

The Southern Baptist Theological Seminary

Authority and Power in the Administration  
of the Local Church of God

by

J. David Johns

Church and Denominational Administration  
9100- Thursdays 1:00

Dr. J. Ralph Hardee

November 11, 1982

## Chapter 2

### AUTHORITY AND POWER

#### IN THE FUNCTIONING OF THE LOCAL CHURCH OF GOD

The purpose of this chapter shall be to define authority and power in a manner that is compatible sociologically and theologically with the Church of God and to apply these definitions to the administration of the local Church of God.

#### Authority and Power Defined

Authority and power are closely related terms both in theological literature and sociological literature. Currently, a theological understanding of the concepts shall be developed from their New Testament usage. A second study will consider the merits of some sociological interpretations of their meaning. Finally, a synthesis will be attempted and a working definition offered.

#### Authority and Power in New Testament Usage

In the New Testament *δύναμις* is the primary word for conveying the meaning of "power." Authority is a more complicated concept expressed by the term *ἐξουσία*. The two words are closely related in usage but do have distinct meanings.

Power- In classical literature as well as the New

Testament *δύναμις* conveys the idea of "power," "might," "strength," "force," "ability," or "capability."<sup>1</sup> Words derived from the stem *δύνα*, all have the basic meaning of "being able" or of "capacity" that is based on ability. The stress is on "being able."<sup>2</sup> Power, in this sense, is based on inherent physical, spiritual or natural powers, and is exhibited in spontaneous actions, powerful deeds and natural phenomena.<sup>3</sup> Power is the ability to act.

Authority- In the New Testament "authority" is based upon the Greek word *ἐξουσία* which bears the ideas of freedom of choice, right, authority, or ruling power.<sup>4</sup> The word is derived from *ἐξέρχου* which means "it is free"<sup>5</sup> and denotes unrestricted possibility or freedom of action.<sup>6</sup> It also conveys the idea that an action is not prevented by a higher norm or court so that "it may be done" or "is not forbidden."<sup>7</sup>

In the LXX *ἐξουσία* is used with its classical meaning of right, authority, permission or freedom in the legal or political sense but develops a special meaning when used for the right or permission given by God.<sup>8</sup> In the New Testament the word takes on an even greater religious significance. Theologically, *ἐξουσία* is used in the New Testament to carry one of three themes. First, as it denotes that "power which decides," it takes on a contextual meaning of "the invisible power of God whose Word is creative power."<sup>9</sup> Secondly, since "the power of decision is active in a legally ordered whole" all authority

is seen as derived from God. In the third case ἐξουσία is used to denote the freedom which is given to the community of God to act on his behalf.<sup>10</sup> Similarly Betz sees in the New Testament usage of the word a threefold theological application. It is that power, authority and freedom of action which belongs ultimately to God himself, but is used in a technical sense to refer to either 2) a commission from God in the last days or 3) the Christian as a person of eschatological existence.<sup>11</sup>

Authority is, thus, the freedom, which comes from God, to act. That freedom may be rooted in God's non-intervention so that an action is not prevented by him or restricted in a legal sense. On the other hand authority denotes that freedom to act because one is commissioned by God to do so. In either case, the New Testament declares that all authority or freedom to act is vested in the Person of Jesus Christ. In the words of Vogel,

An Christian account of authority rightly begins with the statement of the resurrected Jesus recorded in Matthew 28:18, 'All authority in heaven and on earth has been given to me.'<sup>12</sup>

#### Authority and Power From a Sociological Perspective

Most sociological treatments of authority begin with Max Weber's concept of authority as "legitimate power." For Weber and most of his followers, legitimacy is determined by whether the actions of a powerful person are deemed as "right" by those affected by that display of power. From that foundation

a variety of definitions for power and authority have been developed.

Power- According to Weber, "Power is the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests."<sup>13</sup> Dahl builds upon this idea to suggest that "A has power over B to the extent that he can get B to do something that B would not otherwise do."<sup>14</sup> Oswald reverses Weber's approach by defining power in terms of authority but achieves a similar affect when he applies his concept to the church. He says "Power relates to individuals' ability to accomplish things outside of or over above the authority given to them in roles."<sup>15</sup>

These and other sociological definitions of power share three common elements. First, they all conceive of power as a property of social relations and not as an attribute of an actor. Second, they agree that the bases of power are diverse and vary from one situation to another. Finally, they define power "in terms of its results, in terms of what changes its exercise brings about."<sup>16</sup> Thus, power is perceived as an attribute of social relations which allows one person (or group) to achieve his or her (their) desired influence upon others.

Authority- Most social scientists define authority as legitimate power. Weber understands authority as legitimate, imperative control. Imperative control is "the probability that

a command with a given specific content will be obeyed by a given group of persons."<sup>17</sup> However, "a criterion of every true relation of imperative control...is a certain minimum of voluntary interest (based on ulterior motives or genuine acceptance) in obedience."<sup>18</sup> Weber adds that normally there is a further element of belief in the legitimacy of the exercise of power which constitutes authority.<sup>19</sup> The essence of the Weberian view of legitimate power is that it exists "only if action is approximately or on the average oriented to certain determined "maxims" or rules."<sup>20</sup>

Followers of Weber have accented what they see as the voluntary character of authority. Bartholomew concludes that authority requires "an authentic relationship between the person issuing the command and the person obeying, and an acceptance by the respondent of the right of the other to give the order."<sup>21</sup> Wolfe offers a concise definition based on this understanding of authority,

Authority is the ability of one person (or group), O, to make decisions which guide the behavior of another person, P, in a given behavioral region at a given time, where both O and P perceive this ability as O's right.<sup>22</sup>

An obvious conclusion from this set of definitions is that authority cannot exist outside of its endorsement by those over whom it is exercised. *Also, according to these,* authority exists only within the context of defined

and accepted social relationships. A third, and final, conclusion may be drawn that authority exists only when planned change is achieved in controlled settings. Hence, authority exists only after the fact and is reduced to a nebulous platitude.

### An Alternative

An alternative understanding of authority and power that is more comprehensive in scope has been offered by Dornbush and Scott. Their understandings are based upon a decade-long research project concerned with the exercise of authority through evaluation by supervisors. Their research included more than twenty different kinds of authority relationships in diverse organizations. Beginning with assumptions similar to Weber's they document the need for modification of the social theories of authority.

Power- Dornbush and Scott define power as "the ability and willingness of one person to sanction another by manipulating rewards and punishments which are important to the other."<sup>24</sup> A sanction is understood by them to mean "any act performed with the primary intent of providing or withholding gratifications or deprivations for an individual or set of individuals."<sup>25</sup> From this perspective power has to do with the amount of force or pressure one person (or group), A can bring to bear on another person or group, B, regardless of B's response to the pressure.

Authority- Like previous sociologists, Dornbush and Scott define authority as legitimate power but they broaden their understanding of "legitimate." For them "power is legitimate to the extent that there exists social norms which govern (both) the exercise of power and the response to it."<sup>26</sup> "Norms" operate in two directions. First, they constrain and support the behavior of those who are subject to the power. Second, they constrain and support the exercise of power by the power-wielder.<sup>27</sup>

The critical difference between power and authority, in their view, is that authority, but not power, is subject to normative constraints. "In short, authority is a form of legitimate power, and legitimate power is normatively regulated power" (emphasis theirs).<sup>28</sup> Thus, two elements are required before authority is determined: 1) there must be a set of persons or positions (offices) linked by power relations, and 2) a set of norms or rules governing the exercise of power and the response to it.<sup>29</sup>

Conclusions- Dornbush and Scott have supplied definitions of authority and power that are in harmony with classical understandings of their meaning and are functional from the perspective of the social sciences. Two strengths of their definitions are, 1) they can be equally applied to a variety of sociological environments and 2) power is defined in terms of ability to act rather than results of an action. But there



are some weaknesses as well, primarily the vagueness created by subjective elements such as willingness and intent.

#### Present Usage

Dornbush and Scott's definitions will thus be slightly amended for use in this paper. Power shall be defined as the ability of one person to influence another (or group of others) by direct or indirect control of things which are important to the other (or group). Authority shall be defined as power which is regulated according to established norms. To regulate is to control the limits or boundaries within which power holders are "free to act."

The source of the norms is not definitive, provided they are the norms by which the system operates.

#### Clarifying the Norms

The distinction between authority and the abuse of power is that authority acts within established norms. The abuse of power is a transgression of norms. Therefore, in order to analyze the use of authority within any social system one must first clarify what the norms are for that social system.

#### Ecclesiastical Norms

Ecclesiastical norms for the exercise of power may be classified in a variety of ways. But any classification

of the norms of the church should be true to its nature as a religious institution by including theological considerations.

As used in this paper, norms represent limits or boundaries and are best understood as accepted extremities on a continuum. Thus, an analysis of the use of power within an organization involves three processes. The first process is the clarification of the types of norms that are important to the system and their relative values. The second process is to establish the "boundries" or upper and lower limits that exist for each of the norms. Finally, individual uses of power can be analytical according to the established norms. The goal of this paper incorporates the first two processes.

### Norm Types

Norm-types are a means of conceptualizing how the exercise of power inter-relates with the total character and dynamics of the social system. This study will briefly consider seven classes of organizational norms that serve to regulate power.

Communal vs. Associational-<sup>30</sup> One dimension of the exercise of power is the scope of the organization to which it belongs. By scope is meant the breadth or narrowness of its functions. If the scope of the church is narrow it tends to think of itself as an associational or gesellschaft society. In an associational church there is little identification with the community surrounding the church and a strong identity

with the members' own goals and interests.

On the other end of the continuum is the communal or gemeinschaft type of society. The communal church identifies itself with the local community. They view themselves as playing an "important and representative role in and for the entire community."<sup>31</sup>

Associational congregations will more closely regulate uses of power that threaten its internal makeup and will demonstrate less control over non-threatening issues. Communal congregations will have stronger norms for regulating its image in the community.

Formal vs. Informal- The degree of formality with which a church operates offers a second variable in the exercise of power. Litterer states that

By formal is meant those aspects of organizations which have been, or possibly might be, consciously planned ... The informal organization is conceived of as having the aspects of organization that are not formally planned but that more or less spontaneously evolve from the needs of people.<sup>32</sup>

Dornbush and Scott offer a similar distinction between formal and informal organizations but introduce the concept of position (office) as being definitive for the formal organization. For them,

An organization is said to be formal to the extent that the normative expectations shared by participants prescribe appropriate behavior for the occupant of a given organizational position

regardless of the identity of the particular individual occupying the position.<sup>33</sup>

Assymmetry vs. Symmetry- Another variable in the analysis of the use of power in the local church has to do with the congregation's belief in how power is to be distributed.<sup>34</sup> Here the key question is, who has access to power? This is the relational dimension of authority. Asymmetrical authority-relationships view access to power as being restricted and generally unavailable except to a few select individuals. In symmetrical authority-relationships, power within the religious system is in principle available to all its members.

Authorization vs. Endorsement- The continuum of authorization and endorsement is intended to help clarify who determines the norms by which the system and its power are governed. Authorized power is that which is recognized by groups in positions superior to the person or group exercising the power. Endorsed power is that which is recognized by colleagues of the person or group the power is being exercised on.

Thus, we may say that power is authorized to the extent that B believes that A's exercise of power is viewed as legitimate by A's superiors; and power is endorsed to the extent that B believes that A's exercise of power is viewed as legitimate by B's peers or colleagues.<sup>35</sup>

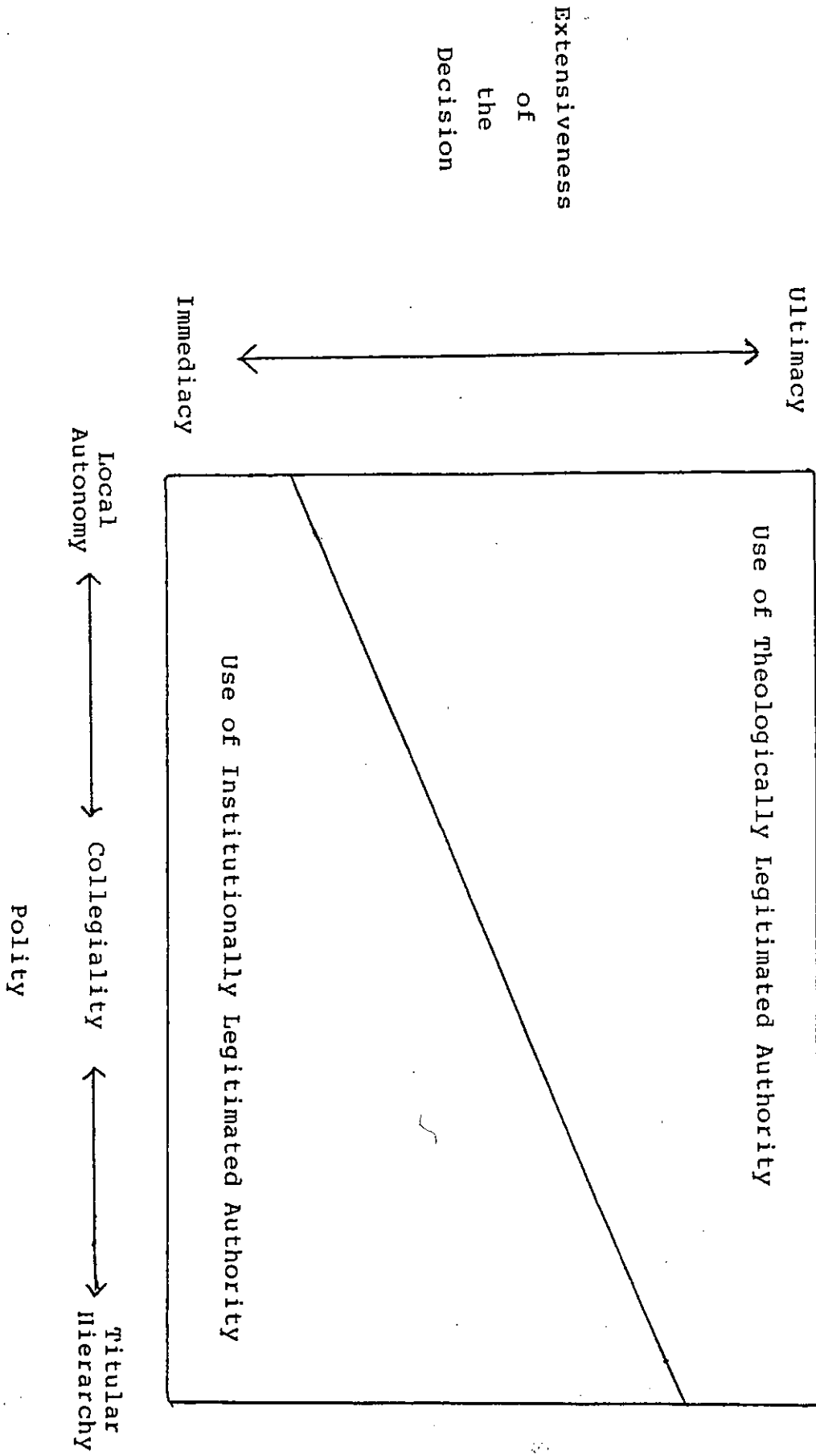
Sacred vs. Profane- Another dimension of the exercise of authority in religious organizations is the distinction that is made between the sources of religious authority.

Sacred authority is that which is based upon participation with the sacred. On an individual basis, sacred authority corresponds to Weber's charismatic authority.<sup>36</sup> Profane authority is rational in nature and is comparable to Weber's legal-rational authority.<sup>37</sup> Carroll thinks of profane authority in a broader sense as "expertise," especially as it relates to the knowledge and skills which are important for the life of the religious group and its members.<sup>38</sup>

Validity vs. Propriety- The concepts of validity and propriety portray a dimension of authority as viewed from the beliefs and attitudes of subordinates. Validity asks the person over whom power has been exercise, "does A have the right to exercise power over you?" Propriety asks that same person, "should A have the right to exercise power over you?"<sup>39</sup>

Program vs. Principle- The final dimension of norm-clarification for the regulation of power in the church has to do with the willingness one may have to be guided by institutional programs or personal principles. Bartholomew's study<sup>40</sup> has demonstrated that associations can be made between theologically legitimated authority and institutionally legitimated authority with denominational polity and the extensiveness of a decision. Briefly, he found that churches whose polity was characterized by local autonomy became increasingly likely to appeal to theological authority as the

"THE RELATION TO POLITY OF THE FORM OF THE LEGITIMATION OF AUTHORITY" - BARTHOLOMEW



(Bartholomew, 1981, p.124)

- Figure 3 -


as the nature of their decisions moved from immediate concerns to less pressing, more ultimate concerns (see Figure 2). The inverse was true for those churches who's polity reflected a titular hierarchy.

Dimensions of Authority Norms in the Local  
Church of God

The concluding task of this project shall be to apply the gathered material on Church of God history, theology, and polity to the seven dimensions of authority norms considered in the previous section. Admittedly, any conclusions will be highly subjective with the absence of an instrument for empirical research, but hopefully this task will produce a framework from which to do further research.

The procedure that will be followed in this task will be to chart as best as possible the upper and lower extremities that would be expected in a local Church of God based on the information given.

Scope— What is the scope of influence for the local Church of God? Does it exist as an isolated association within the community, a *gesellschaft*, or does it function in a representative role in and for the entire community, a *gemeinschaft*?

Gesellschaft	1	2	3	4	5	6	7	8	9	10	Gemeinschaft
(isolated from the community)											(representative of community)

1. From its early days the Church of God found itself repeatedly excommunicated from the rest of society. That separation was reinforced by the Church's setting of distinct and narrow boundaries for its existence, i.e. the Teachings-- Gesellschaft
2. Theologically the church sees itself as an eschatological, redemptive community that is in but not of this world--Gesellschaft.
3. The enthusiastic, pentecostal style of worship to "community" involvement- Gesellschaft. (However, Wilson and Clow have recently argued that the themes of power and control in Pentecostal worship serve not as escape mechanisms from general society but as a means of replicating the realities of society.<sup>41</sup>)
4. The Church's holiness tradition does emphasize the importance of being a "good neighbor" which is manifested in its teaching on "restitution where possible" (See Appendix B, 17)-- Gemeinschaft.

On the scale of one to ten, the scope of the local Church of God could be expected to range from one to three.

Institutionalization- To what degree are relationships formalized within the local Church of God? To what extent are role expectations determined by position or office?

Informal (Spontaneous response to the needs of people)	1 2 3 4 5 6 7 8 9 10	Formal (Behavior prescribed by position)
--	----------------------	--

1. The founders were fearful of organization in spite of their commitment to government. They stressed the need for all to search the scriptures and to be guided by their conscience--informal.
2. Polity for the local church stresses the importance for the church to act as a whole in conference.



Few offices are recommended and pastoral duties are not enumerated. Clergy are separated from laity primarily by call and not office. Organizational structures and policies lean toward the informal--Informal.

3. Pentecostal worship is informal. Although, it may be argued that there is a form to the informality, spontaneous and free expression is considered normative--Informal.

On the scale of one to ten the Institutionalization of the local Church of God can be expected to range from one to two.

Relational Dimension- How is power distributed in the local Church of God? Is it asymmetrical and controlled by a select few? Or, is it symmetrical and in principle equally available to all?

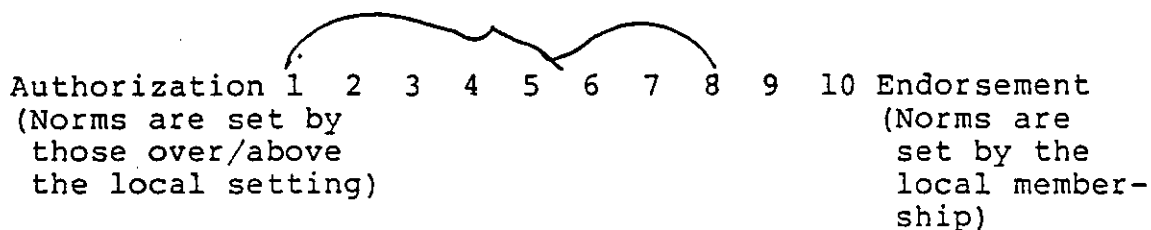
Symmetrical	1	2	3	4	5	6	7	8	9	10	Assymmetrical
(Power avail- to all)											(Power restricted to a few)

1. The founders viewed power to be equally accessible to all or at least to as many as are "called." It was over this issue that the first General Overseer was impeached--Symmetrical.
2. The polity of the local church gives each "loyal member" an equal voice on the church's governing body--Symmetrical.
3. Theologically, the power of the Church rests in two sources, the Bible and the direct intervention of the Holy Spirit. Both sources are equally available to every member--Symmetrical.
4. Governmentally, in theory each member of the local church is equally governed by the rulings of the General Assembly. But, in practice the pastor has more direct contact with

denominational officials and therefore has greater access to their power to govern. Further, as chief officer he is appointed to his position and it is not available to the local membership--Asymmetrical.

On the scale of one to ten the local Church of God could be expected to operate in the range of one to four.

Source of Legitimation- Who sets the norms for the use of power? Is it authorized by some superior group or is it endorsed by the local congregation?



1. Historically and theologically all norms for the Church are viewed as being set by God. It is God who authorizes his children to act--Authorization.
2. In polity the local church exists in a dipolar situation. One pole of influence is the general church. In theory, the general church is controlled by the General Assembly which is composed of all (male) members and therefore, the norms it establishes are endorsements. In practice, it is the officers of the general church (especially the State Overseer) who must authorize decisions by the local church that would radically alter its structure (i.e. capital improvements, hiring of assistant pastors, etc.). The other pole is that of the local church. A similar division of norm setting is found there. Both the pastor must authorize and the congregation must endorse.

On the scale of one to ten the local Church of God could be expected to operate in a wide range that is titled slightly to authorization, one to eight.

Dimension of Faith and Reason- What are the sources of its religious authority? Is authority based on participation with the sacred? Or is authority based on reason and skill?

Sacred 1 2 3 4 5 6 7 8 9 10 Profane  
 (Participation with the Sacred) (Reason and Skill)

1. The history, theology and practice of the Church of God stresses the need for participation with the sacred. Through the presence of the Holy Spirit the Church exists as an escatological reality-Sacred.
2. However, there is a significant concern for the legal-rational application of the scriptures. The singularly most repeated statement of the General Assembly is tis committment to meet and search the scriptures. (It might be said that the Church honors the skill to reason but not the skilled in reason.) --Profane.

On the scale of one to ten, the local church of God might be expected to range from three to seven.

Dimension of Affect- The research does not support any conclusions on the norms for validity and propriety. The writer is of the opinion that the norm would dictate little discrepency between the two. Similarly, there is not enough background information to establish the validity of Barth-holomew's tension between theology and institution.

#### Implications for Further Research

The culmination of this project has been to postulate

some theories on how authority might function in the local Church of God. There is an obvious need beyond the scope of this paper to test those theories. That task would involve the development of appropriate instruments for empirical research.

Another area of related concern that deserves attention is the function of personal power in the administration of the local Church of God. What are the dynamics of clergy authority and how is it translated/ modeled among the laity?

#### SUMMARY

The design of this paper has been exploratory. An interpretation of Church of God polity for the local congregation has been offered. Historical and theological foundations for concepts of authority within the Church have been considered. Definitions of power and authority have been developed which are believed to be compatible with classic usages and the fields of sociology and theology. Finally, the dynamics of power and authority in church organizations have been considered and applied to the Church of God. It can only be concluded that there is indeed a need for further study and a testing of these theories.

## ENDNOTES

Introduction

<sup>1</sup>John Mckenzie, Authority in the Church (New York: Sheed and Ward, 1966), pp. 176-177.

<sup>2</sup>James Drane, Authority and Institution (Milwaukee: The Bruce Publishing Company, 1969), p. 4.

<sup>3</sup>John Niles Bartholomew, "A Sociological View of Authority in Religious Organizations," Review of Religious Research, 23,2: 118-132, December, 1981.

<sup>4</sup>Ibid.

<sup>5</sup>Paul M. Harrison, Authority and Power in the Free Church Tradition (Princeton: Princeton University Press, 1959).

<sup>6</sup>R.H. Gause, Church of God Polity (Cleveland, Tennessee: Pathway Press, 1973), note chapter one.

Chapter One

<sup>1</sup>The Church did operate for a brief period (1921-1926) under a written constitution but chose to repeal it as a matter of resolve "that we reaffirm, as we have done from the beginning, our unwavering faith and unconditional acceptance of the whole Bible rightly divided and the New Testament for the government and discipline (of the church)..." Minutes of the Twenty-first Annual Assembly, 1926, pp.29-31.

<sup>2</sup>Minutes, fifteenth Assembly, 1920, p. 50.

<sup>3</sup>Throughout this study the "Supplement to the Minutes" or simply "Supplement" shall refer to those that appear in the 1980 Minutes to the General Assembly.

<sup>4</sup>Charles W. Conn, Like a Mighty Army: A History of the Church of God (Cleveland, Tennessee: Pathway Press, 1977), pp. 3 ff.

<sup>5</sup>L. Howard Juillerat, Book of Minutes (Cleveland, Tennessee: Church of God Publishing House, 1922), pp. 7,8.

<sup>6</sup>Juillerat, p. 8.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

- <sup>9</sup> Conn, pp. 13-16.
- <sup>10</sup> Juillerat, p. 10.
- <sup>11</sup> Conn, p. 19.
- <sup>12</sup> Juillerat, p. 11.
- <sup>13</sup> Conn, pp. 24-37.
- <sup>14</sup> Conn, pp. 39-44.
- <sup>15</sup> Conn, pp. 44-45.
- <sup>16</sup> Conn, pp. 50-62.
- <sup>17</sup> Minutes of the first Annual Assembly, 1906.
- <sup>18</sup> Minutes, 1906, p. 18.
- <sup>19</sup> Conn, pp. 71-79.
- <sup>20</sup> Conn, pp. 430-431.
- <sup>21</sup> There is at present a General Study Commission evaluating the total organizational situation of the denomination. (Minutes of the 58th General Assembly, pp. 44-45.)
- <sup>22</sup> Minutes of the fourth General Assembly, 1909, p. 35.
- <sup>23</sup> Conn, pp. 116-117.
- <sup>24</sup> Conn, pp. 139-140.
- <sup>25</sup> Conn, pp. 172-173.
- <sup>26</sup> Conn, pp. 172-178.
- <sup>27</sup> Conn, pp. 197-199.
- <sup>28</sup> Conn, p. 198.
- <sup>29</sup> Ray H. Hughes, Church of God Distinctives (Cleveland, Tennessee: Pathway Press, 1968), pp. 17-26.
- <sup>30</sup> Ibid.
- <sup>31</sup> Charles W. Conn, Pillars of Pentecost (Cleveland, Tennessee: Pathway Press, 1956), p. 27.

<sup>32</sup>James L. Slay, This We Believe (Cleveland, Tennessee: Pathway Press, 1963), p. 67.

<sup>33</sup>Paul A. Mickey and Robert L. Wilson, What New Creation? (Nashville: Abingdon, 1977), pp. 25-26.

<sup>34</sup>Juillerat, p. 8.

<sup>35</sup>Homer Tomlinson, ed. Diary of A.J. Tomlinson (New York: Ryder Press, 1949), pp.16-17.

<sup>36</sup>Conn, Like a Mighty Army, p. 64.

<sup>37</sup>Minutes, 45th General Assembly, 1954, p. 28.

<sup>38</sup>Hughes, pp. 25-26.

<sup>39</sup>Minutes, 42nd General Assembly, 1948, p. 32.

<sup>40</sup>Supplement, pp. 6,7,note Teaching #8.

<sup>41</sup>Supplement, pp. 6,7, note Teaching #9.

<sup>42</sup>Supplement, pp. 6,7, note teachings #10, #11.

<sup>43</sup>Supplement, pp. 6,7, note teaching #13.

<sup>44</sup>Gause,pp. 15-52.

<sup>45</sup>"Supplement," p. 18.

<sup>46</sup>Hughes, pp. 101-102.

<sup>47</sup>"Supplement," p. 71.

<sup>48</sup>"Supplement," p. 77.

<sup>49</sup>"Supplement," p. 76.

<sup>50</sup>"Supplement," p. 74.

<sup>51</sup>Ibid.

<sup>52</sup>Ibid.

<sup>53</sup>Ibid.

<sup>54</sup>Ibid.

<sup>55</sup>Ibid.

<sup>56</sup>See also the tithing system in the "Supplement," pp. 80,81.

<sup>57</sup>Ibid.

<sup>58</sup>Ibid.

<sup>59</sup>Ibid.

<sup>60</sup>"Supplement," p. 75.

<sup>61</sup>The title "officer" is used here by implication. The Assembly has not so designated them.

<sup>62</sup>For the duties of the State Overseer see the "Supplement" pp. 56-57. For the duties of the District Overseer see the "Supplement," p. 67.

<sup>63</sup>For a complete list of ministerial duties see appendix C.

<sup>64</sup>"Supplement," p. 75.

<sup>65</sup>"Supplement," pp. 77-79.

<sup>66</sup>"Supplement," pp. 80-83.

<sup>67</sup>"Supplement," pp. 79-80.

<sup>68</sup>"Supplement," pp. 76-77.

<sup>69</sup>"Supplement," pp. 84-85.

<sup>70</sup>"Supplement," pp. 85-86.

<sup>71</sup>"Supplement," p. 86.

## Chapter Two

<sup>1</sup>Colin Brown, ed., The New International Dictionary of New Testament Theology (Grand Rapids: Zondervan, 1975) vol. 2, p. 601.

<sup>2</sup>Gerhard Kittel, ed., Theological Dictionary of the New Testament, Geoffrey W. Bromiley trans. (Grand Rapids: Wm. B. Eerdmans, 1964), vol.2, p. 284.

<sup>3</sup>Brown, vol. 2, p. 607.

<sup>4</sup>Kittel, vol.4, pp. 652-653.

<sup>5</sup>Kittel, vol.2, p. 560.

<sup>6</sup>Brown, vol.2, p. 606.



- <sup>7</sup>Kittel, vol 2, p. 560.
- <sup>8</sup>Kittel, vol.2, pp. 564-565.
- <sup>9</sup>Kittel, vol. 2, p. 566.
- <sup>10</sup>Ibid.
- <sup>11</sup>Brown, vol. 2, p. 609.
- <sup>12</sup>Arthur Vogel, "Christ's Authority and Ours," Angelican Theological Review, 63,1:62-71.
- <sup>13</sup>Max Weber, The Theory of Social and Economic Organization, A. M. Henderson and T. Parsons, trans. (New York: Free Press, 1947), p. 152.
- <sup>14</sup>R.A. Dahl, "The Concept of Power," Behavioral Science, 2:201-215, 1957.
- <sup>15</sup>Roy M. Oswald. Power Analysis of a Congregation (Washington, D.C.: The Alban Institute, 1981), p. 151.
- <sup>16</sup>Sanford M. Dornbush and W. Richard Scott, Evaluating the Exercise of Authority (San Francisco: Jossey-Bass, 1977).
- <sup>17</sup>Weber, Theory of Social and Economic Organization, p. 152.
- <sup>18</sup>Weber, Theory of Social and Economic Organization, p. 324.
- <sup>19</sup>Weber, Theory of Social and Economic Organization, p. 325.
- <sup>20</sup>Weber, Theory of Social and Economic Organization, p. 124.
- <sup>21</sup>John Niles Bartholomew, "A Sociological View of Authority in Religious Organizations," Review of Religious Research, 23, 2: 118-132, December, 1981.
- <sup>22</sup>Dorwin Cartwright, Studies in Social Power (Ann Arbor, Michigan: The University of Michigan, 1959), p. 102.
- <sup>23</sup>Dornbush, Preface.
- <sup>24</sup>Dornbush, p. 33.
- <sup>25</sup>Dornbush, p. 34.
- <sup>26</sup>Dornbush, p. 56.
- <sup>27</sup>Dornbush, p. 57.

<sup>28</sup>Dornbush, p. 57.

<sup>29</sup>Dornbush, p. 38.

<sup>30</sup>Jackson Carroll, "Some Issues in Clergy Authority," Review of Religious Research, 23,2:99-117, December, 1981.

<sup>31</sup>Ibid.

<sup>32</sup>J.A. Litterer, Organizations: Structure and Behavior (New York: Wiley, 1963).

<sup>33</sup>Dornbush, p. 30.

<sup>34</sup>Carroll, pp. 111-114.

<sup>35</sup>Dornbush, pp. 40-41.

<sup>36</sup>Weber, Theory of Social and Economic Organization, pp. 328 ff.

<sup>37</sup>Phillip Hammond, Luis Salinas and Douglas Slone, "Types of Clergy Authority: Their Measurement, Location, and Effects," Journal For The Scientific Study of Religion, 17, 3: p. 243

<sup>38</sup>Carroll, p. 102.

<sup>39</sup>Dornbush, pp. 38-40.

<sup>40</sup>Bartholomew, pp. 118 ff.

<sup>41</sup>John Wilson and Harvey K. Clow, "Themes of Power and Control in a Pentecostal Assembly," Journal for the Scientific Study of Religion, 20, 3:241-50.

## BIBLIOGRAPHY

### Books

- Albers, Henry H. Principles of Management. New York: John Wiley and Sons, 1968.
- Argyris Chris. Personality and Organization. New York: Harper and Brothers 1957.
- Aultman, Donald. Learning Christian Leadership. Cleveland, Tennessee: Pathway Press, 1960.
- Blake, Robert and Jane Srygley Mouton. The Managerial Grid. Houston: Gulf Publishing Company, 1964.
- Bowdle, Donald N., ed. The Promise and the Power. Cleveland, Tennessee: Pathway Press. 1980.
- Burns, James MacGregor. Leadership. New York: Harper & Row, 1978.
- Campenhausen, Hans von. Ecclesiastical Authority and Spiritual Power. trans. by J.A. Baker. London: Adams and Charles Black, 1969.
- Conn, Charles W., ed. The Evangel Reader. Cleveland, Tennessee: Pathway Press, 1958.
- \_\_\_\_\_. Like a Mighty Army: A History of the Church of God. Cleveland, Tennessee: Pathway Press, 1977.
- \_\_\_\_\_. Where the Saints Have Trod. Cleveland, Tennessee: Pathway Press. 1959.
- DesPortes, Elisa L. Congregations in Change. New York: The Seabury Press 1973.
- Dickson, Elaine. Say No Say Yes to Change. Nashville: Broadman Press, 1982.
- Dobbins, Gaines S. A Ministering Church. Nashville: Broadman Press, 1960.

- Drane, James. Authority and Institution. Milwaukee: The Bruce Publishing Company, 1969.
- Gamson, William A. Power and Discontent. Homewood, Illinois: The Dorsey Press, 1968.
- Gangel, Kenneth O. Competent to Lead. Chicago: Moody Press, 1974.
- \_\_\_\_\_. Leadership for Church Education. Chicago: Moody Press, 1970.
- Gause, R.H. Church of God Polity. Cleveland, Tennessee: Pathway Press, 1973 (revised ed.).
- Green, Hollis Lynn. "The Degree to Which the Church of God Remains Pentecostal in Experience." Unpublished Doctor of Theology Dissertation, Luther Rice Seminary, Jacksonville, Florida, 1968.
- Greenleaf, Robert K. Servant Leadership. New York: Paulist Press, 1977.
- Gunneweg, Antonius H.J. and Walter Schmithals. Authority. trans. by John E. Steely. Nashville: Abingdon, 1980.
- Hahn, Celia Allison and James R. Adams. The Mystery of Clergy Authority. Washington, D.C.: The Alban Institute, 1980.
- Harrison, Paul M. Authority and Power in the Free Church Tradition. Princeton, New Jersey: Princeton University Press, 1959.
- Hughes, Ray H. Church of God Distinctives. Cleveland, Tennessee: Pathway Press, 1968.
- Judy, Marvin T. The Parish Development Process. Nashville: Abingdon Press, 1973.
- Kittel, Gerhard, ed. Theological Dictionary of the New Testament. Geoffrey W. Bromiley (trans. & ed.). Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964.
- Koontz, Harold and Cyril O'Donnell. Principles of Management. New York: McGraw-Hill, 1968.
- Kraus, William A. Collaboration in Organizations. New York: Human Sciences Press, 1980.
- Likert, Rensis. New Patterns of Management. New York: McGraw-Hill, 1961.

Lindgren, Alvin J. Foundations for Purposeful Church Administration. Nashville: Abingdon Press, 1965.

\_\_\_\_\_ and Norman Shawchuck. Management for Your Church. Nashville: Abingdon, 1981.

May, Rollo. Power and Innocence. New York: W.W. Norton & Company, 1972.

McSwain, Larry and William C. Treadwell, Jr. Conflict Ministry in the Church. Nashville: Broadman Press, 1981.

Mickey, Paul A. and Robert L. Wilson. What New Creation? Nashville: Abingdon, 1977.

Minutes of the 58th General Assembly of the Church of God. Cleveland, Tennessee: Church of God Publishing House, 1980.

The New International Dictionary of New Testament Theology. Grand Rapids, Michigan: Zondervan, 1975.

Oswald, Roy M. Power Analysis of a Congregation. Washington, D.C.: The Alban Institute, 1981.

Rudge, Peter F. Management in the Church. London: McGraw-Hill, 1976.

\_\_\_\_\_. Ministry and Management. London: Tavistock Publications, 1968.

Schaller, Lyle E. The Change Agent. Nashville: Abingdon, 1972.

\_\_\_\_\_. Hey, That's Our Church. Nashville: Abingdon, 1975.

\_\_\_\_\_. Parish Planning. Nashville: Abingdon, 1971.

Shafritz, Jay M. and Philip H. Whitbeck. Classics of Organizational Theory. Oak Park, Illinois: Moore Publishing Company, 1978.

Simon, Herbert A. Administrative Behavior. New York: Macmillan, 1960.

Slay, James L. This We Believe. Cleveland, Tennessee: Pathway Press, 1963.

Stone, James. The Church of God of Prophecy History and Polity. Cleveland, Tennessee: White Wing Publishing House, 1977.

Tomlinson, Homer, ed. Diary of A.J. Tomlinson. New York: Ryder Press, 1949.

Walker, Paul L. The Ministry of Church and Pastor. Cleveland, Tennessee: Pathway Press, 1965.

Wood, James R. Leadership in Voluntary Organizations. New Brunswick, New Jersey: Rutgers University Press, 1981.

#### Booklet

"Church of God General Study Commission Report and Recommendations to 1982 General Council." Cleveland, Tennessee: Pathway Press, 1982.

#### Periodicals

Bartholomew, John Niles. "A Sociological View of Authority in Religious Organizations." Review of Religious Research, 23,2: 118-132, December, 1981.

Carroll, Jackson. "Some Issues in Clergy Authority." Review of Religious Research, 23,2:99-117, December, 1981.

Hammond, Phillip, Luis Salinas and Douglas Slone. "Types of Clergy Authority Their Measurement, Location, and Effects." Journal for the Scientific Study of Religion, 17,3: 241-253, 1978.

Kroll-Smith, J. Stephen. "The Testimony as Performance: The Relationship of an Expressive Event to the Belief System of a Holiness Sect." Journal for the Scientific Study of Religion, 19,1:16-25, 1980.

Satow, Roberta Lynn. "Value-Rational Authority and Professional Organizations: Weber's Missing Type." Administrative Science Quarterly, 20:526-531. December 1975.

Vogel, Arthur. "Christ's Authority and Ours." Anglican Theological Review, 63,1: 62-71.

Williams, Emilio. "Validation and Authority in Pentecostal Sects of Chile and Brazil." Journal for the Scientific Study of Religion, 6:253-258, Fall 1967.

Wilson, John and Harvey K. Clow. "Themes of Power and Control  
in a Pentecostal Assembly." Journal for the Scientific  
Study of Religion, 20,3: 941-950.

~~DOCUMENT B~~

DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper; and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.



19. Resurrection. John 5:28, 29; Acts 24:15; Revelation 20:5, 6.  
 20. Eternal life for the righteous. Matthew 25:46; Luke 18:30; John 10:28; Romans 6:22; 1 John 5:11-13.  
 21. Eternal punishment for the wicked. No liberation nor annihilation. Matthew 25:41-46; Mark 3:29; 2 Thessalonians 1:8, 9; Revelation 20:10-15; Revelation 21:8.

#### PIACTICAL COMMITMENTS

22. Total abstinence from all liquor or strong drinks. Proverbs 20:1; 23:29-32; Isaiah 28:7; 1 Corinthians 5:11; 6:10; Galatians 5:21.  
 23. Against the use of tobacco in any form, opium, morphine, etc. Isaiah 55:2; 1 Corinthians 10:31, 32; 2 Corinthians 7:1; Ephesians 5:3-8; James 1:21.  
 24. A New Testament interpretation of the use of meats and drinks in accordance with the following scriptures: Romans 14:2, 3, 17; 1 Corinthians 8:8; 1 Timothy 4:1-5.  
 25. Christian day of worship. Romans 14:5, 6; Colossians 2:16, 17; Matthew 28:1; Acts 20:7; 1 Corinthians 16:2.  
 26. That our members dress according to the teachings of the New Testament. 1 John 2:15, 16; 1 Timothy 2:9; 1 Peter 3:1-6.  
 27. That our members conform to the Scripture relative to outward adornment and to the use of cosmetics, etc., that create an unnatural appearance. 1 Peter 3:3-5; 1 Timothy 2:9, 10; Romans 12:1, 2.  
 28. That our members adhere to the scriptural admonition that our women have long hair and our men have short hair as stated in 1 Corinthians 11:14, 15.  
 29. Against members wearing jewelry for ornament or decoration, such as finger rings (this does not apply to wedding bands), bracelets, earrings, lockets, etc. 1 Timothy 2:9; 1 Peter 3:3.  
 30. Against members attending movies, dances and other ungodly amusements; further, that extreme caution be exercised in viewing and in the selectivity of television programs. 1 John 2:15, 16; Romans 13:14; 1 Thessalonians 5:22; Philippians 4:8; 2 Corinthians 6:14-7:1.  
 31. Against members going in swimming with opposite sex other than the immediate family. 1 John 2:15, 16; 1 Timothy 2:9; 1 Corinthians 6:19, 20; Romans 6:13; 2 Peter 1:4; Galatians 5:19.  
 32. Against members belonging to lodges. John 18:20; 2 Corinthians 6:14-17.  
 33. Against members swearing. Matthew 5:34; James 5:12.  
 34. Divorce and remarriage. Matthew 19:7-9; Mark 10:11, 12; Luke 16:18; 1 Corinthians 7:2, 10, 11.  
 35. The Church of God believes that nations can and should settle their differences without going to war; however, in the event of war, if a member engages in combatant service, it will not affect his status with the Church. In case a member is called into military service who has conscientious objections to combatant service, the Church will support him in his constitutional rights.

#### CHURCH OF GOD TEACHINGS

THE CHURCH OF GOD stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline.

#### DOCTRINAL COMMITMENTS

1. Repentance. Mark 1:15; Luke 13:3; Acts 3:19.
2. Justification. Romans 5:1; Titus 3:7.
3. Regeneration. Titus 3:5.
4. New birth. John 3:3; 1 Peter 1:23; 1 John 3:9.
5. Sanctification subsequent to justification. Romans 5:2; 1 Corinthians 1:30; 1 Thessalonians 4:3; Hebrews 13:12.
6. Holiness. Luke 1:75; 1 Thessalonians 4:7; Hebrews 12:14.
7. Water baptism. Matthew 28:19; Mark 1:9, 10; John 3:22, 23; Acts 8:36, 38.
8. Baptism with the Holy Ghost subsequent to cleansing; the endowment of power for service. Matthew 3:11; Luke 24:49, 53; Acts 1:4-8.
9. The speaking in tongues as the Spirit gives utterance as the initial evidence of the baptism of the Holy Ghost. John 15:26; Acts 2:4; 10:44-46; 19:1-7.
10. Spiritual gifts. 1 Corinthians 12:1, 7, 10, 28, 31; 1 Corinthians 14:1.
11. Signs following believers. Mark 16:17-20; Romans 15:18, 19; Hebrews 2:4.
12. Fruit of the Spirit. Romans 6:22; Galatians 5:22, 23; Ephesians 5:9; Philippians 1:11.
13. Divine healing provided for all in the atonement. Psalm 103:3; Isaiah 53:4, 5; Matthew 8:17; James 5:14-16; 1 Peter 2:24.
14. The Lord's Supper. Luke 22:17-20; 1 Corinthians 11:23-26.
15. Washing the saints' feet. John 13:4-17; 1 Timothy 5:9, 10.
16. Tithing and giving. Genesis 14:18-20; 28:20-22; Malachi 3:10; Luke 11:42; 1 Corinthians 9:6-9; 16:2; Hebrews 7:1-21.
17. Restitution where possible. Matthew 3:8; Luke 19:8, 9.
18. Premillennial second coming of Jesus.  
 First, to resurrect the dead saints and to catch away the living saints to Him in the air. 1 Corinthians 15:52; 1 Thessalonians 4:15-17; 2 Thessalonians 2:1.  
 Second, to reign on the earth a thousand years. Zechariah 14:4; 1 Thessalonians 4:14; 2 Thessalonians 1:7-10; Jude 14, 15; Revelation 5:10; 19:11-21; 20:4-6.

## ORDAINED MINISTER QUALIFICATIONS

The applicant for ordination must meet the Biblical requirements as set forth in 1 Timothy 3:1-7.

An applicant for ordination may be ordained when he is twenty-five years of age, provided he has had at least eight years of active ministry, or when he is thirty years of age, provided he has had at least five years of active ministry, if he is otherwise qualified. In the case of military chaplains, the General Executive Committee shall be empowered to waive age, time, and performance minimums for ordination, if the applicant is otherwise qualified.—51st A., 1966, p. 58.

Must have the baptism of the Holy Ghost.—(Cf. pp. 4, DF 8-9; 93; 9-LM)

Must successfully pass the examination given by a duly constituted board of examiners for ministerial candidates. It is understood that the examination will embrace areas of church government, doctrine, and general Biblical knowledge.

The wife of the applicant for Ordained Minister's license must be grave, not a slanderer, sober and faithful in all things.—41st A., 1946, p. 27.

## RIGHTS AND AUTHORITIES

The Ordained Minister shall have full right and authority to: Preach, publish, teach, and defend the gospel of Jesus Christ. Serve as pastor and/or district overseer, or in other official capacities or appointments.

Baptize converts.—(Cf. p. 4, DF 10; pp. 57; 93 RA-LM)

Receive believers into fellowship of church membership.

Administer Holy Sacraments.—(Cf. p. 4, DF-12; 93; RA-LM)

Solemnize rites of matrimony.

Assist in ordination ceremonies of fellow ministers.

Establish and organize churches.—47th A., 1958, pp. 28, 29.

That the title of "Ordained Bishop" be changed to "Ordained Minister," which shall be comparable to the former rank of Bishop in that the Ordained Ministers shall comprise the voting ranks of the General Council, formerly known as the Bishops' Council.—42d A., 1948, p. 27. (Cf. p. 22)

In accordance with the agreement, the Ordained Ministers of the Full Gospel Church of God in South Africa and the Church of God in America will be members of the respective General Councils when visiting America or South Africa respectively.—46th A., 1956, p. 28. (Cf. p. 25)

## LICENSED MINISTER QUALIFICATIONS

Must have the baptism of the Holy Ghost.—(Cf. pp. 4, DF 8-9; 85; 89)

The candidate for Licensed Minister shall be actively engaged in the ministry either in pastoral or evangelistic work.

Must be thoroughly acquainted with the teachings and doctrines of the Church as set forth by the General Assembly.

Must successfully pass the examination given by a duly constituted board of examiners for ministerial candidates. It is understood that the examination will embrace areas of church government, doctrine, and general Biblical knowledge.

## RIGHTS AND AUTHORITIES

The Licensed Minister shall have full right and authority to: Preach, publish, teach, and defend the gospel of Jesus Christ. Do the work of an evangelist.

Serve as pastor of a church.

Baptize converts.—(Cf. p. 4, DF-10; 57; 94)

Receive believers into fellowship of church membership.

Administer Holy Sacraments.—(Cf. p. 4, DF-12; 95)

Solemnize rites of matrimony.

Establish churches.—47th A., 1958, pp. 28, 29.

That the Licensed Minister shall be privileged to sit in the General Council of the ordained ministry, without voting privileges. A Licensed Minister may be ordained at the age of twenty-five years, provided he has had at least eight years in active ministry, or at the age of thirty years provided he has had five years' experience in active ministry, if otherwise qualified. In the case of military chaplains, the General Executive Committee is empowered to waive age, time, and performance minimums for ordination. It is understood that the ministerial status of lay evangelists remains unchanged.—51st A., 1966, p. 72.

## EXHORTER QUALIFICATIONS

The church recognizes the Exhorter as a regular rank of the ministry. It is however, the primary rank, and all applicants for the

EXECUTIVE COMMITTEE

GENERAL  
OVERSEER

STATE  
OVERSEER

GENERAL  
ASSEMBLY

DISTRICT  
OVERSEER

PASTOR

LADIE'S  
AUXILIARY

SUNDAY  
SCHOOL

CHURCH AND  
PASTOR'S  
COUNCIL

CHURCH CONFERENCE

BOARD  
OF  
CHRISTIAN  
EDUCATION

MEN'S  
FELLOW-  
SHIP

FINANCE  
COMMIT-  
TEE

CLERK

BOARD  
OF  
TRUSTEES

FAMILY  
TRAINING  
HOUR  
(YPE)

Organization  
Chart for the  
Local  
Church of God

Figure 1

