problems. Part of the church’s issue with conflict is the leader’s family circumstances. Conflicts can cause issues at home and church because of unresolved conflicts. When there are problems at home, a leader may take the stress into a leadership meeting or program. Also, when there are problems at church, leaders may take those conflicts home.

These types of behaviors cause serious dysfunction within the leadership concept of ministry. Oftentimes, it is because leadership pretends that it does not exist. Some healthy ways are to be proactive and understand what is written in the Bible about going back to a person if a person offends another (Matt. 5:23-24). It is also written that believers are to be peacemakers (Rom. 12:16-21). Leaders should be able to resolve issues before they escalate into something more.

One way to resolve some of the issues is to have a mediator present when addressing the issues that are causing conflicts. It is suggested that the mediator must either get all parties involved or talk to everyone separately. Through close deliberations, the mediator gives different points of view to find a new alternative course of action. For the most part, resolving conflict in

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leadership requires some type of negotiations which in some cases, members do not want to do. Some may think that the only course of resolution is the removal of a member of leadership or even the pastor. A third party may be the best solution. Such an agreement may require all parties involved to meet frequently until the issue is resolved.

The purpose of having a mediator is to work toward leading the church into unity. If a church is not devoting their lives to unity, the church is not being led to the purposes of God. Leaders need to be helped to overcome the barriers that involve different types of backgrounds, although that can be a challenge. The Bible describes an issue with members of the Body of Christ who are not in union with one another (Jm. 4:1-3). However, the Body of Christ must model the image of the Gospel. Leadership within the church must do what it takes to follow the path the has been instituted in the Bible. Wherever the leadership team lead, the church will follow it. Whether the impact of leadership is good or bad, it affects the entire church.

**Theoretical Foundations**

Leadership has been studying over the years. However, there are different definitions of what a leader in the church is. Leadership requires attributes that not everyone can possess. Leadership should work to induce a change in a positive way. The development of leadership skills that can provoke others to make change through actions can be seen. Spiritual growth development involves being transformed daily. Dysfunction is typical when leadership has not reached this goal in the church. Dysfunction is caused by different things and circumstances in

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life. Conflict in the church can sometimes be a good thing; it can help make an unhealthy church into a healthy church. There is a need to reiterate that an unhealthy church needs the Holy Spirit and prayer. Churches will face good times and they will face bad ones. A dysfunctional church can be debilitating. The good thing about conflict is that it can be a good thing. No one is saying that conflict will never happen, it is how leaders address those conflicts.

**Unhealthy Conflict can be Healthy**

Throughout the Bible, leadership teams were faced with multiple conflicts between each other, but it is how those conflicts were handled that made the difference. When division is discussed, there are different causes. Division can be the result of the difference in doctrine beliefs. If conflict and disagreement are in existence, it is not because of the contents of the Bible, it is due to the disagreements of the individual. If there is disagreement, it should be of no surprise, it is when leaders begin to deny that there is a problem and the reasons for the problem. In some cases, it may something as simple as leaders who just cannot find a common area of agreement. Each of them may have the attitude toward ministry, however, their attempt to be unified is ineffective.

In other cases, churches have gained conflict because of the people who became problematic. Research has shown that not being unified was the cause of the division of the Roman Church in China. Issues between the church and state became the mainstream issue for believers. It was because of the different viewpoints that it caused division. To rectify the issue, the church began to appoint bishops of the church in the attempt to reunify the church. As a result of the men who were placed at the pastoral level were self-ordained and self-selected, the

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church could no longer be unified or disciplined.\textsuperscript{98} When a church attempts to resolve its ideas, it will not work.

When attempting to define division, it is not the matter of who is right or wrong, it is the matter of figuring out how the argument started. In Scotland, there was an issue that involved Homosexuality. It is not a matter of proving one’s rightness. The motion would be to diagnose the problem. Moreover, the study only reveals how the argument involving homosexuality affects the church can cause division. The argument causes both sides of the division to look past trying to prove who is right or wrong but evaluate the differences that divide the two sides.\textsuperscript{99} The result is to do more research and come back and discuss the issue at hand.

Effects of Anxiety in the Church

In the article, A Response to Ephraim Radner’s The End of the Church: A Pneumatology Christian Division in the West, David Cunningham analyzed the division of a church. David Cunningham is a Professor of Theology and Ethics at the Seabury-Western Theology Seminary. The study reveals how some people fail to acknowledge their actions that may have been the cause of the division. The issue is that Christians have gotten too comfortable with the church being ununified. The idea is not that one should not worry about what is happening in the church, but the church should work together in coming up with a solution to church division. Although


the church may seem dead, it can rise again, just as Christ has risen. The church should understand that when the church is divided, it makes it hard for the church to experience the presence of God.

There can be many ways anxiety can affect a person’s life. This analysis will attempt to address how it affects the church. Anxiety can cause a person to misinterpret something that is done or said, while at the same time have inaccurate perceptions. In some cases, it can be either conscious or unconscious. Some people go through life without ever dealing with or conquering it. Some churches do not even know how to deal with it or even know when it is in their presence.

Churches often are not proactive in addressing the critical issues which usually result in the split of the church that leads to churches separating because the church started with a serious decline. Although this type of split happens in large as well as small churches, disagreements still occur. “Church conflicts are an inevitable and often necessary aspect of church life, but if they are not handled constructively they can be damaging to church morale and vitality or even destructive to its existence.” Instead of leaders condemning the people, they are leading the church alongside; they should be teaching them how to deal with those issues they deal with daily.

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Self-Differentiated Leadership in the Church

Leroy Howe, who is a professor of Pastoral Theology at the Perkins School of Theology in Dallas, TX analyzed a theory by Edwin Friedman and wrote that one way to deal with anxiety is through self-differentiation. For the sake of having faith, self-differentiation is the process of helping people to deal with their feelings, at the same time having the ability to work with others while accomplishing the call of God. When someone has a self-differentiated spirit, they can articulate the feelings and thoughts of others while holding on to their own. They can avoid being anxious about little things in the church. Leaders can separate the way they do from the way they feel.

This type of person does not have to always be at the forefront of the team. They want to be accepted by others but does not drive them to overstep unhealthy boundaries. Instead of going against the rest of the team, they are willing to go with the team. This is to say that believers are not to hide their feelings or emotions in the fear of hurting them. “Self-differentiation is an indispensable means to a healthy soul and to healthy relationships. The keyword here is means and not end. Self-differentiation serves the God-appointed end for all relationships: loving self-giving on others’ behalf, on the basis of the decision and not compulsion or fear.” Although there may be some type of disagreement, leaders can have a strong personal and working relationship. Leaders need to gain a sense of adaption and development toward others while at the same time developing their own values and ideas.


103 Ibid., 354.
Analyzing an Unhealthy Church and Healthy Church

A healthy church is not about quantity but quality. It requires having a clear vision structure of what the church is attempting to do. Churches have been destroyed because of the tension and unhealthy relations among the leadership staff. However, when there are disputes between members, through Christ, members can be reconciled.\textsuperscript{104} Although there may be issues between members, the leaders can work out their differences in a positive way that everyone involved would be pleased.

An unhealthy church is a church that refuses to strive to be like God and against the desires and lusts of the world. It continually seeks to become conformed to the things of the world. A healthy church is a place where everyone can grow. A healthy church serves. A healthy church equips others. Seasoned believers have the command to build other believers (Matt. 28:19-20). In the New Testament, the body is made up of different people who have different gifts but are part of the same body, however, when one part of the body is not functioning correctly, it affects the whole body (1 Cor. 12). A church is healthy when all parts are functioning the way God commanded it to.

Bill Wilson is the founder of the Center for Healthy Churches in January of 2014; he was the President of the Center for Congregational Health in 2009; and he was the pastor of the First Baptist Church in Dalton, GA in 2003. Wilson has 33 years of experience in ministry. Wilson wrote, “Healthy churches find ways preemptively to engage differences of opinion and expectation, competing visions, and personal disagreements. When conflict does erupt, they have clear and established methods of managing and even transforming that conflict into opportunities

for deeper relationships and growth.”

A healthy church is one that understands the weaknesses of others and that no human is perfect. A healthy church realizes that it is at first unhealthy. What makes the church unhealthy is when leaders start to believe that the only opinions that count are theirs.

**Growing Leaders Produces Growing Churches**

Dysfunctional churches consist of a body of people who are not healthy due to the disunification of leadership. GRC leaders were not in sync with one another. Too often, the result of a dysfunctional church transition from a dysfunctional leadership. GRC leaders were either divided, or leaders have personal issues such as being hurt by other people. When churches are healthy, they become healthy because leaders are healthy. A way to start the process of producing growth in leadership is through offering training to both the leadership staff and the congregation. Healthy leadership produces healthy churches.

Dysfunction is the result of the lack of the qualities and purposes of the Spirit of God. If leadership is dysfunctional, the disciples they produce will be dysfunctional. If leadership is healthy, it will produce healthy disciples. Growing leaders should help a community of believers to take on the character of Christ. If GRC leaders are to grow, they must recognize that through a team of people, more can be accomplished than someone can individually. Successful teams work alongside each other. Successful leaders recognize each other’s downfalls but work together to have an outcome where everyone is pleased. Teams that communicate effectively

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have a healthy growing outcome. The church grows when leaders assist others to take the steps needed to reach their next goal. Growing leaders put their focus on guiding others to fulfill the mission of God. Overall, the church belongs to Christ, therefore, spiritual growth is the byproduct of spiritual health.

Moving the Church Toward Growth

Growing a church takes motivating and inspiring others to take the necessary steps toward the vision of the church. For some GRC leaders, the problem is that they believe that they are too good to deep down in the trenches. The important thing to remember is that although churches are growing, they are healthy. The vision for GRC should be focused on growing the health of the church and then focuses on the number of members in the church. Effective leadership consists of leaders who are willing to become servants, following the example of Jesus Christ with the willingness to kneel and wash the feet of others. All leaders have different duties and responsibilities, however, each is needed that the church can function properly.

Whether it is a small team of believers or a large crowd, the role of leadership is to develop people, and in return, they develop others. Leaders are humble enough to understand they need equipping. This is how the church expands. The humility of leadership has been linked to the expansion of the followers. When leaders are humble, they enhance their followers to have a desire to do more. The growth of others is dependent on how the followers view the actions of

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the leaders and push to do the same. When the congregation sees that leadership is functioning, they tend to be confident in completing all goals that are presented to them. These types of characteristics establish growth and development. Different types of leadership affect growth in the church. They consist of humility, transformational, and servant. Leaders will focus on themselves rather than looking at others. Even when they are addressed, they will not get defensive, they will examine themselves. Leadership is the process of fulfilling accomplishments and goals, sometimes alone, but it is also done as a group.

There is always something that can be learned. It can be improved, fully developed, and perfected. Part of growth is reprimanding when necessary but also motivating them when it is needed. The issue seems to be that people are not following the principles of the Word of God. Leaders are separated because leaders are not willing to work together despite their differences. They make a u-turn away from sitting down and resolving their issues face-to-face. In most cases, the leader or person who initiates the problem is the one who fails to resolve what they started. When the pastor refuses to resolve the problem, they blame the problem on the pastor.

The key to improving self-awareness and growth is reconciliation when there is a problem. Unity and reconciliation have been established from the times of John’s Gospel. Through the understanding that the Body of Christ, it will be noted that there must be fellowship and unity that believers should desire. The answer to resolving the problem is to stop running away from


the issues and resolve them. James 3:16 articulates how motives with wrong attitudes lead to major circumstances beyond the purpose of God. However, when change coincides with biblical principles, it can lead to growth in the church. In some cases, when arguments arise during meetings, some things need to be placed on hold so they can be addressed.

Addressing the Problem: Structuring Church Leadership for Change

Some people are called to be leaders, then some had their leadership roles thrust on them. Without a biblical purpose, church leadership has no purpose. The effectiveness of leadership is judge solely on the amount of change it makes. Leaders can get the necessary things done. When leaders make a change, not every member of the congregation will agree. Some may change their equilibrium. However, the transition should not be taken lightly. In other circumstances, leaders are most lightly following the pattern of leaders that have gone before them. There should also be a process in which the answer may not be elimination leadership roles but reinforcing the awareness of the issues and addressing them.

Leaders may not have all the answers at the appointed time but should assure the followers that they are working hard to resolve the issues while leading the congregation. Leaders must be willing to see the change occur to the end. However, when there are members who do not wish to voluntarily go in the direction the church is attempting to change in, they should be allowed to part ways to find themselves a church they are happy with. This action will allow the church to succeed.111 To get a church moving forward, a church needs to get more involved in the process of sending people. A true leader influences his leaders to be secure in who they are that they may fulfill their purposes. The Church should move from a place of being

focused on the church and focus on the kingdom of God. The problem is that the church does not have a big enough mind frame for the structure that is needed.

Transforming those people lead to the transformation of others. When there is no structure, there is no guideline for others to follow. The reason why the congregation seek after spiritual growth and fail to accomplish it is that the church failed to provide them with the necessary biblical structure that would lead them to spiritual growth. The thing to remember is that some churches may go through a time of decline. Some churches started in a healthy state of being and later go through a season of change where it sees a decline in growth. Part of the problem is that there is a change in leadership. This would mean that the new leaders are not aware of the way things are being handled. Oftentimes, there is no need for change, but leaders make the mistake of implementing change where it is not needed.

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Chapter 3

Methodology Examination

The purpose of this research is to implement an effective leadership strategy that could be used to transform a church with dysfunctional leadership and motivate it to spiritual growth. The main purpose of this project is to use approaches and designs from other leaders that had dysfunction in their churches but approached it and were able to institute processes to create a healthy church. The purpose of this project is to introduce the methods and approaches that GRC can implement in the church. This will require if necessary the developing an expert panel to assist in the development of a group of experienced pastors to respond to a survey and questionnaire for instrumental purposes.

Intervention Design

The methodology of this project is designed to analyze dysfunction among leadership in the local church. The Bible supports what characteristics each leader should look like which has already been discussed in chapter two. When leaders are healthy, the church will become healthy. When leaders are healthy, and the church is healthy, the people in the congregation will follow. This chapter will explore the methodology that will be used to solve the problem of leadership dysfunction in GRC. There have been several books and articles, along with Bible passages that will address this issue in the church in hopes to find a resolution.

Instrumentation Procedure

The centralization of the questions presented in this project is based on identifying the dysfunction in the church among leadership and how to overcome it. At the same time, the questionnaire will identify the characteristics of what a leader is in the church and what the leader’s responsibilities are. This project aims to develop a theological model of what causes
leadership in the church to become dysfunctional. The researcher will attempt to identify the areas of weakness that the church suffered which causes unhealthy leaders to produce unhealthy churches. The questionnaire consists of five multiple-choice questions and twenty-one text responses; question twenty-seven and twenty-eight will rate the quality of leadership (see Appendix B). Responses will aid in analyzing a plan of development to seek an expert in ministry that have faced such dysfunction in the past but have established plans of action that has caused churches to make an atmosphere of dysfunction to a healthy state of being.

Alongside the questionnaire will be a thirty-five questioned survey (see Appendix C). The questions will ask the respondent to rate how strongly they feel about the effectiveness of the leadership roles in their church. Each question is different in the manner of identifying leadership or the recognition of leadership in their local church. They will be asked to gauge their responses from a range of strongly agree to strongly disagree. It is a process in which the research will use the information given along with the information from the questionnaire as a consensus study. The researcher will compare and contrast the data received.

**Expert Panel**

The researcher will be developing an expert panel which will consist of experienced pastors who have first-hand knowledge of how dysfunctional leadership in a church can create conflict in a church and keep the church from growing (see Appendix A). The expert panel was reached by email which explained the dynamics of the research. Individuals on the expert panel are asked to complete the survey and questionnaire as well as provide leaders of churches that are believed to be the best people who can provide insight into how a church that is dealing with dysfunctional leadership may turn things around through a link that will be provided. In the email, it was asked to identify individuals of three to five individuals who are leaders of
congregations that have been through the areas of dysfunction and who have established a system that allowed them to overcome dysfunctional leadership. It is the hope of the researcher that the expert panel would not give a list of members from their current church and identify leaders but people outside the church, however, if there are qualified participants within their current church they believe would be beneficial, they would be accepted. A timeframe for a response was given to each member. The panel was asked to reply through email with their responses.

**Participants**

All participant's personal information will be held confidential if they desire unless the researcher is notified otherwise. Participants will be individuals who are eighteen and older. There will be no specific particular ethnic background, gender, or demographics that will be considered when determining who will be participating in this project. The process would take thirty minutes to complete both tasks. Participants will be asked to complete each task online through the link that will be provided to them by the researcher. They will also be made aware that the information provided along with their identity will be held confidential.

Participants will be informed that they will be able to withdraw from participating in the research at any time and none of their information will be used if they withdraw. If, however, participants choose to complete the survey, they are giving their consent to use the information provided to complete the researcher's project. The participants will be asked to complete the tasks and return them a week after receipt of the invitation. Some responses may not be used in this project. No personal interviews will be used to fulfill the requirements of this project. Once the participants complete the survey and questionnaire, a final score would be given. The
researcher and participant will be aware of the score. No one else will have knowledge or access to this information.

Church Ministry

The researcher will also be using GRC to assist in the development of this project. The foundation of the project will be focused on the experience and background of the leaders in GRC from the past up to this present time. The researcher will seek individuals who are willing to participate in the completion of the survey and questionnaire. The pastor of GRC will be asked to also participate and complete the survey and questionnaire. The researcher will ask permission to address the congregation to engage in the study. Once permission is granted, the researcher will give willing participants a letter with the explanation of the research along with the link to the website where they can complete the questionnaire and survey. They will be asked to complete the study within a week of the reception of the letter. The letter will also inform those who choose to participate that their identity will be anonymous and all information confidential.

Case Study

The overarching aspect of this study is that the church needs to resolve critical issues that have affected the church for years. The pastor desired leaders who were able to assist him in leading the church in the right direction. Sometimes, when something has been going wrong for so long, new ideas, procedures, and resources from an outside source may be needed. The researcher saw that there was a need to seek ideas that assist the leaders in asking and answering those questions that have been going unanswered for several years. Questions such as: what went wrong; when did the dysfunction start; where does the church go from here; and what does the church need to do to become healthy again? These questions may present an open door for even more questions to be asked as the research continues.
There has been careful observation throughout the years. Through the observation, the researcher determined that not every leader shared the same interest in which way the church was attempting to go. Leaders had different interactions between one another in which somewhere not pure. Some of the leaders were well educated, whereas others were well trained. Outside coaching may allow leaders to understand what their duties and responsibilities are. Oftentimes, leaders get lost in who they are. All the concerns that GRC has faced or currently facing can be outlined and managed with help from someone who may be able to bring new ideas to the table.

A deeper focus on church quality versus church quantity was the goal mentioned from the observation GRC of what the researcher saw. The researcher believed that by gathering beliefs and direction from outside sources, ideas of better training exercises from experienced leaders may give greater insight into what can make a church grow. The one thing the study is not attempting to do is accusing that the pastor is not doing what he was called to do. The researcher's purpose for the study is to aid the pastor in implementing strategies from other sources that could be helpful not only to the leaders of the church but to the entire congregation.

With careful observation, it was noticed that leaders had different views on how the church should be governed. The problem was that leaders were not shy about speaking out about their concerns. There is some knowledge that leaders are not willing to submit to each other. Honesty has become a serious problem. The outcome of this project will be that the leaders open up their eyes and made aware of what errors they have made in the leadership aspect of the ministry. If leaders were addressed with certain issues, they pushed back. It quickly became apparent through careful observation, there were serious challenges because of the dysfunction.
The point of the research is not to end in a negative light in the church but shed a positive light on how important leadership is in the church.

It is the hope of the researcher that the development of spiritual maturity will be birthed from the study. Through stages of development, leaders will gain an understanding of their roles and function in the church. Leaders should have the ability to increase vertically and horizontally. A sensible, pragmatic approach was established in this study. Therefore, with this study leaders will understand that it is not who they are or how long they have been in leadership. With the maturity of leadership, leaders will become a reflection of the image and character of Christ. When leaders make progress with their walk with Christ, they have the necessary qualities to lead the church with others. A capable leader will have the spiritual disciplines which will equip members in the right direction. As they grow spiritually, they become experienced in their walk of faith. Becoming mature and effective in faith takes time and cannot be rushed. There is a mature phase that most leaders adapt to.

The Process of Maturity

In Figure 3.1, it is with great hope that GRC can use a method design such as this one below to coincide with the resources from the expert panel to develop a plan that will reconstruct the foundation of the church. The researcher believes that leaders fully understand the functions of a disciple that would lead to an increasingly strategic training of the operational policies of the church. By the end of this project, a training manual could be created and used for future training of leaders. The information that will be gathered from the expert panel could be a critical guide for GRC to implement to gain growth.

There are three phases to ministry maturity. The first is the early ministry sub-phase. The second is the middle ministry sub-phase. The third is the later ministry sub-phase. Each phase
goes through what is known as a development stage. In the development stage, the leaders learn to be faithful in his or her position. They learn new skills and are given assignments to perform. Also, in the development stage, leaders learn how to become submissive to authority and how to work through conflicts that may arise. Through the development stage, four areas of leadership are birth: entry, training, relational learning, and discernment.

In the entry-level of leadership through the early ministry phase two items are processed, the ministry task which involves a leader moving into a maturity phase. The ministry task is developed when a leader is given an assignment by God which is given to test how faithful and obedient by using the gifts God also gives. In the ministry challenging phase, leaders are willing to accept the challenges that have been set before them. This type of leader understands that they need God’s guidance as they become mature in the ministry.

A part of the middle ministry sub-phase is training. Through the training stage, leaders face ministry skills, training experiences, and giftedness discovery. This may be informally for some or may require some to go out of the church for such training. The training help leaders to experience leadership first-hand. Not all leaders may need training, but as leaders grow, they seek the need for some type of training. When a leader acknowledging his or her ministry skills, they use them to accomplish the goals that have been assigned to them. Leaders also learn how to deal with conflict. They learn how to operate as a team to influence others to become mature in the development of small groups. Oftentimes, it is in these settings that leaders come to know and recognize those gifts. When they are assigned a task, the task enables the leader to use the skills they have not used before.

Another phase that branches off from the development stage is relational learning. In this
type of setting, the leader will learn the importance of having a relationship with others. Therefore, when the establishment of relational leadership, it is referring to the process of influencing others to impact the ministry. Once the relational portion of this process is developed, four outcomes come into practice: authority insights, relational insights, ministry conflicts, and leadership backlash.

In the authority phase, leaders learn the skills of spiritual authority. Leaders express the need to learn how to use their power and authority. In the relational phase, lessons can be either negative or positive. It is how leaders understand those lessons which could affect the leadership of the church. Sometimes, conflict is a part of the authority. The importance of acknowledging conflict is managing conflict. The managing conflict process is when leaders recognize the good and bad effects of conflict and how to use them to their advantage. When leaders learn to submit to leadership, they can be an effective leader. Sometimes, this may cause some backlash from other leaders and the congregation. However, when this type of behavior does take place, it is only a test to see if a leader will persevere or give up on faith.

The last level of maturity phase is being able to discern the concept of ministry. The discernment phase will help leaders throughout the maturity of their ministry. This phase has six elements: spiritual warfare, power items, faith challenges, prayer challenge, influence challenge, and ministry affirmation. Spiritual warfare is the act of discerning the effects of conflict and recognizes the root of the problem. The leaders use his or her spiritual gifts and authority to solve the problem. The power items give the leader the ability to use the power of authority through faith. The leader then can demonstrate those powers. These types of powers are revealed through prayer. Prayer is a communication dialogue between the leader and God. Leaders are reminded that they have an obligation to prayer especially during the time of a crisis. As the leader starts
the process of prayer, maturity, and growth makes for an effective ministry. This would require leaders to have faith, whereby, God will allow things to take place to challenge a leader to take a leap of faith and to trust His plans. This plan pushes a leader to limits what they did not know existed. Leaders are then challenged to incorporate influence into their ministry. Through practical influence, a leader will have the ability to reach not only people they do know but those they do not know. Once a leader has gone through the necessary processes, God affirms them in the ministry affirmation phase. This is when God grants a leader approval to take on the role of a leader. God establishes that leader before the people they are leading. Once a leader goes through this phase, he has established maturity and deemed fit for future service.\textsuperscript{113}

\textsuperscript{113} Clinton, \textit{The Making of a Leader}, 66-106.
Figure 3.1 Early, Middle, and Later Ministry Sub-Phases and Process Items

Project Development

The methods for this project will be composed of identifying measures that will assist the researcher in developing a consistent guideline to form a plan to motivate GRC to make a succinct change. Part of the process of discussion is based on what leadership is and what role it plays in the church. Therefore, since the researcher had to take the theoretical approach, the design of this project will be based on analyzing what responses participants may have given if

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114 Clinton, The Making of a Leader, 68.
they had responded. The researcher will also attempt to make a case for a conceptual framework for research that will be systematically examined. This project will rely on published work from sources who are established in the community, academic arenas, speaker circuits, and well-respected publishing houses.

There will be arguments that will be presented to make a claim-based research. Some of the most important variables are influenced by the circumstances that result in leadership dysfunction. Because this type of research is hard to resolve, the information that will be considered as a theory will be derived from the data presented. Alongside the theories and generalizations, the development of the literature will be magnified by GRC’s personal experiences. Although this research cannot be tested, it should not be rejected. This qualitative and quantitative research can be used for a preliminary approach to understanding this type of study. This research will develop a framework that offers several benefits to define the philosophy guide to assist with the research of this project. The researcher will in some instances borrow data and use it as a blueprint to build the foundation and construction of this project. This type of construction will consist of graphs, figures, and charts.

Starting the Process

Therefore, figure 3.2 is a model of what the church should look like now. This type of research would require further investigation as the research continues. The researcher chose this type of research due to the high expectancy of what the Bible details about leadership. It starts with the pastor, followed by leadership, and ends up with the congregation.

Pastors must train and equip the congregation to become leaders. Oftentimes, pastors get overwhelmed, because the congregation tends to think the pastor should be doing everything themselves. Therefore, pastors should be transitioning the congregation to leadership. At the
same time, the pastor and leader should be training and transitioning the church as a continuous cycle. Growth can occur when pastors transform the congregation into becoming leaders, and in return, the church will multiply into other churches and those leaders will become pastors. Within the congregation should be people who have the gifts needed to provide a healthy church. As the church grows and multiplies, the process reciprocates itself. The process starts with the pastor, transfers into the congregation, ends in leadership, and then together the pastor and leader flows back into the congregation.

Figure 3.2 Transitional Leadership

Figure 3.3 demonstrates the direction the researcher intends for GRC. It starts with identifying the issue at its present status, but with the assistance of the instrumentation of the project, the church’s health will start to go upward. Once the church is presented with alternatives to the issues and conflicts, it would have the ability to continue in growth. At the top of the goal, the church will experience spiritual and physical growth. This may include classes
and training. The process starts with a dysfunctional church, being aware of the issues and conflicts that oppose the church. The church understands that there are issues, although they do not have the answers to resolve the issues.

Therefore, the pastor design or put in place strategies that will help leaders implement programs or actions that will assist the church in an upward spiral. This is not to say that all plans will work, however, the goal is to work at it and continue to find the necessary area to accomplish the goal. At the third level of GRC’s goal is accomplishing the mission. It is critical for the church to have goals that should be reached. It will take determination from everyone to reach those goals. It is with this reason that these goals should be practical, which means that if the first goal is not met, the church does not reach it through one channel, there is another channel in place to achieve the goal. Therefore, there should be alternative goals in place to obtain a successful ending.

Figure 3.3 Take the Direction That Travels Upward
Figure 3.4 is an illustration of what happens when a church does not implement the correct strategies to resolve dysfunction in the church. Problems continue when leaders ignore the signs that are present. There is an awareness that there are signs of dysfunction, however, a leader may look the other way for different reasons. These reasons could be due to please people they are attempting to reach. Another reason could be that a leader may be afraid of what others may think about them if they disagree with what has taken place. This comes from a lack of communication. Oftentimes, leaders will not address issues by talking things out but ill avoid them. When conflicts go unresolved, they cause a serious decline in church growth, and no one is held accountable for it. If there are no resources in place to give leaders instructions, growth will go in the wrong direction.

Figure 3.4 Downfall of Unresolved Church Conflict

Five-fold Ministry

Figure 3.5 displays the outcome of the project, in which the researcher is attempting to project a biblically-based procedure to transform GRC leadership through a spiritual
transformation which will lead the believer from being an infant to being spiritually mature.

GRC believes in the Bible’s concept of using the five-fold ministry mentioned earlier in chapter two. The purpose of the diagram is to portray what each part play in the ministry. This is not to say that a person can only acquire one of the five gifts. There may be someone who may be able to possess the characteristics of an apostle and at the same time possess the characteristics of a teacher. The main purpose is to get a person to become spiritually mature in the Body of Christ.

At some point in the journey of the believer, they should have a desire to experience time in each of the phases. The person is not required to excel in that area, however, to move from a place of being in the infancy stage, there is a need to have some knowledge of that area. Another person may move from one phase to another and operate there with no issues.¹¹⁵ There must be a willingness to step up into whatever phase they are qualified to be in.

Through this diagram, the researcher is showing how important mirroring the life of Jesus with the use of these five gifts. Jesus is the Apostle and High Priest in Hebrews 3:1. In Luke 24:19, He is described as the Prophet. Jesus became the Evangelist in Matthew 9:35. Christ is shown as a Pastor in 1 Peter 5:2-4. Then in John 3:2, Jesus is the Teacher. Leaders need not be complacent in one place but are willing to be transferred through each phase to bring a sense of spiritual maturity.¹¹⁶ However, in whatever direction the leaders of GRC take, unity should coincide with the five levels of ministry. Each element is just as important as the other. These are described as Phases. Leaders can spend a critical amount of time in one ministry and succeed in that ministry, however, Teacher which is the Base is identified as the current office the leader is operating at present. Therefore, as the figure illustrates, a leader Base model may be as a teacher,

¹¹⁵ Breen, Multiplying Missional Leaders, 47-49.

¹¹⁶ Ibid.
but they leave the Base and step into the Phase of Prophet. They spend time in that area, but eventually, they will return back to the Base of being a teacher. This is due to the presumption that each Phase should have the ability to teach.

Taking the approach or example of leadership from a place of servanthood as others before the church should lead others to follow Christ. However, by following the pattern of biblical understanding, the church will experience spiritual maturity.

Figure 3.5 Spiritual Maturity\textsuperscript{117}

\textsuperscript{117} Breen, \textit{Multiplying Missional Leaders}, 49.
Chapter 4

Results

This chapter will provide the theoretical results of this project that was implicated in chapter two and three. The purpose of this research was to gather participants who were experienced in the study of dysfunction in leadership. They were selected based on their position of leadership. The survey and interview questions painted an overall picture of the qualities and characteristics of a leader. This chapter will further evaluate and examine the theoretical responses of the survey and research questions.

For this portion of this research, the researcher used a theoretical approach to examine how dysfunction between leadership in other churches. Let us be reminded that although unity is vital will the entire congregation, unity starts with the leadership of the church. Leaders are to be seen as a god that is over the church, they are to be examples of Christ through the way they live daily. Holiness, righteousness, and godliness should be evident among the leaders of the church. If a leader of any church falls into a trap that is any other way, they open themselves to struggle with continuing in unity. In the research with other churches, it was implemented that most of the problem was with the abuse of authority and contradiction of authority.

A church may look strong on the outside, but behind the structure of the church, leaders do not work well with each other. When church leaders are not cooperating effectively, they make the wrong decisions. The decisions leaders of the church make affect what happens in the present and the future. Therefore, it will affect the overall performance of the ministry when leadership is not functioning properly.¹¹⁸ Every church is faced with some type of problem, but

are not considered as being dysfunction, it is when issues take president over the influence of the church.

**Conducting Research**

The researcher examined how participates would have responded to the survey and interview questions. For this study, the researcher used qualitative and quantitative techniques. The information presented was provided through a series of intentional beliefs about how participants would have responded. The data detailed is conjectural, however, it is based on the researcher being theoretical. By the end of this project, the researcher will have analyzed what dysfunction other leaders and churches were faced with. Part of the problem with dysfunctional churches was tradition, doctoral practices, church hurt, change, and other characteristics that caused conflict in the church. Interviews were conducted through email which would have allowed the researcher and participant to interact with each other. A link to the online survey which was created through Survey Monkey or Typeform. If the participants were not able to access the survey through the link, they would have been able to print the interview questions, complete them, and then resend them back to the researcher. The answers to the questions can be used as a tool to stir GRC the opposite direction of the dysfunction it has faced in the past and the present dysfunction the church may be facing in the present.

**Interview Question Summary**

The strength of this type of approach was the process of gathering information from leaders who would have been more than qualified because of their expertise in dysfunctional leadership. Leadership can be based on different characteristics that give leaders the experience they have. This type of leadership can paint a picture for those who are also becoming leaders. In some cases, problems arise when former leaders or leaders who have been in charge for a while
bring their personal beliefs. However, it is a good idea for experienced leaders to remember what it is like when they first got into leadership.\textsuperscript{119} Oftentimes, when leaders do not have the experience of tackling life situations, they do not have the understanding of a true leader.

Leadership Dysfunction That Leads to Nowhere

Based on what responses the research received, it can be presumed that leadership has its share of problems in the church. Dysfunction can cripple the church from all spiritual growth. It is possible that participants would have agreed that leadership does not give leaders the authority to insight power to rule over the congregation. Despite how long most of the leaders had been in leadership, only a small percentage did not have any type of training. It made light of the situation that many leaders do not have to proper training in how to be a leader in the church. This does not say that those leaders have not being called to be in their position, it simply says that with the proper training, they will know how to operate in their position. This is helpful with the GRC ministry because the researcher believes that leaders of the church have not been through the proper channels of leading with other leaders.

Impacting Church Growth with Dysfunctional Leaders

Some of the questions the researcher presented to the participants are guided toward how dysfunction has an impact on leadership and the growth of the church. Presumptuously, leaders agreed that growth was an objective, but it was not the number one or only objective. Therefore, addressing critical issues they saw was hindering growth, were addressed as soon as they were visible. One of the issues that surfaced was, leaders, focused more on unbiblical motives which could cause the church, although it is growing to crash and burn. Gregory Alms suggests that

when leaders want their church to grow too badly, it could cause even more problems. The problem with wanting it too badly is that it a false hope of the main purpose and reason for the church. When a church is small, leaders can learn how to become great leaders.\textsuperscript{120} This may be a chance for GRC to focus on creating a class to train the current leaders before the church starts to grow substantially. With what the researcher has discovered, being small is not a bad thing, it gives the GRC a chance to regroup and consider the feedback from other churches.

In this project, eight questions focused on how dysfunction of leadership had caused conflict in the church and the resolution responses to the dysfunction.\textsuperscript{121} While reading through the responses, GRC should consider contrasting and comparing the issues it has faced with the other participants. If fifteen leaders had responded, it is possible that they would have confessed that part of the problem is that previous leaders treated the church as if the church belonged to them. According to Rev’d. J.O. Alade, “Rather, the church is full of vices such as corruption, bribery, fighting, dishonesty, untruthfulness, greediness, rituals, murders, jealousy, unhealthy competition, covetousness, leadership tussles, envy, dissension and strife, untruthfulness, fund embezzlement, theft, injustice, deceitfulness, and uncultured sexual immortality.”\textsuperscript{122} He also suggests that the church has emptied herself from all righteousness and now is in no way


\textsuperscript{121} Oluwaseun, “Alternative Dispute Resolution,” 42.

displays the characteristics of God.\textsuperscript{123} This presented a closer look into the elements that GRC suffers from their leadership team.

**Stuck in Tradition**

It may be visible that an area that has caused dysfunction with GRC is tradition. Leaders have focused more on the church building rather than put the focus on the people of God. Leaders were more determined to pay off the building and making sure the bills were paid but not giving enough attention to reach more people. Leaders did not have a clear understanding that it was not about the physical building, it was more about being the church building. The church was used to doing things the same way as usual. Some leaders were not willing to try things new. The purpose of trying new things was not to get others to agree with them to comprise the beliefs and standards of the church, but it was to help motivate others to follow Jesus.

The researcher presumes that if any of the participants had responded, part of the problems with leadership would be that some leaders hate to change areas within the church that have been a hindrance to the church. Let us say that one of the participants stated that the church was used to having one primary leader who oversaw all the services the church had. It is possible that in recent years, there was only one person that took charge of everything. However, this closes the door on enabling other leaders to have a chance to grow spiritually or display their qualifications.

These types of problems create a systematic atmosphere that causes even more issues between leaders. For small churches such as GRC, this could create envy and strife in the church. Those participants may also admit that most of the problem comes from those who are rooted in

\textsuperscript{123} Alade, “The Church and Ethical Life of Leaders and Followers,” 19.
the ministry which leaves no room for the younger generation to get involved. The younger generation depends on the need to be needed and accepted. When traditionalism takes root in the realm of leadership in the church, it tends to leave out those who are younger, ignoring their gifts.\textsuperscript{124} Tradition is only part of the problem with dysfunction through the feedback that participants would have responded to.

Beyond the Need for Change

For the most part, people do not accept change. Oftentimes, when change comes in times of services or programs, leaders and congregation drawback and problems arise. Leaders get used to the way things have always been and get to familiar and comfortable with the basic norm. Leaders feel that when a change affects their position and role in the church, it creates a problem. When there is a power shift, leaders feel as if they are no longer in charge. Part of the problem is that between the leaders of the church and congregation, there is a loop in the way people accept change. People often feel as if they are not being heard and their ideas and thoughts and being left hanging by a thread. Even when there is a disagreement, people want to feel like they are being heard. Other leaders may have ways that allow the church to grow or resolve issues that they may notice that no one else notices, but they are being ignored.

GRC has been through a lot of changes throughout the years in the leadership role in the church. Issues with change came when seasoned leaders did not want to give up ownership and control when the church began to grow stronger. However, this type of dysfunction has damaged the church to the point it has no room to grow. If the expert panel had responded to the researcher’s request interview questions, it is likely they would have given the same answer that

change is very much needed in the church. What should be recognized is that leadership roles need to change over time because when churches are planted, as the church starts to grow, they may require someone who has different points of view than those who started the church. However, when people understand the need for change, it could provoke people to want to change.

Getting Back to the Basics of Church Renewal

As generations come and go, the church has gotten further away from the “Great Commandment” of God. Simply put, the church needs to get back to allowing the Word of God to work in the lives of the believer. Leaders should do a self-check to see how far away they have moved away from the basic priorities of God. It is following the example that Christ displayed during His time on earth. Let us say that the expert panel had responded to the researcher’s request, it is likely they would explain how the dysfunction in the church led to a decline in leadership. The biggest reason for the decline was because leaders lost hold of what they were called to do. Leaders were more focused on the issues were rather than how to resolve the issues. There were training classes that taught the importance of stability and accountability.

This information would be vital to GRC since part of the problem has been that leaders were more interested in the pastor resolving the conflicts of the church with their ways of resolution. GRC leaders had an alternative motive that would have benefited themselves not the church. The basic reason for the existence of the church was to follow Christ and to lead by example. That became an afterthought when leaders no longer wanted to follow directions. This is the type of dysfunction that must cause other leaders so they can control situations the same

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way. However, GRC can use the experience of others to gain insight into the action’s others have used to get back to where the church of God first started.

Moreover, the classes taught leaders how to be unified. Once they return the church to its original state of being, the church can be renewed. This does not mean the church has to change everything in the church but simply re-evaluating the goals of the church to ensure preaching and teaching repentance and salvation to the lost. These were some of the values that Christ taught His disciples. Once the church had completed the necessary training, participants would have seen at least a twenty to forty percent increase in growth.

Spiritual Growth Will Happen but It Takes Time

Churches have experienced leadership separations in the past. Spiritual growth happens when leaders can manage to change the way they lead. Change guides leaders into great health and well-being rather than conflict and discontent. However, some churches know the importance of change but attempt to drive in the fast lane to reach their destination. The problem is that when change is rushed and not fully corrected, it is possible that it will lead to others have no desire to follow the ministry. The issue with some churches is that they want to change but no spiritual transformation. If change is to take place in the church, it takes transformation, time, and patience. Change requires replacing something that is not working with something that does.

If during this research, twenty-five participants had responded that when they changed styles and motives, they would most likely say that the church grew over 20% within six months. Within their churches, spiritual growth was like a child growing up from birth. As a child grew older, he or she develops according to the different stages that they learn. Oftentimes, a child

may desire meat but not be at the proper stage to consume it. The problem with babies who do
consume food too early is that they get sick. The same way is with spiritual growth; leadership is
about going through different stages to achieve their full potential. 1 Corinthians 3:2 says, “I
have fed you with milk and now with meat: for hitherto ye were not able to bear it, neither yet
now are ye able.” Pastors often give responsibilities according to the point of growth they are at.

Issues occurred when changes that the pastor began to disrupt the conventional ways
everyone had gotten used to and it stops spiritual growth. Sally K. Gallagher and Chelsea
Newton suggest, “The concept of growth itself suggests process, change, and movement toward
a more mature development stage.”127 This may take learning who God is all over again. This is
part of becoming spiritually awakened. Question three of the interview questionnaire ask experts
what characteristics they look for in leadership; one of the ten options was being self-aware.
These same participants might also have the same concept that being aware of the issues pave the
way for change and transformation to happen. When a leader has not fully grown in potential
may believe they can achieve greatness by what they do or accomplish.128 It is with that same
notion that those twenty-five participants would state that part of the problem with church
leadership was putting immature believers in positions they were not ready for.

**Evaluation of GRC**

The context of information that the participants would have provided could have been
beneficial to the critical issues that have consumed the leaders of GRC. When considering what

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127 Sally K. Gallagher, and Chelsea Newton “Defining Spiritual Growth: Congregations,
https://web-a-ebcohost-com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=38&sid=56e5f0c1-c117-4a65-
8a32-e7543803276b%40sdc-v-sessmgr03

has been learned through the research, there are a lot of churches that face the same conflicts, whether it be within the leadership or in the congregation. It is how each organization handles and resolves each critical issue. This would have been helpful research if participants would have been able to respond. The insight from expert panel could have presented a clear case of how damaging a dysfunctional leadership team can be to a church. This research was designed to evaluate the effectiveness of the project and how it can be used to guide GRC to spiritual growth.

If the proposed participants had responded, there would have been enough information to assist GRC to push for change in the dynamics of its leadership. This is not to say the church’s leadership must start over, it means that the church should rethink what has been done in the past that was not working. All information and responses that would have been provided would have played an important part in where the church currently is and where it needs to be. The research would have provided strength and health to GRC. The researcher believes that with the defining practices of other organizations, GRC would be looking at 10% growth within six months. This would have been a great start to building a firm foundation on a solid surface.

In some cases, a church may think or believe they are okay, and they have no issues. All the time, they have leaders are a walking time bomb. Most leaders cannot handle rebuke or correction. The research would have been beneficial to the organizational styles of GRC. One thing that should be considered if the church did decide to use them would be responses from the participants is that GRC may not see as much growth of another church in the same timeframe. For GRC it may take either a little less or more time to correct its issues. It would be totally up to the leaders involved. Whatever the case, leaders of GRC should be committed and devoted to making a sacrifice to changing the conflicts in the church around and coming up with resolutions. Most leaders will agree on certain matters in analyzing leadership. The following
Table 4.1 Instrumentation Overview

<table>
<thead>
<tr>
<th>Questions</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The leaders in my church are unified.</td>
<td>10</td>
<td>3</td>
<td>2</td>
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<tr>
<td>2. It is important that leaders be connected to each other.</td>
<td>9</td>
<td>6</td>
<td></td>
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<tr>
<td>3. I am satisfied with the leadership in my church.</td>
<td>10</td>
<td></td>
<td>5</td>
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<tr>
<td>4. Our leadership staff has always had a great standing in the church.</td>
<td></td>
<td>5</td>
<td>3</td>
<td>7</td>
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</tr>
<tr>
<td>5. Dysfunction in leadership causes churches to fail.</td>
<td></td>
<td>15</td>
<td></td>
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<tr>
<td>6. When leadership is not functioning correctly, the church cannot grow.</td>
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<td>10</td>
<td>5</td>
<td></td>
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<tr>
<td>7. Pastors have the responsibility of getting their leaders on one accord.</td>
<td></td>
<td>3</td>
<td>8</td>
<td>2</td>
<td>2</td>
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<tr>
<td>8. Leaders perform their goals and responsibilities at the highest standards.</td>
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<td>7</td>
<td>7</td>
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<tr>
<td>9. As the pastor, I take responsibility for the failures of my leaders.</td>
<td></td>
<td>8</td>
<td>5</td>
<td>2</td>
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<tr>
<td>10. Leaders should not have grudges and attitudes with each other.</td>
<td></td>
<td>15</td>
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<tr>
<td>11. Being correct is more important than being right.</td>
<td></td>
<td></td>
<td>3</td>
<td>12</td>
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<tr>
<td>12. Overall, I am satisfied with the leaders of the church.</td>
<td>12</td>
<td>3</td>
<td></td>
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<tr>
<td>13. My leaders are qualified and trained in their position.</td>
<td>9</td>
<td>4</td>
<td>2</td>
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<tr>
<td>14. The church leaders have a clear understanding of the vision of the church.</td>
<td>8</td>
<td>5</td>
<td>3</td>
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<tr>
<td>15. The leaders of the church have every opportunity for spiritual growth.</td>
<td></td>
<td>15</td>
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<tr>
<td>16. The leaders are optimistic.</td>
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<td>11</td>
<td>3</td>
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<tr>
<td>17. Our leaders are aware of their spiritual gifts.</td>
<td>9</td>
<td>3</td>
<td>3</td>
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<tr>
<td>18. There are no issues with the leaders in the church.</td>
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<td>5</td>
<td>7</td>
<td>3</td>
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<tr>
<td>19. Our leaders pray for each other.</td>
<td>10</td>
<td>3</td>
<td>2</td>
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<tr>
<td>20. Leaders are aware of the church’s plan for growth.</td>
<td>9</td>
<td>3</td>
<td>2</td>
<td></td>
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<tr>
<td>21. Our leaders have the necessary training needed to lead the congregation.</td>
<td>9</td>
<td>2</td>
<td></td>
<td>4</td>
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<tr>
<td>22. I have not noticed any type of dysfunction in the church.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>6</td>
<td></td>
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<tr>
<td>23. Our church is not dysfunctional.</td>
<td></td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>24. If there are issues between leadership, they resolve it quickly.</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
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<tr>
<td>25. When there are disputes with leadership, they quickly reconcile their differences.</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>2</td>
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<tr>
<td>26. I am satisfied when leaders work out their own issues.</td>
<td>15</td>
<td></td>
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<tr>
<td>27. Leaders work together despite their differences.</td>
<td>9</td>
<td>4</td>
<td></td>
<td>2</td>
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<tr>
<td>28. Our church has overcome all dysfunction in leadership.</td>
<td>7</td>
<td>5</td>
<td></td>
<td>3</td>
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<tr>
<td>29. I am happy with the overall health of the church.</td>
<td>8</td>
<td>5</td>
<td></td>
<td>2</td>
<td></td>
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<tr>
<td>30. Leaders would prefer to avoid all conflict.</td>
<td>9</td>
<td>2</td>
<td></td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>31. The leaders of the church lead the congregation to spiritual maturity.</td>
<td>9</td>
<td>3</td>
<td></td>
<td>3</td>
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<tr>
<td>32. Dysfunctional leaders do not affect the growth of the church.</td>
<td></td>
<td></td>
<td></td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>33. Dysfunctional leaders do not affect the growth of the church leadership.</td>
<td>15</td>
<td></td>
<td></td>
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<tr>
<td>34. Effective communication helps maintain the church leadership.</td>
<td>10</td>
<td>3</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35. Leaders must always be unified.</td>
<td>11</td>
<td>2</td>
<td></td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

**Instrumentation Summary**

With careful analysis of the proposed participants if they would have responded, would have argued that they were satisfied with the range of the health of leadership in their church. Leaders may agree that there was some level of dysfunction in their church, however, they have
learned how to first be aware of the conflicts that have occurred. Once they become aware, they established conflict resolution techniques that aided them in resolving those issues. In most of the statements provided in the instrumentation, pastors may have seen leadership as a means of being ununified and in disarray. It is also possible that they could have provided their leadership team with training exercises and classes to teach and train leaders on how to work together while having differences of opinions.

It should be noted as described earlier in this project that it is not the difference of opinions that opens the door for sin, it is when leaders fail to work together despite their differences. Let us presume participant A responded to the instrumentation questions and stated that out of the thirty-five questions, they noted that they strongly agreed with the leadership status of their church. Let us also presume participant B noted they could only agree with their leadership status. With the information which would have been provided, it would have given the researcher the ability to see how happy pastors are concerning the well-being of their church. It would have also given the researcher assurance that there is help and hope to get through any dysfunction the church goes through. This is an important factor when doing this research. It is a good resource GRC can use when redeveloping its leadership style. Looking at another church’s style of leadership can better help GRC focus on doing things as a team versus people thinking they are along and doing things alone.

What could be a common factor is that pastors acknowledge that there is a big problem. Problems are not dealt with lightly. Every problem should be highlighted as being the same; every issue or conflict has the same importance. One of the biggest issues that GRC has had in the past is that past leaders would rather involve the pastor to resolve the issues in the church rather than handle them on their own. With the amount of pressure, the pastor already has on his
shoulders, leaders who supposed to be called, and ordained should be able to resolve those issues without involving the pastor. The downside to the pastor having to step in is that his resolution answers may not be accepted by some leaders. This was the reason why some leaders left the church or obtained the wrong attitude toward the church when they were approached.

When Training is Necessary

With composed ideas from what may be a simple exercise, GRC should be able to implement classes and training groups into the church for its leaders and congregation. Something that would have been learned from the research is that while a pastor needs to keep his or her leaders in order, leaders need to be able to work things out without involving the pastor. This could be done through some type of intervention. It is in a group setting which in most cases happens in a small gathering; questions 13, 15, 17, 19, 20, and 21 are devoted to leaders meeting regularly. The only way for this concept to be effective in GRC, leaders need to take a different approach on how to observe and react to the visionary perspectives of how other conflict resolution leaders operated.

A few things can be inducted into this type of character-building technique which involves building relationships and encounter prevention. In these steps, leaders learn how to hold themselves accountable for one’s actions. If pastors could have further expounded upon why meetings and classes were important, it is possible that they would state the reason is forgiveness and reconciliation. Leaders would be challenged to re-examine self-behaviors to avoid conflicts. Oftentimes, leaders may have some unconscious emotions or behaviors that may make others feel uncomfortable. There is a problem when leaders are unaware of the real truths about themselves. When leaders are not aware, it could lead to serious and deadly
consequences.\textsuperscript{129} It is also important for there to be mediation tactics in place for leaders to learn how to co-exist together. There must be some sort of certain decor, otherwise, the meeting ends up being a waste of time for everyone. Other times, meetings can be ineffective. All it takes is one leader who is willing to follow the footprints of Jesus and be an effective leader.

Jesus was the prime example of humility. Jesus grew up as a carpenter while on earth. Jesus understood that while He was on earth, He had to follow the laws of the world while still holding to the principles of His duties and responsibilities. Jesus has invited every believer to follow in His example (1 Pet. 2:21). While Jesus was on earth, He experienced people doing people Him wrong to the point that He had to forgive them; believers are to lead by His example.\textsuperscript{130} Past leaders felt as if they were targeted and mistreated. The truth is, no one was more mistreated and misunderstood than Jesus Himself. Therefore, it is not a point of any leader to discuss how badly someone responded to them. This would have highlighted the importance of the responses if the researcher had received them.

Learning from Other’s Mistakes

It does not matter the size of a church that promotes any type of growth; growth is determined by the effect the leaders of the church. Every leader should have a desire to want to do more to lead the church to spiritual growth. Leaders should always be willing to learn more and practice continuous learning. In certain practices, there should be different skill sets that leaders should possess. One of the biggest skillsets that the participants may have scored high on is effective communication. There are many ways in which a group of leaders can communicate. It is also possible that if participants were to be asked how communication works in leadership,


\textsuperscript{130} Todd Wilson, \textit{Real Christian}, 82.
they may respond by saying leaders must have an open and healthy communication line. This is a skill that most leaders failed. However, the ability to listen is even more effective. After careful examination, GRC leaders can be motivated to reflect on the matters at hand within themselves. It is one thing to recognize that there are mistakes, it is another for a leader to admit they made a mistake. In some cases, leaders hate to admit they are wrong or in fault, and they attempt to go on as if nothing has happened or is wrong.

Some leaders become afraid of what it looks like when they ask for forgiveness or must admit they made a mistake or that someone else’s idea is better than their idea. There is no realization that things are being made worse by their actions. Fear of appearing weak has led them into a place of no reconciliation and lack of spiritual growth. GRC has seen their problems with this. Just like GRC can learn from what mistakes other churches have made, leaders can learn from the mistakes of other members within the church. Good leaders know when and how to teach others. A person’s confidence may become affected, but it will learn how to move beyond it. A church’s failure is only about stepping up from the past and step toward the future.

Let us also presume that the researcher had received ten responses to question thirty-five which asked about leaders being unified. Amos 3:3 states that if two people are to walk together, they must agree with each other. It does not matter that one participant may have been in leadership longer than another participant. The disciples when they were looking for people to put in charge of the duties of the church, looked for people who were full of wisdom and ability to work with others (Acts 6:1-3). The problem with GRC was that leaders were following the wisdom of others rather than following God’s wisdom.

Figure 4.1 suggests that when leadership deals with the dysfunction that caused to decline in church membership, it may take over a year to see an extensive amount of increase which is
identified by the blue. The orange shows a church that may see an increase of around 30% within six months. The grey shows a small percentage of growth around 13% of growth. For a church that may have just gotten the dysfunction corrected may only see less than 5% of growth.

Figure 4.1 Growth Percentage Calculation

Figure 4.2 displays a graph that identifies what group and increases in membership could look like in a healthy church. Let us presume that if the researcher would have received fifteen responses to an invitation to participate in this project, the researcher would have taken five of those responses and composed a chart to display what growth would look like once leaders are unified.

Pastor A started with less than five members, but as months progressed, the leaders were doing okay but still did no training. Within six months, they saw no increase. Pastor B started the month off with around six members. Pastor B seemed to be on a good start but due to disagreements in leadership, membership declined. However, Pastor B quickly found the issue and corrected it which caused membership to double within six months. Pastor C started with
less than ten members. Pastor C only lost one member before month three. Pastor C leaders went through training and took extensive classes on how to lead a church effectively. Pastor C’s church membership started with less than ten members, but almost doubled within six months. Pastor D started with ten members and church membership more than doubled in six months. Pastor E started with about fourteen members and saw a small increase in the second month. However, Pastor E’s leaders still had one leader who did not want to see change and the church lost a few members. Once that leader was reprimanded or the leader handled the situation, the church saw an increase in month three and almost doubled before month six.

![Monthly Growth Calculation](image.png)

**Figure 4.2 Monthly Growth Calculation**

In Figure 4.3, the researcher attempted to display a group pattern of how the survey may have looked like if researchers would have responded. If the respondents had been broken up into four groups, they may have been separated by the number of years in leadership. Group one
may have been leaders who have been in leadership between five to ten years. Group two may have been leaders who may have been in leadership for fifteen to twenty years. Group three may have been leaders who have been in leadership between five to ten years. Group four may have been used to display those who have been in leadership for twenty years and more. In each group, there would have been participants A, B, and C. On the left side of the chart, the researcher may have displayed the score each participant would have received if they had responded. The results would have aided the researcher on how qualified the leaders were and how much experience he or she may have to present to the project.

Figure 4.3 Unified Leadership Survey
Chapter 5

Conclusion

The purpose of this Doctor of Ministry (DMIN) thesis project is to address the problem of dysfunction of leadership within the church. Due to the circumstances, the results of the project were theoretical. Therefore, the researcher made circumstantial conclusions regarding the leadership models of other church leadership models. This section of the project will discuss the major and minor findings or issues GRC faces due to the implication that leadership in the church is dysfunctional. What the researcher is hoping to do is provide what issues the church faced in the past and how it has affected the church growth in the present time of the church. The researcher was attempting to submit a dialogue with other church leaders and determine when and how other churches overcame dysfunction in their churches.

In some cases, a traditional church will appoint leaders based on the implication that a person has shown signs they are qualified to help the pastor lead the church. The pastor would have observed that person and have decided he or she was ready to be ordained into leadership. In some churches, leaders go through weeks and sometimes months of training before stepping into the role of leadership. In other churches, leaders are called and then service is put on the calendar in which that person would be placed into a role in office leadership. The pastor gave written permission for the researcher to utilize the church name for this project. Surveys and questions were created to compose a series of thoughts and ideas to help GRC motivate leaders to spiritual growth. This chapter will include a discussion on what the findings of this research details and how GRC can use those findings. This chapter will also include a discussion on what future endeavors that are available to the church such as class and training exercises. The primary focus will be directing on spiritual growth.
Issues

What the church must understand is, everyone that who is called into ministry should be equipped for the service of the Gospel. In some cases, older generations no longer can lead or there is a younger generation of people who are not able to lead effectively. However, there is a need for the church to train leaders according to the way Scripture describes. Part of the problems with leaders in Gris that there is or has not been any kind of or no training. Training is necessary for new members of leadership and the congregation. Once leadership has gotten back on track, the pastor has the requirement of promptly recognizing anything which may cause issues and problems that may cause serious conflicts.

Training

Members may have been qualified to take on a position, however, they were not trained properly to understand the structure and guidelines of GRC. Leaders have taken positions and decided things would be better being done differently. Ruling in the church can only be done one way, that is the way God ordained it to be. This is not to say that leaders will not or should not make mistakes, it is how the church and leaders deal with those mistakes. It is most profound that it is understood the difference between church leadership and other leadership outside the church. Part of the issues with leadership in GRC, some are not truly biblically trained. GRC has experience years of being faced with the predicament where leaders were not trained effectively. Some knew the expectations of the church; however, some were not accustomed to certain elements GRC operated under. Therefore, leaders will be allowed to go through one six weeks class that will teach them the foundation of spiritual leadership. This class will not be optional. This class will be two hours long, twice a week.
Leaders cannot lead the church the same way he or she would lead a business or organization. Even in some businesses, supervisors and managers have to go through training for their position. Therefore, there is a different leading a group of believers and spreading the gospel of Jesus Christ. GRC has experience years of being faced with the predicament where leaders were not trained effectively. Some knew the expectations of the church; however, some were not accustomed to certain elements GRC operated under.

Therefore, leaders will be asked to go through a refresher course on the by-laws of the church. This will be hosted by the senior pastor. This class will be held on every Wednesday night from 6-7 pm. This class will consist of exercises that would help leaders understand the purpose of the establishing of the church and the reason the church exists today. This course will also guide GRC’s leaders to be more focused on the rules and regulations of the church.

Spiritual Conviction

Leading a church of people with diverse opinions and beliefs is not an easy job. It is, even more, harder to get people to follow a pastor or leader with a vision different than their own. It is not as simple as church leaders may think. This could very well be one of the biggest issues with the leadership of GRC. Leaders have put more focus on being leaders than determining what their true calling in God is. A leader’s goal is not leading the church, it is God Himself. A leader’s true calling is to aid others to experience God in their everyday life situations. The way GRC leaders lead the church will reflect how others view who Jesus is. It is with that reflection that people gain an understanding and feeling about Jesus. This causes relationships to exist. There must be a relationship established between leaders and the congregation.
GRC leaders must have a strong conviction to preach the gospel as it has been commanded to do so. Their leaders must provide spiritual guidance that will lead the next generation of believers to become effective leaders in the church. GRC leaders should have the ability to train others in all aspects of the church foundation. The church requires a group of believers who will be faithful, accountable, trustworthy, and dependable. The church is no place for pride to exist. There should always be room for a leader to grow and succeed. Proverbs 1:5 says, “A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel.” Older leaders must work with potential leaders by properly instructing them.

Spiritual convictions are those things that connect leaders with their calling in God. Conviction in leadership is essential in the church. It is a group of truths that lead the church into a life-changing atmosphere. One important factor for GRC leadership is that despite what situations oppose or threaten them, they still maintain a clear foundation of what is being taught. A true leader is concerned with every matter of the church organization. Having conviction is one of the most important aspects of leadership in the church, without it nothing else is as relevant. GRC leaders cannot effectively lead the church there is not a passion for righteousness.

This is part of the purpose of this project. Leaders of GRC seem to have no sense of conviction for themselves or the people of God. If participants would have had the opportunity to respond, they might agree that when there is a leader who does not share the same type of convictions as other leaders, it makes and uncomfortable setting. No unification would later cause dysfunction in leadership. Too often leaders put more focus on the character and acts of others and not themselves. They would rather attempt to change others and think it is okay for them to continue in the same way of behaving. Some leaders demonstrate a false competency for the character. Those types of leaders cause more confusion than unity.
Moving Forward

GRC has a long road to travel, but it is plausible to do. Dysfunction has been a problem for too long. With the help of this project, GRC has some form of understanding that there are easier options that are available to motivate leaders to spiritual growth. The hope is that with the proper training and classes, the church will start to achieve health. Although the church has experienced problems in the past, the church has a chance to achieve whatever goal it desires.

Once this research is over, GRC should continue to have classes regularly to keep leaders focused on what the mission is for the church. Classes are guided at keeping leaders aware of where improvement is needed. No leader is above learning more. The vision of the church should be that the pastor reaches out to his or her leaders to become more missional. In most cases in other churches is that leaders have developed close relationships with other leaders of the church. Therefore, it is almost a mandate for leaders to develop relationships with each other. A relationship is a core of unifying the church. It should be recognized that the church should become a place where leaders get along with each other despite the differences each one may have.

Once GRC’s leaders are on board with each other, they will be able to lead the congregation into spiritual growth. The church then becomes a training camp for disciples; it becomes disciples training disciples. There should be Christian leadership development in every aspect of the believer’s lives. When leaders of GRC become more equipped to serve the church, they gain a better understanding of the vision of GRC and how to help carry it out. GRC’s leaders will begin to motivate and encourage others. Therefore, if GRC wants to grow, they must start by developing relationships they work closely with. The result of these types of relationships in small groups.
Making a Turn Toward Wisdom

As a church leader, one should always have someone or someplace they can turn to for wisdom. Wisdom is derived around doing the will of God; when people forsake God’s Word, they have no share in His wisdom (Jer. 8:8-9). Wisdom can be recognized as the ability to possess faith and gifts. Wisdom should be noticeable to the point others should notice that there is growth in the church’s leaders. Wisdom is a part of the human experience. There is what some call religious wisdom and secular wisdom. But it is implicated that both are a result of God. Wisdom gives the church leaders insight into the overall picture of the picture that is following them, along with the realization that it is all about building the kingdom of God.

Wisdom can occur when the church restores the unity it has lost. Wisdom and unity are based on what the church does through Jesus Christ. Leaders in GRC allowed foolishness to overpower the wisdom of God which allow there to be discord and confusion rather than unity. In the book of Corinthians, it shows how leaders can combine unity and wisdom. Some leaders had an issue with following wise instructions. Proverbs 1:7 tells readers that only a fool will despise wisdom. Therefore, GRC needs to use the wise counsel of other wise leaders to build a firm foundation that cannot be destroyed again.

All is required is that the one asking for wisdom, truly believes he can get it from God (Jam. 1:5-7). However, there is a problem when two or more people have more than one form of thought process. This means leaders attempt to bring different doctrines into the church which is confusing. For that reason, unity is important. Dr. Erwin W. Lutzer is the pastor of The Moody Church in which he has served for over thirty years. He has earned a B.Th. from the Winnipeg Bible College. He also achieved a Th.M. from the Dallas Theological Seminary, along with an M.A. in Philosophy from Loyola University. Lastly, Dr. Lutzer has an LL.D. from the Simon
Greenleaf School of Law. He is a well-known author. In his book, The Doctrines that Divide, he wrote, “Unity, unless it is based on an agreement regarding the content of the gospel, would not be worth the price. To this day, irreconcilable differences exist within Christendom on the most fundamental teaching of the gospel.” Wisdom does not require leaders to be theologians, just to be educated in the Word of God. The Bible declares that God gives wisdom to anyone who desires it.

Small Groups

Small groups aid people in being united with other people of God. GRC leaders will use the training they received to train others to fulfill the church’s mission. When GRC’s leaders can gain a deepened relationship, they will be able to help others to take the necessary steps toward church growth. Part of a small group in GRC will help provide all leaders with the experience and opportunity to use their gifts through maturity. Through small groups, leaders get to spend time with each other and get to know each other better. Small group leaders should be available to others for spiritual guidance. The goal will be to develop an intimate place where members granted access to their full potential in Christ. However, these should still be people who have shown themselves worthy of such a calling to become part of leadership. The pastor would still be the one who would be in charge of this role.

The greatest phases of GRC’s leadership growth will be for current leaders to concentrate more on equipping and grooming other leaders in the church. The mindset of GRC’s leaders should be to see other leaders become spiritually mature to the point they are now growing and training other leaders to do the same. Small groups should become one of the greatest

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developments in the church. Moreover, GRC’s leaders should have a relationship with each other outside the church as well as in the church. The important part of being a small group leader is the ability to pray for those around them. These are the leaders who no matter what goes on in the church, always have the heart to pray. Small group leaders are willing to let other’s display their ideas. Most importantly, GRC leaders put God first above all things. The outcome of effective leadership in GRC will be multiplication.

Lessons to Be Learned

There is a good amount of lessons that can be learned from this project. It may be said that being leaders in the church is counterintuitive. One of the most overrated things about being a leader is wanting to grow into a megachurch. Some may think that just because a church has a thousand members, it is healthy. However, it has been learned that just because a church is small, it is just as healthy as the megachurch. In most cases, people can more impact in a small church. In a small church setting, people know each other well. Importantly, people should be known as people of God in the church rather than a membership number. Leading God’s people are counterintuitive. No matter what understanding of the Bible or opinion each person may have, these differences should not cause conflict between leaders. Leaders should be able to work together no matter if someone does not agree with a suggestion someone else may make; leaders just need to make sure that whatever decision is made lines up with the Word of God.

Another important factor learned from this project is that people want to be a part of something special. However, no one can do it alone. GRC leaders need to find ways to work together to draw others into the church. Leaders cannot cause multiplication to happen if there is discord in the church. Once this type of action takes place, others will see the togetherness of the leaders and have a desire to be a part of what is taking place. It should not matter who is in
charge, others in the congregation will be willing to step up to the plate and help lead the church. However, there should always be a safe place where people can go to.

The mission that should be taught from this time forward is unity. There is a need for reconciliation in the church. GRC must resolve all issues that are among leadership. This could go back to being properly trained. If one would remember the characteristics of the disciples, they were not all perfect. One of which was destined to betray Jesus. However, they worked together to accomplish the goal of their ministry. No matter what the circumstance was, Jesus still invested in the men He chose to follow Him.

The book of Acts describes how quickly conflict can occur. Two people who had a wonderful team relationship were Paul and Barnabas along with other men on their team. On their first missionary journey, Barnabas wanted to take his cousin John Mark with him (Acts 15:25). However, while they were on the journey, Mark decided that he wanted to go back home and not finish the trip. When Paul and Barnabas decided to go on another missionary trip, Barnabas wanted to take Mark back with them, but Paul resisted. This formed a disagreement between Paul and Barnabas which led to the two parting ways (Acts 15:36-41).

It is not to be said that leaders in GRC are not supposed to disagree, because leaders are fallible. Some of the greatest in the church will at one point have conflicts. However, when conflicts do appear it could open doors for new relationships to emerge. In the case of Paul and Barnabas, when they parted ways, Paul chose Silas to be his new companion. Even though Paul and Barnabas parted ways, they separated on good terms and they both continued to spread the gospel of Jesus Christ. This opened doors for the church to multiply. It was during this time that Paul met Timothy. Paul took Timothy and began to train him in the gospel (Acts 16). Timothy would also accompany Paul on his second and third missionary journeys.
The amazing part of this whole dispute is that Mark was the reason why Paul and Barnabas split up, while Paul and Barnabas never worked together again, Paul and Mark would reconcile. Paul would develop a relationship with Mark which is found in Colossians chapter four. They ended up with a close friendship during the time Paul was imprisoned in Rome (Phil 23). It was in Paul’s last letter to Timothy that Paul requested that Mark be brought to him. Mark would go on to write his own Gospel.

Paul also made a major impact on Titus. Titus became an early major church leader. Titus was a faithful servant of God in faith by Paul (Gal. 2:1-4). If was after Titus’s conversion that he would accompany Paul while sharing the Gospel. Paul would later send Titus to Corinth (2 Cor. 7:6, 13-14). Paul began to consider Titus as a son in Christ (Titus 1:4-5). Paul would send letters of encouragement to Titus while he was in Crete. This is evidence of how sometimes when people do not agree, the Gospel can continue to go forth.

Therefore, GRC should recognize that not all will hinder the growth of the church. The church should be able to deal with whatever issues are dealt with them. Conflict should be should as a way to improve the ministry. Leaders should use this time to fight toward peace and unity. Conflict can help fix critical short-coming in the church. When GRC’s leaders can learn to expose those things that are wrong, the church can move on. Strong leaders, not that they agree with the conflict, they will not avoid conflict. GRC’s conflicts can be manageable if biblical principles are followed. A goal that can be instrumental to the task of leadership is not focusing on who is right and who is wrong; meaning leaders should not be attempting to win an argument but have its focus on what steps or avenues are develop answers to the conflict.
Recommendations Going Forward

The first recommendation for GRC is that the pastor continues to train the church’s leaders, or for the most part provide them with some resources to give an understanding of what is expected out of them from the church. The second recommendation has monthly meetings that all the leaders get together and discuss any circumstances that may or not be a problem. If all leaders are not available to meet, a meeting can be done via video or voice meetings through Google or some other source of communication.

Recommendation three is that some form of the instrument would be given to each leader that will give some form of the avenue as to what and how each leader understands about being a leader. One of the particular resources that can be implemented is a Christian leadership audit.

<table>
<thead>
<tr>
<th>A Christian Leader Audit</th>
<th>True</th>
<th>More true than false</th>
<th>More false than true</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 I have trusted Christ as my Savior</td>
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<tr>
<td>2 I am a committed Christ Follower</td>
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<td>3 The Bible is the source of truth for my beliefs and practices.</td>
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<td>4 As a leader, I worked hard at cultivating godly character.</td>
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<td>5 Generally speaking, I believe that my motives are pure.</td>
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<tr>
<td>6 I attempt to lead by the power of the Holy Spirit.</td>
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<tr>
<td>7 I attempt to practice servant leadership as I work with people.</td>
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</tbody>
</table>

Figure 5.1 A Christian Leader Audit\textsuperscript{133}

\textsuperscript{133} Malphurs, Being Leaders, 173.
Another resource that can be implemented is an audit that identifies leaders’ creditability. The way the congregation sees’ their leaders play a major factor in the health and well-being of the church.

<table>
<thead>
<tr>
<th>The Credibility Audit</th>
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</thead>
<tbody>
<tr>
<td></td>
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<tr>
<td>1. I have been a leader in this ministry in this ministry long enough for people to have learned to trust me.</td>
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<tr>
<td>2. I have the general knowledge of what I need to do as a teacher.</td>
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<td>3. I have the necessary skills to be a competent leader.</td>
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<tr>
<td>4. I am a person of godly character.</td>
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<tr>
<td>5. I try to communicate with my followers regularly so that they know generally what is taking place in the church.</td>
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<tr>
<td>6. My people know me as a leader of strong convictions.</td>
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<td>7. I have the courage that it takes to lead followers.</td>
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<td>8. My people know that I care about them.</td>
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<tr>
<td>9. As a leader, I am an emotionally strong and healthy person.</td>
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<tr>
<td>10. My people tell me that I’ a passionate leader.</td>
</tr>
</tbody>
</table>

Figure 5.2 The Credibility Audit

One other avenue GRC can take is having a round table meeting to discuss and laying out all the issues that are affecting the church. The first step should be acknowledging that there is a problem. Once there is acknowledgment, GRC can move forward and address those issues. If

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134 Malphurs, Being Leaders, 182.
there is a problem with a certain individual, then that person needs to be addressed. If the issue is between more than one individual, then everyone that is involved must be brought together to be reconciled with each other once the issue has been rectified. This should bring unity back in leadership.

The last recommendation but not necessarily the latter of the rest of the recommendations is that if there is a problem with any leader, they have a personal responsibility to fix any conflict among themselves. It is not the pastor’s duty to fix the issues but those involved. Matthew 5:23-24 declares that if there is an issue between brothers, that person is not able to bring God a gift until they are reconciled with their brother. Also, Matthew 18:15-17 says that believers should be able to go to each other and say that one person trespassed against the other by telling them what they did wrong. Then it declares that if that person who the issue was brought to do not want to hear that the conflict was their fault, then the issue should be brought the attention to one or two other witnesses to address the issue. However, leaders should be able to handle any dispute before bringing others into their conflict.

Closing Remarks

Leadership is tremendously important in the formation of the church. When troubles come into existence in the church between leaders and are not dealt with could cause even more conflict with spiritual growth. The purpose of this project was to identify such issues within the leadership roles of GRC. What can be learned from this research is that leaders can have conflicting issues, but it is when the issues are ignored. If a church has issues, the longer they go unacknowledged, the worse the problem becomes. Conflicts in leadership can cause damage and issues in the church which could lead to church decline and division.
This project helped GRC to first to become aware that there is a problem and to take the necessary steps to repair the problem. There should be a consideration that leaders reframe from a conflictual relationship. Leaders will at some point disagree or have different points of view. It is because of the nature of man that people are not going to have the same opinion about everything that takes place in the church, however, leaders must learn how to have a friendly discussion and to end up with a plausible solution that everyone has agreed upon.

An important factor that will play in the spiritual growth of the church in when GRC becomes aware of the tactics that have not worked in previous years and implement new measures that other experienced leaders have used to overcome the problems the church has been facing. Other churches have used some form of instrumentation or documents to help train and equip its leaders to become the experienced people that they are. The leaders of the church may go through a series of classes to assist assuring they have to properly train to lead the people of God. This does not mean that leaders must have training if they want to be a leader, however, it would be beneficial to have some type of training in leadership. I hope of the researcher is that this project would help motivate GRC’s leadership team to become unified and lead the congregation into spiritual growth. GRC has the potential to be the great leaders they were called to be. What needs to happen is for them to go back to the basics of what they are ready to know while being open to the ideas of other experienced leaders.
APPENDIX A

LETTER of PERMISSION

Please see the following letter of permission from the senior pastor of GRC.
04/01/2020

Frank Graham  
Doctoral Student  
Rawlings School of Divinity  
1971 University Blvd  
Lynchburg, VA 24515

Dear Frank Graham:

After careful review of your research proposal entitled Evaluating Critical Dysfunction of Leadership in the Church: Motivating the Church to Growth, I have decided to grant you permission to use our church name, Gibraltar the Remnant Church, to conduct your research for the completion of your degree at Liberty University.

Check the following boxes, as applicable:

☑️ I am granting you permission to use the church's name in your research project on Evaluating Critical Dysfunction of Leadership in the Church: Motivating the Church to Growth.

☐ I do not grant you permission to use the church's name in your research project on Evaluating Critical Dysfunction of Leadership in the Church: Motivating the Church to Growth.

☐ I am requesting a copy of the results upon study completion

Sincerely,

[Signature]

Michael A. Williams  
Senior Pastor  
Gibraltar the Remnant Church
APPENDIX B

INTERVIEW QUESTIONS

Leadership in the church have become questionable with the intent it has on the church. Leadership has become unified and in discord that it has affected the health and well-being of the church. Leaders have allowed their difference of opinions and beliefs to separate the call and purpose of leadership in the church. These following questions will serve as a template that will be used during the interview process. Not every question will be directed toward each participates. These questions will serve as a guideline and depends on the responses that further questions will be provided. Some additional questions may be asked if needed. The questions asked will serve as the overall objective process of completing this project. Participants may refrain from answering any question. All answers will be held confidential. No one will know what answers were given by any particular person. With the completion and return of this questionnaire participates are giving their consent to use the information and answers for this project. The questionnaire should take fifteen minutes to complete.

1. How long have you been in leadership?
   - Less than twenty years.
   - Between 10-20 years.
   - Over 20 years.

2. In your experience, how would you define what leadership is in the church?
   - Leadership is the act of influencing others through serving and equipping them to accomplish God's purposes.
   - Leaders have the responsibility first to correct others.
   - Leaders are those who live by example.
   - Leaders are followers.
   - Leaders declare the vision of the church.
   - Leadership is influencing a community of people to use their gifts given to them by God for a particular purpose.

3. When establishing leadership in your church, what type of characteristics do you look for?
   - Integrity
   - Honesty
   - Communication
   - Self-Awareness
   - Gratitude
4. Biblically speaking, what does a leader in the church do? What are their duties and responsibilities? (answer with a three to four sentence paragraph).

5. What is the vision of your church? What are the core values of your church? (answer with a three to four sentence paragraph)

6. Did your leaders have to go through any type of training or classes? (List details)

7. Do your leaders work well together? If yes, in what ways. If no, what do you do to correct it? (Explain in three to four sentences)

8. Have you noticed any type of issues among your leaders? If so, how did you address them? If so, how did you address them? (Explain in three to four sentences)

9. If any, how did the dysfunctional issues affect the growth and health of the church? (Explain in three to four sentences)

10. Has the congregation been affected by leadership dysfunction? If yes, please explain.

11. Has the growth of the church been affected by dysfunction in the church? (Explain in two to three sentences)

12. What did you do to turn things around? (Explain in three to four sentences)

13. Have you lost leaders because of dysfunction between leaders or among the church? If yes, did they leave before bringing it to your attention? (Explain in three to four sentences)

14. After noticing that there was dysfunction between leaders, did you allow them to work it out, or did you step in and correct them? (Explain in two to three sentences)

15. Once you addressed the issues with your leadership team, are there still issues or have the leaders learned how to work together. (Explain in two to three sentences)

16. How did you overcome dysfunction in your church? (Explain in two to three sentences)

17. How long did it take to get rid of the dysfunction?
18. What was done to get the church to get back to a healthy state of being? (Explain in two to three sentences)

19. How much growth have church experiences since the church was able to overcome this type of dysfunction?
   - Less than 10%
   - 10%-20%
   - 20%-40%
   - 40% or more

20. In your experience, what is the biggest cause of dysfunction? (Explain in three to four sentences)

21. How much damage can dysfunction cause when it is between the leaders in the church? (Explain in three to four sentences)

22. How can pastors effectively move their team toward creating a non-dysfunctional atmosphere? (Explain in three to four sentences)

23. Are your leaders held accountable for what they do? If yes, explain. (Explain in three to four sentences)

24. Are they accountable to each other? If yes, explain. (Explain in three to four sentences)

25. How did you get your leadership team back on track? (Explain in three to four sentences)

26. How would you describe your leadership team now? (Explain in three to four sentences)

27. How would you rate your leadership team in the past? (Rate on a scale of 1-10)

28. How would you rate your leadership team now? (Rate on a scale of 1-10)

With the completion of this study, the participates are giving their informed consent to use their responses for this research project. All information is voluntary and will be strictly confidential. Participants can refrain from answering any question and can refuse to answer any question.
Participants are asked to complete a survey that consists of 35 questions that will take five minutes to complete. All participates will be completely confidential. The survey should take approximately five minutes to complete.
APPENDIX C

INSTRUMENTATION

This section of the project is a survey on the dynamics of dysfunctional leadership and the growth of the church.

This research survey will focus on a leadership perception of the roles and responsibilities toward each other and the congregation. Frank Graham III will be conducting this research for the purpose of a dissertation research at Liberty University. You will be asked a series of questions about the church you currently lead. No one will not know who submitted what responses. All information will be kept confidential. This is a request for your participation, however, at any time you feel the need to withdraw or not answer any of the questions, you may do so at your free-will. If you do complete the survey and return it to the researcher, you are giving your permission to submit your responses.

<table>
<thead>
<tr>
<th>Evaluating Critical Dysfunction of Leadership in the Church: Motivating the Church to Growth</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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</thead>
<tbody>
<tr>
<td>1. The leaders in my church are unified.</td>
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<td>2. It is important that leaders be connected to each other.</td>
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<td>3. I am satisfied with the leadership in my church.</td>
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<td>4. Our leadership staff has always had a great standing in the church.</td>
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<td>5. Dysfunction in leadership causes churches to fail.</td>
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<td>6. When leadership is not functioning correctly, the church cannot grow.</td>
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<td>7. Pastors have the responsibilities of getting their leaders on one accord.</td>
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<td>8. Leaders perform their goals and responsibilities at the highest standards.</td>
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<td>9.</td>
<td>As the pastor, I take responsibility for the failures of my leaders.</td>
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<td>10.</td>
<td>Leaders should not have grudges and attitudes with each other.</td>
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<tr>
<td>11.</td>
<td>Being correct is more important than being right.</td>
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<td>12.</td>
<td>Overall, I am satisfied with the leaders of the church.</td>
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<td>13.</td>
<td>My leaders are qualified and trained in their position.</td>
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<td>14.</td>
<td>The church leaders have a clear understanding of the vision of the church.</td>
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<td>15.</td>
<td>The leaders of the church have every opportunity for spiritual growth.</td>
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<td>16.</td>
<td>The leaders are optimistic.</td>
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<td>17.</td>
<td>Our leaders are aware of their spiritual gifts.</td>
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<td>18.</td>
<td>There are no issues with the leaders in the church.</td>
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<td>19.</td>
<td>Our leaders pray for each other.</td>
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<td>20.</td>
<td>Leaders are aware of the church’s plan for growth.</td>
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<td>21.</td>
<td>Our leaders have the necessary training needed to lead the congregation.</td>
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<td>22.</td>
<td>I have not noticed any type of dysfunction in the church.</td>
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<td>23.</td>
<td>Our church is not dysfunctional.</td>
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<tr>
<td>24.</td>
<td>If there are issues between leadership, they resolve it quickly.</td>
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<td>25.</td>
<td>When there are disputes with leadership, they quickly reconcile their differences.</td>
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<td>26.</td>
<td>I am satisfied when leaders work out their own issues.</td>
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<td>27.</td>
<td>Leaders work together despite their differences.</td>
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<td>28.</td>
<td>Our church has overcome all dysfunction in leadership.</td>
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<td>29.</td>
<td>I am happy with the overall health of the church.</td>
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<td>30.</td>
<td>Leaders would prefer to avoid all conflict.</td>
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<td>31.</td>
<td>The leaders of the church lead the congregation to spiritual maturity.</td>
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<td>32.</td>
<td>Dysfunctional leaders do not affect the growth of the church.</td>
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<td>33.</td>
<td>Conflict management is the pitfall of church leadership.</td>
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<td>34.</td>
<td>Effective communication helps maintain the church leadership.</td>
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<td>35.</td>
<td>Leaders must always be unified.</td>
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Bibliography


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