BIBLICAL LEADERSHIP STYLES: IMPLICATIONS FOR CHRIST APOSTOLIC CHURCH'S ADMINISTRATION IN THE SOUTH WESTERN STATES OF NIGERIA

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BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF DOCTOR OF PHILOSOPHY DEGREE IN CHRISTIAN RELIGIOUS STUDIES, DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION, FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA – NIGERIA

MAY, 2015

DECLARATION

I hereby declare that this research work entitled "Biblical Leadership Styles: Implications for Christ Apostolic Church's Administration in the South Western States of Nigeria" was conducted by me and it has not been presented in any previous application for higher degree. All quotations are indicated by quotation marks and means of bibliography.

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Name of Student Signature Date

CERTIFICATION

This is to certify that this work entitled "Biblical Leadership Styles: Implications for Christ Apostolic Church's Administration in the South Western States of Nigeria" was conducted by Samson Ogunyale Akinsulure, Department of Arts and Social Science Education, Faculty of Education, Ahmadu Bello University, Zaria.

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DEDICATION

This dissertation is dedicated to my parents – Chief Josiah Akinsulure and Deaconess Elizabeth Memojukuola Akinsulure, who laid the foundation of my education.

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ABBREVIATIONS

A.G.E	Assistant General Evangelist
A.G.S	Assistant General Superintendent
ANOVA	Analysis of Variance
CAC	Christ Apostolic Church
CACMA	Christ Apostolic Church Men's Association
CACTS	Christ Apostolic Church Theological Seminary
COCIN	Church of Christ in Nations
D.C.C	Districts Co-ordinating Council
F.D	Finance Director
G.C	General Council
G.E	General Evangelist
G.E.C	General Executive Council
G.S	General Superintendent
G.W.A	Good Women's Association
P.P.M.C	Pearson Product Moment Correlation
S.C	Standing Committee
SPSS	Statistical Package for Social Science
SP&E	School of Prophets and Evangelists
U.K.	United Kingdom

ABSTRACT

Leadership is a universal phenomenon and necessity which cuts across all spheres of life. Wherever there is a structure or organisation, there must be leadership. At home, school, work, church, society and nation, leadership is inevitable. The call for improved and responsible leadership therefore becomes of urgent necessity. This was one of the reasons that prompted the researcher to embark on the topic of this dissertation titled "Biblical Leadership styles: Implications for Christ Apostolic Church's Administration in the South Western States of Nigeria". Basically, the focus was to identify the various leadership styles identifiable in the Bible; identify which biblical leadership styles had been adopted by Christ Apostolic Church; assess whether biblical leadership styles had impact in the administration of Christ Apostolic Church in the South Western States of Nigeria; and examine the implications of biblical leadership styles in the administration of the church in the South Western States of Nigeria.

Independent sample t-test and one-way analysis of variance (ANOVA) were used to test the responses of the sampled 1200 respondents. A self-developed questionnaire and oral interview were administered. These instruments were vetted by experts in statistics, counselling, Psychology and Christian Religious Studies to ascertain their content and face validities. The items of the instruments were further subjected to pilot test. The data was analyzed, using t-test and ANOVA at 0.05 Alpha level of tolerance. Reliability co-efficient obtained from the pilot study was 0.918 and standard alpha level of 0.918. Four hypotheses were formulated in the null form. Hypotheses 1, 2, 4, were retained while hypothesis 3 was rejected. The result of the findings revealed that there was no significant difference in the views of respondents from the six South Western States of

Nigeria: Ekiti, Lagos, Ogun, Ondo, Osun and Oyo regarding the general implications of biblical leadership styles on CAC members. The implications were significant and positive as cumulative mean response of 2.5336 is higher than the decision mean of 2.5000.

From the responses of those interviewed and administered questionnaire, it was revealed that the perceptions of male and female respondents agree significantly on the types of leadership styles that can be identified in Bible. Male and Female respondents also agree significantly on their perceptions on the types of leadership styles adopted by C.A.C. in the South Western States of Nigeria, which are: prophetic, coercive and servant-leadership. Also youth and adult respondents disagree significantly on the impact of biblical leadership styles on the administration of CAC in South Western States of Nigeria; while respondents from Lagos, Oyo, Ondo, Ekiti and Ogun States agree significantly on the implications of biblical leadership styles in the church.

On the basis of the findings of the study, the following recommendations were made. That Christ Apostolic Church should continue to use prophetic leadership style to bring peace, progress, unity and sanity to the church. Leaders should also exercise caution in the use of coercion in church administration as it has led to withdrawal of members from the church. It is also recommended that servant–leadership style as taught and demonstrated by Jesus Christ should be emulated by Christ Apostolic Church leaders. This could be done through workshops and seminars.

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

The vast number of books appearing in the market, and the various conferences organised on leadership in the contemporary world testify to the importance of the subject. The world today is going through a lot of political unrest, economic instability, social insecurity and bigotry, educational decline, moral decadence, injustice, poverty, wickedness and religious emptiness. All these developments make discussion on biblical leadership a relevant subject for consideration, because of the role the church is expected to play in bringing about decorum.

Leadership itself is a universal phenomenon and necessity which cuts across all spheres of life. Wherever there is a structure or organisation, there must be leadership. At home, school, work, church, society and nation, leadership is inevitable. The call for improved/credible and responsible leadership, therefore, becomes of urgent necessity.

Reed (2011:28), says that:

> Leadership is known by the personalities it enriches, not by those it dominates or captivates. Leadership is not a process of exploitation of others for extraneous ends. It is a process of helping others to discover themselves in the achieving of aims which have become intrusive to them. The proof of leading is in the qualitative growth of the led as individuals and as group members.

Leadership is not only in human experience – even some animals have what appears to be constructive leadership. A simple examination of the operation of ants appears to support this truth. Various leadership styles and patterns have been evaluated around them and the results have always revealed a major departure, not only from the teachings of the Bible (the Word of God), but also the norms that govern decency in the

society. It is against this background that reflection on biblical leadership model becomes of great necessity.

Any successful organisation in the world has at least one major attribute that sets it apart from unsuccessful organisations, and that is dynamic leadership. Good leadership is the basic and scarcest of any business enterprise. Business, industry, government, labour, education, and the church are all in need of effective leadership. In this 21st century, there is a need for good leadership and teamwork to cope with the needs of the time. No organisation can exist without leadership even a bad one (Engstrom, 1976). There is truth in the statement that the success or failure of groups is related to the quality of their leadership. The need for dedicated and strong leadership is imperative. A solid, dependable, loyal, and strong leadership is one of the most desperate needs of the church all over the world today.

Both the Old and the New Testaments form the basis for Christian leadership. The Bible talks about several categories of leaders which include priests, prophets, seers, army commanders, judges, kings, heads of tribes, apostles, evangelists, pastors, deacons among others. The biblical expectations of these leaders provide us the nature of Christian leadership in all spheres, denominations inclusive. The main idea that runs across the Bible is that the various leaders were called to be agents of the rule of God among men. The judges of Israel were a group of leaders in biblical history. These judges were not "judges" in the strictest sense of the word. They might have carried out certain duties of judging the people, but it is quite certain that their main task was to serve as agents of the deliverance of the people from their oppressors and oppression.

Also the kings of Israel were some of the leaders who were agents of God's rule. Deuteronomy 17:14-19, tells us that the chief function of the king was to read the Torah (the law of God) and follow carefully all that was in it. In other words, the king was to be governed by the word of God. The greatest temptation of every king then was to disregard the law of God. It was David's neglect of the Torah that led him to adultery and murder. Also, Solomon's concocted marriages and its concomitant bowing to Baal was a direct product of his disregard for the Torah. Conversely, it was Josiah's access to the lost book of the law and the obedience to its content that made him a good king. The point here is that even the kings, as leaders in Israel, were called to be agents of bringing down the rule of God, that is, theocracy, among the people.

From the foregoing, it can be said that Christian leadership, if actually based on biblical leadership principles, must be an agency of bringing down the glory of God. In retrospect, it could be that the leaders mentioned above, namely the judges, and the kings, had one thing in common. They were all agents of bringing down the rule of God among His people. If leadership is truly to be made biblical now and in the 21st century, then every leader must see God as the real leader while he or she is only an agent of bringing down the rule of God whether at home, school, work, denomination, nation and wherever.

The New Testament type of leadership was exemplified by Jesus Christ and the apostles. Jesus taught one main lesson about leadership which appears in several forms in the four gospels, namely, the servant-leader model. The standard for biblical leadership is in sharp contra-distinction from the worldly standard. The leader is called by Christ to be

a servant of God and the people. The key words to leadership here are humility and service.

There are various types of leadership styles, qualities and functions. However, there is no leadership style that is good for all places and for all times. This is why Engstrom (1976) opines that a leader carries out his functions according to the personality, the character or needs of the group to be supervised, and the immediate situation (which the German rationalists called the *sitz im leben* – "the seat in life", or life setting). Some of the styles that are common in the world are: autocratic, democratic, laissez-faire, etc.

Leadership is everything. With the right leadership, nations and churches are transformed. One cannot go far wrong with the right leadership. Leaders can always galvanize the followers only with the right leadership. Followers follow purposeful leaders. They may not be able to produce leaders of their choice, but they would never be cowed to follow leaders they cannot trust. Leaders must win the heart of the followers only with concrete actions and performance. It is in the light of the above that the researcher wants to examine biblical leadership styles and their impact on leadership and administration in CAC.

Christ Apostolic Church (CAC) is an African Independent Church arguably founded in 1930 by Apostle Joseph Ayodele Babalola (CAC Constitution, 1998); Oshun (1981; 2000) and Alokan (2010), respectively provided the opposite view that while, indeed, it was true Babalola was used by God to occasion the revival and an attendant revival movement in the 1930s, especially, after a 10-year waiting period by members of the Faith Tabernacle, the history of CAC actually predated the revival. According to

Ademakinwa (1971), Adegboyega (1978), Babajide (1988), Akande (1989), Alokan (1991) and Oshun (1981; 2000), the Christ Apostolic Church is distinctly an indigenous African Church which by its structure, belief and practices, is an independent Aladura, Apostolic and Pentecostal Church.

The history of the Church is traceable directly to its founding fathers, namely Oba/Pastor Isaac Babalola Akinyele, Pastor David Ogunleye Odubanjo, Joseph Sadare, Miss Sophia Odunlami and Evangelist (Late Apostle) Joseph Ayo Babalola who was called to the ministry by the Lord on 11th October, 1928. Apostle Babalola's call subsequently led to the great revival of 1930.

According to Alokan (2002), Olusheye (2006), Olowe (2007), and Alokan (2010) before then, there was the 1918-28 Faith Tabernacle era characterized by the formation of 'praying groups' such as the Precious Stone or Diamond Society found in Small pockets all over Nigeria. These praying groups though tiny and scattered all over the country were, according to Oshun (1981; 2000), actually churches and formed a national church denomination, the Faith Tabernacle Congregation of Nigeria. The brethren in control were Joseph Sadare (a.k.a. Esinsinade), D.O. Odubanjo, I. B. Akinyele, later Olubadan of Ibadan and Miss Sophia Odunlami. The majority of the members of the first group of Diamond Society were worshippers at St. Saviour's Anglican Church, Ijebu-Ode, where they began meeting regularly for prayers and spiritual guidance in 1918. D .O. Odubanjo soon developed contacts between members of the 'praying band' and Pastor A. Clark, the leader of Faith Tabernacle in Philadelphia, U.S.A. through correspondence and receipt of tracts and magazines such as 'The Sword of the Spirit'.

Soon, tension rose between the group and the Anglican Church over such practices as divine healings, opposition to infant baptism, reliance on dreams and visions, abstention from dancing, drumming, debt-owing, drinking of alcohol, gambling and mixing with pagans. Joseph Sadare was compelled to give up his post in the Synod and others were forced to resign their jobs and to withdraw their children from the Anglican School.

But in less than a decade, branches of the group had been established in Lagos, Ibadan, Ilesa, Oyan, Ile-Ife, Minna, Jos and Zaria. Their members had also imbibed reliance on the power of prayers, divine healing and the all-sufficiency of God. Fortunately, the Great Revival of 1930, with Apostle Joseph Ayo Babalola as its medium, emerged in July 1930 at Oke-Ooye, Ilesa. Those who assisted him during the revival, were naturally drawn from the leadership and membership of the existing Faith Tabernacle and included D.O. Odubanjo, Oba I. B. Akinyele and J.A. Babatope as well as Babalola's followers such as Joshua A. Medayese, Abraham O. Omotoso, John Oye, Joseph B. Orogun, and Philip Bamigbade among others. Prophet Daniel Orekoya was actually at the Ilesa revival of July 1930. According to Ademakinwa (1971), he was returning to Lagos via Osogbo and Ibadan by rail after a brief appearance at the revival in Ilesa when co-travellers who recognised him at the revival requested him to stop over in Ibadan and revive the city.

The great revival did not only embrace all the beliefs accepted by the Faith Tabernacle group, but also went further by embracing the baptism of the Holy Spirit, the spiritual manifestation of seeing visions, prophesying, speaking in tongues and dreaming. Consequent upon this, people with diverse diseases were healed in thousands and, in turn,

they spontaneously rejected their "juju" and other medicines. Massive revivals hitherto unknown in Nigeria ensued as thousands of people surrendered their lives to Jesus (Medaiyese, 1956).

Christ Apostolic Church Constitution (1998) and Alokan (2010) declared that CAC has many similarities with the early Apostolic Church of the New Testament: its members accept Jesus as their saviour and they are involved in evangelism, prayer, and use of *charismata*. For this reason, it is apostolic in operation. Equally, the Church is Pentecostal, as it accepts the leadership of the Holy Spirit in all things. Though, the pastor is at the centre-piece of the organisation of the Church, nonetheless, he needs the assistance of non-ordained ministers as well as of elders/deacons/deaconesses as representatives of the laity. The type of ministers recognised in the CAC are, as found in the Bible, apostles, prophets, evangelists, pastors and teachers (Eph 4:11). The ordained and the non-ordained ministers work hand in hand with the elders and deaconesses.

1.2 Statement of the Problem

It is often claimed that God's appointed leaders are essential for the exercise of true biblical leadership, particularly in the church. Case studies of some true biblical leaders such as Moses, Joshua, Samuel, Jeremiah, Peter and Paul reveal the indispensability of true kind of biblical leadership in the life and progress of the nation of Israel or the church of Christ. More specifically, New Testament leaders were apostles, deacons, and pastors. They were supposed to be appointed by God as leaders, God fearers, holy men of God, independent messengers of God, committed and very courageous servants of God. These leaders, among others, brought the will of God to bear on their times. They served their own generations according to the will of God. They

were threats to sin, self and Satan. They led others into life of holiness by their own holy lives. They led their generations by divine instruction and correction. The result was that God was glorified, the New Testament church grew and the people were blessed. Unarguably, some good biblical leaders fulfilled the overall, purpose of leadership which is preserving God's people in holiness, without blemish or spot as well as equipping and edifying the people for the work of the ministry (Eph. 4:12; 5:26,27). Thus, sin, self and satanic domination in the church of Christ were hardly mentionable in their time. In other words, the NT church exercised domination over sin, self and Satan due to the presence and influence of dynamic, spirit-filled and spirit-led leaders like Peter and Paul.

The need for true biblical leadership in the church of Christ in this century cannot be over-emphasized. The prevalence of sin, self and satanic activities in the church makes biblical leadership a must for church purity, peace and power. Without biblical kind of leadership, especially in the church, people will fall into sin more and more. Sin thrived in Israel when they did not have leaders in the form of judges or kings (Judg. 2:10-13; 16-19; 17:6; 21:25). Today's generation is not different. Biblical kind of leadership is essential because most of the problems in the church are due to inept or bad leadership. However, the tendency of many church leaders is to blame the congregation instead of themselves for most of the problems that exist in the church. Biblical leadership will help leaders take responsibility for the problems in the church rather than shifting the blame on the peoples.

With specific reference to CAC, in 1989, CAC compromised the spiritual disposition in the appointment of pastors for educational attainment. The leaders were no longer put in place based on their spiritual stand but their educational qualifications. Jesus

Christ appointed his followers who were not learned persons except Paul. Christ Apostolic Church ordained some 90 literate elders who were top civil servants and university dons after a short-term training at the church's Theological Seminary at Ile-Ife. The main reasons were to ensure positive reform and infrastructural development of the church. However, these reasons could not guarantee spiritual and numerical growth of the church. For instance, the World Soul Winning Evangelistic Ministry (WOSEM), a non-denominational body within the church which was already a problem for CAC was banned and the body was brought under the control of the Church Council. This led to some crises in the church. It also led to another challenge faced by the CAC, specifically that of power tussle and conflict resolution (cf. Ayeleso, 2012). In an attempt to assume higher positions in the church, decisions were taken unilaterally without conformity to the constitution of the church. Invariably, such decisions generated conflicts that were too difficult to handle. Some aggrieved members resorted to protests, court summons and litigations. For example, a meeting at the General Secretariat of the Church on 30th October, 1990 was interrupted by some protesters during which summons papers were served on the leaders of the church by the court bailiff.

It is against these preceding remarks that the researcher attempted to examine biblical leadership as a litmus test for leadership obtainable in Christ Apostolic Church of South Western States of Nigeria. If CAC is truly a church that takes after the church of the apostles of Christ, then it is expedient for her to adopt some leadership qualities that will glorify Jesus Christ and jettison all anti-scriptural leadership styles.

1.3 Objectives of the Study

The main objective of this study was to examine biblical leadership styles and its implications for CAC's administration in the South Western States of Nigeria.

The following were the specific objectives of this work:

1. To identify the various leadership styles identifiable in the Bible;
2. To identify which biblical leadership styles had been adopted by CAC;
3. To assess whether biblical leadership styles had impact on the administration of CAC in the South Western States of Nigeria; and
4. To examine the implications of biblical leadership styles on the members of CAC in the South Western States of Nigeria.

1.4 Research Questions

1. What are the various leadership styles that can be identified in the Bible?
2. What are the leadership styles adopted by CAC for its administration in the South Western States of Nigeria?
3. Do biblical leadership styles have impact on the administration of CAC in the South Western States of Nigeria?
4. What are the implications of biblical leadership styles on members of CAC in the six South Western States of Nigeria?

1.5 Research Hypotheses

The following null hypotheses were formulated for the study:

1. There is no significant difference between the perceptions of male and female respondents on the various leadership styles that can be identified in the Bible.

2. There is no significant difference between the responses of male and female members on the type of leadership styles adopted by CAC for its administration in the South Western States of Nigeria.
3. There is no significant difference in the opinions of CAC youths and adults on the impact of biblical leadership styles in the administration of CAC in the South Western States of Nigeria.
4. There is no significant difference among the opinions of members of CAC on the implications of biblical leadership styles in CAC administration in the six South Western States of Nigeria.

1.6 Significance of the Study

This research work is significant in the following ways:

To the mission's principal officers, the findings of this study would arouse their interest and in effect, the leadership of the CAC as a whole. The findings are meant to guide CAC leaders on the importance of running the church in line with biblical leadership styles. It is further hoped that this research work would help the ministers of God understand their roles better in the church and thereby pattern their work after the biblical pastors. They will see the need to uphold biblical teachings on pastoral duties.

Again, it is hoped that the elders would be assisted by this research to see themselves as assistants to the ministers of God as elders assisted Moses in the Old Testament (OT). It will assist them to see the outcome of elders who used their positions well in the Bible and those who misbehaved to their leaders. In addition, the study will provide materials for CAC leaders to assess their approach to administration and make necessary adjustments where necessary. The work will provide materials for future

researchers on church leadership upon which to build their work and enhance the readers' grasp of the complexity of biblical leadership. It is hoped that the findings of this study would benefit CAC members by broadening their perception on church administration. They will be more committed to the leadership of the church as they are led by their leaders.

On the educational front, it is expected that this work would provide literature for scholars to broaden their knowledge on biblical leadership and its implications on church administration. It is expected that it will be a good teaching material for seminaries and other religious institutions.

1.7 Scope of the Study

The scope of this study is biblical leadership styles and the implications for Christ Apostolic Church's administration. The work covers the South Western States of Nigeria, which are made up of Ekiti, Lagos, Ogun, Ondo, Osun and Oyo. These States have the highest number of Christ Apostolic Church membership in Nigeria. Leadership styles of selected Bible characters like Moses and the Prophets in the Old Testament, and Jesus the Christ and Paul in the New Testament are surveyed in this work. The researcher acknowledges that biblical leadership has implications for all churches in Nigeria, but he limits his study to CAC for a more thorough work. The CAC is even too large to be covered by the researcher; hence the researcher limits himself to the South Western States. This affords the researcher time to complete the study at the specified duration.

The researcher made use of representative samples of the respondents and not all members of CAC. Although almost all the churches visited welcomed the researcher and

his assistants with open minds and the questionnaire administered were retrieved instantly, not all the test items were usable.

1.8 Limitations

One difficulty not planned for was encountered in the course of carrying out this research. There were few times when arranged interviews were delayed because of sudden programmes mounted by some of the selected churches. In such situations, the interviews were re-scheduled. These in no way however affected the findings of the research.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, the researcher reviewed literature on the general concept of leadership. It also deals with the following sub-headings: general concept of leadership, definition and purpose of administration, biblical leadership which includes the Old Testament and leadership, under which literature was reviewed on Abraham, Moses the Prophet, the Judges, David, Nehemiah, Ezekiel, Priests and Levites, and the prophets as leaders in Israel. Literary works were also reviewed on the New Testament and leadership, under which the researcher examined Christ and leadership in the gospels. Also examined were the apostles as a corporate body and leadership, Peter's leadership and Pauline leadership styles. The researcher also examined the organisation of Christ Apostolic Church under the leadership of prophets, evangelists, pastors, teachers, elders and deaconesses as in Ephesians 4:11. Finally, it deals with organisation and administration of the Christ Apostolic Church at the different levels and the review of empirical studies on church leadership styles.

2.2 General Concept of Leadership

Leadership is a complex process embracing several elements (Clinton, 1992). According to Blanchard and Hodges (2005:5), "leadership is a process of influence. Anytime you seek to influence the thinking, behaviour, or development of people in their personal or professional lives, you are taking on the role of a leader."

Adetunji (2010), opines that leadership should be described rather than defined. He postulates that a leader is one who guides a group of people or gives advice to them

toward a certain goal or project so that the goal or project would be achieved. Classic definition of leadership in Adetunji (2010) defines leadership as the activity influencing people to cooperate toward some goal which they come to find desirable. The distinctive task of a leader is to guide by drawing along or going before his or her people; to guide by instruction or counsel. He further enumerates some of the many facets of leadership as follows:

1. A leader is one who guides his followers toward desired goals.
2. A leader is one who is chiefly responsible for the strategy, programme and unfolding plans that lead to achievement and victory for a group of people.
3. A leader is one who in the leadership of the group counsels and guides his followers toward goals cooperatively chosen and, freely embraced by the group.
4. A leader is one who guides and helps his followers/comrades to reach a desired objective, achieve a chosen aim, and get a worthwhile job well done.
5. A leader is one who is responsible for formulating policy, administering programmes, and discharging responsibilities, all of which demand initiative and skills.

Weems (1993:34), defines leadership as "the development and articulation of a shared vision, motivation of those key people without whom that vision cannot become a reality, and gaining the cooperation of most people involved." Engstrom (1976:20), said "There are three kinds of people in the world - those who do not know what is happening, those who watch what is happening, and those who make things happen." He added that though leadership may be hard to define, the one characteristic common to all leaders is the ability to make things happen. They help individuals serving under them to realize

their fullest potential to contribute meaningfully to their environments. Outstanding results cannot be forced out of people. They occur only when individuals collaborate under a leader's stimulation and inspiration in striving toward a worthy common goal.

Engstrom (1976), asserts that if a leader is to act decisively to get results, he must follow certain principles among which are: determining the objectives, planning necessary activities, organizing the programme, preparing a timetable, establishing control points, clarifying responsibilities and accountability, maintaining channels of communication, developing cooperation, resolving problems and giving credit where credit is due, among others.

According to Kapena (2000:16), "Leadership is the process of directing the behaviour of another person or persons towards the accomplishment of same objective." Thus, leadership is exercised whenever a person influences the behaviour of another person or group of people towards achieving an objective.

Rost (1993) and Umoren (2007), define leadership as an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes. They emphasized that certain essential elements must be present-the relationship is based on influence; leaders and followers are the people in this relationship, leaders and followers intend real changes and that leaders and followers develop mutual purposes which become common purposes. The desired changes must not only reflect the wishes of the leader but also the desires of the followers.

Drucker, in Tonsing (2005), states that, leadership is not magnetic personality - that can just as well be a glib tongue. It is not making friends and influencing people-that is flattery. Leadership is lifting a person's vision to higher heights, the raising of a

person's performance to a higher standard, the building of a personality beyond its normal limitations. Maxwell (1993), defines leadership as influence. He explained that he who thinks that he leads and has no one following him is only taking a walk. Leadership is the ability to obtain followers. "Success without a successor is failure" (Maxwell, 1993).

Ibukun (1997), sees leadership as a projected feeling from one individual (the leader) towards others (followers) for the purpose of realizing group objectives. He explained that there must be a group (organisation) to be led. Secondly, the group must have a set of laid down objectives as common focus and finally, there must be conscious attempts to coordinate or influence the behaviours of others within the group. Implicit in the analysis above is that there will be no leadership without followership. Leadership is a conscious action. It is a planned influence. For any action to constitute leadership, it must have a planned basis. There must be reasons for executive action.

Ibukun (1997), postu1ates that since there can be no leadership without followership, the use of persuasion, and mutual understanding and trust as basis of leading would appear to be the most effective strategy of leading. Leadership based on mutual understanding between management and workers and motivation, rather than being bossy and vicious, or victimising workers, produces better and sustainable results.

When leaders remember that they cannot operate all the machines in an industry alone or teach all the subjects in a school to all the class streams but have to work through others, then the elements of cooperation, assistance and mutual understanding becomes the vital leverage on which leadership is built. The leader's task should be to organize, coordinate and supervise the activities in his organisation. The detail of the job of

production is vested in the followers and this can best be done through mutual understanding (Ibukun, 1997).

While corroborating the value of teamwork, Maxwell asserts that behind an able man there are always other able men. You cannot do anything of real value alone. That is the law of significance. Maxwell challenges anyone to think of one act of genuine significance in the history of human kind that was performed by a lone human being. No matter what anyone names, one would find that a team of people was involved.

Biehl (1997), posits that Christian leadership is "knowing what God wants done next, knowing why He wants it done, and knowing how to bring to bear the resources on the need at hand." It is the ability to establish and manage a creative climate where people are self-motivated for all the successful achievement of long-term constructive goals compatible with their personal values. In Engstrom's opinion, leadership is an act or behaviour required by a group to meet its goals, rather than a condition. It is an act by either word or deed to influence behaviour toward a desired end. A leader usually leads in many directions.

The researcher is of the opinion that leadership is the act of leading which must be seen on the one hand as the power to direct or conduct and on the other as the act of exercising authority and influence. Cognates of the word include – direct, guide and conduct; thus, anyone who directs or guides people is a leader, hence the spiritual head of the church is a leader.

2.3 Biblical Leadership

Biblical leadership differs to some extent from the general leadership practice because beyond the general tenets, it is often time inspirational. Leaders in the biblical

context are inspired by God who promotes necessary attributes in them. Promotion, therefore, comes from God, not man. David was promoted from being a shepherd boy to being the king of Israel. This was God's doing, considering the circumstances he found himself under Saul's regime, and his relationship to the king. He says: "For exaltation comes neither from the east nor from the west nor from the south. But God is the Judge: He puts down one and exalts another" (Ps. 75:6, 7).

According to Sanders (1967), "real leaders" are in short supply. Constantly, people and groups search for them. Throughout the Bible, God searches for leaders too. Texts such as "The Lord has sought for Himself a man after His own heart..." (I Sam. 13:14); "Run to and fro through the streets of Jerusalem…if you can find a man…" (Jer. 5:1); and "So I sought for a man among them who would make a wall... but I found no one" (Ez. 22:30) are evidences of such search.

The Bible shows that when God does find a person whom He will use to lead, to commit to full discipleship and take on responsibility for others, that person is used to the limit. Such leaders still have shortcomings and flaws, but despite those limitations, they serve God as spiritual leaders. Such were Moses, Gideon and David. And in the history of the church, Martin Luther, John Wesley, Adoniram Judson, William Carey, and many others were good examples (Sanders, 1967).

Biblical leadership according to Nden (2005:74), is "helping God's people in Christ to fulfil God's revealed purpose and to manage faithfully all that God has entrusted to their care." He explained that individual believers that make up the church do individually and collectively participate in serving God's purpose to achieve the purpose of their creation in Christ. According to Janvier and Thaba (1997), biblical leadership is a

focus on character qualities more than practical abilities. Men look on the outside but God looks on the heart. Leadership must be internally correct before being externally administered. True Christian leadership is a spiritual experience not borrowed from the realms of secular politics. They are consistent in what they say and do. "We can't lead someone else to the light if we are standing in the dark. Leaders must be people of the light in order to point the way for others to follow" (Janvier and Thaba, 1997).

According to Gangel (1994), biblical leadership takes place when divinely appointed men and women respond in obedience to God's call. They recognise the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill bands. They carry out their leadership roles with a deep conviction of God's will and an acute awareness of the contemporary issues they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primary ministry to others, modelling for others, and mutual membership with others in Christ's body. A leader, in the biblical context, is a person, with God-given capacity and with God-given responsibility to influence a specific group of God's people toward God's purposes for the group (Clinton, 1992).

From the forgoing, it is obvious that a good leader is not one who tries to do everything alone but one who mobilizes people to work. He must have confidence in other people to share in his privileges and responsibilities without being afraid of losing his/her leadership position. This must be the attitude of Christian leadership, if it will be biblical. For now and the 21st century, this characteristic of Christian leadership must be upheld by church leaders, CAC inclusive.

The researcher feels that in examining work on administrative leadership therefore, certain factors (qualities, situation, ideology, organisational structure, goals and nature of the task) should be seen as significant. Accordingly, when these factors are related to church leadership the leader who possesses such traits as ability to relate well to others, emotional stability, communicative skill and sound judgments have greater potential for success.

2.4 The Old Testament and Leadership

McCain (2000) posits that none of the great leaders of the Old Testament volunteered for their job. They were all sovereignly selected by God. Abraham was a nomadic leader living in Ur of the Chaldeans when God called him to become the father of a nation (Gen. 12:1-3). Moses was also serving as a shepherd in a remote area of the desert when God called him to become the leader of the Israelites (Ex. 3). Saul became the first king of Israel not because he campaigned for the job but because God called him to that position when he was living in his father's house. Also in the New Testament, Jesus did not wait for students to seek him out to be his disciples, but he selected his disciples for reasons best known to himself /him.

On the other hand, McCain expressed that a man cannot be a true leader without recognizing that God called him to be a leader. Each one of the leaders mentioned above recognized that God called him to a leadership position, accepted it, and began fulfilling the leadership role to which God had called him.

Engstrom (1976) opined that every basic, honourable principle in leadership and management has its root and foundation in the Word of God. The Bible is filled with examples of God's searching for leaders, and when they were found, they were used to

the full limit as they met His spiritual requirements, despite their human failings. The Bible reveals that most of the leaders experienced failure at one time or another. Many failed at some point in their lives in a marked way, but the key to their success was that they never grovelled in the dust. They learned from the hand of failure, repented, and, then were used in even mightier ways.

According to Harris (2011), biblical paradigms of leadership suggest that religious leadership is a response to a divine call to be in the service of God's love and justice. This biblical paradigm reveals a theology of leadership which focuses on a pattern of God calling leaders to one mission enterprise - to be in the service and restoration of God's image in everyone and in everything. Human leaders were raised up by Yahweh to save Israel (Dempster, 2003). Biblical leadership was anchored on obedience to a higher authority as could be seen in a number of Old Testament leaders like Abraham.

2.4.1 Abraham

According to Metcalfe (1999), Dempster (2003), and Wenham (2003), the story of Abraham represents the earliest record of leadership in the Bible. Abraham's leadership began with an act of faith. Abraham was grasping by divine destiny to begin a journey of faith to an alternative future, a future which would bless all families of the earth. It is learnt from the experience of Abraham that leadership on the high plane of faith involves risk. Leadership response to faith is not an intellectual assent to a proposition, it is risking that the purpose to which God calls is worthy of trust and service. Without deposits of faith, leadership in response to God's call proves impossible (Harris, 2011).

Fear and faith will challenge religious leaders. Fear prompted Abraham to deceive the Egyptians regarding his wife. Leadership is a faith venture. Leaders must be aware that the aims, goals, and challenges of leadership may cheat and deceive them, but if leaders run away from them, they shall find themselves bumping into them over and over again.

Abraham was a good steward of God's dream. Throughout the centuries of Christian theological development, Abraham stands, as a pivotal symbol of leadership that is both faithful and fruitful. Much of New Testament theology is an interpretation of the meaning of Abraham's faith and leadership. "And Abraham believed God, it was credited to him as righteousness" (Rm. 4:3b NIV). God rewards Abraham's faith, and initiates an alternative community around Abraham's model of leadership. According to Lasor, Hubband and Bush (1982), the call of Abraham initiated a radical new development. God acted in history to set in motion a series of events that would heal the breach that sin had placed between God and the world. Faith and faithfulness characterised Abraham's leadership style.

2.4.2 Moses

One prominent leader of the Old Testament was Moses. The importance of Moses in reflecting on the subject of leadership cannot be over-emphasised. According to Harris (2011), the Bible assigns a high status to visionary leaders, who with courage, offer themselves as agents of God's mission. In the case of Moses, God's mission was liberation. Moses grew up in Pharaoh's household as an Egyptian prince yet he did not forget that he was a Jew. Moses had a significant religious experience on Mount Horeb that sanctified him as a leader of God's people from slavery to freedom. In the burning

bush story a situation of exploitation and injustice already existed, and God told Moses that He had sympathy for the oppressed Hebrews and was against the Egyptian establishment.

The burning bush contract (Ex. 3:1-8) introduced a revolutionary quality into the leadership model Moses represented. At its theological core, biblical leadership is revolutionary. Through Moses' leadership, a new social community emerged to match the vision of God's freedom (Harris, 2011). Freedom in the service of God's love and justice is the goal of religious leadership. God called Moses to leadership as a liberator with prophetic and redemptive hope for the children of Israel. The Egyptian culture and consciousness remained with the people while they made slow progress to the Promised Land. Moses paid a great price for the leadership he sought to give to the Hebrew community. Hebrew leadership is difficult; it costs Moses denial of life in the Promised Land.

Through the revelation of God, Moses received the Ten Commandments (Ex. 20) and made them the ethical and theological mandate of the Hebrew community. One of the burdens of religious leadership is consistent ethical and theological guidance. Religious leaders must consider themselves resident theologians to ensure that the ministry, mission and life of the faith community they serve is biblically based and theologically sound. The Bible has been quoted in numerous instances for its demonstration of management principles. One of the most outstanding examples is the instruction of Moses by Jethro some fifteen hundred years before the birth of Christ (Ex. 18:13-27).

In Exodus 18:13-27, biblical leadership is seen as shared and pluralistic. The account tells us that Jethro helped Moses to redress the issue of his sole task of judging the people of Israel, to include a delegation of authority and responsibilities. He was told to choose capable hands to help him in judging the various cases, which the people brought to him. Only difficult cases were to be referred to him. This indeed is shared leadership or what the researcher calls pluralistic leadership. Similarly, in Numbers 11:16-25, we read that Moses' tremendous charisma was distributed over 70 elders, so that they would help him in carrying some of the burden of leadership on him. Moses cooperated with God in this matter and he was glad that God's spirit would rest on others as well.

Engstrom (2005), comments that it is clear from this passage that Moses received such direction and encouragement for the great tasks that lay before him. On numerous occasions he demonstrated great qualities of leadership even though his career as a statesman actually did not begin until he was eighty. At the outset, after God had called him, the people did not understand his role in their midst (see Acts 7:23-25). They asked, "Who made you ruler and judge over us?" But he never lost sight of his ambition and calling in life, which made it possible for him to emancipate his people from the oppression of Egypt. His steadfast heart and consuming drive to achieve made him an outstanding example for all potential Christian leaders.

Moses' experience at the Red Sea showed how well he had passed the test for leaders to be when he faced an utterly impossible situation. Who would not have shrunk from the task? Before him lay the Red Sea; behind, the legions of Pharaoh. The people, faced with certain annihilation, were complaining bitterly. But Moses, with a resolute

spirit, focused on God's promises and exclaimed to the people, "Do not be afraid." They all had every reason to fear. And because of Moses' faithfulness, God was able to demonstrate His power through one man, and it became a rallying point to assist the Israelites in their march toward the Promised Land. Superb leadership and implicit confidence in God had won the day.

Later in the wilderness, Moses had the right attitude, when he knew it was time to train someone else for leadership. He was fearful of being a paternal leader and pleaded with God to give the Israelites a successor. Thus, he did not indulge in self-pity, knowing that he would not lead the people into the land of promise. He was much sore concerned about the right kind of direction and future leadership.

According to Childs (1985), a good number of scholars are in agreement about the difficulty posed by any attempt to pin Moses' leadership role down to one particular duty. Moses was assigned a unique role, which encapsulated the duties of deliverer, lawgiver, prophet, priest, psalmist and sage. Moses embodied the kingly role in deciding the route of the Israelite journey, a prophetic role in giving the law, and a priestly role as intercessor for his people. However, the central role of Moses was as the mediator of the covenant. In other words, the goal of Moses was to bring the nation of Israel under the sovereignty of God.

Imasogie (1992), and Akanji (1999), have expressed that during the wilderness journey, miracles were performed by God and not Moses. Moses depended on God entirely for every movement of the people. Moses informed the people about God's intentions. He was therefore not appointed as Israel's ruler per se, God was the leader of the people, and Moses was only an agent of bringing down the rule of God among the

people. God sent the plagues on Pharaoh and not Moses; God delivered the Israelites, not Moses; God performed the wilderness miracles, not Moses. God, however, commanded Moses what to do concerning various matters and all that was needed was for Moses to obey. It was God who was directing the affairs of the people and leading them. Without God leading, Moses could do nothing. Yahweh was their real leader and Moses was aware of this.

The New Testament provides a rather comprehensive commentary on the outstanding leadership qualities that Moses possessed, enabling him to succeed (Heb. 11).

1. Faith (I1:24…"By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter").
2. Integrity (11: 25…"He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time").
3. Vision (11:26…"He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward).
4. Decisiveness (11:27…"By faith he left Egypt, not fearing the king's anger, he saw him who is invisible").
5. Obedience (11:28…"By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel").
6. Responsibility (11:29…"By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to do so, they were drowned").

It is no wonder that to this day, nearly all the Jews/Jewish communities, Orthodox, Reformed, and Conservative - consider Moses the greatest of all the prophets and leaders in the long history of Israel. This was the opinion of Young (1952), and

Rattey (1964). Janvier and Thaba (1997), evaluated Moses as a leader who found out he could not be the Sole Administrator of the Hebrew nation. He needed help to solve all the problems of the people and lead them successfully. Great leaders of the Old Testament did not try to lead by themselves. Today's leaders cannot do the work alone. They must have trusted co-workers.

It is also learnt from the story of Moses that he had the authority of a military general and was the most powerful leader of all the Israelites, yet he demonstrated that he was able to receive instruction. He had a teachable heart and listened to other people who were below him in power. Spiritual leaders are people who work well with others and are able to take good advice. Moses was a visionary leader.

2.4.3 The Judges

The judges were mainly military champions (Judg. 2:16; 14:5, 6) who "engaged primarily in crises intervention, avowedly at the behest (command) of Yahweh." The deliverance of the people through the judges was actually the work of Yahweh. The account of Gideon helps to explain the effective deliverance of the people by Yahweh, as Gideon's few fighting men defeated several thousands of Midianites. The judges were therefore agents of God's saving grace. The common thing about all the judges is that God endowed them especially with power to carry out the task of delivering the Israelites from attacks, threats and oppression which came from their enemies. The judges must be seen as instruments by which God exercised His sovereignty. God was and still is interested in the political and social life of His people. God's presence was very apparent in all victories of the judges. God's will, rule and sovereignty were established in Israel through these judges. Some of the judges were Othniel, Ehud, Shamgar, Deborah,

Gideon, Jephthah, Abimelech and Samson. These judges were referred to as 'charismatic' leaders. This was because there was some special endowment of Yahweh's spirit upon them (charisma) (Judg. 6:34, 35; 14: 6).

According to Dickson (2011), the judges worked as God's appointed men to accomplish His work among the Israelites. However, there was no succession of judges who descended from them in their families. They did not have authority to change the law of God in any way, but worked to lead Israel back to the law. They did not add prophetic messages to the canon of Old Testament Scriptures. They were exceptional people that God raised up in a time of national calamity in order to save Israel from her enemies. Israel went into sin, God sent Israel's enemies to subdue and oppress her, the people repented, and as a result of her repentance, God delivered her from her enemies.

Pfeiffer and Harrison (1962) explained that the judges were the leaders who delivered Israel from series of foreign oppressions during the period between the death of Joshua and the beginning of the monarchy. The judges also exercised authority under God in both military and civil matters, rendering legal decisions when called upon to do so (Judg. 4:4, 5). Bright (1974), however, noted that none of them ever led a united Israel into battle. They were men who, stepping to the fore in times of danger, by virtue only of those personal qualities (charisma) which gave evidence to their fellows that Yahweh's spirit was upon them, rallied the clans against the foe. It must be noted, however, that it was Yahweh, the Overlord of his people that ruled and saved them through his charismatic representatives.

2.4.4 David

According to Rattey (1964), Schultz and Smith (2001) and Usman (2009), David represents the best of monarchical leadership in the history of Israel. David's leadership is fixed-in Hebrew memory as engine for Israel's imagination and public history. Under David's leadership, Israel achieved rest from her military enemies. David was a figure of heroic attributes. He was a military genius, administrator, musician, poet and a shaper of the life of the people. The story of David's leadership is told and retold as a paradigm for all those who yearn for public responsibility and social information.

David, the second king of Israel, was a striking contrast to Saul, the first king. Whereas David was noble, generous, and admirable, Saul was ignoble and lacked most of the fine qualities one expects in leadership. According to Dempster (2003) and Adeogun (2009), there were several secrets to the glory of David's leadership. First, wise diplomacy distinguished his reign (2 Sam. 5:11). The king's generosity and attractive traits of personality won him many allies. He knew how to placate enemies as well as win friends. He was lovable. He made friends readily, while Saul had the strange ability to alienate people. These traits made David a successful diplomat. Those who did not respond to his generous nature he dealt with by force. But the wise, like Hiram of Tyre, cultivated his friendship and sent representatives to offer him favours.

Second, David's recognition of the Lord God in all his blessings made his rule outstanding (2 Sam. 5:12). He did not take credit to himself for all his success and prosperity. He was not boastful and self-assuming, as are so many who become power hungry. He humbly attributed his rise to power to the Lord and saw Israel as the Lord's people and himself as the leader under God, responsible to the Lord for leadership.

Christian leaders who would lead people in this manner need never worry about success. When they recognize their highest responsibility is to the Lord, it makes all the difference in the world.

Third, David constantly sought the Lord's blessing (2 Sam. 6:12-15). This is the occasion of the ark being brought to Jerusalem. There had been an earlier attempt to get the ark, but a Levite named Uzzah put out his hand to support the ark in defiance to a command of the law (Nu. 4:15). The ark was left in the care of Obed-edom the Gittite. Those who watched the ark saw that the entire household of Obed-edom was blessed because of its presence in his house. They told David the news. When David heard it, he proceeded to bring the ark into the city. He knew the absolute necessity of having God's blessing upon his work and administration. The Christian leader today needs no less desire for his life and work.

Fourth, as a leader, David was not ashamed to be involved in spiritual exercises. He was able to acknowledge the need for sacrifice for sin (2 Sam. 6:13). This time, every precaution was taken to ensure the proper conduct of the ark to the city. He rectified the former mistake. He did not place the ark in a cart now, but ordered those whose business it was to carry it on their shoulders to do so.

David was also unashamed to praise and thank the Lord: "He danced before the Lord with all his might" (2 Sam. 6:14). He leaped for joy because his heart was so filled with gladness, and he was so taken up with the Lord's glory that he became almost oblivious of the fact that he was after all, a dignified king. This more than anything else gives us insight into the heart of a man who loved the Lord so much that he did not concern himself about what people thought.

Lastly, David as a strong leader led his people in praising the Lord (2 Sam. 6: 15). The great king thought it no disparagement to his dignity to lay aside his royal purple and put on the simple garb (a linen ephod) in order to minister better to his people. Such a garb was used in religious exercises by those who were not priests, as in the case of Samuel (1 Sam. 2:18).

The result was that the people brought the ark to Jerusalem with loud acclamations; they were demonstrated and joyful. They brought the ark to the city of David and put it in the place that the king had provided (cf. 1 Chro. 15: 1; 16:1). In the presence of the ark, God was in the midst of His people. According to Power (1985), the Psalmist trusted in God despite all appearances, and even though all might be unknown. David illustrated clearly that the Christian leader, too, must be willing to exercise spiritual means to mould, stimulate, and continually challenge his colleagues and subordinates. In spiritual work, we rather expect it; in the secular world, many shy away from it. However, the principles abide: God will always bless those who highly regard Him, no matter what the endeavour.

According to Provan, Long, and Longman (2003), some scholars thought that David did not exist as a person. They said that an example of such scholars was Davies, who opined in 1994 that "King David is about as historical as King Arthur." If King Arthur was not a real person in history, the researcher strongly believes that King David was a real person. No Bible-believing Christian would ever doubt the existence and reality of King David. Reading through 1 Samuel 15 - 31, makes it clear that David actually existed. He lived, reigned as a King in Israel, had achievements in life, and finally died as a person. A pilgrimage to Israel would also convince any doubting

Thomas of the existence of King David. Christ Apostolic Church leaders can learn a lot from King David in human management and diplomacy in God's way. Although CAC no longer has kings as leaders, it can gain much from David.

2.4.5 Nehemiah

According to Wycliffe (1962), McCain, and Gehman (2008), Nehemiah had a compelling social vision for rebuilding the people of God. Babylonian exile had demoralized Judah. Jerusalem was made a wasteland. Survivors of the destruction of Jerusalem lamented deeply over the loss of the temple and Judah's national identity. Nehemiah grieved over the conditions of Jerusalem. The values and experience honed by years in exile presented Nehemiah with a rebuilding task. Rebuilding the walls of Jerusalem and rebuilding the people's confidence and, faith in the purpose of God were formidable projects. Nehemiah performed both projects well. Nehemiah's vision of reconstruction was practical, resourceful, and transformational.

Nehemiah met opposition with courage and imagination as nothing was permitted to stop God's work. Self-determined leaders are able to remain focused despite many distractions. Nehemiah's model of leadership reveals that the longing for reconstruction comes from grief that arose from looking out over the city with a vision of newness. Nehemiah's rebuilding came from his tears, from mourning over "the trouble we are in." The energy for rebuilding came from the deep desire and commitment to deconstruct oppressive social systems and reconstruct broken families and, the wasteland of neighbourhoods into moral communities of hope and new possibilities. It is learnt from the leadership of Nehemiah how leaders can turn mourning and grief into rebuilding a usable future. Nehemiah was tried by the existence of a confederacy against him, when

he undertook the rebuilding of the walls of Jerusalem but he knew where to go for help (Power, 1998). From Nehemiah 2:17, 18, Nehemiah is seen as a visionary, dynamic, and motivational leader. He was also a pacesetter.

2.4.6 Ezekiel

According to Bright (1974), Folarin (2004), Itapson and Janvier (2005), and Harris (2011), prophetic leadership is seen at its best in the life of Ezekiel. Ezekiel was a prophet/priest who witnessed the spiritual and moral decline of Judah. Inevitable destruction placed the people in exile seventy years. Ezekiel describes the condition of the exiles as being like "a valley of dry bones" (Ez. 37). Ezekiel's assignment was to make sense out of that destruction in terms of the ultimate purpose of God. He was to declare the word of God on the scroll that he swallowed without fear (Schultz and Smith, 2001). This was not easy leadership. From the perspective of the exiles, a future of recovery was hopeless. Hope is always considered nonsense. Ezekiel's leadership bears witness to the fact that God is not defeated by the wretchedness of human beings and can even use that wretchedness to work out glorious purpose. Ezekiel's courageous leadership and preaching, teaches humanity that hope is the very dynamic of history. Hope is the energy of transformation. Hope is the engine of change and the door from one reality to another. Ezekiel was an agent of hope empowering people to imagine change, new possibilities, and opportunities to return to the dream of God. Today's leaders could learn from Ezekiel that leaders who serve God's purpose must be prepared to provide leadership which is possible, reasonable and understandable as God's will. It must also be learnt that not everyone is called to minister in happy times. But we need the vision of the Holy God to keep us on course.

2.4.7 Priests and Levites

According to Feinberg (1975), the office of the priesthood was vested in the tribe of Levi. The Levites traced their origin to a common ancestor (Gen. 49). Deuteronomy 33: 8-10, indicates broadly that the priests were to minister at the altar, burn the sacrifices, and teach the law. There were three families: Gershon, Kohath, and Merari. It was Kohath who supplied the actual priests. Other Levites helped as their assistants around the sanctuary (Nu. 25ff). When Hezekiah and Josiah instituted their reforms (2 Kgs. 18:4; 23:8ff.), the Levites who were ministering at other sanctuaries in the land lost their positions. Priesthood was restricted to descendants of Aaron. However, some non-Levites performed priestly functions on occasions: the son of Micah an Ephraimite (Judg. 17:5); David's sons (2 Sam. 8:18); Gideon (Judg. 6:26); and Manoah of Dan (Judg. 13:19).

Feinberg explained that, in Israel, the significance of Levitical priesthood was that the priesthood represented the nation's relationship with God. The original intention in the Mosaic covenant was for the entire nation to be a kingdom of priests (Ex. 19:6; Lev. 11:44 ff.; Nu. 15:40). The covenant of God was mediated through the priesthood. In Biblical theology, the concepts of priesthood and covenant are closely related. Because of the covenant at Sinai, Israel was meant to be "a kingdom of priests and a holy nation" (Ex. 19:5, 6; Isa 61:6). God's holy character was to be reflected in the life of Israel (Lev. 11:44 ff.; Nu. 1:40). The fact that God vested priestly functions in one tribe did not release the rest of the nation from their original obligation.

Furthermore, the priests in their separated condition symbolised the purity and holiness God required. They were a visible reminder of God's righteous requirements.

The primary function of the Levitical priesthood, therefore, was to maintain and assure, as well as re-establish the holiness of the chosen people of God (Ex. 28:38; Lev. 10:7; Nu. 18:1). The priesthood mediated the covenant of God with Israel (Mal. 2:4 ff.; Nu. 18:19; Jer. 33:20-26).

In early Israel, as explained by Feinberg, an important function of the priests was also to discover the will of God by means of the ephod (1 Sam. 23:6-12). They were constantly occupied with instruction on the law (Mal. 2). Of course, their duties always included offering of sacrifices, guarding of the sanctuary and interpreting the law (Hos. 4: 1-10). The priests also acted as judges and gave answers to legal questions (Ex. 33:7-11).

The highest level of the priesthood was the high priest. He represented bodily the height of the purity of the priesthood. He bore the names of all the tribes of Israel on his breastplate into the sanctuary, thus representing all the people before God (Ex. 28:29). Only he could enter the holiest of all and only on one day a year to make expiation for the sins of the entire nation.

According to Unger (1957) and Ness (1979), the functions of the priesthood were very clearly defined by the Mosaic Law and remained substantially the same, whatever changes might be brought about in their social position and organisation. The duties prescribed in Exodus and Leviticus are the same as those recognised in Chronicles and Ezekiel. Those functions could be entered upon the eighth day of the service of consecration (Lev. 9:1). They were such as pertained to "a coming nigh the vessels of the sanctuary and the altar" (Nu. 18:3). (1) In the holy place, they were to burn incense on the

golden altar, morning and evening, clean and trim lamps and light them every evening; put showbread on the table every Sabbath (Ex. 30:7,8; 27:21; Lev. 24:5-8).

(2) In the court, they were to keep the fire constantly burning on the altar of burnt offering (Lev. 6:9,13), clear away ashes from the altar (Lev. 10:11), offer the morning and evening sacrifices (Ex. 29:38-44), bless the people after the daily sacrifice (Lev. 9:22; Nu. 6:23-27), wave different portions of the sacrifices, sprinkle the blood, and put various parts of the victim upon the altar and see to their burning, to blow the silver trumpets and the jubilee horn of particular festival seasons.

(3). Generally, they were to inspect unclean persons, especially lepers, and when so warranted, to declare them clean (Nu. 6:22ff; 13, 14); to administer the oath of purification to the woman accused of adultery (Nu. 5:15) and to appraise things dedicated to the sanctuary (Lev. 27:2ff).

(4) Finally, the priest was to instruct the people in the law, to act as a high court of appeal in any difficult case (Dt. 17:8ff; 19:17; 21:5), and in times of war to address the troops if deemed necessary, before going into action (Dt. 20:2ff). The large number of offerings brought up to the sanctuary at the festival times taxed the strength and endurance of the priests to such an extent that the Levites had to be called in to help them (2 Chro. 29:34; 35:14).

2.4.8 The Prophets

According to Agboluaje (2009), Prophets were people called by God to deliver messages from Him. They were men and women who spoke for or in the name of the deity. In other words, they were ambassadors sent to make known the will and purpose of Yahweh to the chosen people of Israel. The Old Testament prophet acted as the

mouthpiece of God, receiving messages from God and proclaiming them in accordance with his commands. It was their responsibility to encourage God's people to trust only in Jehovah's mercy and his delivering power, rather than in their own merits or strength or in the human allies. The responsibility of the Old Testament prophet was not primarily to predict the future but rather to tell forth the wills of the Almighty God. According to Wright and Fuller (1957), no matter how great any king's political power, the prophet as God's spokesman was always at hand to say "Thus saith the Lord" to any king or to the people as a whole when they went contrary to the conditions established in the mosaic covenant. This prophetic leadership style was clearly demonstrated in Isaiah 7:7; 8:11; Jer. 9:7; Amos 1:3; etc.

Oforibika (2009) expresses that in the Old Testament, the prophets were sources of social, economic, political, religious criticisms that would make the society a better place to live in, based on the laws of God. The prophetic institution was a check on tyrannical powers of kings. For instance, Samuel was a check on Saul the first king of Israel, and Nathan on David. Both good and bad kings in Israel had prophets sent to them to direct, warn, confront and. assist them in their rule.

Oforibika observes further that genuine prophets had five things in common, namely: the divine call from God, they gave the word of God through direct declarations, dreams, or an appearance from God; miracles through God's power, some of them wrote down God's message (e.g. Moses, Isaiah, Ezekiel, Jeremiah etc) and finally ecstatic experience was common to them (1 Sam. 10: 10). It was added that the main task of all prophets was to bring about desired changes in the society. Good leaders were

commended when necessary. An example of that was when Nathan predicted the continuation of the Davidic dynasty (2 Sam. 7:1-7, 20).

The institution of the prophets emerged at about the same time the monarchy was instituted in Israel. As messengers of God, they were more concerned about the sacredness of Israel's religious heritage. They were veritable checks on the excesses of the kings. They were bold, fearless and courageous as seen in Nathan confronting David when he sinned against God (2 Sam. 11:1-27).

The prophetic institution as such might be regarded as the guardian of that theocracy. The prophets were to build upon the foundation of the Mosaic Law, and to expound that law unto the nation. They were to be the preservers and defenders of the principles upon which the theocracy had been founded by God. Their work was to supplement that of the king and the priest. The theocratic kingdom and all that it involved, was dear to the hearts of the prophets.

It was for that reason that the prophets so often appeared in the presence of the rulers. It would sometimes seem as though they were primarily advisers to the kings. For through the kings they might best influence the welfare of the nation: Hence, their closeness to the priest.

Young (1952) commented that it would be a great mistake, however, to assume that, because of the great interest and closeness of the prophets to the monarchy, they were themselves primarily politicians. Their political activity was always subservient to a religious end. They did serve as the counsellors, but they did so in order that the theocratic kingdom might prosper. Thus, God graciously granted to His people a continuous, accompanying revelation, which would endure side by side with the

theocracy. God did that so that the theocratic people might hear the word of the Lord through the prophets, and

> "when finally the theocracy of the Old Testament disappeared, never to be restored, and the period of the Old Testament passed into the inter-testamental days, the gift of prophecy ceased, and the voice of heaven was silenced, until in the fullness of time God spoke to the world in His Son" (Young, 1952).

According to Folarin (2004), prophets in Africa are contributing immensely to allaying the fears and anxiety of their adherents and clients. Many Africans live under the perpetual fear of enemies, sickness, childlessness and uncertain future. Through the oracles of the Holy Spirit, solutions are offered to people's problems in life. This is very common with CAC prophets and evangelists. Christ Apostolic Church's prophets and evangelists are very ecstatic like Old Testament prophets. Ecstatism here refers to spirit possession. Visits to special prayer mountains of the prophetic churches like "*Taborah*" in Ilorin, *Oke Efon* in Ekiti State, *Ogere* in Ogun State, *Oke Idanre* in Ondo State, confirm that the experience of ecstasy is common among CAC prophets and evangelists.

Folarin (2004) also expresses that it is in the concept of prophetic mission that the past and present prophets differ greatly. In Israel it was with their messages that the prophets demonstrated opposition to whatever threatened the life and survival of their nation. With their prophecy, they taught ethical monotheism and fought against the social evils of their day.

2.5 The New Testament and Leadership

2.5.1 Jesus the Christ

According to Blanchard and Hodges (2005) and Engstrom (2007), any study of Christian leadership is incomplete unless the life of Christ is studied. It is essential to

recognize at the outset that He epitomized the concept of leadership by His own statement: “For even, the Son of Man did not come to be served, but to serve;... I am among you as one who serves” (Mk. 10:45; Lk. 22:27).

According to Mamman and Achi (2009), Jesus’ teaching and life depicted Him as an ideal and perfect example for leaders. To that end, many ideological groups claim Him as their mentor. The communist, socialist, capitalist, monarchs and dictators try to identify with Him as their ideal leader. However, Jesus’ image as a leader stands unique. He presents service, humility and sacrifice as images of true leadership.

Ebhomienlen and Falaye (2009), observe that Christ did not only display the attitude of servanthood, but He also taught its principles to the disciples at various occasions in His days. Jesus’ action and teaching on servant leadership in an environment of Augustus Caesar, King Herod, the Pharisees and Scribes was in contrast to their cultural trait. While leadership was viewed as lordship and domination of others by the Graeco-Roman world and the Jews, Jesus saw it as humble service to others.

If Christ spent so much time with the disciples, it is that He wished to impress them with the example of His life. He came to serve, and so should they. This was His method of leadership. He unselfishly gave of His life, which culminated in His death on the Cross. The Old Testament predicted that the Messiah would be a “suffering servant.” His service did not degenerate into servility; He was humble, but retained dignity.

Engstrom (2007) expresses that Christ’s kind of service set an example. He was willing to wash His disciples’ feet. His perfect, sinless, human life ended in self-sacrifice at Calvary. Thus, He showed His followers how to serve, and He demanded no less of those who would carry on His work on earth. Jesus teaches all leaders for all time that

greatness is not found in rank or position but in service. He makes it clear that true leadership is grounded in love which must issue in service.

Looking closely at His earthly service, the researcher discovers that His ministry was mainly teaching. He spoke with authority. At times, the greatest learned men of the synagogue were startled by His teaching. He knew that the only way to perpetuate truth was to pass it on, so He set out to train His disciples. Furthermore, His leadership demanded that others be obedient. He did not want His disciples to use their position for selfish purposes. So His leadership was largely carried out through teaching and training, as well as, through keen interest in individuals and their problems.

Another major consideration is that Christ's service was redemptive. He came to provide freedom for mankind: "The truth will set you free" (Jn. 8:32). This idea must dominate the relationship between any true leader and the group. There must be a dynamic, living relationship that is what is meant by being redemptive. Men who had faith in Christ not only found eternal life, but were changed in the here and now. It, therefore, follows that the Christian leader, following the pattern of Christ, will not use the group to achieve his own ends without regard for people who constitute the group. He will want to allow people to be themselves and thus be liberated. It, therefore, will not be a slavish conformity to the group that he seeks, but to help people serve a cause with joy, commitment, and a motivation that is prompted by Christ Himself.

Sanders (1960), opines that Jesus was a revolutionary, not in the guerrilla warfare sense, but in His teaching on leadership. The term servant speaks everywhere of low prestige, low respect, low honour. Unfortunately, it appears that most people are not

attracted to such a low-value role. However, when Jesus used the term, it was a synonym for greatness; and that was a revolutionary idea.

Sanders further observes that Christ taught that the kingdom of God was a community where each member served the other. Paul also wrote in the same vein when in Gal. 5:13 he says: "Serve one another in love." Christian service should spread to the needy world around them. But in most churches, a few people carry the load. Jesus knew that the idea of leader as loving servant of all would not appeal to most people. But "servant" is His requirement for those who would want to lead in His kingdom. This idea of servant leadership is made clearer in Mark 10:42,43: "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet, it shall not be so among you; but whoever desires to become great among you shall be your servant."

That was such a revolutionary idea that even those closest to Jesus, the disciples James and John, used their ambitious mother in a scheme to secure top positions in the coming kingdom before the other ten received their due. Those two disciples took Jesus' promise very seriously about sitting on glorious thrones and judging the tribes of Israel (Mt.19:28), but they misunderstood how to get there. Jesus told them, "You don't know what you are asking" (Mt. 20:22). James and John wanted the glory, but not the cup of shame; the crown, but not the cross; the role of master, but not servant. Jesus used that occasion to teach two principles of leadership that the church must never forget.

The first principle is the sovereignty of spiritual leadership. "To sit at my right or left is not for me to grant. The places belong to those for whom they had been prepared" (Mk. 10:40). God assigns places of spiritual ministry and leadership in His sovereign

will. Effective spiritual leadership does not come as a result of theological training or seminary degree, as important as education is. The sovereign selection of God gives great confidence to Christian workers.

The second principle is the suffering of spiritual leadership. “Can you drink the cup I drink and be baptized with the baptism I am baptized?” (Mk. 10:38). Without dodging the realities, Jesus simply and honestly set forth the cost of serving in His Kingdom. The task was magnificent and difficult. Men and women leading in that task must have eyes wide open, and hearts willing to follow the Master all the way.

To the Lord’s probing question, the disciples responded, “We are able.” They might not know what was involved, but Jesus knew what lay ahead. Sanders (1967) expresses that they would indeed drink the cup and know the baptism. James would be executed, and John would finish his days in isolated confinement. What a shock it was to discover that greatness comes through servant hood, and leadership through becoming a slave of all. Serving and suffering are paired in the teaching and life of Jesus. One does not come without the other.

D’Souza (2001), says, “If leaders want to exhibit authentic Christian leadership and to make a vital difference, they must learn to provide Jesus’ leadership style.” McAlpine (1982), expresses that in every aspect of His life, Jesus was the perfect example for every leader. He was the perfect example in everything. Peter reminds us that Christ suffered “leaving us an example that (we) should follow His steps” (I Pt. 2:21). John, too exhorts us; “He who says he abides in Him ought also to walk just as He walked” (I Jn. 2:6).

D'Souza (2001), states that, servant motif, having a servant's attitude and a servant's heart, is given great prominence in the New Testament. No one doubted the authoritative position held by Jesus among his disciples. Yet, he said to them, "I am among you as the one who serves" (Lk. 22:27). He gave that example on the night before his death by washing the feet of his disciples. That was considered by all to be the humblest of actions. But in no way did it diminish the authority of Jesus. After that incident, Jesus told his disciples to follow that model by washing one another's feet: "If you understand this blessed are you if you do it" (Jn.13:12-17).

According to D'Souza, an important characteristic of servant-leadership is setting the example. It is the most efficient way of engendering the behaviour desired. When Apostle Paul desired to help the Corinthians achieve a better way of life, he said to them," Be imitators of me as I am of Christ" (1 Cor. 11:1). He realized that the most effective way to teach behaviour is to teach it by example.

An authoritarian leader imposes the desired behaviour in an organisation whereas a servant-leader models the desired behaviour. The authoritarian approach may achieve temporary compliance, but it will also be accompanied by an attitude of resentment. People will carry out commands because they have to and be on the lookout for ways to circumvent the order imposed (D'Souza, 2001).

In contrast, as noted by D'Souza, the servant-leadership approach creates a spirit of ownership, involvement and commitment among the people. They will do the work because they want to. They will have the attitude that if it is good enough for the leader, it will be good enough for them. It becomes much easier for them to take the leader's values and ideas because that ownership leads to their full involvement and commitment.

The servant-leadership approach is far more effective in producing lasting beneficial results.

Janvier and Thaba (1997), agree that leadership is loving. Jesus loved his own to the end. Love is Christ-likeness. He gave the disciples a clear instruction, not a suggestion to have love for one another (Jn. 13:34, 35). The disciples had witnessed love in action all the time they had been with him: love for the poor and oppressed; love for the lonely and misunderstood; love for the sick and the sorrowing; love for the poor outcasts of society, and love for themselves. They had seen Him weep at the grave of Lazarus and heard the people say, "see how he loved him" (Jn. 11:36). They had seen him weep over the city of Jerusalem. He was always the loving leader. Leadership without love does not profit. Paul clearly told the Corinthians that without love, "I am nothing" (1 Cor. 13:1, 2).

Leadership is living, that is, it is a demonstration of man's essential personality. The Lord Jesus lived what He taught. He was the Word personified. He taught humility and, was humble. He taught meekness and was meek. He taught mercy and was merciful. He taught purity and was pure. He taught love and was loving. He taught how to deal with persecution, misunderstanding, criticism and false accusation by always acting and reacting righteously. He taught the disciples how to pray and He prayed. He taught truth and was truth. He is the way, the truth, and the life (Jn. 14:6). No wonder, Pilate was right when he said, "I find no fault in this man" (Lk. 23:4).

The aim and desire of all leaders should be to be what they teach. Leaders demonstrate by doing. Janvier and Thaba emphasized that the servant leader's ministry must cost him something. Otherwise, it is not really a ministry. The servant leader must

be a father to all his followers. He should sacrificially serve because he wants God to ultimately be glorified in the people (2 Cor. 12:7-10). If the servant leader loves the followers, he will be building bridges instead of walls between him and. the followers. The servant leader's character is the foundation of his ministry. Moody in Janvier and Thaba (1997), defines character as "What a man is in the dark."

The servant leader's character must be characterized by holiness, love, compassion, prayer, meekness, and humility as demonstrated by Jesus Christ. Jesus taught what leadership is by His own perfect example. The greatest demonstration of servant hood is His incarnation, His lowly birth, His humble lifestyle, and His sacrificial death on the cross. Because He wilfully did these, He is exalted to the highest position in heaven today.

The only way to tackle the leadership crisis in the church today is for church leaders to practise servant leadership as taught and lived by Jesus. Church leaders must lead the way Christ taught or the Church will continue to have leadership problems. Newman (1997) opined that there is no greater study in leadership and its true meaning than in the person of Christ. Leaders everywhere need to take a closer look at Jesus Christ the greatest leader who ever lived. He noted the characteristics of leadership found in the Lord Jesus Christ as follows:

(a) Jesus had Vision: The vision of Jesus was truly a vision splendid. That vision was shared by the Father and the Holy Spirit and the angels stood back in amazement. The redemption of mankind was planned before the foundation of the world. His earthly ministry was a constant vision. He could see a fisherman turning from a little stone to a rock. He could see that a few moment spent with a lonely woman

at a well at Samaria would later cause revival. And always there was that constant vision of the cross. It was that vision that drove Him on.

(b) Jesus had discipline. It takes discipline to survive the forty days in the desert. It takes discipline to get up early and pray. It takes discipline to remain calm with a bunch of power-hungry disciples. He calls anyone who wants to follow Him to deny himself/ herself and take up his/her cross and follow Him (Mk.8:34,35).

(c) Jesus displayed wisdom. The episode of tax payment recorded in Mark 12:14-17 demonstrates Jesus' wisdom. The religious leaders were amazed at him. The religious and secular leaders of His day were no match for His great wisdom and authority. His teachings were unsurpassed.

(d) Jesus demonstrated courage. To throw tables over in the temple and to face the Pharisees head on and call them hypocrites demanded courage. Christ's leadership style calls for courage, that is, to speak the truth in love. There is a difference between love and compromise. Jesus did not command his disciples to show great courage. He did not say they should not compromise on values. In fact, he did not need to. His example was enough for them.

(e) Jesus was a humble servant. Nowhere in His ministry can anyone detect an arrogant attitude. He washed His disciples' feet. He sat as a child in front of them as an illustration of humility as well. He could have arranged his birth into a well-to-do family. He could have chosen a profession with the aristocracy of his day. But instead He had nowhere to lay His head. He came on a servant's mission to do the Father's will, not to be a celebrity.

Erwin (1983), states that this man Jesus said he came to serve rather than be served, which means he ruled in an upside down kingdom. He was born in a barn. What an unlikely place for a king to be born. He owned only what he could carry on his back. He says, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head" (Mt. 8: 20). The Son of man came to the earth and began to reveal what kind of "reign" he would have by putting together his travelling band of people. He went to the streets and picked out the strangest crew ever to be sent out on a mission to change the world. His "cup" was more than mere death, it was the shameful, degrading sentence that came from carrying the sins, the crimes and the atrocities of all creation on his shoulders.

Christ's whole approach could easily be described as non-threatening or non-manipulative. He seemed to lead with weakness in each step of life. He had nothing in the world and everything in God and the Spirit. None of the methods that would coerce human beings and get something less than genuine belief were used. He wanted them to be able to make genuine decisions.

In a Deeper Life Leadership Strategy Congress Magazine, (2010:19), it has been rightly observed that the society now lives in a dispensation when people pursue power without seeking the necessary prerequisites for attaining it. Since God is unchanging, His demands are unchanging too. His standard remains the same whatever the prevalent circumstances in any period of history. People's usefulness in life and service hinges on their testimony of holy living and righteous conduct. Every servant of God must comprehend the challenge of godly example as true ambassadors of Christ. The demand of leadership is primarily that of character, rather than charisma. "God is interested in

who we are before our service for Him. Sin must be avoided, as a plague, and righteousness embraced as a spouse". Christ exuded good leadership qualities that led to the success of His mission on earth. He was humble, loving and caring (Ebhomienlen, 2009).

2.5.2 The Apostles

2.5.2. 1 Peter

A lot could be learned from the apostles' leadership style as demonstrated in the Book of the Acts of the Apostles. Starting with the choice of Matthias (Acts 1:15- 26), the apostles demonstrated their total commitment to the teachings of the Old Testament. Pfeiffer and Harrison (1962), explained that the apostolic college had been broken by the defection of Judas, and the apostles felt the need to choose a man to take his place. Peter then emerged as the natural leader among the 120 believers who were called brethren or disciples.

Peter gave the qualifications of Judas' successor in the apostolic college which were two: he must have been a companion of Jesus, and he must have been a witness of Jesus' resurrection (Acts 1:22, 23). Bruce (1979), noted that the Eleven could discern no difference in eligibility according to the given conditions between Joseph Barsabas and Matthias, and so had recourse to the system of lots (as between two alternatives) sanctioned in the Old Testament. The moment was unique as the Master was not there in person to appoint His witness, and the Holy Spirit was not yet given in the special way of Pentecost. The Eleven, therefore, used Proverbs 16:33, as normative for casting the lot, which says, "People cast lots to learn God's will, but God himself determines the answer."

In Acts 6, another leadership role was performed by the apostles. The issue had to do with the complaint of the Hellenists against the Hebrews that their widows were being excluded from the daily care for widows. In order to resolve that problem, the Twelve directed the community to appoint from among them seven qualified members to handle the situation so that the Twelve could devote themselves to the preaching of the word. Thus, the Twelve did not impose members of the second-order leadership on the community; they allowed the disciples to do the election.

At the last appearance of the apostles in Acts, Megbelayin (2009), observed that Peter also appeared disposed to a leadership style at the Council of Jerusalem (Acts 15: 5-21). At that occasion according to Megbelayin, Peter exhibited two indices of servant-leadership, namely, accountability and respect for the people's right to choose their leaders. Thus, Petrine leadership in Acts can justly be characterized as servant-leadership, that is, leadership for the service of others, the kind that the Lukan Jesus recommended to his apostles at the Last Supper (Lk. 22:25-27, Mk. 10:45; Jn. 13:1-17). The cumulative effect of Peter's attitude in that regard was that he took seriously Jesus' authority and that of the Scriptures.

McBrien (1994), also commented that under the leadership of the apostles, the Council of Jerusalem resolved the crisis with a principle that has remained normative for the Church ever since. "For it seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials" (Acts 15:28). The conservative James was also mentioned at the Council of Jerusalem who appeared to have taken over the leadership of the Jerusalem community. Acts 15:6, 12, 22 indicate that the people most concerned with this matter were the apostles present in Jerusalem, the elders of the church, and the

visiting embassy, who were Paul and Barnabas. The decision of the Jerusalem church and the letter to Antioch apparently solved the problem.

Megbelayin (2009), has also noted that one noticeable feature of Peter's speeches in Acts is his readiness to give rationale for his actions and those of his colleagues. That was the case at the replacement of Judas. There he gave the rationale from Jewish sacred writings, and the fact that Judas was given a portion of their ministry. At Pentecost also, he went down the memory lane to give the rationale for the strange behaviour of colleagues, using ancient authority (Acts 2:14-41).

He also gave further example of Peter giving the rationale for his personal actions. This was the case at the healing of the lame man at Solomon's porch (Acts 3:11-26), and for his fellowship with Cornelius when his authority was questioned (Acts 11:1-18). This, according to him also portrays Peter as a leader who is ready and willing to account for his actions. Accountability is an essential element of servant leadership. On the other hand, a leader, who lords it over others, feels no duty to give rationale for his actions. Thus, it can be safely claimed that Peter's leadership style is consistent with servant-leadership (Megbelayin, 2009).

According to Umoren (2007), Christ did not reveal a complete church order, ready-made, when He gave the keys of the Kingdom to Peter and the other apostles. The structure of the New Testament church unfolded as the church applied itself to its task through the leadership of committed men. There were the formation of missionary teams, the gathering together of workers in various groupings, the utilization of house-churches, as well as, the development of city churches, and the diversification of forms of Christian service. To accomplish these, sound leadership was required.

The Acts of the Apostles indicates that the Christians of that era turned the world upside down for Christ (Acts 17:6). That was not done by random and haphazard preaching of the gospel by a few vigorous men. It took much planning and strategy to effectively reach that generation. However, it is the opinion of this researcher that the Book of Acts is not enough for a biblical leadership study because it is primarily a historical narrative, not a developed ecclesiology. It would, therefore, be better to look at the epistles of Paul and Peter, who apparently were commissioned by the Spirit of God to organize local churches and to speak God's plan and pattern for the functioning of those churches. According to Engstrom (1976), a passage in I Thessalonians 2:7-11, will serve as a model.

Engstrom (1976) maintains that Peter was the natural leader of the apostolic band. His influence and leadership were without equal. The apostle Peter speaks to the issue of Christian leadership in his first epistle (1 Pt. 5:1-7). When Peter wrote this letter he was a prominent figure in the early church. Besides being very close to Jesus, he became honoured and respected because of his vital role in the formation of the first church at Jerusalem. Accordingly, it was he who preached a mighty sermon the very day the Holy Spirit was revealed to believers at Pentecost (Acts 2). Thus, it is important to hear his advice. However, only a few passages show the significance of Christian leadership more clearly than 1 Peter 5.

The writer in this epistle began by addressing his words to his fellow elders; he set down the perils and privileges of leadership. First, Peter said, leaders are to care for the flock. They are to be properly motivated, not by coercion, but out of willingness. He will accept his responsibility, not merely out of duty, but with real compassion for others.

Second, Peter pointed out the high calling of leadership. A man must be interested in more than making a shameful profit, so that he will not be affected in his task or decisions by any personal gain that is unbecoming of his office. A leader is not to be dictatorial, a petty tyrant; but his major consideration is to be a worthy example for his flock. He should not be driven by the love of power or authority.

Furthermore, Peter said that humility should be shown in a Christian' relation with others, but he must also be challenged to react humbly to the testings that God allows in his life (v.5). Finally, the true Christian leader will not resist or rebel against the experiences of life, but will accept God's hand upon his life. He will be aware that God is moulding him more like His son through trial. Through suffering God can settle a man as well as restore one who has been trusting in his own flesh. These qualities are essential if a leader is to serve effectively (Engstrom, 1976).

While commenting on leadership in relation to 1 Peter 5:1-7, Sanders (1967), urges that the Christian leader should see that the flock of God is properly fed and cared for, because that is the shepherd's primary responsibility. A shepherd's work requires a shepherd's heart. Rees (2003), suggests that the greed Peter warned against extends beyond money to fame and prestige, which are sometimes a more insidious temptation. Whether for fame or fortune, avarice cannot coexist with leadership in the church.

2.5.2.1 Paul

Leadership style, according to Clinton (1992), deals with the individual behavioural expression a leader utilizes in influencing followers. The individual expression includes methodology for handling crises, problem-solving, decision making, coordinating with superiors, peers and subordinates, and methodology for handling

leadership development. Studying Paul's method of working with and influencing followers, Clinton (1992), came up with the following ten leadership styles.

(a). Apostolic Leadership Style

This is a method of influence in which the leader assumes the role of delegated authority over those for whom he/she is responsible, receives revelation from God concerning decisions, and commands obedience based on role of delegated authority and revelation concerning God's will. A synonym for this style is the command/demand style. This style is implied in 1 Thessalonians 5:12, 13, "And we beseech you, brethren, to know them which labour among you… in the Lord..., and for their work's sake. Let the elders who rule well be counted worthy of double honour, especially they who labour in the word and doctrine." It is also implied in Hebrews 13: 17, "Obey them that have rule over you…." The essence of the apostolic style is the legitimate right from God to make decisions for others and to command or demand their compliance with those decisions. This style with its top-down command/demand approach is considered the most highly directive leadership style. CAC leadership exercises this leadership style under "thus says the Lord" and thereby exercises apostolic or prophetic control over the church.

(b). Confrontational Leadership Style

The confrontational leadership style is an approach to problem-solving which brings the problem out in the open with all parties concerned, which analyzes the problem in light of revelational truth, and which brings force to bear upon the parties to accept recommended solutions. This style is usually seen in combination with other styles. The Book of Jude is an example. Several of the leadership acts in the Book of I Corinthians utilize this style. Paul uses this style in the Philippians church to deal with the

problem between Eudia and Synteche. This style, like the apostolic style, is highly directive since the solutions to the problems are often the leader's solutions.

(c). Father-Initiator Leadership Style

"The father-initiator leadership style is related to the apostolic style which uses the fact of the leader having founded the work as a lever for getting acceptance influence by the leader" (Clinton, 1992:61). Paul resorted to this leadership style when exerting his influence upon the Corinthian Church. He was establishing his authority in order to suggest solutions to some deep problems in the church. In I Corinthians 4:14, 15, Paul writes, "I write to you, not because I want to make you feel ashamed, but to instruct you as my dear children…. I have become your father by bringing the Good News to you." The decision to obey is not left to the follower. It is related to the apostolic style in that it is apostolic in its force of persuasion.

(d). Obligation – Persuasion Leadership Style

This is the method of influencing followers over which one has no direct organisational control. The leader persuades but leaves the final decision to the follower. Such a leadership style is seen with Paul's treatment of the Onesimus/Philemon problem.

According to Clinton (1992), an obligation-persuasion leadership style refers to an appeal to followers to follow some recommended directives which persuade, not command followers to heed some advice. It leaves the decision to do so in the hands of the followers, but forces the followers to recognize their obligation to the leader due to past service by the leader to the follower. It strongly implies that the follower owes the leaders some debt and should follow the recommended advice as part of paying back the obligation. And finally it reflects the leader's strong expectation that the follower will

conform to the persuasive advice. The classic example of this style is illustrated in the Book of Philemon (Tidwell, 1996). Paul used this style in combination with other styles in the first and second Corinthians also (Tidwell, 1996). This is a directive style. The expectation is high, though the actual decision to do so passes to the follower.

(e). Father-Guardian Leadership Style

This style, Clinton (1992) maintains that it elicits an empathetic concern of the leader toward protection and care for the followers. The father-guardian style is a style which is similar to a parent-child relationship and has as its major concern, the protection and encouragement for followers. Usually, this style is seen when a very mature Christian relates to very immature followers. I Thessalonians 2:10, 11 illustrates this style. "You are our witnesses, and so is God, that our conduct toward you who believe was pure, right, and without fault. You know that we treated each one of you just as a father treats his own children. We encouraged you, we comforted you.…" It has the followers' best interest at heart.

(f). Maturity-Appeal Leadership Style

Clinton (1992), posits that maturity in the Christian life comes through time and experience and through God-given lessons, as well as, giftedness. Leaders often influence and persuade followers by citing their track record and learned wisdom with God. A maturity appeal leadership style is a form of leadership influence which counts upon Godly experience, usually gained over a long period of time. It is an empathetic identification based on a common sharing of experience, and recognition of the force of imitation modelling in influencing people in order to convince people toward a favourable acceptance of the leader's ideas.

Hebrews 13: 7, is an example of this style. “Remember your former leaders who spoke God’s message to you. Think back on how they lived and died and imitate their faith.” In 1 Peter 5:1-7, Peter also demonstrates maturity appeal. “I, who am an elder myself, appeal to the church elders among you….” Paul’s description of his suffering as an apostle (2 Cor. 11:16-33) and experience in receiving revelation (2 Cor. 12:1-10), are exemplary of the maturity appeal style leadership.

(g). Nurse Leadership Style

Clinton (1992), states that the nurse leadership style is a behaviour style characterized by gentleness and sacrificial service and loving care which indicates that a leader has given up “rights” in order not to impede the nurture of those following him/her. The primary example is given in I Thessalonians 2:7. “But we were gentle among you, even as a nurse cherishes her children.” Paul used a figure to describe a leadership style he used among the Thessalonian Christians. The figure is that of a nurse. The essential idea of the figure is the gentle cherishing attitude of Paul toward the new Christians in order to help them grow. The nurse style is similar to the father-guardian style in that both have a strong empathetic care for the followers.

(h). Imitator Style of Leadership

Clinton (1992), avers,

> The imitator style refers to a conscious use of imitation modelling as a means for influencing followers. It reflects a leader’s sense of responsibility for what he/she does in ministry with an expectant view that followers must and will and should be encouraged to follow his/her example.

Paul seemed continually to sense that what he was and what he did served as a powerful model for those he influenced. He expected his followers to become like him in

attitude and actions. It is this personal model of being and doing as a way to influencing followers that forms part of the foundational basis for spiritual authority (Clinton, 1992). Paul's emphasis in Philippians 4:9, illustrates this leadership style. "Put into practice what you learned and received from me, both from my words and from my actions. And the God who gives us peace will be with you." A second Pauline illustration is seen in II Timothy 3:10, 11, "But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions… And out of them all the Lord delivered me." The style is highly non-directive.

(i). Consensus Leadership Style

A consensus leadership style is the approach to leadership influence which involves the group itself actively participating in decision making and coming to solutions acceptable to the whole group. The leader must be skilled in bringing diverse thoughts together in such a way as to meet the whole group's needs. In a consensus style, there is much give and take in arriving at decisions. Unless there is a "check in the spirit" which prohibits an agreement, the final decision carries the weight of the entire group and thus will "demand" all to follow through all the implications and ramifications which follow.

James gave a consensus decision reflecting the entire group's corporate will in [the] Acts 15 decision. The decision was said to be spirit-led. The Acts 6 decision concerning the distribution of food to widows is an example of both of consensus (within the plurality of Apostles) and apostolic (commanded to the followers) leadership styles. The style is highly non-directive. Decisions which affect people's lives and for which leaders must give account require careful spirit-led consideration.

(j). Indirect Conflict Style of Leadership

The tenth leadership style observed by Clinton (1992), in Pauline epistles is the "Indirect conflict style." He explained that a powerful style for dealing with crises and problem-solving involves the concept of dealing with "first causes", that is, the primary motivating factors behind the problem rather than the problem itself. This style recognizes that spiritual conflict is behind the situation, and must be dealt with before any solution will take hold. The parties directly involved may not be aware that the leader is even doing problem-solving. A leader who uses this approach must be skilled in prayer, understand spiritual warfare and either have the gift of discerning spirit or access to a person with that gift.

The indirect conflict leadership style is an approach to problem-solving which requires the discernment of spiritual motivation in explaining the factors behind the problem. This usually results in spiritual warfare without direct confrontation with the parties of the problem. Often, spiritual warfare is sensed as a necessary first step before any problem-solving can take place. An example of indirect conflict leadership style is Matthew 16:21-23, "Get away from me Satan. You are an obstacle in my way, because these thoughts of yours don't come from God, but from man." Ephesians 6:10–20 is another example, especially verse 12: "For we are not fighting against human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age."

The researcher is of the opinion that these leadership styles coupled with the ones from the Old Testament, that is, theocratic leadership, monarchical leadership, diplomacy as exemplified by David, visionary leadership style as seen in Nehemiah, and the

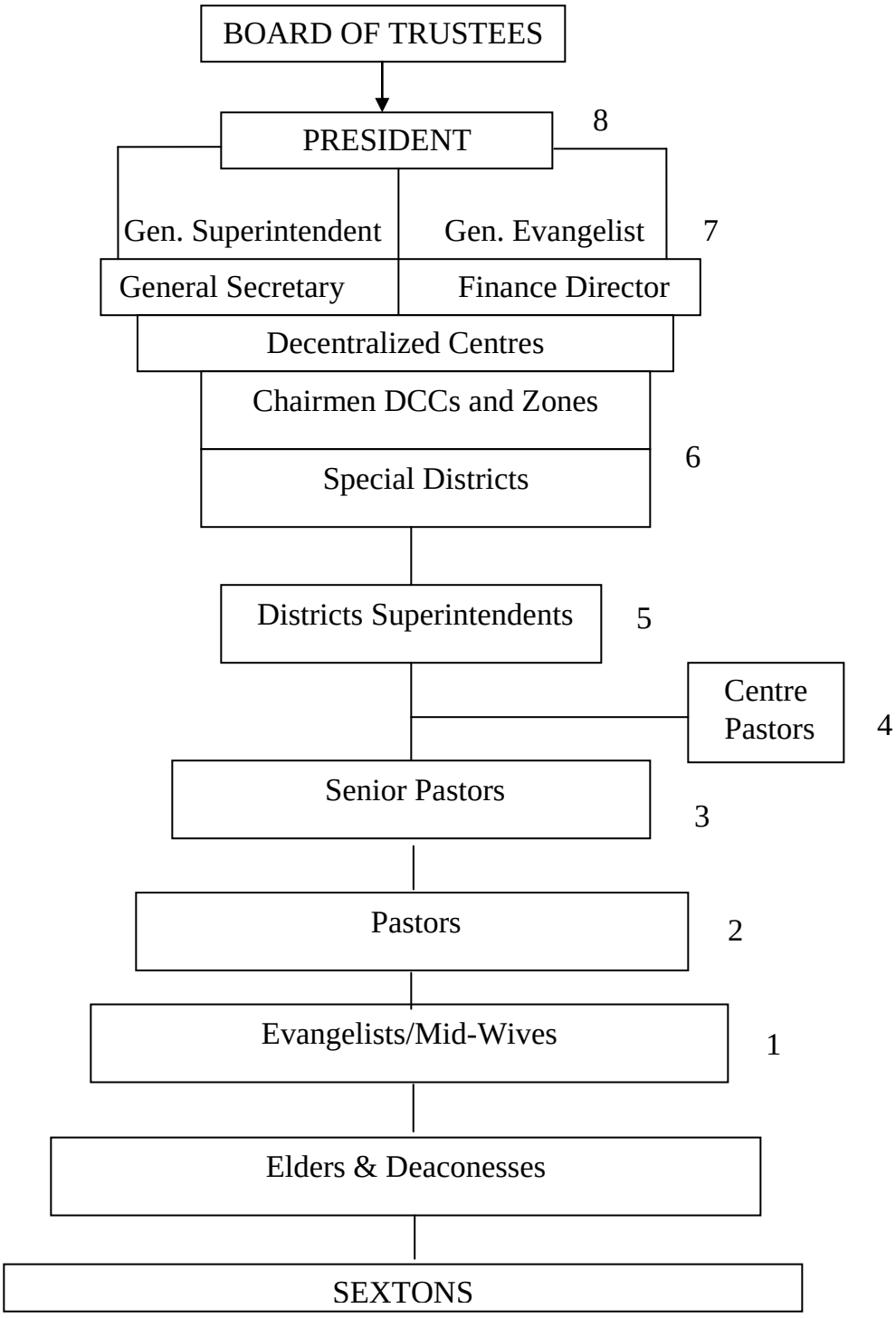
prophets, liberation style of leadership as seen in Moses, etc are enough for any leader or church to adopt from. Above all, the liberation and servant leadership style of Jesus should be a challenge to any Christian leader anywhere in the world.

Expectedly, these leadership styles are being used by CAC leadership, as it would be expected of church leaders to use these styles as he leads, guides, protects, and feeds the flock of God. They are derived from the Bible even though leaders may not be aware of when they use these styles.

2.6 Organisation of Christ Apostolic Church (CAC)

As has been stated earlier, The Christ Apostolic Church Constitution (1998) and Alokan (2010) declared that the Church has many similarities with the early Apostolic Church of the New Testament. For this reason, it is apostolic in operation. Equally, the Church is Pentecostal as it accepts the leadership of the Holy Spirit in all things. Though, the pastor is at the centre-piece of the organisation of the Church, nonetheless, he needs the assistance of non-ordained ministers as well as of elders/deacons/deaconesses as representatives of the laity. The choice of the ministers is based on the Bible pattern of apostles, prophets, evangelists, pastors and teachers (Eph. 4:11). The ordained and the non-ordained ministers work hand in hand with the elders and deaconesses. Below is the organogram of CAC.

CHRIST APOSTOLIC CHURCH (WORLDWIDE) ORGANOGRAM OF CAC ADMINISTRATION



Source: Adegbulugbe, J.A. (2013)

Note:

The General Evangelist is always seen as No 3 on the administrative line and head of all CAC prophets and evangelists. He is the head of evangelism and prophetic line, while the General Superintendent is the head of the pastoral line as the field marshal. The hierarchy is in ascending order by promotion. The president is the human head of the church, but he is not an executive president.

2.6.1 The Prophets

David and Alexander (1973), and Folarin (2004) believed that the true prophet claimed the privilege of being in the Lord's 'council,' a word which conveys the idea both of consultation (I Kgs. 22: 19-22) and of close companionship with God. It is this experience of being brought into close fellowship with God and learning his mind in council that lies behind the three words describing the prophets. All the three appear in I Chronicles 29:29 saying "Now the acts of King David, first and last, indeed they are written in the Book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer."

The word translated "prophet" signifies called by God, with the consequent task of proclaiming the message of God to men. God's call is not an invitation but an appointment (Amos 7:15). The two other Hebrew words *roeh* and *Chozeh,* are both translated "seer." The roots of the two words mean "see." In I Sam. 9:9, both words applied to the same person (Samuel). These point to the fact that by God's inspiration the prophets have an altogether unique ability into the affairs of men and unto the mind of God.

According to the Constitution of the Christ Apostolic Church, a "prophet is any person who is endowed with prophetic gifts" (CAC Constitution, 1998:21). Alokan (2010) explained that a prophet may be an ordained or a non-ordained minister in the church. He is expected to possess and demonstrate genuine and true spiritual qualities. He has to acquire in-house experience under a senior church minister before gaining admission to the Church's Bible College for necessary training as well as probation lasting two years.

These God's vessels compare well with the 'seers' of the Old Testament, but with little difference in operations. In the CAC they are popular at the local level, but only a few of them receive national recognition. As a result of Joseph Babalola's adoption of Pentecostalism, prophets and prophetesses tend to be many in the south western states of Nigeria which was directly under his supervision. The big-time prophets of the Church include Joseph Babalola himself, Daniel Orekoya, David Babajide, Timothy Obadare, James Omotoso Oluyi, Samuel Abiara, among others. While the pastor is to teach, the prophet is sent to tell what the Lord says.

Wagner (1974) postulates that a prophet can err. Therefore, he or she must be open to correction by the rest of the body. The researcher feels that true prophets are willing for this as they should want their words to be tested, and when they are wrong they should admit it.

2.6.2 The Evangelists

The Greek word for evangelist is *evangelistes* which literally means a messenger of God. In Christian terms, it denotes a communicator of the gospel (or good news) of Jesus Christ and the kingdom of God. This proclamation according to Gordon and

Fardouly (1990), often has signs following like healing the sick, casting out demons and even raising the dead. The evangelists need to present their message to the church to encourage an outreach mentality (a heart for the lost) and to teach Christians how to win others to Christ. They are to preach to the world, so that humanity knows and can respond to the message of salvation available in Jesus.

Evangelists have a real heart for lost humanity, that is, those who do not know peace with God and the way of salvation (Rm. 1:16, 17; Eph. 1:13, 14). They have been called by God to reap a harvest of souls for him. Of course, every Christian should be involved in soul-winning, but these people have a special gift in this area (Mk. 16:15-18). They have one main message, that is, the good news of salvation in Jesus Christ. God often confirms the validity of their message by signs and wonders, like healing the sick and casting out demons (Acts 8:4-8). Evangelists, this researcher feels should therefore, need to be sensitive to the Holy Spirit and flow with Him. They should be familiar with the Word of God and know how to communicate the reason for the hope that is within them in a way other people will understand. They present the gospel message in a way that is clear and understandable to those they are speaking to and live a life that is consistent with their message.

If evangelists and even all Christians do not communicate the message of the church in the language of today, the world will not listen, and even though it should, it will not understand. The task of the church is the communication of the gospel written in the ancient time to a modern world. Pointedly, Perrow (1962) maintains that people must be aware of both the truths of the gospel message and the language of the world to which it speaks. Without effective communication, there would be no expression of ideas, no

relationship, even God will find it difficult to bear his heart. Stott (1961:55) says, "Men must grasp the truth before they are asked to respond to it."

Another important part of an evangelist's ministry is the motivation of the church toward the lost and training of church members in evangelism. This is probably the main reason evangelists are included in the list of Ephesians 4:11 ministry gifts to the church. When evangelists work alone, they tend to be left with a large number of spiritual infants who have not got the help they need to enable their growth into maturity in God. Evangelists, therefore, need to work with a local church and with other ministry officers, that is, apostles, prophets, pastors and teachers (Eph. 4:11).

According to Ojo (1988), Olusheye (2006), Olowe (2007) and Alokan (2010) in CAC, an evangelist may also be called a prophet. He travels like the biblical evangelists from place to place in order to take the Gospel to the people. Joseph Babalola was one of such evangelists. Olusheye (2006) who was one of his disciples wrote that the main thrust of Babalola's message was against idolatry, bad medicines, blood sacrifices and to cause a wholesale destruction of all medicines and occultic objects or idols. Babalola claimed that the Lord Jesus Christ directed him to use the following items as his insignia:

(a). a hand bell both for the invocation of divine presence and the expulsion of evil spirits when prayers are to be said;

(b). a staff of iron (Ps 2:7) as a sign of victory over all forces of darkness;

(c). water for healing;

(d). oil, for anointing and spiritual medication for the sick and

(e). non-use of, or non-wearing of cap until he wears the crown of glory.

As in most Independent African Churches, water is an indispensable sacramental in Christ Apostolic Church. The minister or prophet consecrates it for drinking and bathing. It is believed that when it is poured on charms or bad medicines, it will neutralise their powers or effects. It is sprinkled around houses or shops to protect them from evil powers. Although this practice is gradually fading away in many of CAC assemblies in towns and cities, it is still very much in vogue in the rural areas and, in prophets' churches.

2.6.3 The Pastors

Harper (1971) defines the pastor as a licensed minister who, under the call of God and His people has the oversight of a local church. CAC Constitution (1998:21) defines it as "an ordained minister of the church." Johnson (1975) observed that this word, which has come to be one of the most common and preferred designations of Protestant clergymen, has very few occurrences in the Scriptures. "Pastor" occurs only once in the New Testament (Eph. 4:11) where the plural is used as classification of Christian workers with Christian teachers - "and some pastors and teachers." Johnson says that the word "pastor" may mean to "tend a flock," or to keep company with."

Gordon and Fardouly (1990) explain that the Greek word for "pastor" is *poimen* which means a shepherd or one who tends herds and flocks. In Christianity, pastors are those who care for, rule over, nurture, feed, guard and guide members of the body of Christ. They make a church a caring community where the truth is spoken in love.

In the opinion of this researcher, the ministry of pastors in the church like Jesus should be to have a real love and compassion for those they lead (Mt. 9:36). They should willingly give sacrificially of themselves to the people who need them (Lk. 15: 4 - 6; Jn.

10:11-18; 1 Jn. 3:16-18). They should make sure that their people are adequately cared for (1 Pt. 5:2-4). They should be able to lead effectively (Jn. 10:1-5; Heb. 13:7). They should be able to feed their people spiritually (Jn. 21:15-17). Pastors should also know their flock personally (Jn. 10:3, 27) and be able to correct and protect their people so that they do not come to harm (Jn. 10:11-13; Acts 20:28-31; Mt. 18:15-20).

Jowett (1977) and Still (1996) once said that the pastor as an under shepherd of the flock of God, his primary task is to feed the flock by leading them to green pastures. He also has to care for them when they are sick or hurt, and seek them when they go astray. The importance of the pastor depends on the value of the sheep. The ultimate end of all pastoral work must be to lead God's people to offer themselves up to Him in total devotion of worship and service.

To qualify as a pastor in Christ Apostolic Church, according to Alokan (2010), a candidate must have either been a practising member of the church for at least ten years or a trained catechist from the church seminary. He must be a person conversant not only with the Order of Services, Church Tenets, the history and constitution of the church but also possess sound spiritual gifts. His superior officer would at first watch his performance on the job regarding qualities of leadership, teaching, preaching and counselling. If found competent, he would then recommend him for a two-year training course at the church's seminary. On the successful completion of the course, he would be considered suitable for ordination as a pastor.

Alokan (2010), has explained the process of becoming a pastor in CAC. However, from the researcher's experience as a pastor in the mission, having been in the church for at least ten years does not mean that anyone that does not have a divine call can just go to

the seminary and be ordained as a pastor. If a person has the qualities enumerated above by Alokan but does not have a divine call, he can be made an usher, a deacon or an elder in the church, depending on his age and the decision of the church board. He must be confirmed by the church.

The need to be confirmed was seen even in Jesus Christ. He had to prove Himself before others followed Him. Once a few recognized Him as the promised Messiah, they became witnesses and confirmed His messiaship. John's Gospel shows that Jesus offered repeated confirmation of His claims. He pointed not primarily to His miracles, but toward basic proofs. At least seven different confirmation of Christ's ministry can be found in the Gospel. Youssef (1986) makes the following observations:

First Witness: The Father

God the Father Himself sent Jesus Christ as Saviour of the world. Jesus told His hearers, "And the Father Himself, who sent Me, has testified of Me" (Jn. 5:37). The Father's stamp of approval was not given in secret. It pleased God to confirm Jesus' leadership publicly, right after Jesus was baptized by John (Mt. 3:16,17).

Second Witness: John the Baptist

John baptized Jesus and saw the Spirit descend like a dove. He confirmed Jesus' credentials when he met the Lord near Bethany. Seeing Jesus coming toward him, he said, "Behold! The Lamb of God who takes away the sin of the world..." (Jn. 1:29-33). John the Baptist was not only a forerunner. He was a man aware of his unique ministry to confirm the identity of Jesus Christ to the world.

Third Witness: Christ Himself

After referring to His Father and John the Baptist, He added, "I have a greater witness than John's" (Jn. 5:36). On another occasion, He said, "I and My Father are One" (Jn. 10:30). Later He said that if people had seen Him, they had seen the Father (Jn. 14:7). Christ did not merely claim to have a unique relationship with God. Everything about His life backed it up.

Fourth Witness: The Spirit

As already noted, the Holy Spirit gave blessing at Jesus' baptism by descending on Jesus. He also remained on Him (Jn. 1:34). The presence of the Holy Spirit gave Jesus the authority with which He spoke and performed miracles (Mt. 7:29; Mk. 11:22, 27; Lk. 4:36).

Fifth Witness: Scripture

The Old Testament confirmed the ministry of Jesus. Prophets foretold His coming, His ministry, and His death. Isaiah especially pictured His birth (Is. 9:6); His suffering (53:4-10); His servant hood (42:1-4); and even that one would come first to announce Him (40:3).

Sixth Witness: Miracles

Jesus' ministry confirmed itself through the miracles He performed. John's Gospel refers to them as "signs." Though he cites fewer than any of the other gospel writers, those he mentions bear witness to Jesus' purpose and power. However, Christ did not perform those signs as acts of showmanship. The healing of the man at the pool (Jn. 5) or the man born blind (Jn. 9), for example, seem to have had only a few eyewitnesses. This fact confirms His words, "I do not receive honour from "man" (Jn. 5:41).

Seventh Witness: The Disciples

The disciples travelled with Jesus throughout His earthly ministry. They saw what He did, heard His teachings, and believed. Those who stayed with Him including Peter, said "You have the words of eternal life" (Jn. 6:68). Apostle John closes his gospel by saying that he is bearing witness to, confirming the life and ministry of Jesus (Jn. 21:24). Expressing his opinion on the need to be confirmed before ordination or entering leadership position, Youssef (1986) says that today's leaders hardly do so with the unique qualifications of Jesus Christ. In the opinion of this researcher, leaders can learn this principle from His life as the call to leadership must be confirmed. While people may train for leadership, only God calls. The church acts as a confirming agency. Spiritual leaders are even to be confirmed in a sense by those outside the church as well. The Apostle Paul says to Timothy that the leader to be appointed "must have a good testimony among those who are outside lest he fall into reproach and the snare of the devil" (1Tm.. 3:7). Therefore, the rule of confirmation applies to any kind of leadership.

In Christ Apostolic Church (CAC), prominent among the duties of an assembly pastor according to CAC Constitution (1998) and order of services (2008) are: supervising the assembly and the members; taking charge of worship services and church meetings; conducting child-naming ceremonies and the dedication of infants. Others include celebrating the Lord's Supper; conducting water baptism and holy marriage services. However, in a big assembly with a resident senior pastor, the young pastor and all other pastors are associates or curate pastors. They act in a subordinate position to the senior pastor.

Ngara (2004), Nden (2005), and Denver and Alexander (2005) strongly emphasized that the most important and fundamental role of the pastor is to preach the Gospel clearly. The function of the leader is to help God's people know why the church exists and influence them to serve the revealed purpose of God in Christ. A leader is called, appointed, selected or elected to lead people to achieve a goal; to protect, maintain and manage faithfully all that belongs to the church or community for their common goal.

Regarding the pastor's weekly schedule in general, Denver and Alexander encouraged the pastor to observe discipline. "Discipline yourself for the purpose of godliness" (1 Tm. 4:7). The pastor should set a schedule and keep to it. He should set weekly and even monthly or quarterly times of sermon preparation, study for other biblical teaching, prayer for himself and the congregation, organisation, conversation (disciplining, counselling, returning phone calls, visiting hospitals, in-home visits, etc), developmental reading, service planning, leading staff meetings and whatever other pastoral duties to which the Lord might call him.

In comparison with priests in the Bible, CAC pastors do not lag behind in any way. They are thoroughly trained in the profession. Many of them today have first and second degrees, unlike the CAC fathers in the past. However, the problems posed in the church by these young, educated ministers today are enormous. Many of them break away to establish their own ministries, assemblies and even denominations that are different from CAC, while some retain the name "CAC" but have nothing to do with the main body. What can CAC do to solve these problems? This is why Baxter (1979) expressed the view that it is the common danger and calamity of the church, to have un-

regenerated and inexperienced pastors, and to have so many men become preachers before they are Christians.

2.6.4 The Catechists/Teachers

Walls (1975) defined catechist as a person giving elementary Christian instruction, especially prior to baptism. Pfeiffer and Harrison (1962) refused to separate pastor and teacher from each other. They opined that the two terms go together. The first word (pastor) means shepherd. Those who are the shepherds of the flock are also to be teachers. The true pastor/teacher should carry on an expository preaching ministry of the word.

Gordon and Fardouly (1990) agreed that catechists/teachers in Christian terms are people who expound in detail God's Word and any revelation given by God, and who instruct God's people and ground them in the ways of God. They should apply the whole counsel of God to the lives of believers, making disciples of Jesus in the process.

> The teacher's aim is to nourish the life of God implanted in others until it blossoms into confident openness before God and the world, able to bear whatever fruit God intends it to produce. In short it is clear that in the New Testament the specific aim of the ministry of the word is to bring believers to maturity (1990:151).

The ministry of a teacher, according to Gordon and Fardouly, is as the case with all the Ephesians 4:11 ministries. Jesus is the best example of how to operate in the ministry. Like Him, God's teachers need to communicate effectively and expound the word of God with power, anointing and authority (Mk. 1:22; Jn. 7:16; 8:28). The commission of Jesus to His church was to make disciples of all nations and these were to be taught to obey everything that Jesus had commanded or taught (Mt. 28:18-20). It is upon God's teachers that this responsibility mainly falls.

God's teachers need to be continually open to God and be teachable (Rm. 2:21; 1 Cor. 2:13). They must have a real love and respect for God and His word, and be able to instil the same in those they teach (Dt. 31:12, 13; Josh. 1:7, 8). God's teachers need to enable the growth into maturity in God of those they teach by teaching what is appropriate at the right time to the right people. They need God's discernment to do this (Acts 20:20, 27; Col. 1:28; Heb. 5: 12; 1 Pt. 4:11). They need to know the word of God so well that it becomes a part of their lives and enable those they teach to do the same. They should lead by example (Mt. 10:24, 25; Jn. 13:13, 14; Mt. 23: I-3; 2 Tm. 1:13, 14; 3:10-17). The teacher's greatest messages come out of who and what they are, not what they say.

In the Christ Apostolic Church, according to CAC Constitution (1998) and Alokan (2010), an assembly or Church Teacher shall be recommended by the District Superintendent for appointment by the Chairman of the Districts Coordinating Council (DCC) or Zone. A person shall be qualified to be appointed a teacher in the church if he is trained by the church at its theological seminary. The teacher has to undergo a period of two years' training followed by probation like either the prophet or the evangelist. Among his functions are the promotion of revival work and the teaching of the scriptures; assisting the assembly pastor in the management of the assembly; preparing new converts for water baptism and caring for the members in the imitation of Christ, the great Teacher. The teacher could only be removed from office by the district council on the approval of the DCC Chairman.

The researcher observes that the role of the teacher in CAC is not all that different from the ones described by Gordon and Fardouly, and the others as enumerated above.

The researcher was a teacher in CAC for ten years before he was ordained a pastor. The roles of the teacher tally with those of the Bible days.

2.6.5 The Elders/Deaconesses

According to Unger (1957), eldership in the Old Testament times originally referred to those who were together regarded as the representatives of Israel. They were probably the heads of the families (Ex. 3:16,18; 18:12; 19:7; Nu.11:16,17). Later, it came to mean those who sat at the gate of each town or city and exercised a judicial and governmental role (Dt. 25:7-10; Josh. 20:4; Ruth. 4:1-12), and had a hand in national affairs (1 Sam. 4:3; 8:4). This role continued even after the institution of the monarchy (2 Sam. 30:26; 2 Sam. 5:3; 1 Kgs. 21:8). After the exile, the elders again had a prominent place in the government of Israel (Ez. 6:7) and in local government (Ez. 10:14). Nden (2009), observed that in the olden days, elders were the older men in each human community. They used to have the responsibility of making important decisions. Elders were people marked out to care, lead and protect their communities.

This principle also applied to the covenant people in both the Old and New Testaments. Elders were set aside to help God's community fulfil God's revealed will and to manage faithfully all that God entrusted to their care. In the Bible, they are called "Elders", 'overseers', 'guardians' and 'Bishops', depending on the English version one uses. Oloye (2002) also observed that the word "Elder" was first mentioned in Egypt at Pharaoh's palace in Genesis 50:7. He also noted that "elder" refers to the 'aged', a head, a leader of a specific tribe of the Israelites (Ex. 3:16-18; Nu. 11:11-25).

According to Gordon and Fardouly (1990), the Jewish elders spoken of in the gospels were members of the Sanhedrin, the Council of Seventy also composed of chief

priests and teachers of the law (Mt. 16:21), scribes, who were responsible for administering Jewish law and who had authority over all Jews (Mk. 14:53-65). There are two Greek words to consider when looking at the definition of eldership. The first one is *presbuteros* which means 'an older man, or an elder.' This word was used to describe the elder of two persons (Lk. 15: 25) a person advanced in age (Acts 2:17); a person of rank or in a position of responsibility (Mt. 16:21; Lk. 7:3); and a person raised up and qualified by God who was appointed to have a spiritual care of and oversight over the body of Christ in a particular area (Acts 20:17).

The second word is *episkopos* which means 'overseer' (often translated 'bishop' in the Authorized Version (AV). This word indicates the type, nature or character of work undertaken by those described as elders that is, overseeing, continually observing, scrutinizing and watching out for members of a church in a particular geographical area. First Peter 5:1-3 mentions elders (*presbuteros*) and overseers (the verb *episkopos*) and Acts 20:17, 28 mentions elders (*presbuteros)* and overseers (*episkopos*) in the same passage, as does Titus 1:5-7: "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you... for a bishop (overseer) must be blameless...."

Throughout the New Testament, elders were appointed in each church (after meeting certain qualifications) and there was always a plurality of them, i.e. more than one, enabling them to function as a team as they directed the affairs of the Christian community for which they were responsible (Acts 14: 23). The mention of only elders\overseers and deacons in Philippians 1:1 suggests that these were the two main forms of local church leaders at the time. The apostles John and Peter described

themselves as elders, but this is probably a reference to their age and apostolic role in the church as a whole (2 and 3 Jn. 1:1; I Pt. 5: l). Also, the twenty four elders mentioned in the Book of Revelation are of a different type to those who oversee a local Christian community.

However, the researcher intends to talk about the elders referred to by Oloye (2002) as "business elders." Those elders are appointed by church authorities to be in charge of other administrative matters such as the distribution of food, project execution and matters of finance (Acts 6:3-6; Phil. 1:1; 1 Tm.3:8; Rm. 6.1). Deacons and deaconesses in CAC are considered for appointment on conditions similar to those for elders. However, there are minor differences in their functions and for elders. They are charged with the responsibility of supervising and maintaining the property of the church. They are to ensure the general cleanliness of the inside and the surrounding of the assembly building and to ensure an orderly arrangement and storage of all church materials.

According to CAC Constitution (1998), and Alokan (2010), deaconesses are to perform duties related to women while deacons care for male members. A deaconess must be the only wife or the first wife of her husband. She must be above reproach on marital matters among other requirements while a deacon should be husband of one wife. In the CAC, elders, deacons and deaconesses are supposed to be helpers to the church ministers in their various assemblies.

2.7 General Definition and Purpose of Administration

The Oxford Advanced Learner's Dictionary (2000), defines administration to include the activities that are done in order to plan, organize and run a business, school or

other institution. Adebayo (1989) states that administration must exist in any organisation set up for a defined purpose or objective. Whether you think of the church, the army, a university or any other institution, there has to be administration because each one consists of human beings brought together in a hierarchical set-up, making use of tools, equipment, human and material resources, all in the quest to attain the objective for which the organisation is established. Thus, the bishop in the church, the field marshal in the army, the vice-chancellor in the university, the chairman of a zone or a District Coordinating Council (DCC), the District Superintendent, etc. each has under him a hierarchy of subordinates, each with functions and responsibilities assigned for the accomplishment of the objectives or purpose of the organisation. This process requires planning, organisation, command, coordination, and control. All these constitute administration.

To put this in a simple form, Adebayo (1989) and Okeke (1985) suggest that administration should include the following:

(a) to put things in order;

(b) to manage people's affairs;

(c) to organize things properly;

(d) controlling policy and making people to enjoy abiding by it; and

(f) a way of solving problems that may arise as a result of putting too many different things and people together.

Adebayo (1989) also gives the following advantages of good administration:

1. it enhances steady growth,
2. it helps people to go along with the administrator (the pastor),

3. it makes the future of an organisation predictable,
4. it attracts people of high estate and retains them,
5. it helps the leader to have rest and peace of mind,
6. it provides wide scope of responsibilities for people to be absolved in an organisation setting (church),
7. it protects the good teachings of the organisation and makes them meaningful to the members,
8. it makes people to repose trust in the leadership,
9. it makes the goals and objectives of the leader clear to the members.

The above principles also apply to the church. Thousands of workers have to be brought together and distributed for work among the various departments of which the establishment or church is composed. These workers are graded in different levels of authority, from the president at the top to messengers and labourers at the bottom. Everyone has to be assigned his specific function and the contribution of each must be towards the objective of the whole.

In the opinion of the researcher, a good organisation represents a potential force but by itself it can accomplish nothing. The orders, instructions, plans, directives, policies, objectives, and. organisational charts are important foundations; but they have no life; therefore, they accomplish nothing within and by themselves.

According to Adebayo (1989), whereas "organisation" is a complete plan, "administration" involves the fulfilment of that plan. To administer means to have charge or direction of, to manage, to delegate, to regulate, to exercise authority, to contribute toward the attainment of the objective, and. management of public affairs. Performance pertains to administration and. not to organisation. The researcher believes that where

there is no good organisation, administration will not be easy. A good organisation will bring progress and unity to the Church of God.

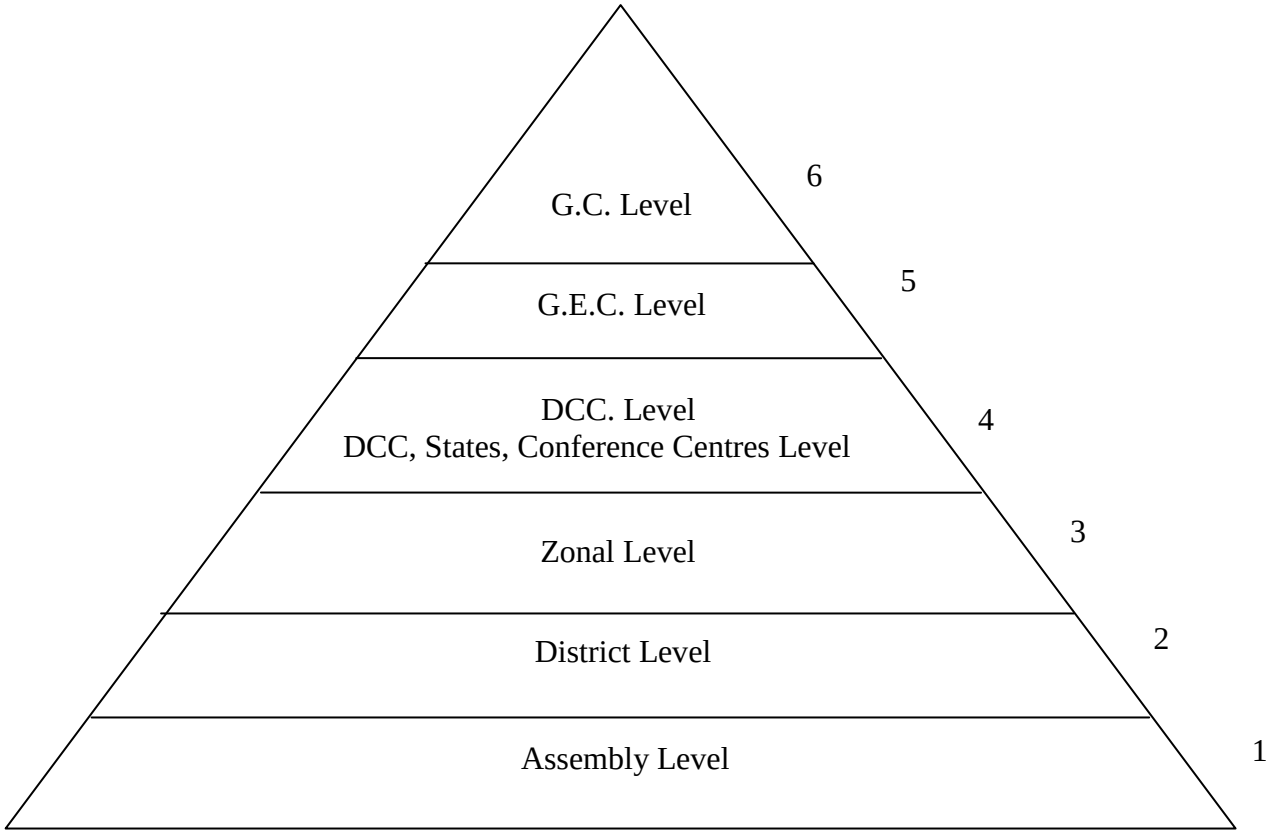
The researcher in analyzing several studies on leadership and its relationship to the group, made some observations which could be summarized as follows:

a. Leadership was the product of interaction not status of position.
b. Leadership could not be structured in advance as uniqueness of persons, situations, goals and means would bring forth different leaders.
c. A leader in one situation would not automatically be a leader in another situation.
d. Leadership depends on how a person behaved in the organisation, perception of him by the group and how he perceives his roles. It should be clear that role perception by the leader and the group is important.

2.8 Administration of Christ Apostolic Church

According to CAC Constitution (1998) and Alokan (2010), the Christ Apostolic Church functions administratively in the form of a pyramid. At its base are the local assemblies, the districts, the zones, the Districts Coordinating Council (DCC) and the national organs. At the apex level are the General Council (G.C) and the General Executive Council (G.E.C). The organs of administration at these levels are church societies, committees, boards, conferences and conventions. To cap it all, the church recognizes the administrative and advisory roles of the men-folk, women-folk and the youth in its administration. Below is an organogram to show the administration of Christ Apostolic Church.

An Organogram of CAC Organisation



A self-developed diagram

Note:

Christ Apostolic Church's administration is like a pyramid in structure. It is from the bottom, that is, from local assembly to general council level. It is in ascending order, all embracing and democratic administration.

2.8.1 Church Officers

Below are the administrative leaders of CAC and their duties.

The President

The Christ Apostolic Church Constitution (1998:87-89) provides that there shall be a president for the church, who shall be appointed by the General Executive Council

(G.E.C). The president is the church head but he is not an executive one. A person shall be qualified for appointment to the office of the president of the church if:

(a) he is a pastor of the church for a period of not less than fifteen years, and with untarnished reputation;

(b) he had previously served the church in an office not below the rank of the general superintendent;

(c) he is well known for tolerance, objectivity and maturity in all circumstances;

(d) he shall be full-time minister; and

(e) he shall be literate in English.

The president shall remain in office until he attains the age of seventy-five or he dies, he is retired, suspended or removed from office by the General Executive Council.

The President has to carry the members of the GEC with him in taking decisions. He orders the convening of meetings and presides over them. It is part of his functions to perform the oversight duties of paying occasional visits to the DCCs headquarters as well as the coordination of church activities and programmes of all levels of the church administration (CAC Constitution, 1998).

The General Superintendent

The constitution provides that there shall be a general superintendent for the church. He shall be appointed by the General Executive Council after a special session of fervent prayers and fasting. The condition for the appointment of the general superintendent is more stringent than that of the president. The reason is that by CAC tradition, the general superintendent will move on to the post of the president when he

retires or dies or as stipulated above. The qualifications required of the general superintendent are the same as those of the president.

With regard to his duties, he is the overseer and the field marshal of all church ministers. In that capacity, he has to ensure that all grades of ministers adhere strictly to the tenets and practices of the church. To that end, he has to undertake routine visits to districts, zones and DCCs. This is to ensure ministers' welfare and effective church development. On such visits, he has to solve the problems of the churches and suggest improvements as appropriate. At the end of each year, he has to send copies of his annual report on church development to the president and the General Executive Council for consideration and implementation as deemed appropriate (CAC Constitution, 1998:89-90).

The General Evangelist

The constitution provides that there shall be a general evangelist for the church. He shall be appointed by the General Executive Council after a session of fervent prayers and fasting. A person shall be qualified for appointment to the office of the general evangelist if: (a) He is an evangelist of the church with untarnished reputation and has served the church for a period of not less than fifteen years in addition to the above requirements for the president and the general superintendent (CAC Constitution, 1998:91-92).

This officer leads the evangelists and prophets/prophetesses in promoting the gospel and the growth of the church. He is virtually in charge of missionary and evangelical activities. Annually, he has to give a report on the training of his subordinates and his missionary activities to the GEC and the president. The general evangelist is

generally treated as number 3 in the church hierarchy. However, some people argue that the practice should not be sacrosanct as the competence and merits of a candidate for the post may qualify him as president.

General Secretary

The constitution provides that there shall be a general secretary appointed for the church by the G.E.C. A person shall be deemed qualified for appointment to the office of the general secretary of the church if:

(a) he is a pastor of the church with untarnished reputation and has served the church for a period of not less than ten years;

(b) he has also previously served the church in an office not below the rank of an Assistant General Superintendent; etc.

The general secretary shall be appointed for a period of four years in the first instance, subject to re-appointment for a further term of four years only, provided that the general secretary may voluntarily vacate office or he is suspended, removed or retired by the General Executive Council.

He is appointed as the officer at the centre of church administration. He must be trustworthy, tolerant, highly reputed, resourceful, knowledgeable and sincerely detribalized. His duties are primarily acting as the link between the various local church administrations and the administration at the national level; consulting the president on all aspects of national meetings; implementing president's directives on the administration of the church and submitting an annual report to GEC on church activities and to the General Council. In addition, he is the custodian of all church records

including classified documents as well as overall church property (CAC Constitution, 1998:92-94).

General Treasurer

In accordance with CAC Constitution (1998:94-95), there shall be a general treasurer for the church who shall be appointed by the General Executive Council. A person shall be qualified for appointment to the office of the treasurer of the church if: (a) he is a member of the church with unblemished reputation and has been a member of the church for a period of not less than ten years; and (b) he is a recognised accountant with professional qualification.

The general treasurer shall: (a) be appointed on permanent and pensionable basis; (b) voluntarily vacate the office by giving three months notice; (c) be removed by the G.E.C by giving him three months notice or three months salary in lieu of notice or dismissed as a result of financial impropriety or any other misconduct. The general treasurer is now designated as Finance Director (F.D). He is one of the principal officers of the church. He shall operate according to CAC Constitution.

Other officers that contribute to the smooth-running of the church administration at the national level are: the director of publicity, the auditor, the financial secretary, the legal adviser, Sunday school director and officers in charge of church seminaries, education and missions. These officers are appointed by the General Executive Council as stipulated in the church constitution. They must be reputable pastors. They are to serve for specified periods to be determined by their performances at the discretion of GEC members. However, all officers must be qualified professionals in their offices. None of them will remain in office after 75 years.

Subsidiary Organs of Church Administration

In order to enhance the level of administration of the church, the following bodies serve in advisory capacity: Committees, Boards, Conferences and Conventions. The church authority also encourages the formation of church societies and associations among the tripartite arms of the church laity; namely men folk, womenfolk and youths. They form several committees that are established by the GEC to cover church activities in different sectors of the church. They are both to decentralize the church administration to the grassroots level and to tap the knowledge and expertise of devout literate sons and daughters of the church.

The committees include those of Posting and Disciplining of church ministers, Finance, Education, Foreign Mission, Publications and Printing Press, National Convention, Ministers' Annual Conference and Bookshop. Each committee is headed by a senior member of the GEC along with a secretary and treasurer appointed by the GEC Every committee sends its recommendations to the Council for necessary consideration and possible implementation (CAC Constitution, 1998:96-102)

2.9 Review of Empirical Studies on Church Leadership Styles

Several empirical studies have been carried out on various aspects of leadership styles in the church, a few of which are reviewed below. Druskat (1994:99-119) assessed gender differences in transformational and transactional leadership style that is, a form of roles or positions of leadership styles in contexts that are not subject to stylistic pressures of traditional organisations. Druskat surveyed 6,359 subordinates of leaders in all-female and all-male religious orders of the Roman Catholic Church. Leaders in the researched religious organisation were sisters, brothers, and priests involved in health education, and

pastoral or human-service-related professional work. Multifactor Leadership Questionnaire was used to gather data.

Druskat tested four hypotheses. He found "that, in nontraditional contexts, women may feel less constrained to conform to masculine norms and more free to exhibit a leadership style consistent with their own values." The research's hypothesis 1a: "Female leaders would be rated to exhibit more transformational than transactional leadership behaviour" was supported. He applied Paired *t-test* for dependent means. His findings revealed that female subjects rated their leaders to exhibit behaviours consistent with charisma/individual consideration significantly more often than they exhibited behaviours with laissez-faire/passive management-by-exception and, active management-by-exception. Again the research showed that female leaders exhibit behaviour consistent with intellectual stimulation/inspiration significantly more often than they exhibited behaviours consistent with: laissez-faire/passive management-by-exception, contingent reward, and active management-by-exception.

His second hypothesis that "Female leaders would be rated to exhibit more transformational leadership than male leaders" was also supported by the research data. He found significant gender differences for the following factors in leadership: charisma/individual considerations, intellectual stimulation/inspiration, laissez-faire/passive management-by-exception, contingent reward, and active management-by-exception. The third hypothesis that "subordinates would be more satisfied with transformational leader behaviours" was also supported by the research. The researcher found all correlations significant at $p = .000$ except the transactional factor of active management-by-exception which was not significant. The research showed that the

relationship between transformational factors and satisfaction with leaders was significantly greater than relationship between the transactional factors and satisfaction with leader. The main contributions of the research work are that, women leaders do exhibit significantly more transformational behaviours than men leaders, and that men leaders exhibit significantly more transactional behaviours than women leaders. The weakness of the work is that it was carried out in the West and on a non-Pentecostal denomination which has unique characterization.

The work of Kanyandekwe and Boateng (2013:378-385) focused on leadership styles in the administration of the Seventh Day Adventist Church in Ghana. The work attempted to identify the leadership styles practised in the denomination. The study was a descriptive survey. According to the researchers, the respondents consisted of the employees and officers of SDA Conferences and Mission, schools, hospitals, church districts and selected workers of Adventist Relief Agency. The respondents pointed out that leaders in SDA churches and schools use reward-punishment strategies "than all other leadership styles." The uses of terms such as *laissez faire,* "charismatic," "directive" and "participatory" leadership styles follow in that order. Supportive and servant-leadership styles are the least used in the denomination.

The value of Kanyandekwe and Boateng's work is that it focused on a denomination in a West African country which shares many characteristics with the Nigerian – founded CAC. The SDA Church is, however, not a "prophetic denomination" and this is an important factor to the Nigerian leadership style in the CAC. Whatever other leadership style the CAC claims to adopt, it would have been modified by its prophetic claim and this necessitated the present research.

Pretorius (2007) in his Masters of Theology thesis captioned "Leadership Styles and Personality Types," investigated "the possibility of a correlation between a church leader's personality type and his or her leadership style." The work was carried out in the "Apostolic Faith Mission of South Africa." The findings of Pretorius' research were that Pentecostal church leader's personality type has a significant influence on his leadership style, and that the work of the Holy Spirit significantly influences the Pentecostal church leader to adapt to challenges of the situation. After several statistical analyses, Pretorius concludes that most of his research subjects had a fair idea of their leadership style, and that many of these had a fair idea of their personality type. Pretorius was of the view that no leadership style is the best in all circumstances; situation plays a significant role in which style the leader needs to adopt; and based on the "church leader's personal experiences of the working of the Holy Spirit in and through their lives … a church leader may adopt a different leadership style than his or her natural style as the result of the prompting of the Holy Spirit in a specific situation." In fact, Pretorius was of the view that the Holy Spirit, rather than one's personality type, exerts greater influence on leadership style even though such is difficult to assess and he did not include investigating the impact of the Holy Spirit among his research objectives. Because Pretorius' work is on a Pentecostal denomination, howbeit in South Africa, it is related to this research on the CAC. The issue of the Holy Spirit in leadership haphazardly touched by Pretorius would be more fully addressed in it.

Church (2012) in his Doctor of Philosophy dissertation captioned "Leadership Style and Organisational Growth: A Correlational Study", investigated the correlation between transformational leadership and organizational growth of the Church of The

Nazarene (COTN) in North America, in the areas of church membership, worship attendance and new church starts. His study was based on 80 Nazarene district superintendents in North America. The research was based on the assumption that the North American culture has changed substantially since the COTN was established in 1908. It was postulated that the leadership styles taught and modelled for the current midlevel leaders called district superintendents (DSs) in the COTN, was based on a transactional style of leadership; however, recent research has indicated that transformational leadership behaviours much more effectively increase constituent satisfaction, work effort, retention and performance. The quantitative study focused on organizational performance.

The research revealed that as the leader perceives that his or her transformational leadership attributes and behaviours increase, the organization tends to grow more quickly. Church (2012) opines that if the church of the Nazarene is to accomplish its mission of making Christlike disciples and of transforming lives so that they emulate the life of Christ, then clearly a change from the transactional leadership approach of the past to a more transformational style of leadership is warranted and desirable. The study shows that as District Superintendents move in the direction of possessing and practicing transformational leadership attributes and behaviours, the organization responds positively and grows in church membership.

Worship attendance - The study also revealed that a self-perceived increase in the occurrence of transformational leadership attributes and behaviours is correlated with growth. The worship attendance result confirmed that as district superintendents perceptions of their transformational behaviour and the attributes increased, worship

attendance also grew. This new knowledge has the potential to radically change the paradigm for district superintendent's selection and development. The implication of the study is that potential transformational leadership style has positive impact on the district superintendents. This knowledge also allows the executive leadership of the COTN to have a theoretical framework from which to develop a viable, strategic plan for returning the North American region of the denomination to robust growth rates. This knowledge complements the teaching, if not the practice, of the New Testament scriptures. The understanding of this correlation will enable thoughtful individuals to change the systems and processes by which DSs are selected and developed. The study also revealed that perceived transformational leadership style is positively correlated with worship attendance, and the potential is present to return the COTN to healthy growth.

New Church starts – Church (2012) concluded his work by observing that improvement in the area of church membership and worship attendance would, presumably increase the number of new starts. He therefore, recommends that the 80 Nazarene district superintendents in North America should be informed about this new information and provide details concerning transformational leadership attributes and behaviours. Also that the findings should be presented to the appropriate pastoral leadership programme directors at the Nazarene liberal arts universities and Nazarene national education entities in North America.

In addition to biblical leadership styles adopted by Christ Apostolic Church in the South Western States of Nigeria, CAC leadership can also incorporate transformational leadership style and behaviours to her leadership training programme. Like the Church of the Nazarene, CAC has district superintendents. She should prepare materials to

intentionally train, coach, and mentor future district superintendents and other church leaders in the attributes and behaviours associated with transformational leadership to increase the likelihood of developing more transformational leaders.

Wong (2003) in his Doctor of Philosophy dissertation titled "An opponent – Process Model of Servant Leadership and a Typology of Leadership Styles", examined an opponent-process model, which helps explain the belief-behaviour gap of Christian leaders, who claim to be servant leaders, but practice autocratic leadership. The paper also presents a typology of four leadership styles: autocratic, paternalistic, Laissez-faire, and servant leadership. Of these four leadership styles, only servant leadership commands the necessary flexibility and the range of skills to be effective in different situations. Finally, the paper discusses the practical and research implications of the opponent-process model and the typology of leadership styles.

This researcher would examine the leadership styles discussed by Wong if they are identifiable in the Bible so that they could be utilized in Christ Apostolic Church's administration in the South Western States of Nigeria. The research has sketched a broad roadmap for theoretical development and systematic research of Servant–Leadership. It is hoped that the opponent-process model and the typology of leadership styles described here will generate considerable research in order to advance the understanding and applications of Servant–Leadership style in CAC if applied.

2.10 Summary

In this chapter, the researcher reviewed literature on "Biblical leadership and its implications for Christ Apostolic Church's Administration in the South Western States of Nigeria." He examined some biblical leaders in both the Old and New Testaments. Those

of the Old Testament include: Abraham, Moses, David, the Judges, Nehemiah, the prophets, priests and Levites. While on the other hand, the leadership of the New Testament was examined under – Jesus the Christ, apostles and leadership; Peter and Paul's leadership styles. The researcher also reviewed literature on the organisation and administration of Christ Apostolic Church of South Western States of Nigeria and finally, reviewed empirical studies on church leadership styles.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the methodology adopted in this study. This includes the research design, the population, the sample and sampling procedure. The description of the study instrument, as well as method for gathering data, the pilot study, validity and reliability of the instrument are also described. The procedures for data analysis are also discussed.

3.2 Research Design

The research design of the study is ex-post facto research design. This design allows a researcher to source for information after an event has taken place. Explaining what ex-post facto design is, Omidiran and Sanni (2001) stated that *ex-post facto* is a Latin expression meaning "from after the fact". It is a systematic empirical inquiry in which the researcher does not have control on independent variable because their manipulations have already occurred or inherently cannot be manipulated. Thus, the researcher arrives after the fact (ex-post facto) that the treatments had been imposed on the subjects.

Accordingly, *ex-post facto* design was chosen for this study to examine biblical leadership and its implications for Christ Apostolic Church's administration. The researcher isolated biblical leadership styles as the observed factor and examined how CAC adopted them in her administration in the South Western States of Nigeria.

3.3 Population

The population for this study was made up of all the CAC members in the six states of South Western States of Nigeria, comprising Ekiti, Lagos, Ogun, Ondo, Osun and Oyo. Included in the population were the pastors, evangelists, elders and church members. In all, there were three million, nine hundred and fifty eight thousand, five hundred and four (3,958,504) registered CAC members in the six states. The details are provided in Table 3.1.

Table 3.1: Population of the Study

S/N	State	DCCS/Zones	Population
1	Ekiti	40	856,363
2	Lagos	60	918,429
3	Ogun	28	365, 122
4	Ondo	39	856, 081
5	Osun	24	446,821
6	Oyo	11	515, 688
	Total	**202**	**3,958, 504**

Source: CAC Headquarters, Anlugbua, Bashorun, Ibadan: June 8, 2011.

3.4 Sample and Sampling Procedure

The population for this study is relatively large (about 4 million). This calls for carefully selected portions for this study. According to Aderounmu and Duyilemi (1988); Nicholas (1991); Esan and Okafor (1995); Olayiwola (2007); and Olaofe (2010), a sample is a subset of the parent population. In order to arrive at a suitable sample size, sampling procedure was used. Hence, the suggestion of Afolabi (1998); Gay (1996); Kerlinger (1997) and Atoyebi (2010) on proportional sampling procedure of using 30% of the population was adopted to select the number of DCCs/Zones in each state, corresponding to 12, 18, 8, 12, 7 and 3 from Ekiti, Lagos, Ondo, Osun and Oyo States respectively. To select these numbers of DCCs, the researcher wrote all the names of DCCs in each state and randomly picked the sampled number in each state.

According to Krejcie and Morgan (1970:607-610), 384 is large enough as research sample size for population beyond 3, 958, 504 at the critical error level of .05. The choice of 1,200 as the sample for this research work which is 30% of the total population of the CAC in the South Western states of Nigeria is made to allow for a more thorough work. DCCs/Zones from each state was 256, 908 for Ekiti State; 275,528 for Lagos State; 109,536 for Ogun State; 256,824 for Ondo State; 134,046 for Osun State and 154,706 for Oyo State. This is represented in Table 3.2 below.

Table 3.2: Population and Sample Size for DCCS/Zones

S/N	State	DCCS/Zones	30% of DCCS/Zones	(30) % of population of selected states
1	Ekiti	40	12	256,908
2	Lagos	60	18	275,528
3	Ogun	28	8	109,536
4	Ondo	39	12	256,824
5	Osun	24	7	134,046
6	Oyo	11	3	154,706
	Total	**202**	**60**	**1,187,548**

Relying on Winner and Dominic (1987), proportional sampling technique was used to select the number of DCCs/Zones (as shown in Table 3.3 below) as this was not the same for each of the states in the region. However, the purposive sampling technique was applied to select respondents that served as subjects. Using this method, 20 respondents were randomly selected from each of the selected churches in each state. That is, 2 Resident Pastors, 1 Teacher, 1 Elder, 1 Deaconess, 5 male members, 5 female members and 5 youths from each assembly. Consequently, a total of 1200 respondents comprising pastors, teachers, elders and church members (stakeholders in CAC) were given the questionnaire to answer. That is, 20 respondents from each of the 60 churches that were used for the study.

Table 3.3: Sample Size of Respondents

S/N	State	No of selected DCCS/Zones	Sample of respondents
1	Ekiti	12	240
2	Lagos	18	360
3	Ogun	8	160
4	Ondo	12	240
5	Osun	7	140
6	Oyo	3	60
	Total	**60**	**1200**

3.5 Research Instruments

This section examines the instruments used by the researcher to gather data. Only two instruments were used: structured questionnaire and interview.

3.5.1 Questionnaire

The medium of collecting data for a study is very important. For this study, the researcher used questionnaire and interview. These provided expected information on which conclusions were reached. According to Olayiwola (2007) and Atoyebi (2010), interview is described as the research instrument where data are gathered mainly through asking questions from participants. It is mostly face-to-face; it could also be through phone. The interview is, in a sense, an oral questionnaire.

A self-developed structured questionnaire entitled "Biblical Leadership Styles: Implications for Christ Apostolic Church's Administration in South Western States of Nigeria" was used for gathering data. The structured questionnaire consisted of 5 sections. Section A contained three demographic variables to gather the bio data of the respondents. These bio-data variables are gender, age, and position in the church.

Section B consisted of 12 questions and Section C 10 questions. Also, Section D consisted of 10 questions and Section E 12 questions. Each of these sections was to answer each of the 4 research questions. All the items/questions in Sections B to E were

scored on a modified 4-point Likert Scale format of Strongly Agree, Agree, Disagree and Strongly Disagree (see Appendix I). The interview was, however, conducted with the aid of an interview guide.

The modified Likert Scale format utilized in the questionnaire allowed the following scoring systems for the responses of the subjects.

Strongly Agree	4 Points
Agree	3 Points
Disagree	2 Points
Strongly Disagree	1 Point

In scoring the responses, 4 and 3 points for strongly agree and agree respectively were summed up together and average yielding 3.5 points for all positive responses. Similarly, the 2 and 1 for disagree and strongly disagree respectively were summed up together to average 1.5 points for all negative responses. This was to enable the use of parametric statistics for the data analysis. A 2.5 score was used as measure of acceptability. In addition, the researcher conducted oral interview for 20 leaders both at the national and states headquarters of CAC South Western States of Nigeria.

3.5.2 Interview

In addition to questionnaire, the researcher had a face-to-face interview with two senior ministers in each of the sampled states, five national leaders from the National Headquarters of Christ Apostolic Church worldwide, and three of the retired fathers of the church. The interview schedule centred on: how long each of them had been a minister in the church; the biblical leadership styles adopted by CAC for its administration in the South Western States of Nigeria; the impact of biblical leadership styles on the administration of CAC; whether there were similarities and dissimilarities

between biblical leaders and CAC leaders; some of the problems facing CAC in the South Western States of Nigeria; and finally, their suggestions to solve those problems (see Appendix II).

This medium guaranteed sincerity because they were willing to talk than being subjected to writing because of their busy schedules. In addition, they were asked not to mention their names during the interview so that they could talk freely. Their responses were tape recorded (after permission and explanations) and promptly transposed. The verbal responses were used to corroborate with that of the written questionnaire.

3.6 Validation of the Instrument

The content validity method was relied upon to further determine the validity of the instrument. Fox (1982) argued strongly in favour of content/construct validity provided there is a rationale and ideally an empirical content. For any data gathering procedure such as questionnaire and interview guide, content validity is the strongest technique available to the researcher (Fox, 1982; Gay, 1986; Kerlinger, 1986).

Besides, the instrument for the study was given to the supervisors, some lecturers in the Department of Arts and Social Science Education and a statistician to determine the content and construct validity of the instrument to determine its suitability and adequacy in content. The comments and suggestions of these experts were used to prepare the instrument used for this study.

3.7 Pilot Study

To further validate the instrument and establish its reliability, a pilot study was conducted using thirty five (35) respondents from Christ Apostolic Church. Ijoka, DCC HQs, Akure, Ondo State, from among the church members, clergy, leaders and youth.

This pilot sample did not form part of the main study though shared similar characteristics in all respects with other CAC assemblies across the South West region. The results of the data collected from the pilot study were collated to determine the reliability coefficient of the instrument. Reliability coefficient obtained from the pilot study was 0.918, showing that the instrument was valid and reliable for the study.

3.8 Reliability of Instrument

The instruments for the study were subjected to pilot test. The data were analyzed, using t-test and ANOVA at 0.05 alpha level of tolerance. Reliability co-efficient obtained from the pilot study was 0.918 and standard alpha level of 0.918. These were considered adequate for the internal consistencies of the instrument. This confirms its reliability in line with the position of Kerlinger (1986). According to him, an instrument is reliable if it lies between 0 and 1 because the closer the calculated value of the reliability co-efficient is to zero, the less reliable the instrument, and the closer the value is to 1, the more reliable. Since both the values of 0.918 is closer to 1, it was adjudged to be very reliable and therefore, fit for the main study. Detail of the reliability test analysis is included as Appendix IV.

3.9 Administration of Instruments and Collection

The researcher collected an official introductory letter from the Department of Arts and Social Science Education, Ahmadu Bello University, Zaria. That letter was given to each church leader to solicit for his cooperation in the administration of the instruments (see Appendix III). In each assembly, 2 resident pastors, 1 teacher, 1 elder, 1 deaconess, 5 male members, 5 female members and 5 youths were given the questionnaire to fill. All of them were literate members because of the seriousness

attached to this study. However, double number of ballot papers for the required number of male, female, youths and adults respondents was provided. The researcher explained to those who picked "YES" from the offering basket or other container to kindly and sincerely fill the questionnaire. Those who picked "NO" were politely asked to leave to join either the Sunday school class or the service. It was an interesting exercise. The research assistants were experienced seminary lecturers, polytechnic teachers, graduate pastors, even DCC chairmen happily took part in the exercise.

After the research assistants had collected back the test material, the researcher then entered the pastor's office or vestry to interview the needed leader orally. A copy of the oral interview guide would have been given to him to study before interview commenced. In fact, almost every church leader interviewed joyfully welcomed the researcher and even thanked him for counting them worthy to take part in his project. The researcher recorded their responses on audio machine and transposed them immediately.

Questionnaires taken to each state were labelled in order to know the responses from each state for comparison as follows:

1. EKS for Ekiti State
2. LGS for Lagos State
3. OGS for Ogun State
4. ODS for Ondo State
5. OSS for Osun State
6. OYS for Oyo State

3.10 Procedure for Method of Data Analysis

The data thus collected from the sampled respondents were statistically analyzed by means of computer package (Statistical Package for Social Science (SPSS). The bio data variable was analyzed by means of frequencies and percentages. Hypotheses 1 and 3 were tested using a 2-tailed t-test statistics, while hypothesis 2 was tested using the Pearson Product Moment Correlation Co-efficient Statistics (PPMC) to determine whether significant difference existed between youths and adults. Hypothesis 4, however, was tested, using Analysis of Variance to determine the differences among the CAC in the six states, in their general response on the biblical leadership styles and their implications for CAC administration. All the hypotheses were tested at 0.05 alpha level of tolerance.

CHAPTER 4

RESULTS AND DISCUSSION

4.1 Introduction

This chapter reports the findings from the field and then discusses the results in the light of relevant literature. The data analyses were based on the responses from 1196 respondents out of the sampled 1200 CAC members, representing a total returned of 99%. The first section presents the bio data variables which include respondents' gender, status in the church and age. The second section presents the respondents' opinions on the leadership styles adopted for administration in CAC, impact of such leadership styles and their implications on both the CAC ministers and members. The third section tests the research's null hypotheses, using t-test and Chi square. All hypotheses were tested at 0.05 level of tolerance. The fourth section of this chapter presents a summary of the major findings of the research while discussion of results concludes the chapter.

4.2 Bio Data of Respondents

Table 4.1: Respondents' Gender

Gender	N	%
Male	747	62.5
Female	449	37.5
Total	**1,196**	**100**

Table 4.1 above reveals that 747 (62.5%) of the research respondents were males while the rest 449 (37.5%) were females. The skewness was incidental not intentional.

Table 4.2: Respondents' States

State	N	%
Ekiti	240	20.06
Lagos	360	30.11
Ogun	160	13.38
Ondo	240	20.05
Osun	136	11.37
Oyo	60	5.03
Total	**1,196**	**100**

The states of domicile of the respondents are displayed on table 4.2 above. Two hundred and forty people (n = 240; % = 20.06) filled the questionnaire from Ekiti; 360 (% = 30.11) from Lagos; 160 (% = 13.38) people from Ogun; while 240 (% = 20.05) people responded from Ondo; 136 (% = 11.38) from Osun; and 60 (% = 5.03) from Oyo. The marked difference especially in the number of respondents that came from Oyo State shown in Table 4.2 was informed by the lower number of Church-Districts in the state.

4.3 Responses to Research Questions

Research Question One: Various leadership styles identifiable in the Bible.

Table 4.3: Identifiable Leadership Styles in the Bible

S/N	Item	SA	A	D	SD	Mean	Std(x)
1	Coercive style	992	174	6	24	3.7843	0.5476
2	Affiliative style	786	260	59	91	3.4557	0.8966
3	Servant style	972	186	14	24	3.7609	0.5709
4	Prophetic style	625	387	160	24	3.3487	0.7845
5	Charismatic style	187	480	218	311	2.540	1.0399
6	Situational style	388	664	43	101	3.1196	0.8273
7	Pacesetter style	461	661	43	31	3.2977	0.6609
8	Transformational style	514	605	4	73	3.3043	0.7649
9	Democratic style	237	840	18	101	3.0142	0.7424
10	Coaching style	514	538	76	68	3.2523	0.8108
11	Laissez-faire style	459	541	57	139	3.1037	0.9414
12	Command or autocratic style	388	278	250	280	2.6470	1.1604
	Cumulative mean					**3.2191**	

Decision mean = 2.5000

The 12 leadership styles tested for response in Table 4.3 above were derived and modified from Blanken (n.d.) and Benincasa (2012). Observing that the leadership styles are similar to those applied in the Bible, the current researcher went to his subjects to find out if they recognized the leadership styles in the Bible and their responses are found in Table 4.3 above. Data in Table 4.3 item 1 shows that in all, 1,166 (SA + A) (992+174) respondents attracting the highest mean response of 3.7843, and having the standard deviation of 0.5476 agreed that coercion was a common leadership style in the Bible. Six

only disagreed and 24 others strongly disagreed with the opinion. God's demands of man under both the old and the new covenants were and are still binding. They do not need the approval of the human. They are obligations under suzerainty covenant in which only God dictated the terms. God's leadership could, therefore, be coercive.

Respondents held that biblical leadership styles should be "affiliative." Murray (n.d.) describes affiliative leadership style thus:

> [It] … emphasizes the importance of team work, and creates harmony in a group by connecting people to each other … Goleman argues this approach is particularly valuable "when trying to heighten team harmony, increase morale, improve communication or repair broken trust in an organisation.

Those who strongly held (SA) that this view is in the Bible were 786 while 260 held the view (A) but not strongly. These totalled 1,046; attracting the highest mean response of 3.4557, and having the standard deviation of 0.8966. In contrast, 91 people strongly disagreed (SD) the view while 59 people disagreed (D) it but not strongly. The total number of rejection is 150.

It was further observed that servant-leadership style is biblical (item 3). Spears defines servant-leadership as a new kind of leadership model which puts serving others as the number one priority. It emphasizes increase in service to others; holistic approach to work; promotion of community sense; and sharing of power in decision-making (1996:33). According to Kanyandekwe and Boateng (2013:380), a servant-leader sees himself first to be a servant who is only secondarily seeking for opportunity to serve others. Those who strongly supported that this style is biblical are 972 (SA) while 186 (A) just supported it. These totalled 1,158 attracting the highest mean response of 3.7609,

with the standard deviation of 0.5709. In contrast, 24 people strongly rejected the view while 14 people only rejected it. These totalled 38.

Prophetic leadership style is clearly found in the Bible (item 4). In prophetic leadership, divine revelation sets the agenda (Maxwell, n.d.). Those who strongly supported that the view is identifiable in the Bible were 625 (SA) while 387 (A) just supported it. This totalled 667 attracted the highest mean response of 3.3487, with the standard deviation of 0.7845. In contrast, 24 people strongly rejected the view while 160 people only rejected it. These totalled 184.

Respondents noted that charismatic leadership style is biblical (item 5). Haller (2011) holds: "a charismatic leader rises to a position of power not through what he does, but through what he is, and his ascent comes through unwavering self-belief." Those who strongly agreed that the style is found in the Bible were 187 (SA) while 480 (A) just supported it. These totalled 667 attracting the highest mean response of 2.540, with the standard deviation of 1.0399. In contrast, 311 people strongly rejected the view while 218 people only rejected it. These totalled 529.

Respondents also agreed that situational leadership style is biblical (item 6). According to Wilde (n.d.), leaders here "choose the best course of action based upon situational variables. Different styles of leadership may be more appropriate for certain types of decision-making." Those who strongly supported the view were 388 (SA) while 664 (A) just supported it. These totalled 1,052 attracting the highest mean response of 3.1196, with the standard deviation of 0.8273. In contrast, 101 people strongly rejected the view while 43 people only rejected it. These totalled 144.

> Respondents also agreed that pacesetter leadership style is biblical (item 7). Pace setting might involve keeping track of what everyone does and pitting them against each other …. As far as the people go, there will be a lot of fighting. People will resent those that are not as fast and workers will manipulate others and the environment to help their own statistics improve. The bottom line is that teamwork will not flourish and people will be unhappy (*"*Six Leadership Styles," 2008).

Benincasa (2012) notes, however, that the pacesetting style works best when the team is already motivated and skilled, and the leader needs quick results. Those who strongly supported that the style is found in the Bible were 461 (SA) while 661 (A) just supported it. These totalled, 1,122 attracting the highest mean response of 3.2977, with the standard deviation of 0.6609. In contrast, 31 people strongly rejected the view while 43 people only rejected it. These totalled 74.

Respondents took transformational leadership style to be biblical (item 8). Lin (n.d.) describes a transformational leader as the

> […] one who motivates his team by inspiring loyalty and confidence in them; [who] … works his team through inspiration and persuasion; [who] chooses to persuade his team to follow him via inspiring the team to gain confidence in him and themselves, allowing them to willingly commit to his cause and stand by him; [who] … is far sighted in terms of operations. [And who] … looks beyond to concern himself with larger issues such as team dynamics, visioning, goals setting and people development.

Those who strongly claimed that the leadership style is found in the Bible were 514 (SA) while 605 (A) just supported it. These totalled 1,119 attracting the highest mean response of 3.3043 with the standard deviation of 0.7649. In contrast, 73 people strongly rejected the view while 4 people only rejected it. These totalled 77.

Respondents also agreed that democratic leadership style is biblical (item 9). It is also called participative leadership style. According to Cherry (n.d.) democratic

leadership "offer(s) guidance to group members, but they also participate in the group and allow(s) input from other group members. … "Participative leaders encourage group members to participate, but retain the final say over the decision-making process. Group members feel engaged in the process and are more motivated and creative." In Benincasa's (2012) words, it "builds consensus through participation." Those who strongly supported the view were 237 (SA) while 840 (A) just supported it. These totalled 1,077 attracting the highest mean response of 3.0142, with the standard deviation of 0.7424. In contrast, 101 people strongly rejected the view while 18 people only rejected it. These totalled 119.

Respondents also agreed that coaching leadership style is biblical (item 10). Those who strongly supported the view were 514 (SA) while 538 (A) just supported it. These totalled 1,052 attracting the highest mean response of 3.2523, with the standard deviation of 0.8108. In contrast, 68 people strongly rejected the view while 76 people only rejected it. These totalled 144.

Respondents also agreed that laissez-faire leadership style is biblical (item 11). Laissez-faire leadership is also known as delegative leadership style. According to Cherry (n.d.), it "offer(s) little or no guidance to group members and leave(s) decision-making up to group members. While this style can be effective in situations where group members are highly qualified in an area of expertise, it often leads to poorly defined roles and a lack of motivation." Those who strongly supported the view were 459 (SA) while 541 (A) just supported it. These totalled 1,000 attracting the highest mean response of 3.1037, with the standard deviation of 0.9414. In contrast, 139 people strongly rejected the view while 57 people only rejected it. These totalled 196.

Respondents also agreed that autocracy was a biblical leadership style (item 12). Cherry (n.d.) comments:

> "Authoritarian leaders … provide clear expectations for what needs to be done, when it should be done, and how it should be done. There is also a clear division between the leader and the followers. Authoritarian leaders make decisions independently with little or no input from the rest of the group."

Autocratic-authoritarian leadership is allegedly arbitrary, controlling, power-oriented, coercive, punitive, and close-minded. Autocrats stress obedience, loyalty, strict adherence to roles. They make and enforce the rules. Those who strongly recognize the existence of this leadership style in the Bible were 388 (SA) while 278 (A) just supported it. These totalled 666 attracting the highest mean response of 2.6470, with the standard deviation of 1.1604. In contrast, 280 people strongly rejected the view while 250 people only rejected it. These totalled 530.

Research Question Two: Leadership styles employed in CAC South Western States of Nigeria.

Table 4.4: Leadership Styles Adopted by CAC

S/N	Items	SA	A	D	SD	Mean	Std(x)
1	Servant-leadership style	482	328	148	238	2.8813	1.1444
2	Democratic leadership style	250	427	217	302	2.5226	1.0833
3	Autocratic leadership style	505	242	148	301	2.7952	1.2296
4	Coercive leadership style	397	475	175	149	2.9365	0.9865
5	Prophetic leadership style	325	647	145	79	3.0184	0.8108
6	Charismatic leadership style	175	554	146	321	2.4875	1.0393
7	Laissez-faire leadership style	126	503	233	334	2.3520	0.9990
8	Apprenticeship leadership style	344	449	149	254	2.7383	1.0929
9	Coaching leadership style	200	624	94	278	2.6237	1.0172
10	Father-Guardian leadership style	188	201	387	420	2.1313	1.0638
	Cumulative mean					**2.6486**	

Decision mean = 2.5000

Results in Table 4.4, show respondents' opinions on the leadership styles adopted by Christ Apostolic Church for its administration in the South Western States of Nigeria.

The table reveals respondents' opinions on the various leadership styles that are adopted by Christ Apostolic Church. The data in Table 4.4 (item 1) show that in all, 810 (SA+A) (482 + 328) respondents attracting the highest mean response of 2.8813, and having a standard deviation of 1.1444 agreed that servant-leadership style is a common leadership style by CAC. 148 only disagreed and 238 others strongly disagreed with the opinion.

Respondents also agreed that democratic leadership style is also employed in CAC (item 2). Those who strongly supported the view that the leadership style is used in the denomination in the South Western States were 250 (SA) while 427 (A) supported the view but not strongly. These totalled 677 attracting the highest mean response of 2.5226, with a standard deviation of 1.0833. In contrast 302 people strongly rejected the view while 217 people only rejected it. These totalled 519.

The respondents who held that autocratic leadership style is employed in CAC in the South Western States (item 3) were 747. This is made up of the 505 (SA) who strongly held to the view and the 242 (A) supported it but not strongly. The mean response is 2.7952, with the standard deviation of 1.2296. In contrast, 301 people strongly rejected that autocratic leadership exists in the CAC in the South Western States while 148 people objected but not strongly. The total number of those who objected that autocratic leadership is in the CAC is 449.

Respondents also agreed that coercive leadership style is practised in CAC (item 4). Those who strongly supported the view were 397 (SA) while 475 (A) supported it but not strongly. These totalled 872 attracting the highest mean response of 2.9365, with the standard deviation of 0.9865. In contrast, 149 people strongly rejected that coercive

leadership style is used in the South Western States in CAC while 175 people rejected it, but not strongly. These totalled 324.

Respondents also agreed that prophetic leadership style is employed in CAC in South Western States (item 5). Those who strongly held this view were 325 (SA) while 624 (A) supported it but not strongly. These totalled 972 attracting the highest mean response of 3.0184, with the standard deviation of 0.8108. In contrast, 79 people strongly rejected the view while 145 people only rejected it. These totalled 224.

Respondents also agreed that charismatic leadership style is used by CAC (item 6). Those who strongly supported the view were 175 (SA) while 554 (A) just supported it. These totalled 729 attracting a mean response of 2.4875, with a standard deviation of 1.0393. In contrast, 146 people strongly rejected the view while 321people only rejected it. These totalled 467.

Respondents also agreed that laissez-faire leadership style is used by CAC (item 7). Those who strongly supported the view were 126 (SA) while 503 (A) supported it but not strongly. The total number of those who held the view that laissez-faire leadership style is employed in CAC is 629 attracting a mean response of 2.3520 with the standard deviation of 0.9990. In contrast, 233 people strongly rejected the view while 334 people rejected it but not strongly. These totalled 567.

Respondents also agreed that apprenticeship leadership style is employed in the South Western States by CAC (item 8). Those who strongly supported the view were 344 (SA) while 449 (A) just supported it. These totalled 793 attracting a mean response of 2.7383, with a standard deviation of 1.0929. In contrast, 149 people strongly rejected the view while 254 people only rejected it. These totalled 403.

Respondents also agreed that coaching leadership style is used by CAC (item 9). Those who strongly supported the view were 200 (SA) while 624 (A) just supported it. These totalled 824 attracting a mean response of 2.6237, with a standard deviation of 1.0172. In contrast, 94 people strongly rejected the view while 278 people only rejected it. These totalled 372.

Respondents rejected that father-guardian leadership style is in use in the South Western States in CAC (item 10). Those who strongly supported that the leadership style is in use in CAC were 188 (SA) while 201 (A) supported it but not strongly. These totalled 389. In contrast, 420 people strongly rejected that father-guardian leadership style is employed in the church while 387 people rejected its use but not strongly. The total number of rejection is 807. The mean response is 2.1313, while the standard deviation is 1.0638.

Research Question Three: Impact of biblical leadership styles on the administration of CAC.

Table 4.5: Impact of Biblical Leadership Styles on CAC

S/N	Items	SA	A	D	SD	Mean	Std(x)
1	Members look up to leaders for instruction	352	753	4	87	3.1455	0.7536
2	Members are obedient to instructions	212	637	180	167	2.7475	0.9073
3	Politicians seek support of CAC leaders	364	625	93	114	3.0360	0.8733
4	Brings about spiritual, moral, social and economic reforms	423	544	14	215	2.9824	1.0416
5	The leadership approaches adopted allow more time for preaching God's word	337	526	176	157	2.8721	0.9687
6	Decisions of Church Councils are final on congregational issues	410	620	65	101	3.1196	0.8492
7	Various Church Boards and Councils are involved in Church administration	274	578	108	236	2.7441	1.0218
8	Elders settle disputes among members	200	710	94	192	2.7676	0.9135
9	Members see leaders as appointed of God	66	411	260	459	2.0702	0.9716
10	Leaders are appointed on the basis of their integrity, honesty and ability	249	339	235	373	2.3880	1.1307
	Cumulative mean					**2.7873**	

Decision mean = 2.50000

Results in Table 4.5 reveal respondents' opinions on the impact of biblical leadership styles on the administration of CAC in the south western states of Nigeria. The data on item 1 show that in all, 1,105 (SA+A) (352 + 753) respondents attracting the highest mean response of 3.1455, and having the standard deviation of 0.7536 agreed that members in the denomination look up to leaders for instruction in the denomination. Only four (4) people disagreed with this opinion while 87 others strongly disagreed with it.

Respondents also agreed that members not only look up to leaders in the church for instructions, they are also obedient to the instructions when given (item 2). Those who strongly held the view were 212 (SA) while 637 (A) supported it but not strongly. The total number of those holding that view is 849 attracting the highest mean response of 2.7475, with the standard deviation of 0.9073. In contrast, 167 people strongly rejected the view while only 180 people rejected it but not strongly. The total number of rejection is 347.

As shown in item 3, respondents agreed that politicians seek help from CAC leaders. Those who strongly held the view were 364 (SA) while 625 (A) held it but not strongly. These totalled 989 attracting the highest mean response of 3.0360, with the standard deviation of 0.8733. In contrast, 114 people strongly rejected the view while 93 people rejected it but not strongly. The total number of rejection is 207.

Again, respondents agreed that CAC prophets mediate spiritual, moral, social and economic reforms (item 4). Those who strongly supported the view were 423 (SA) while 544 (A) supported it but not strongly. The total number of people who saw CAC prophets as agents of reform is 967 attracting the highest mean response of 2.9824 with the

standard deviation of 1.0416. In contrast, 215 people strongly rejected the view while 14 people rejected it but not strongly. The total number of rejection is 229.

Respondents also observed that CAC leaders have time to preach the word of God (item 5). Those who strongly held this view were 337 (SA) while 526 (A) held it but not strongly. These totalled 863 attracting the highest mean response of 2.8721, with the standard deviation of 0.9687. In contrast, 157 people strongly denied the claim while 176 people denied it but not strongly. The total number of denial is 333.

Respondents were of the view that decisions of church councils are final on congregational issues (item 6). This was the strong opinion of the 410 (SA) and that of the other 620 (A) people. These totalled 1030 attracting the highest mean response of 3.1196 with the standard deviation of 0.8492. In contrast, 101 people strongly denied the view while 65 people denied it but not strongly. The total number of denial is 166.

Respondents also agreed that various boards and councils are involved in the administration of the denomination (item 7). Those who strongly supported the view were 274 (SA) while 578 (A) supported it but not strongly. These totalled 852 attracting the highest mean response of 2.7441, with the standard deviation of 1.0218. In contrast, 236 people strongly rejected the view while 108 people rejected it but not strongly. The total number of rejection is 344.

Furthermore, the respondents agreed that elders are involved in settling disputes among CAC members (item 8). Those who strongly supported the view were 200 (SA) while 710 (A) supported it but not strongly. These totalled 910 attracting the highest mean response of 2.7676, with the standard deviation of 0.9135. In contrast, 192 people

strongly denied the assertion while 94 people denied it but not strongly. The total number of denial is 286.

Respondents also agreed that CAC members see their leaders as God's appointees (item 9). Those who strongly held this view were 66 (SA) while 411 (A) supported it but not strongly. These totalled 477 attracting the highest mean response of 2.0702, with the standard deviation of 0.9716. In contrast, 459 people strongly rejected the view while 260 people only rejected it. The totalled number of rejection is 719.

Again, respondents agreed that leaders are appointed in CAC on the basis of their integrity, honesty and ability (item 10). Those who strongly supported the view were 249 (SA) while 339 (A) just supported it. These totalled 588 attracting the highest mean response of 2.3880, with a standard deviation of 1.1307. In contrast, 373 people strongly rejected the claim while 235 people rejected it but not strongly. The total number of rejection is 608.

Research Question Four: Implications of the leadership styles for ministers and members of CAC.

Table 4.6: Implications of Biblical Leadership Styles for CAC

S/N	Items	SA	A	D	SD	Mean	Std(x)
1	CAC leaders lead by example	81	582	277	256	2.4080	0.8976
2	Leaders have time to pray for members regularly	184	734	80	198	2.7559	0.9077
3	Ministers assist the less privileged members	188	526	115	367	2.4473	1.0845
4	Ensure proper division of labour for efficient administration in the church like the biblical priests	145	582	143	326	2.4565	1.0181
5	Be willing and be patient to resolve disputes among members at all times	125	520	298	253	2.4323	0.9371
6	Leadership exhibits no partiality among subordinates or ministers	276	566	129	225	2.7467	1.0138
7	Leadership ensures judicious use of church proceeds	392	356	150	298	2.7040	1.1676
8	Ability to manage litigations well to avoid schism or division	176	498	288	234	2.5151	0.9675
9	Church leaders desist from corrupt practices within and outside the church	85	381	280	450	2.0844	0.9863
10	Leaders are compassionate like Jesus	174	406	310	306	2.3746	1.0187
11	Appointments of ministers or subordinates are properly done in CAC	130	342	258	466	2.1137	1.0480
12	Workshops, seminars etc on leadership are regularly organized on biblical leadership for members	81	467	174	474	2.1296	1.0206
	Cumulative mean					**2.4307**	

Decision mean = 2.5000

Table 4.6 reveals respondents' opinions on the various implications of applying biblical leadership styles in CAC. The data in Table 4.6 (item 1) show that in all, 663 (SA+A) (81 + 582) respondents attracting the highest mean response of 2.4080, and having the standard deviation of 0.8976 agreed that CAC leaders lead by example. Only 277 respondents disagreed with this view; with 256 others strongly disagreeing with the opinion.

Respondents also observed that leaders have time to pray regularly for members (item 2). Those who strongly supported the view were 184 (SA) while 734 (A) supported

it but not strongly. These totalled 918 attracting the highest mean response of 2.7559, with the standard deviation of 0.9077. In contrast, 198 people strongly disagreed with the view while 80 people disagreed with it but not strongly. The total number of disagreement is 278.

Again, respondents agreed that clergymen have time to assist the less privileged members of the church (item 3). Those who strongly supported this view were 188 (SA) while 526 (A) supported it but not strongly. These totalled 714 attracting the highest mean response of 2.4473, with the standard deviation of 1.0845. In contrast, 367 people strongly denied the view while 115 people denied the assertion but not strongly. The total number of denial is 482.

Respondents also agreed that the leadership of the denomination ensures proper division of labour for efficient administration (item 4). Those who strongly supported the view were 145 (SA) while 582 (A) supported it but not strongly. These totalled 727 attracting the highest mean response of 2.4565, with the standard deviation of 1.0181. In contrast, 326 people strongly denied the assertion while 143 people denied it but not strongly. The total number of denial is 184.

Respondents again agreed that church leaders are willing and patient to resolve disputes among their members at all times (item 5). Those who strongly supported the view were 125 (SA) while 520 (A) supported it but not strongly. These totalled 645 attracting the highest mean response of 2.4323, with the standard deviation of 0.9371. In contrast, 253 people strongly denied this assertion while 298 people denied it but not strongly. The total number of denial is 551.

Respondents also agreed that leadership in CAC exhibits no partiality among his subordinates or ministers (item 6). Those who strongly supported this view were 276 (SA) while 566 (A) supported it but not strongly. These totalled 842 attracting the highest mean response of 2.7467, with the standard deviation of 1.0138. In contrast, 225 people strongly denied the assertion while 129 people denied it but not strongly. The total number of denial is 354.

Respondents also agreed that CAC leadership ensures judicious use of church proceeds for the propagation of the gospel (item 7). Those who strongly made this observation were 392 (SA) while 356 (A) made it but not strongly. These totalled 748 attracting the highest mean response of 2.7040 with the standard deviation of 1.1676. In contrast, 298 people strongly denied the assertion while 150 people denied it but not strongly. The total number of denial is 448.

Respondents again agreed that the church leadership is managing crises well within its denomination to limit litigation and avoid schism (item 8). Those who strongly supported this view were 176 (SA) while 498 (A) supported it but not strongly. These totalled 674 attracting the highest mean response of 2.5151, with the standard deviation of 0.9675. In contrast, 234 people strongly denied this assertion while 288 people denied it but not strongly. The total number of denial is 522.

But respondents denied that church leaders desist from corrupt practices within and outside the church (item 9). Those who strongly held that church leaders desist from corrupt practices were 85 (SA) while 381 (A) held the view but not strongly. These totalled 436 attracting the highest mean response of 2.0844, with the standard deviation

of 0.9863. In contrast, 450 people strongly denied the assertion while 280 people denied it but not strongly. The total number of denial is 730.

The respondents again disagreed that CAC leaders were as compassionate as Jesus (item 10). Those who strongly held that CAC leaders were very compassionate were 174 (SA) while 406 (A) held so but not strongly. These totalled 580 attracting the highest mean response of 2.3746, with a standard deviation of 1.0187. In contrast, 616 people strongly disagreed that the leaders were very compassionate.

Again, the respondents denied that appointments of ministers or subordinates follow proper procedure in CAC (item 11). Although 130 (SA) people strongly held this view while 342 (A) held it but not strongly, totalling 472 and attracting the highest mean response of 2.1137, with the standard deviation of 1.0480, 724 denied that claim.

Finally, respondents disagreed that CAC leadership regularly organizes workshops and seminars on leadership (item 12). Although 81 (SA) people held that the church leadership does, 467 (A) people held it but not strongly. These total 548 attracting the highest mean response of 2.1296, with the standard deviation of 1.0206. In contrast, 648 people disagreed that CAC leadership organizes workshops and seminars on leadership.

4.4 Testing of Null Hypotheses

$H_0$1: "There is no significant difference between the perceptions of male and female respondents on the various leadership styles that can be identified in the Bible."

To test this null hypothesis, t-test statistics was used, the result of which is presented in Table 4.7 below. Results of the independent t-test statistics on the perceptions of male and female respondents on the various leadership styles that can be

identified in the Bible revealed that there is no significant difference between male and female respondents selected for this study in the South Western States of Nigeria.

Table 4.7: Perceptions of Male and Female Respondents on Leadership Styles

Variables	N	Mean	Std(x)	Std.Err	Df	t-cal	t-crit	Sig (p)
Male	747	39.5422	5.3194	.19463				
					1194	1.640	1.96	.085
Female	449	38.7171	5.4217	.25026				

Calculated t < 1.96, calculated p > 0.05

Reason being that the calculated p value of 0.085 is higher than the 0.05 alpha level of significance while the t-calculated value of 1.640 is less than the t-critical value of 1.96, at df = 1194. This implies that the null hypothesis is hereby accepted.

$H_0$2: "There is no significant difference between the perceptions of male and female respondents on the type of leadership styles adopted by Christ Apostolic Church for its administration in the South Western States of Nigeria."

In testing this hypothesis, t-test statistics was used, the result of which is presented in Table 4.8 below.

Table 4.8: Opinions of Males and Females on the Leadership Styles Adopted by CAC

Variables	n	Mean	Std(x)	Std.Err	Df	t-cal	t-crit	Sig (p)
Male	747	26.5957	5.3577	.1960				
					1194	1. 852	1.96	.064
Female	449	25.9800	5.9037	.2786				

Calculated t < 1.96, calculated p > 0.05

Results of the independent t-test statistics on the perception of male and female respondents on the type of leadership styles adopted by Christ Apostolic Church for its administration, show that there is no significant difference between the two groups of respondents in the selected Western States of Nigeria. Reason being that the calculated p value of 0.064 is higher than the 0.05 alpha level of significance while the t-calculated

value of 1.852 is lower than the t-critical value of 1.96, at df = 1194. This implies that the null hypothesis is hereby retained.

$H_0$3: "There is no significant difference between the perception of youth and adult respondents on the impact of biblical leadership styles on the administration of Christ Apostolic Church in the South Western States of Nigeria."

Independent t-test sample statistics was used to test this hypothesis, the results of which are presented below.

Table 4.9: Perceptions of Youths and Adults on the Impact of Leadership on CAC Administration

Variables	n	Mean	Std(x)	Std.Err	Df	t-cal	t-crit	Sig (p)
Youths	248	26.3911	5.71632	.36299	1194	4.937	1.96	0.000
Adults	948	28.2500	5.15850	.16754				

Calculated t > 1.96, calculated p < 0.05

Results of the independent t-test statistics on the perception of youth and adult respondents on the impact of biblical leadership on the administration of Christ Apostolic Church in the South Western States of Nigeria revealed that significant differences exist between the two groups in the selected Western States of Nigeria. Reason being that the calculated p value of 0.000 is lower than the 0.05 alpha level of significance, while the t-calculated value of 4.937 is higher than the t-critical value of 1.96, at df = 1194. This implies that the null hypothesis is hereby rejected.

$H_0$4: "There is no significant difference among the respondents from the six South Western States of Nigeria in their perceptions on the general implications of biblical leadership styles on ministers and members of Christ Apostolic Church in the South Western States of Nigeria."

To test this hypothesis, a one-way analysis of variance statistics was used, the results of which are presented in Table 4.10.

The use of ANOVA is because the computed test quantitative variables of general implications of biblical leadership styles on ministers and members of Christ Apostolic Church in the South Western States of Nigeria (dependent variable) were answered from six different states of the respondents, Ekiti, Oyo, Ondo, Lagos, Ogun and Osun States (independent variable).

Table 4.10: Perceptions of respondents from the Six States on Implications of Leadership Styles

Variations	Sum of Squares	df	Mean Square	F-ratio	F-crit	Sig.
Between Groups	218.562	5	43.712	0.896	2.60	0.483
Within Groups	58023.989	1190	48.760			
Total	**58242.551**	**1195**				

Calculated $p < 0.05$, calculated F ratio > 2.60 at df 5, 1190

The outcome of the Analysis of Variance (ANOVA) statistics above revealed that there are no significant differences among the various states of respondents (Lagos, Oyo, Ondo, Osun, Ekiti and Ogun) on the general implications of biblical leadership styles on ministers and members of Christ Apostolic Church in the South Western States of Nigeria. Reason being that the calculated significance (P) value of 0.483 is higher than the 0.05 alpha level of significance while the calculated F ratio value of 0.896 is lower than the 2.60 F critical value at df = 5,1190. Therefore, the null hypothesis is hereby not rejected.

Table 4.11: Mean Responses on Implications of Biblical Leadership Styles in CAC

States	N	Mean	Std(x)	Std. Error
Ekiti	275	29.0727	7.37636	.44481
Lagos	360	28.9583	7.22969	.38104
Ogun	180	28.9000	6.92506	.51616
Ondo	198	29.1515	6.66206	.47345
Osun	120	29.5500	6.49609	.59301
Oyo	63	30.8095	5.68205	.71587
Total	**1196**	**29.1647**	**6.98130**	**.20187**

According to the descriptive statistics table on the mean responses of respondents from the six western states of Nigeria in their perceptions on the general implications of biblical leadership styles on ministers and members of Christ Apostolic Church in the South Western States of Nigeria, their mean respondents are 29.0727; 28.9583; 28.9000; 29.1515; 29.5500 and 30.8095 by respondents from Ekiti, Lagos, Ogun, Ondo, Osun and Oyo respectively. This confirms that there is no significant difference in their opinions regarding the general implications of biblical leadership styles on ministers and other members of CAC in the South Western States of Nigeria.

4.5 Summary of Findings

From the responses of those interviewed and administered questionnaire, the following were the findings:

1 The perceptions of the male and female respondents agree significantly on the types of leadership styles that can be identified in the Bible.

2 Male and female respondents agree significantly on their perceptions on the types of leadership styles adopted by CAC in the South Western States of Nigeria, which are: prophetic, coercive and servant-leadership styles.

3 Youth and adult respondents disagree significantly on the impact of biblical leadership style on the administration of CAC in the South Western States of Nigeria.

4 Respondents from Lagos, Oyo, Ondo, Osun, Ekiti, and Ogun agree significantly on the implications of biblical leadership styles in CAC in the South Western States of Nigeria.

4.6 Discussion of Findings

Twelve leadership styles garnered from the writings of scholars such as Blanken (2013), Pearse (2011), Benincasa (2012) Nyiawung and Van Eck (2013) were tested for response. Although some of the writers wrote for non-religious audience, others wrote for Christian audience. The first research question concerns the various leadership styles which the respondents recognize in the Bible from the list in Table 4.3. The respondents were of the view that the following leadership styles are biblical: coercive style; affiliative style; servant style; charismatic style; situational style; pacesetter style; transformational style; democratic style; coaching style; laissez-faire style; and command or autocratic style. The two least supported are the charismatic and the autocratic leadership styles.

The second question concerns the leadership style adopted by the CAC in its administration in the South Western States of Nigeria from among the 10 leadership styles suggested to them. Clinton (1992) is right that leadership is complex and embraces several elements. This sometimes leads leaders to change their styles or combine styles. That 10 leadership styles were tested does not imply that a particular leader permanently uses one style in all situations. The styles suggested for the consideration of respondents

are servant-leadership style; democratic leadership style; autocratic leadership style; coercive leadership style; prophetic leadership style; charismatic leadership style; laissez-faire leadership style; apprenticeship leadership style; coaching leadership style; and father-guardian leadership style. The leadership style supported by most respondents as the one used in the CAC are the prophetic style (972) followed by the coercive style (872) and then by servant style (810). The respondents convincingly rejected that CAC employs father-guardian leadership style (807). It is also observed from the responses in Table 4.4 that there were people who always took the views rejected by the majority.

If, according to Blanchard and Hodges (2005), leadership is a process of influencing others, then the various leadership activities in CAC are expected to influence the totality of the church. The third question which this work, therefore, focuses on is the impact of the biblical leadership styles adopted by the CAC on the church's administration in the South Western States of Nigeria. The summary of the findings in Table 4.5 is that out of 10 impacts tested for reaction on the field, eight were accepted. The highest number of respondents responded that church members look up to their leaders for instruction (1105). This is followed by the number of those who held that the decisions of their church councils are final on congregational issues (1030). Next is the number of the respondents who held that politicians do seek the support of CAC leaders (989). While, as Folarin (2011) points out, religion has always related in a complex way to politics, and Christian ministerial ethics discourages church ministers from partisan membership of political parties. And whatever one's opinion is on Spark's (2005) observation, it appears that the relocation of the Ark of Covenant which was a cult object, to David's capital, Jerusalem, was political, calculation akin to Esarhaddon's renewal of

Babylon's cult. Adereth (1967:17) is also in order, not only in Western context but also in Nigeria that there are hardly any aspects of humans' "private lives that are not tangled with political battle in one way or another." Pratt (1978:26-27) adequately warns, "The church as an institution must remain free from direct political activity whereas the Christian as a citizen should become involved. The church as a church must speak to the critical moral issues in the society through its preaching of the law. It must point directions, but as a general rule it should not issue political directives nor try to determine policy." Nygren (1969:11) is therefore right, "The combination of Church and politics always makes bad politics and bad religion: Bad politics because it gives the force of 'thus saith the Lord' to judgments no better than anyone else's; bad religion because it appeals to men's pride and hostility, because it undermines the credibility of the Word, because it fails to understand our need to be treated as real people." If Adetunji (2010) is right that leadership guides and advises, then there may be nothing wrong with politicians seeking the help of church leaders in prayer and counsel, but they should be discouraged if their intention is to manipulate the church members.

Next, most respondents held that the CAC members in the South Western States of Nigeria are obedient (849). Further probing through interview revealed that many times, however, this obedience may not be willful. Yusuf (2013) noted that obedience can be forced or willful. It is therefore common, according to Yusuf, to find among the youths of the church many who complained about the things ongoing in the church and still attend the church. Commenting on the negative way some people view obedience Warren (2012) comments, "Today … (we) view obedience as a forced, unwilling decision to do something we don't want to do because we're afraid of punishment."

Warren (2012) correctly disagrees with this understanding of obedience. LaDonna (2012) sets the record straight in his statement,

> God is not only concerned that we obey but how we obey. Our obedience must flow from an attitude of love and devotion to Him. Obedience that stems from anything but love and honour is either self-preserving or self-serving. It is done to either save our skin or achieve an ambition. Neither of those motives impress God nor will they bring to us the good He desires for us to have.

It is interesting that the respondents (967) held that the leadership styles adopted in the CAC in the South Western States of Nigeria have led to the reformation of the church spiritually, morally, socially and economically. The leadership of the church has recently introduced certain changes. Interview showed further that although there was agreement that the leadership that came to power in the CAC in the 1989/90 brought about revival in the church, there were differences in the respondents' interpretations of the cause of the revival. Some viewed the introduction of programs such as "Pentecostal Night" which is held on the second Friday of every month and the church's regular call to the assemblies for prayer and fasting on various occasions through issuance of circulars, as new innovations in the church. Some others like Folarin (2014) interpreted these as artificial spirituality. He interpreted the increase in the level of praying in the church as a call of frustrated people for God's intervention to save the church from total collapse. Similar explanations can also be given on the claim of the economic growth of the church. The church leadership has perfected various means of raising money for its national headquarters and one wonders how the church succeeds in this in the midst of poverty. According to Eiyebiokin (2013 in the interview with him) he said that in the last 20 years, many levies and collections are now demanded by the national headquarters of

the church which has led to the financial growth of the church. Adeyemo (2014) in his own comment lamented that these unprecedented collections have impoverished local assemblies and church members. Köstenberger's (2006) article challenges a similar approach to the one adopted by the current CAC position. The current leadership teaches that while tithe is a fixed percentage, all other church givings are to be according to giver's ability (cf. 1 Cor 16:1-4); voluntary (cf. 2 Cor 8:8); and not out of compulsion (cf. 2 Cor 9:7). Köstenberger (251-252) closes his explanation of Paul's teaching on giving thus,

> "The Corinthians are not obligated to give to this offering; their participation is voluntary. And they are not to give a prescribed amount but rather should give according to their own determination. In fact, the words 'should give' or 'must do' have to be provided in translation. The absence of these words in the Greek softens Paul's pronouncement."

The CAC may need to re-examine its stance on the aggressive pursuit of money in the light of biblical teachings, effect the approach exerts on members, and the objective criticisms of scholars on the practice. Raising money is incidental but not the main job of the church.

The view of the majority (863) of the respondents that the contemporary leadership approaches adopted by CAC allow more time for preaching the word of God is interesting. Schaller and Tidwell correctly note that in the history of the church, when the church devoted more time for things that distract from preaching, it negatively affected its spiritual services (1975:55).

The members' response could have been influenced by the story they read in Acts Chapter 6 where "The Twelve" apostles told other disciples to select seven people that could be given the job of caring for the widows among them so that they, "The Twelve,"

could face the preaching of God's word. Constable (2014:104) is of the view that the seven people chosen were not just to serve at table but also to help in administering to the widows. The Book of Acts narrates how the leadership of two of the apostles gave them the chance to face their primary duty which is preaching. The problem is that some respondents, though in the minority, were not convinced that the leadership styles operated in CAC allow more time for preaching. To these people, the leadership is wasting the available time on the countless number of meetings that have now characterised the church.

Most members (852) responded that CAC is now working more through the use of Boards and Councils. The church is administered at local level through "Church Committees" and "Boards of Elders." Each "Church Committee" is assumedly made up of people knowledgeable on issues for which a particular committee is set up and that means that each assembly may have multiple committees. Each assembly also has its "Board of Elders." The board is not meant to replace but to assist the assembly pastor-evangelist (Christ Apostolic Church, 1968: 4-5). As the respondents (910) noted, settling disputes among members is also a major responsibility of CAC elders. In the interview, Oluyi lamented that while the Board of Elders is in theory only advisory to the local assembly, in abnormal situations some elders are so powerful that they neglect their local ministers with the support of some leaders above. At the national level, the church has "General Council" and "General Executive Council." The General Council of the church is advisory. It meets once a year in Ikeji-Arakeji, in Osun State. It consists of representatives of women, pastors, men, and the highest in the ecclesiastical hierarchy of the church. Often, it is only a means to pray, disseminate announcements and strengthen

central control of leaders over the assemblies. The General Executive Council is the church's highest ruling body. On 22 May 2013, the church inaugurated its current eight sub-committees of the General Executive Council which were for Pastors' Conference, Ministers' Wives Fellowship, Good Women Association, Christian Education, Youth Fellowship, Faith Home, Theological Education, Missions, and Evangelical ("GEC Conference Committees Inaugurated," n.d.). If allowed to succeed, the use of committees and councils in church work can allow time for other things for which previously there was not enough time. Christ Apostolic Church pastors can therefore use delegation of secondary works to others to create chance for better preparation for their preaching, teaching and praying ministries.

The respondents, however, disagreed with two vital questionnaire items. First is that the majority (719) of the respondents rejected that the current appointment into leadership positions in the church reflects God's choice while only 477 people agreed that it does reflect God's choice. Again, only 588 respondents held that people's integrity, honesty and abilities are considered in appointing people to leadership position in the church. Most respondents (608) denied this. This is a serious indictment on the contemporary leadership of the CAC. The implication of this is that one impact of the current leadership of the church is that it is neither considering people's commitment to God nor their other Christian characters before making them church leaders and this, if so, will reflect poorly on the image of the church and the integrity of the church members in general.

The discussions above call for the following concluding comments. Prophetic leadership style is highly recognized in CAC. As a Pentecostal church that was founded

by a prophet, the church believes in the voice of God that comes through His prophets. As God used to speak to the nation of Israel through His prophets of old, so it had been with Christ Apostolic Church from its inception. “Thus says the Lord” has always had positive effects on the church. During church services or prayer meetings, one of God’s vehicles of communication with His people had been through prophecy that comes through anointed persons. However, this phrase has sometimes been abused today by prophets or prophetesses who use it to harass, intimidate and exploit innocent members. This is a sign of derailment from biblical standard. Some leaders also hide under the phrase to carry out their inordinate ambitions because they know that CAC respects “thus says the Lord.”

In the year 2010, autocracy torpedoed the smooth-sailing boat of the church. The incident was when a retiring president imposed a junior pastor on the church without any regard for the church constitution, seniority, age, competence, acceptability, track record, among other criteria for appointing a General Superintendent for the church. The crisis was and is still raging high in the church till date. However, from the researcher’s observation as a member of CAC, autocracy was totally alien to the church. None of CAC founding fathers from 1930 to 2010 had ever used it to impose any leader on the church. When it was used by the said president, it met with stiff opposition. It led to litigation and court cases. This means that autocracy had a negative effect in CAC administration. According to Alokan (2013), Obafemi (2013) and Oloye (2013), leadership appointment was done by the consensus opinions of the founding fathers of CAC. Whoever they chose to be leaders, having prayed fervently, considering age, track record, competence, seniority, acceptability in the community and church, would be

appointed as leaders. There was no imposition of any leader over the church as we have today.

"Apprenticeship leadership" is what Alokan (1991) calls "discipleship leadership." Writing on CAC, Alokan mentions that discipleship leadership was in operation in the church for more than twenty years before the establishment of its Bible Training College in Ede in 1952. This, according to him was called 'Tuule', that is, pre-Bible College Training. Discipleship leadership style is still part of the practice in CAC today which could explain the reason both men and women in CAC did not significantly differ in their perception on the type of leadership styles adopted by the church for its administration. And from the oral interview conducted, the researcher found out that from 1930–1952, discipleship style was the mode of training ministers for CAC. The leadership style had positive impact on the church as many of the pastors in the church were products of the school. Senior pastors used to disciple the young leaders before taking up the ministerial work. Just like there were sons of prophets in the Old Testament (2 Kgs. 2:1-11), so also senior prophets in CAC had their private schools in which they trained young prophets into the ministry. The impact of discipleship leadership style is positive and significant in CAC. In various interviews, Obafemi (2013) and Oloye (2013) agree with Alokan on this. But apprenticeship leadership demands exemplary leadership and which from the interview with Aluko (2013), not many leaders in the church have.

The impact of leadership practice cannot of course be felt the same way. Biehl (1997) has argued that age and individual experience are significant factors in how individuals perceive any given phenomenon. That explains why all respondents did not

agree on some of their answers but the findings discussed here are representative from the South Western States.

On the objectives of the study and in relation to the formulated hypotheses, the results revealed that both male and female respondents had idea of the biblical leadership styles, such as servant and prophetic leadership styles which are also used in CAC. They are, therefore, not ignorant of the leadership styles in whatever form they are presented to them. This also goes to show their abilities to assess which ones have been adopted by the church. Consequently, all the male and female respondents attested that three of the biblical leadership styles were mostly used in CAC. These are: Prophetic style, coercive style and servant-leadership. From these, two (prophetic style, and servant-leadership) are much more acceptable by the generality of the respondents as against the coercive style. Again, the youths were not comfortable with the coercive leadership style because of its forceful tendencies and also not completely comfortable with prophetic style in the expression, "thus says the Lord" as it has been grossly abused, which adult respondents have learnt to endure; meaning that the youths were not willing to accept that kind of leadership. The adults, even if not comfortable, were not willing to express their minds. This was not to cause further problem in this church by quietly accepting coercive leadership style. On a final note, all respondents concurred that the positive implications of biblical leadership styles include regular prayers and division of labour among the leaders and the led. The negative implications of unacceptable leadership style in the church result in schism, reduction in church membership, withdrawal of members to form other churches among others.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The main objective of this study was to examine biblical leadership styles and their implications for Christ Apostolic Church's administration in the South Western States of Nigeria. This was sequel to the recurring incident of leadership tussle in the administration of Christ Apostolic Church in the South Western States of Nigeria. Four null research hypotheses were postulated on the basis of the objectives of the study.

There is always the need for true biblical leadership in the church of Christ if the church is to achieve the purpose for which it is founded. The prevalence of sin, self and satanic activities in the church makes biblical leadership a must for church purity, peace and power. Without a biblical kind of leadership in the church, people will fall into sin more and more. Sin thrived in Israel when they did not have leaders in form of judges or kings (Judg. 2:10-13, 16-19). Today's generation being lawless is not different. Hence, the church needs leaders who will turn people from the lives of sin to lives of righteousness. A biblical kind of leadership is essential because most of the problems in the church are due to inept or bad leadership. Often times, many church leaders blame the congregation instead of themselves for most of the problems (such as corruption, immorality and church politics) that exist in the church. Biblical leadership will help leaders take responsibility for the problems in the church rather than shifting the blame to the peoples.

Another challenge noticeable in the ministry relates to power tussle and conflict resolution. In an attempt to assume higher positions in the church, decisions were taken

unilaterally without conformity to the constitution of the church. Invariably, such decisions generated conflicts that were too difficult to handle. Some aggrieved members resorted to protest and court summons.

Also is the problem associated with the financial status of pastors in attaining position, eagerness to assume higher status at all cost, abuse of office (especially in terms of domineering leadership), discrimination in the appointment of leaders, private church planting and ownership, division of the church into various factions which have led to conflicts in the church as it is a common knowledge among others, underscore the need to examine biblical leadership principles as exemplified by ancient Hebrew community and first century Christians.

The ex-post facto research design which allows a researcher to arrive at the scene of event after the fact of the event was used for a population of about four million members of CAC in the South Western states of Nigeria. A self-developed structured questionnaire was used for gathering data. The structured questionnaire consisted of 5 sections. The instrument for the study was given to the supervisors, some lecturers in the Department of Arts and Social Science Education and a statistician to determine the content and construct validity of the instrument to determine its suitability and adequacy in content. To further validate the instrument and establish its reliability, a pilot study was conducted using thirty five (35) respondents from Christ Apostolic Church, Ijoka, DCC HQs, Akure, Ondo State, from among the church members, clergy, leaders and youths. Reliability co-efficient obtained from the pilot study was 0.918 and standard alpha level of 0.918. These were considered adequate for the internal consistencies of the instrument.

To achieve the objectives of the study, copies of the questionnaire were administered to randomly sampled respondents among the different categories of members. One thousand, one hundred and ninety-six (1196) copies out of the 1200 copies of the questionnaire were retrieved and used. Twenty senior pastors and retired church leaders were interviewed. The data collected were statistically tested using three statistical techniques: t-test, Pearson Product Moment Correlation statistics (PPMC) and one-way analysis of variance. Three of the hypotheses (Ho1, Ho2 and Ho4) were retained while one hypothesis (Ho3) was rejected. The interview provided qualitative information used in buttressing the quantitative data collected. The result revealed that the main leadership styles adopted by CAC for its administration in the South Western States are prophetic, coercive and servant-leadership.

5.2 Conclusion

Christ Apostolic Church is a Pentecostal church which originated in Nigeria, West Africa. Like every other church in the area of study, leadership cannot but form a major factor of consideration because, followership depends greatly on it. Though different kinds of leadership styles had been covered in this study and several of them had been said to be used by CAC leaders, it could be concluded that prophetic leadership style, coercive and servant-leadership styles are mostly utilized. However, none of the styles has so far satisfied everyone. These styles, though used by men of God, nevertheless have their own implications. For instance, a prophetic leadership style means that the man of God or leaders only lead as the Spirit of God directs. Leaders don't speak what they like except they hear from the Holy Spirit. It is just as the biblical leaders like Moses and others did. But experience has shown that leaders of this generation, CAC leaders

inclusive, do some things, that the Bible or the Holy Spirit does not say, and yet they claim that it is the Holy Spirit. It then becomes difficult to establish when the Holy Spirit speaks. Most of what leaders claim to be instruction from the Holy Spirit at the end had been proved to be negative. This tends to put the congregation in situations where they challenge the prophetic leading. This indicates that there is time for improvement.

The second leadership style often used by CAC leaders, according to this study is the coercive style. This could also mean an autocratic style of leadership. In everyday practice, the use of force cannot be completely ruled out in the management of human affaires. In fact, in the secular enterprise, it is often employed and therefore not a strange technique. In the church, however, the use of coercion in church administration is often frowned at even when behaviours that require it are displayed. The implication of coercive leadership style in the church among other things portrays the church as a secular organisation. Infusion of other secular administrative principles rather than spiritual injunctions, application of secular laws, and many others may by implication make the church no longer a church of Christ, which is known as forgiving, compassionate, loving and accommodating.

The third leadership style that is frequently employed in Christ Apostolic Church is the servant–leadership. From the oral interview conducted to corroborate the questionnaire items, what CAC members meant by this style could also be called apprenticeship or discipleship style of leadership. This is a case where a person who wants to be a minister would serve for a number of years under a senior one. This has been a course since the inception of CAC. It is apparent from the Bible that discipleship style of leadership was practised by biblical leaders. We read in the Bible that Moses

discipled Joshua (Dt. 31:3-8; Josh. 1:1-3; 24:25;26). Elijah also discipled Elisha (I Kgs 19:9-21; 2 Kgs 2:1-15). Elisha the prophet discipled Gehazi (2 Kgs 5:20-27); while in the New Testament, Jesus Christ discipled the apostles and Paul discipled Timothy (Mt. 10:1-4; Mk. 3:13-19; Acts 16:1-3; I Cor. 16:10, 11; Phil. 1:1-2; 2:19-23; etc). This leadership style as practised in the Bible brought out good results because those leaders were indeed men of God who did things according to the command and dictates of God Almighty.

It was, therefore, not difficult for servants to follow their masters because they knew them well and vice versa. The masters were genuinely born again. However, the same could not be said of many masters today, CAC inclusive. The servant-leadership style has been abused so much that a servant who eventually becomes a leader is ever willing to visit the frustration he experienced under his master upon his subjects. The implication of this is that the servant eventually cultivates the habit of his leader to the detriment of the church.

Looking at Jesus' servant-leadership style, CAC leaders have a lot to learn from it in order to be true shepherds to the flock. His servant-leadership includes-service, "For even, the Son of man did not come to be served, but to serve;…. I am among you as one who serves" (Mk. 10:45; Lk. 22:27). It includes setting good example in holiness, love, compassion, prayer, meekness, humility, discipline, and sacrifice among others. It is obvious that if CAC leaders follow the leadership styles that are found in Christ, there would be peace, progress, and revival in the church instead of crises.

5.3 Recommendations

On the basis of the findings of the study, the following recommendations were made:

1. That Christ Apostolic Church should continue to use prophetic style of leadership effectively to bring peace, progress, unity and sanity to the church. Leaders should not hide under prophetic utterances to perpetrate their ulterior motives that could bring confusion into the church. Members with prophetic gifts should be guided by the word of God on how to exercise the spiritual gifts. Leaders also should be those who are filled with the Holy Spirit and wisdom as in Acts 6:3.
2. Christ Apostolic Church leaders should exercise caution in the use of coercion in church administration as it has led to division and withdrawal of members from the church. It is true that God's demands of man under both the Old and New covenants do not need human approval, and therefore was coercive, but man is not God. This is the age of democracy. Coercive leadership style should be less used in church administration, as it is not a secular organisation.
3. Servant-leadership style as taught and demonstrated by Jesus Christ is recommended for CAC leadership. It will help them to serve with joy, commitment, love, endurance, humility, sacrifice, and open mind among other virtues found in Christ Jesus.
4. It is also recommended that enlightenment programmes by way of seminars and workshops on biblical leadership should be organized regularly for the church, especially in the youth department, as youth and adult respondents disagreed

significantly on the impact of biblical leadership on the administration of CAC in the South Western States of Nigeria.

5.4 Suggestions for Further Studies

1. It is suggested that this study be replicated in a different geo-political region in Nigeria.

2. A similar study should also be carried out to examine the relationship between personality traits and leadership styles in CAC.

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APPENDIX I

QUESTIONNAIRE ON BIBLICAL LEADERSHIP STYLES: IMPLICATIONS FOR CHRIST APOSTOLIC CHURCH'S ADMINISTRATION IN THE SOUTH WESTERN STATES OF NIGERIA

Dear Respondent,

This researcher is writing a dissertation on **"Biblical Leadership Styles: Implications for Christ Apostolic Church's Administration in the South Western States of Nigeria."** He requests your assistance to respond sincerely to this set of questionnaire that applies to you.

Please, do not write your name on the paper but answer the questions as truthfully as you can. Your responses would be treated as confidential and used only for the purpose of this research. For your answer, read each statement carefully and put a tick (√) in the column that best expresses your opinion.

PERSONAL DATA

Instruction: Please, tick (√) the answer that best represents your opinion in the space provided for it.

1. Gender:
   - Male [ ]
   - Female [ ]

2. Age:
   - Below 30 years [ ]
   - 30 – 50 years [ ]
   - Above 50 years [ ]

3. Position in the Church:
   - Pastor [ ]
   - Evangelist/Teacher [ ]
   - Elder [ ]
   - Deaconess [ ]
   - Church member [ ]

Instruction: Please, identify your best choice by ticking (√) the appropriate column against each item.

SA = Strongly Agree
A = Agree
SD = Strongly Disagree
D = Disagree

Instruction: Please, tick (√) the answer that best represents your opinion in the space provided. Do not tick two answers on the same item.

SECTION B: Various leadership styles that can be identified in the Bible

S/N	The Bible has the following leadership styles.	SA	A	SD	D
1	Coercive style				
2	Affiliative style				
3	Servant style				
4	Prophetic style				
5	Charismatic style				
6	Situational style				
7	Pacesetter style				
8	Transformational style				
9	Democratic style				
10	Coaching style				
11	Laissez-faire style				
12	Command or autocratic style				

What are other various leadership styles that can be identified in the Bible?

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……..……

SECTION C: Leadership styles adopted by CAC for its administration in the South Western States of Nigeria

S/N	Christ Apostolic Church adopts the following leadership styles for its administration	SA	A	SD	D
1	Servant-leadership style				
2	Democratic leadership style				
3	Autocratic leadership style				
4	Coercive leadership style				
5	Prophetic leadership style				
6	Charismatic leadership style				
7	Laissez-faire leadership style				
8	Apprenticeship leadership style				
9	Coaching leadership style				
10	Father-Guardian leadership style				

List other leadership styles adopted by CAC in its administration.

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SECTION D: Impacts of biblical leadership styles on the administration of CAC South Western States of Nigeria

S/N	Biblical leadership styles have the following impacts on CAC administration	SA	A	SD	D
1	Members look up to leaders for instruction				
2	Members are obedient to instructions				
3	Politicians seek support of CAC leaders				
4	Brings about spiritual, moral, social and economic reforms				
5	The leadership approaches adopted allow more time for preaching God's word				
6	Decisions of Church Councils are final on congregational issues				
7	Various Church Boards and Councils are involved in church administration				
8	Elders settle disputes among members				
9	Members see leaders as appointed of God				
10	Leaders are appointed on the basis of their integrity, honesty and ability				

List other biblical leadership impacts on CAC administration.

……..……

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SECTION E: Implications of biblical leadership styles on both ministers and members of CAC in South Western States of Nigeria

S/N	Biblical leadership styles have the following implications for CAC ministers and members	SA	A	SD	D
1	CAC leaders lead by example				
2	Leaders have time to pray for members regularly				
3	Ministers assist the less privileged members				
4	Ensure proper division of labour for efficient administration in the church like the biblical priests				
5	Be willing and be patient to resolve disputes among members at all times				
6	Leadership exhibits no partiality among subordinates or ministers				
7	Leadership ensures judicious use of church proceeds				
8	Ability to manage litigations well to avoid schism or division				
9	Church leaders desist from corrupt practices within and outside the church				
10	Leaders are compassionate like Jesus				
11	Appointments of ministers or subordinates are properly done in CAC				
12	Workshops, seminars etc on leadership are regularly organized on biblical leadership for members				

What are other implications of biblical leadership styles for CAC ministers and members?

……..……

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……..……

Thank you.

APPENDIX II

INTERVIEW SCHEDULE FOR CHRIST APOSTOLIC CHURCH MINISTERS

Dear Respondent,

The researcher is carrying out a study on "Biblical Leadership Styles: Implications for Christ Apostolic Church's Administration in the South Western States of Nigeria."

You are expected to kindly assist in answering the questions as truthfully as possible for the success of this study. Do not mention your name in the course of answering the questions. Your response will be treated confidentially.

1. For how long have you been a minister in this church?

2. To the best of your knowledge, what are the biblical leadership styles adopted by CAC for its administration in the South Western States of Nigeria?

3. Are there any impacts of biblical leadership styles on the administration of CAC?

4. What are the implications of those biblical leadership styles adopted on both ministers and members of CAC in the South Western States of Nigeria?

5. Are there some similarities and dissimilarities between biblical leaders and CAC leaders?

6. What are some of the problems CAC is facing in the South Western States of Nigeria today?

7. Could you please, suggest some solutions to those problems?

APPENDIX III

AHMADU BELLO UNIVERSITY, ZARIA
FACULTY OF EDUCATION
DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION

Our Ref: DASSE/S.1 *Date:* _____

_____

_____

_____

Dear Sir,

STUDENTS' FIELD RESEARCH

The Department of Arts and Social Science Education, Ahmadu Bello University, Zaria requires each student working for a Degree to complete a research Thesis/Project. Our students entering the final year of their studies will be collecting data during the year.

Most of them will need to be allowed access to certain relevant documents and some valuable information which you may have.

Please give assistance as much as possible.

TOPIC OF RESEARCH:

BIBLICAL LEADERSHIP AND ITS IMPLICATIONS FOR CHRIST APOSTOLIC CHURCH'S ADMINISTRATION IN THE SOUTH WESTERN STATES OF NIGERIA

Thank you for your continuing cooperation

Yours sincerely,

Research Adviser

APPENDIX IV

DETAIL OF THE RELIABILITY TEST

S/NO	ITEMS	RESPONSE CATEGORIES				MEAN	STD.DEV
		SA	A	D	SD		
1	Coercive style	992	174	6	24	3.7843	0.5476
2	Affiliative style	786	260	59	91	3.4557	0.8966
3	Servant style	972	186	14	24	3.7609	0.5709
4	Prophetic style	625	387	160	24	3.3487	0.7845
5	Charismatic style	187	480	218	311	2.540	1.0399
6	Situational style	388	664	43	101	3.1196	0.8273
7	Pacesetter style	461	661	43	31	3.2977	0.6609
8	Transformational style	514	605	4	73	3.3043	0.7649
9	Democratic style	237	840	18	101	3.0142	0.7424
10	Coaching style	514	538	76	68	3.2523	0.8108
11	Laissez-faire style	459	541	57	139	3.1037	0.9414
12	Command or autocratic style	388	278	250	280	2.6470	1.1604
	Cumulative mean					**3.2191**	

S/NO	ITEMS	RESPONSE CATEGORIES				MEAN	STD.DEV
		SA	A	D	SD		
1	Servant-leadership style	482	328	148	238	2.8813	1.1444
2	Democratic leadership style	250	427	217	302	2.5226	1.0833
3	Autocratic leadership style	505	242	148	301	2.7952	1.2296
4	Coercive leadership style	397	475	175	149	2.9365	0.9865
5	Father-Guardian leadership style	188	201	387	420	2.1313	1.0638
6	Coaching leadership style	200	624	94	278	2.6237	1.0172
7	Prophetic leadership style	325	647	145	79	3.0184	0.8108
8	Charismatic leadership style	175	554	146	321	2.4875	1.0393
9	Laissez-faire leadership style	126	503	233	334	2.3520	0.9990
10	Apprenticeship leadership style	344	449	149	254	2.7383	1.0929
	Cumulative mean					**2.6486**	

S/NO	ITEMS	RESPONSE CATEGORIES				MEAN	STD.DEV
		SA	A	D	SD		
1	Members look up to leaders for instruction	**352**	**753**	**4**	**87**	**3.1455**	**0.7536**
2	Members are obedient to instructions	212	637	180	167	2.7475	0.9073
3	Members see leaders as appointed of God	66	411	260	459	2.0702	0.9716
4	Politicians seek support of CAC leaders	364	625	93	114	3.0360	0.8733
5	Brings about spiritual, moral, social and economic reforms	423	544	14	215	2.9824	1.0416
6	The leadership approaches adopted allow more time for preaching God's word	337	526	176	157	2.8721	0.9687
7	Leaders are appointed on the basis of their integrity, honesty and ability	249	339	235	373	2.3880	1.1307
8	Decisions of Church Councils are final on congregational issues	410	620	65	101	3.1196	0.8492
9	Various Church Boards and Councils are involved in church administration	274	578	108	236	2.7441	1.0218
10	Elders settle disputes among members	200	710	94	192	2.7676	0.9135
	Cumulative mean					**2.7873**	

S/NO	ITEMS	RESPONSE CATEGORIES				MEAN	STD.DEV
		SA	A	D	SD		
1	CAC leaders lead by example	81	582	277	256	2.4080	0.8976
2	Leaders have time to pray for members regularly	184	734	80	198	2.7559	0.9077
3	Ministers assist the less privileged members	188	526	115	367	2.4473	1.0845
4	Ensure proper division of labour for efficient administration in the church like the biblical priests	145	582	143	326	2.4565	1.0181
5	Church leaders desist from corrupt practices within and outside the church	85	381	280	450	2.0844	0.9863
6	Be willing and be patient to resolve disputes among members at all times	125	520	298	253	2.4323	0.9371

7	Leadership exhibits no partiality among subordinates or ministers	276	566	129	225	2.7467	1.0138
8	Leadership ensures judicious use of church proceeds	392	356	150	298	2.7040	1.1676
9	Ability to manage litigations well to avoid schism or division	176	498	288	234	2.5151	0.9675
10	Leaders are compassionate like Jesus	174	406	310	306	2.3746	1.0187
11	Appointments of ministers or subordinates are properly done in CAC	130	342	258	466	2.1137	1.0480
12	Workshops, seminars etc on leadership are regularly organized on biblical leadership for members	81	467	174	474	2.1296	1.0206
Cumulative mean						**2.4307**	

APPENDIX V

SPSS COMPUTED RESULT OF NULL HYPOTHESES

Analysis of bio data variables

Sex	Frequency	Percent
Male	747	62.5
Female	449	37.5
Total	1196	100.0

Age	Frequency	Percentage
Below 30 yrs	175	14.6
30 - 50 yrs	647	54.1
above 50 yrs	374	31.3
Total	1196	100.0

Position in the church	Frequency	Percentage
Pastor	141	11.8
Evangelist/teacher	87	7.3
Elder	100	8.4
Deaconess	104	8.7
Church member	764	63.9
Total	1196	100.0

State	Frequency	Percentage
Ekiti	240	23.0
Lagos	360	30.1
Ogun	160	15.1
Ondo	240	16.6
Osun	136	10.0
Oyo	60	5.3
Total	1196	100.0

Hypothesis Testing

Variable	Sex	N	Mean	Std.dev	Std.Err	Df	t cal	t-cri	Sig (p)
Various leadership styles that can be identified in the Bible.	Male	747	39.5422	5.3194	.19463	1194	1.640	1.96	.085
	Female	449	38.7171	5.4217	.25026				

Calculated t < 1.96, calculated p > 0.05

Variable	Sex	n	Mean	Std.dev	Std.Err	Df	t cal	t-crit	Sig (p)
The type of leadership styles adopted by CAC for its administration	Male	747	26.5957	5.3577	.1960	1194	1.852	1.96	. 064
	Female	449	25.9800	5.9037	.2786				

Calculated t < 1.96, calculated p > 0.0

Variable	Age groups	n	Mean	Std.dev	Std.Err	Df	t cal	t-crit	Sig (p)
Impact of Biblical leadership styles on CAC	Youth	248	26.3911	5.71632	.36299	1194	4.937	1.96	0.000
	Adults	948	28.2500	5.15850	.16754				

Calculated t > 1.96, calculated p < 0.05

ANOVA

Implications of biblical leadership styles

Variations	Sum of Squares	Df	Mean Square	F ratio	F crit	Sig.
Between Groups	218.562	5	43.712	0.896	2.60	0.483
Within Groups	58023.989	1190	48.760			
Total	58242.551	1195				

Calculated p < 0.05, calculated F ratio > 2.60 at df 5,1190

Descriptive statistics

States	n	Mean	Std. Deviation	Std. Error
Ekiti	240	29.0727	7.37636	.44481
Lagos	360	28.9583	7.22969	.38104
Ogun	160	28.9000	6.92506	.51616
Ondo	240	29.1515	6.66206	.47345
Osun	136	29.5500	6.49609	.59301
Oyi	60	30.8095	5.68205	.71587
Total	1196	29.1647	6.98130	.20187